

# **The Life of a Missionary**

**J.C. Choate**

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# Dedication

To Gordon and Jane Hogan of Singapore, who previously worked in Lahore, Pakistan, and with whom my family and I have been closely associated for many years in taking the Gospel of Christ to different parts of the world. Their home has been my home, as Jesus promised in Matthew 19:29.

To Wayne and Janet Barrier, who joined hands with us in 1982, to continue and expand the efforts of our “world evangelism” team. We have valued many years of sharing experiences, concerns, and great expectations with the Barriers. We are thankful for all that they mean to us and to the church abroad.

These two couples epitomize both the “long-term” missionaries and the “short-term” workers. Both also believe whole-heartedly in the methods of evangelism exemplified by the life of the apostle Paul.

Memories of the mission trips Gordon and I, and Wayne and I, have made together come strongly to mind as I read of Paul’s travels with his companions. Fellowship with brothers who share the urgency for lost souls is one of the great tools in evangelism, because of the strength it imparts for perseverance, and because the long talks into the night, weighing the needs and considering the open doors, enables us to better see the road ahead.

# Introduction

This is the study of the life of a missionary. It is not a study of just any missionary, but that of the apostle Paul. To be sure that it is told right, it is taken directly from the scriptures. The emphasis therefore is on Paul the man, his conversion, his missionary journeys, his imprisonment, trip to Rome, his teachings, etc. It is being offered in this form to help you see why Paul was chosen of the Lord, the kind of work he did, and the result of it. May this be a means of teaching you your responsibility, of inspiring you to do it, and of having a great influence on others for good.

It would be well for you to use a large map for those lessons that deal with Paul's missionary journeys, the places where he was imprisoned, and to show his trip to Rome. Any additional material that has been written on Paul, his work, etc., would be good to read and to use in class as well.

I might also point out that it would be wise for you to read and consider the supplementary material toward the back of the book *before* you begin a study of these various lessons. I am suggesting that you do this in order that you might be more conscious of Paul's methods of work as you come across them. You will probably want to take some time to study them in their context and consider how they might fit into our present day situation.

You might be interested in knowing that this material was gathered and prepared in such places as Teheran, Iran; Beirut, Lebanon; Ouagadougou, Upper Volta; Douala, Cameroon; Kilgali, Rawanda; Bujumbura, Burundi; Kabul, Afghanistan; and New Delhi, India. I happened to either be working in these places or passing through at the time of writing.

God bless you as you read and study this material, and may it lead you to become a greater worker for the Lord. To this end it is being printed.

**J. C. Choate**  
**1971**

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# Publisher's Statement

Since the beginning of our World Evangelism School of Missions, we have recognized the need for specific books for on-going study for the students. Looking far down the road, with anticipation that such a school could one day be developed, J.C. prepared several books and had them printed in India, then shipped to the US (back in those days, the shipping cost was negligible, and printing in India was a fraction of the cost here; hence, his logic!).

*Missionary Preparation, Missionary Problems, and The Life of a Missionary* are now out of print, but I am doing new lay-out work, designing new covers, and also taking the liberty, as J.C.'s widow and co-worker for 52 years, to do limited editing to bring them up-to-date. World conditions, situations on the field, and even the scenario in the typical American church concerning its missionary involvement have altered somewhat in the past 30-40 years.

Of course, basic principles remain the same, and in working with these materials anew, I am impressed again with the fact that they are needed. J.C. appreciated the advice and wisdom that fellow missionaries shared with him, and he wanted to be of help to younger families that would be preparing to enter the field. Too many tragic mistakes are made repeatedly, at the cost of immortal souls, because of not learning from each other.

Particularly, with this book on the life of Paul, I wanted to share a little background. J.C. spent the entire year of 1970 in India, alone, to be able to further strengthen and teach the infant church that had been established in 1968. He was alone because it would have been too expensive to move a family of 5, in and out, to satisfy the law's requirements; so the children and I stayed in the States.

Not being able to get a long-term visa, J.C. had to leave the country at intervals. He traveled with a portable typewriter, before the age of computers and of Bible search engines. So, in Delhi, and in airports and hotels, and in the homes of Christians in some of the places where he went when he exited India, he searched out and compiled these related Scriptures on these various segments of Paul's life, copied them out on paper, and eventually had them ready to turn over to a printer. To me, it is a unique study of Paul, and a unique analysis of his work and methods. I hope it continues to be a useful tool for those who read it.

— Betty Burton Choate

# Lesson One

## Paul Before Conversion

### Text

“I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the strictness of our fathers’ law, and was zealous toward God as you all are today. I persecuted this Way to the death, binding and delivering into prisons both men and women, as also the high priest bears me witness, and all the council of the elders, from whom I also received letters to the brethren, and went to Damascus to bring in chains even those who were there to Jerusalem to be punished” (Acts 22:3-5).

“But Paul said, ‘I am a Jew from Tarsus, in Cilicia, a citizen of no mean city; and I implore you, permit me to speak to the people’” (Acts 21:39).

“But when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, ‘Men and brethren, I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am being judged!’” (Acts 23:6).

“My manner of life from my youth, which was spent from the beginning among my own nation at Jerusalem, all the Jews know. They knew me from the first, if they were willing to testify, that according to the strictest sect of our religion I lived a Pharisee” (Acts 26:4,5).

“If anyone else thinks he may have confidence in the flesh, I more so: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee” (Philippians 3:4-6).

“When they heard these things they were cut to the heart, and they gnashed at him with their teeth. But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, and said, ‘Look! I see the heavens opened and the Son of Man standing at the right hand of God!’ Then they cried out with a loud voice, stopped their ears, and ran at him with one accord; and they cast him out of the city and stoned him. And the witnesses laid down their clothes at the feet of a young man named Saul. And they stoned Stephen as he was calling on God and saying, ‘Lord Jesus,

receive my spirit.' Then he knelt down and cried out with a loud voice, 'Lord, do not charge them with this sin.' And when he had said this, he fell asleep" (Acts 7:54-60).

"Now Saul was consenting to his death. At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havoc of the church, entering every house, and dragging off men and women, committing them to prison" (Acts 8:1-3).

"Then Saul, still breathing threats and murder against the disciples of the Lord, sent to the high priest and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem" (Acts 9:1,2).

"Indeed, I myself thought I must do many things contrary to the name of Jesus of Nazareth" (Acts 26:9).

"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life" (1 Timothy 1:15,16).

"And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry, although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief" (1 Timothy 1:12,13).

"Then Saul, who also is called Paul, filled with the Holy Spirit, looked intently at him..." (Acts 13:9).

"This I also did in Jerusalem, and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I cast my vote against them. And I punished them often in every synagogue and compelled them to blaspheme; and being exceedingly enraged against them, I persecuted them even to foreign cities" (Acts 26:10,11).

"For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers" (Galatians 1:13,14).



## Outline

1. Saul was born a Jew in Tarsus, Cilicia.
2. He was brought up under the direction of Gamaliel and taught according to the perfect manner of the law.
3. Being a Pharisee, he was a believer in the resurrection.
4. Eight days from birth, he was circumcised, being of the tribe of Benjamin and of the stock of Israel.
5. As a very religious person, he was a good man.
6. Because of his sincere zeal for the law, he greatly persecuted the Lord's church.
7. He obtained permission from the High Priest to bind Christians and to take them to Jerusalem to persecute them.
8. Saul gave his consent to the stoning of Stephen.
9. On Saul's way to Damascus to persecute Christians, the Lord appeared to him.
10. After Saul's conversion he said that he did this in all good conscience.
11. He thought of himself as the chief of sinners.
12. Furthermore, he felt that he had obtained mercy from the Lord because he opposed the Christians ignorantly, in unbelief.
13. Saul was a traveler from the beginning.

## Questions

1. Who was Saul?
2. Where was he born?
3. What was his religion?
4. How was he reared?
5. Did he receive much education?
6. Why was he so zealous for the law?
7. Where did he travel to persecute the church?
8. To what extent did he persecute the church?
9. Was he a murderer?
10. Did he participate in the stoning of Stephen?
11. Why did the Lord appear to him?
12. Explain why he described himself as the chief of sinners?
13. Was he sincere in persecuting Christians?

## Discussion

1. How did all of this prepare Saul to become the preacher that he was?
2. Why did the Lord choose such a man to begin with?
3. Explain why he found it difficult to forget the fact that he had persecuted the Lord's church to the extent that he did?
4. Is sincerity enough to save one and to prove that he is right?
5. Can one so sin that it is impossible for him to be forgiven, even if he wants to be forgiven?

# Lesson Two

## Paul's Conversion

### Text

"Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem. As he journeyed he came near Damascus, and suddenly a light shone around him from heaven.

"Then he fell to the ground, and heard a voice saying to him, 'Saul, Saul, why are you persecuting Me?' And he said, 'Who are You, Lord?' Then the Lord said, 'I am Jesus, whom you are persecuting. It is hard for you to kick against the goads.' So he, trembling and astonished, said, 'Lord, what do You want me to do?'

"Then the Lord said to him, 'Arise and go into the city, and you will be told what you must do.' And the men who journeyed with him stood speechless, hearing a voice but seeing no one.

"Then Saul arose from the ground, and when his eyes were opened he saw no one. But they led him by the hand and brought him into Damascus. And he was three days without sight, and neither ate nor drank.

"Now there was a certain disciple at Damascus named Ananias; and to him the Lord said in a vision, 'Ananias.' And he said, 'Here I am, Lord.' So the Lord said to him, 'Arise and go to the street called Straight, and inquire at the house of Judas for one called Saul of Tarsus, for behold, he is praying. And in a vision he has seen a man named Ananias coming in and putting his hand on him, so that he might receive his sight.'

"Then Ananias answered, 'Lord, I have heard from many about this man, how much harm he has done to Your saints in Jerusalem. And here he has authority from the chief priests to bind all who call on Your name.'

"But the Lord said to him, 'Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. For I will show him how many things he must suffer for My name's sake.'

“And Ananias went his way and entered the house; and laying his hands on him he said, ‘Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit.’ Immediately there fell from his eyes something like scales, and he received his sight at once; and he arose and was baptized. So when he had received food, he was strengthened. Then Saul spent some days with the disciples at Damascus” (Acts 9:1-19).

“Now it happened, as I journeyed and came near Damascus at about noon, suddenly a great light from heaven shone around me. And I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting Me?’ So I answered, ‘Who are You, Lord?’ And he said to me, ‘I am Jesus of Nazareth, whom you are persecuting.’ And those who were with me indeed saw the light and were afraid, but they did not hear the voice of Him who spoke to me. So I said, ‘What shall I do, Lord?’ And He said to me, ‘Arise and go into Damascus, and there you will be told all things which are appointed for you to do.’ And since I could not see for the glory of that light, being led by the hand of those who were with me, I came into Damascus.

“Then a certain Ananias, a devout man according to the law, having a good testimony with all the Jews who dwelt there, came to me; and he stood and said to me, ‘Brother Saul, receive your sight.’ And at that same hour I looked up at him. Then he said, ‘The God of our fathers has chosen you that you should know His will, and see the Just One, and hear the voice of His mouth. For you will be His witness to all men of what you have seen and heard. And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord’” (Acts 22:6-16).

“While thus occupied, as I journeyed to Damascus with authority and commission from the chief priests, at midday, O king, along the road I saw a light from heaven, brighter than the sun, shining around me and those who journeyed with me. And when we all had fallen to the ground, I heard a voice speaking to me and saying in the Hebrew language, ‘Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads.’ So I said, ‘Who are You, Lord?’ And He said, ‘I am Jesus, whom you are persecuting. But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things

which I will yet reveal to you. I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.'

"Therefore, King Agrippa, I was not disobedient to the heavenly vision, but declared first to those in Damascus and in Jerusalem, and throughout all the regions of Judea, and then to the Gentiles, that they should repent, turn to God, and do works befitting repentance" (Acts 26:12-20).

## Outline

1. Paul was known before conversion as Saul.
2. He spent all of his time "breathing out threatenings and slaughter against the disciples of the Lord."
3. To have authority, he went to the high priest to request letters,
  - a. To introduce him to the synagogues of Demascus.
  - b. To give him the permission to bind Christians, men or women, and to return them to Jerusalem.
4. On the road to Demascus, suddenly a great light shone about him.
  - a. The time was around noon.
  - b. The light came from heaven.
  - c. It was above the brightness of the sun.
5. At this time Saul fell to the earth.
6. Conversation followed:
  - a. A voice spoke to him.
  - b. The Lord spoke in the Hebrew tongue.
  - c. He said, "Saul, Saul, why are you persecuting me?"
  - d. Then Saul wanted to know, "Who are you, Lord?"
  - e. Jesus replied, "I am Jesus whom you are persecuting. It is hard for you to kick against the goads."
  - f. Trembling and astonished, Saul said, "Lord, what do you want me to do?"
  - g. Jesus explained, "Arise, and go into the city, and you will be told what you must do."
7. The Lord's purpose for appearing to Saul is revealed.

- a. "To make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you."
  - b. To be sent to the Gentiles.
  - c. "To open their eyes, to turn them from darkness to light."
8. Those with Saul saw the light but saw no man.
  - a. They were afraid.
  - b. They stood speechless.
9. He rose up.
  - a. His eyes were opened.
  - b. He saw no man (for the glory of the light).
  - c. He was led to Damascus.
10. In Damascus:
  - a. He was there three days without sight.
  - b. He went without food and water.
  - c. He prayed during this time.
11. There was a disciple in Damascus by the name of Ananias.
  - a. The Lord appeared to him in a vision.
  - b. He was a devout man of a good report.
  - c. Jesus told Ananias to go to the street called Straight and to ask for Saul of Tarsus at the house of Judas.
  - d. The Lord explained that Saul had seen in a vision Ananias coming to him.
  - e. But Ananias reminded the Lord that he had heard many things of this man and that he had authority from the Chief Priest in Jerusalem to bind all who would call on His name.
  - f. Again, the Lord explained that Ananias should go, inasmuch as this man was a chosen vessel to bear His name before the Gentiles and that he would suffer much for His name.
  - g. Ananias obeyed and went.
12. Ananias came before Paul (or Saul, as he was known then).
  - a. He explained that the Lord had sent him that Saul might receive his sight and be filled with the Holy Spirit.
  - b. Paul (Saul) immediately received his sight.

- c. Ananias further explained why the Lord had appeared to him.
  - d. Then Ananias asked Saul to arise and be baptized to wash away his sins, calling upon the name of the Lord.
  - e. Paul (Saul) arose and was baptized.
13. Then he partook of meat and was strengthened.
  14. He stayed for some time with the disciples in Damascus.
  15. He immediately began to preach Christ and His resurrection.

## Questions

1. What kind of man was Saul?
2. Why was he so determined to persecute Christians?
3. Explain why it was important for him to obtain letters from the High Priest.
4. Whom did he persecute?
5. How did he persecute them?
6. Discuss why the Lord appeared to him.
7. What really happened there on the road?
8. How was he persecuting Christ when he was actually persecuting the church?
9. What was his attitude toward the Lord?
10. Why was he so easily converted?
11. What happened in the city of Damascus?
12. Explain why Ananias feared Paul (Saul).
13. Was Paul's (Saul) faith enough to save him?
14. Was he saved by his fasting and praying?
15. Why did the Lord not tell him what to do to be saved?
16. Why didn't Jesus save him right there on the spot?
17. What was Saul told to do by Ananias?
18. Why was he asked to do this?
19. When was he saved?
20. What did he do after his conversion?

## Discussion

1. What lessons can we gain from Paul's (Saul) conversion?
2. Do you suppose it was easy for him to change religions?
3. Are the Lord's people being persecuted today? Anywhere? How? Why?
4. How should we react to such persecution?
5. What does the church mean to the Lord?



# Lesson Three

## Paul's Gospel

### Text

"Immediately he preached the Christ in the synagogues, that He is the Son of God. Then all who heard were amazed, and said, 'Is this not he who destroyed those who called on this name in Jerusalem, and has come here for that purpose, so that he might bring them bound to the chief priests?' But Saul increased all the more in strength, and confounded the Jews who dwelt in Damascus, proving that this Jesus is the Christ." (Acts 9:20-22).

"Now after many days were past, the Jews plotted to kill him. But their plot became known to Saul. And they watched the gates day and night, to kill him. Then the disciples took him by night and let him down through the wall in a large basket.

"And when Saul had come to Jerusalem, he tried to join the disciples; but they were all afraid of him, and did not believe that he was a disciple. But Barnabas took him and brought him to the apostles. And he declared to them how he had seen the Lord on the road, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. So he was with them at Jerusalem, coming in and going out. And he spoke boldly in the name of the Lord Jesus and disputed against the Hellenists, but they attempted to kill him. When the brethren found out, they brought him down to Caesarea and sent him out to Tarsus. Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied" (Acts 9:23-31).

"But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God" (Acts 20:24).

"...in the day when God will judge the secrets of men by Jesus Christ, according to my gospel" (Romans 2:16).

"Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God which He promised before through His prophets in the Holy Scriptures, concerning His Son Jesus Christ our

Lord, who was born of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. Through Him we have received grace and apostleship for obedience to the faith among all nations for His name, among whom you also are the called of Jesus Christ; to all who are in Rome, beloved of God, called to be saints: grace to you and peace from God our Father and the Lord Jesus Christ” (Romans 1:1-7).

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

“What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it? Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.

“For he who has died has been freed from sin. Now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. For sin shall not have dominion over you, for you are not under law but under grace” (Romans 6:15-23).

“And how shall they preach unless they are sent? As it is written: ‘How beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things!’” (Romans 10:15).

“Nevertheless, brethren, I have written more boldly to you on some points, as reminding you, because of the grace given to me by God, that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit. Therefore I have reason to glory in Christ Jesus in the things which pertain to God. For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient -- in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ. And so I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man’s foundation, but as it is written: ‘To whom He was not announced, they shall see; and those who have not heard shall understand’” (Romans 15:15-21).

“For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect” (1 Corinthians 1:17).

“For it is written in the law of Moses, ‘You shall not muzzle an ox while it treads out the grain.’ Is it oxen God is concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ. Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar?

“Even so the Lord has commanded that those who preach the gospel should live from the gospel. But I have used none of these things, nor have I written these things that it should be done so to me; for it would be better for me to die than that anyone should make my boasting void. For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel! For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship. What is my reward then? That when I preach the gospel, I may present the gospel of Christ without charge, that I may not abuse my authority in the gospel.

“For though I am free from all men, I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. Now this I do for the gospel’s sake, that I may be partaker of it with you. Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown. Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified” (1 Corinthians 9:9-27).

“Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord? If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord. My defense to those who examine me is this: Do we have no right to eat and drink? Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas? Or is it only Barnabas and I who have no right to refrain from working? Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock? Do I say these things as a mere man? Or does not the law say the same thing?” (1 Corinthians 9:1-8).

“Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you -- unless you believed in vain. For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures” (1 Corinthians 15:1-4).

“Furthermore, when I came to Troas to preach Christ’s gospel, and a door was opened to me by the Lord, I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them, I departed for Macedonia” (2 Corinthians 2:12,13).

“Therefore, since we have this ministry, as we have received mercy, we do not lose heart. But we have renounced the hidden things of

shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.

"For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake. For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.

"We are hard pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken, struck down, but not destroyed -- always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. So then death is working in us, but life in you.

"And since we have the same spirit of faith, according to what is written, 'I believed and therefore I spoke', we also believe and therefore speak, knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you. For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God. Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal" (2 Corinthians 4:1-18).

"I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.

“For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ. But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ. For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.

“But when it pleased God, who separated me from my mother’s womb and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days. But I saw none of the other apostles except James, the Lord’s brother. (Now concerning the things which I write to you, indeed, before God, I do not lie.) Afterward I went into the regions of Syria and Cilicia. And I was unknown by face to the churches of Judea which were in Christ. But they were hearing only, ‘He who formerly persecuted us now preaches the faith which he once tried to destroy.’ And they glorified God in me” (Galatians 1:6-24).

“Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead), and all the brethren who are with me, to the churches of Galatia: Grace to you and peace from God the Father and our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father, to whom be glory forever and ever. Amen” (Galatians 1:1-5).

“In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory” (Ephesians 1:13,14).

“Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; above all, taking the shield of faith

with which you will be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints -- and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak" (Ephesians 6:14-20).

"Paul and Timothy, bondservants of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with the bishops and deacons: grace to you and peace from God our Father and the Lord Jesus Christ. I thank my God upon every remembrance of you, always in every prayer of mine making request for you all with joy, for your fellowship in the gospel from the first day until now, being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ; just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the gospel, you all are partakers with me of grace. For God is my witness, how greatly I long for you all with the affection of Jesus Christ, being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God.

"But I want you to know, brethren, that the things which happened to me have actually turned out for the furtherance of the gospel, so that it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ; and most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the word without fear. Some indeed preach Christ even from envy and strife, and some also from goodwill: the former preach Christ from selfish ambition, not sincerely, supposing to add affliction to my chains; but the latter out of love, knowing that I am appointed for the defense of the gospel. What then? Only that in every way, whether in pretense or in truth, Christ is preached; and in this I rejoice, yes, and will rejoice.

"For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ will be magnified in my body, whether by life or by death. For to me, to live is Christ, and to

die is gain. But if I live on in the flesh, this will mean fruit from my labor; yet what I shall choose I cannot tell. For I am hard-pressed between the two, having a desire to depart and be with Christ, which is far better. Nevertheless to remain in the flesh is more needful for you. And being confident of this, I know that I shall remain and continue with you all for your progress and joy of faith, that your rejoicing for me may be more abundant in Jesus Christ by my coming to you again.

“Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel, and not in any way terrified by your adversaries, which is to them a proof of perdition, but to you of salvation, and that from God. For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake, having the same conflict which you saw in me and now hear is in me” (Philip-pians 1:1-30).

“We give thanks to the God and Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and of your love for all the saints; because of the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel, which has come to you, as it has also in all the world, and is bringing forth fruit, as it is also among you since the day you heard and knew the grace of God in truth; as you also learned from Epaphras, our dear fellow servant, who is a faithful minister of Christ on your behalf, who also declared to us your love in the Spirit” (Colossians 1:3-8).

“And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight -- indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.

“I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church, of which I became a minister according to the stewardship from God which was given to me for you, to fulfill the word of God, the mystery which has been hidden from ages and from generations, but now has been revealed to His saints. To them God willed to make



known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory. Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. To this end I also labor, striving according to His working which works in me mightily" (Colossians 1:21-29).

"For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake" (1 Thessalonians 1:5).

"For you yourselves know, brethren, that our coming to you was not in vain. But even after we had suffered before and were spitefully treated at Philippi, as you know, we were bold in our God to speak to you the gospel of God in much conflict. For our exhortation did not come from error or uncleanness, nor was it in deceit. But as we have been approved by God to be entrusted with the gospel, even so we speak, not as pleasing men, but God who tests our hearts. For neither at any time did we use flattering words, as you know, nor a cloak for covetousness -- God is witness. Nor did we seek glory from men, either from you or from others, when we might have made demands as apostles of Christ. But we were gentle among you, just as a nursing mother cherishes her own children.

"So, affectionately longing for you, we were well pleased to impart to you not only the gospel of God, but also our own lives, because you had become dear to us. For you remember, brethren, our labor and toil; for laboring night and day, that we might not be a burden to any of you, we preached to you the gospel of God. You are witnesses, and God also, how devoutly and justly and blamelessly we behaved ourselves among you who believe; as you know how we exhorted, and comforted, and charged every one of you, as a father does his own children, that you would walk worthy of God who calls you into His own kingdom and glory" (1 Thessalonians 2:1-12).

"And to give you who are troubled, rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe,

because our testimony among you was believed” (2 Thessalonians 1:7-10).

“But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ” (2 Thessalonians 2:13,14).

“Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God, who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began, but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel, to which I was appointed a preacher, an apostle, and a teacher of the Gentiles” (2 Timothy 1:8-11).

## Outline

1. Paul immediately preached Christ in the synagogues as being the Son of God.
  - a. Those who heard him were amazed.
  - b. They thought he was the one who was opposed to Christ.
  - c. Paul grew in strength, proving Christ to be the Son of God.
2. The Jews tried to kill Paul in Damascus.
  - a. He escaped the city with the help of the disciples.
  - b. Barnabas then took him to the apostles in Jerusalem.
  - c. Later he went to Caesarea and then to Tarsus, preaching Christ.
3. Paul was ready to be offered up because of the grace he had received of the Lord to preach the gospel.
4. God will judge all by the gospel.
5. Paul is identified as a servant of Jesus Christ, called to be an apostle, and separated by the gospel of God.
6. Concerning Jesus Christ:
  - a. Made of the seed of David according to the flesh.
  - b. Declared to be the Son of God with power.
    - (1) According to the spirit of holiness.

(2) By the resurrection from the dead.

7. The gospel of Christ:

- a. For all nations.
- b. The power of God to save all who will believe.
- c. To the Jew first, and also to the Greek.
- d. The righteousness of God is to be found within it.
- e. The just shall live by faith.

8. We are not to continue in sin just to give God the opportunity to extend His grace.

- a. Those who are dead in sin cannot live any longer in it.
- b. Those who obeyed the Lord in baptism were baptized into the benefits of His death.
- c. Baptism pictures the Lord's death, burial, and resurrection.
  - (1) There is death to sin.
  - (2) There is the burial in the water.
  - (3) There is the resurrection from the water.
- d. The Christian is now dead to sin and alive to God.
- e. The results of sin is death, but through Christ there is eternal life.

9. The gospel defined:

- a. It is good news and glad tidings that Jesus died, was buried, and resurrected.
- b. To preach, one must be sent.

10. Paul was sent to minister unto the Gentiles.

- a. Preaching the gospel of God.
- b. In many areas where Christ was not named.

11. He had not been sent to solely baptize but to preach the gospel.

12. Those who preach the gospel should live by the gospel.

13. The facts of the gospel:

- a. The death of Christ
- b. The burial of Christ.
- c. The resurrection of Christ.

14. Paul preached the gospel in Troas and in Macedonia.

15. Paul's ministry:

- a. Things denounced.

- b. Things received as a result.
  - c. Preaching the truth to every man.
  - d. If the gospel be hid, then it is hid to them who are lost.
  - e. We preach not ourselves, but Christ Jesus our Lord.
  - f. The treasure of the gospel has been placed in earthen vessels.
  - g. Persecution, etc., is a result of serving the Lord.
  - h. Faith in Christ to be raised up.
16. Woe to those who preach another gospel.
- a. Some had departed from the gospel for another.
  - b. The curse of God would rest upon anyone who should come preaching another gospel, even if he were an angel.
  - c. That which Paul had received was from God.
  - d. He gave some of his background and showed how God had used him and had glorified him.
17. Paul defends his apostleship by declaring that it was of God and not of men.
18. The Ephesians are exhorted to put on the armor of God.
- a. Their feet were to be shod with the preparation of the gospel of peace.
  - b. To take the shield of faith.
  - c. To put on the helmet of salvation.
  - d. To carry the sword of the spirit, the word of God.
  - e. To make known the mystery of the gospel.
19. The preaching of Christ:
- a. Some preached Christ of envy and strife.
  - b. Some preached of contention, not sincerely.
  - c. Some preached of good will.
  - d. Others preached of love.
  - e. But regardless of motive, Christ was preached.
20. The gospel was preached to the Colossians as it had in all the world.
21. The gospel was proclaimed to every creature under heaven.
22. The Thessalonians had been taught the gospel by word and example alike.
23. The Lord will return to take vengeance:

- a. On those who know not God.
  - b. On those who obey not the gospel of God.
24. The Thessalonians were called by Paul's gospel.
25. The hope of the gospel is in Christ.

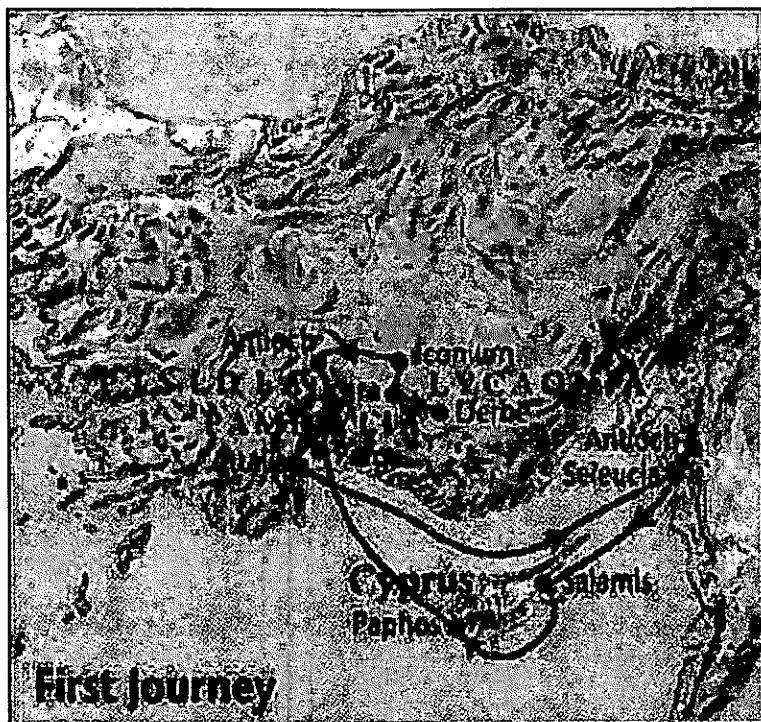
## Questions

1. What is the gospel?
2. List the facts of the gospel.
3. How much power does it have?
4. What did Paul preach?
5. Why did he call it "his" gospel?
6. List some of the places where Paul preached.
7. Who was it for?
8. How many gospels were there?
9. Where did it come from?
10. What would happen to those who preached another?
11. Explain what the gospel pictures in obedience.
12. List the commands of the gospel.
13. In which places was the gospel of Christ preached?
14. What will happen to those who do not obey the gospel?
15. How can the gospel bless one? Or destroy?

## Discussion

1. Explain 1 Corinthians 1:17.
2. Why are we to take the gospel into all the world?
3. What responsibility do we have in taking it?
4. What does the gospel mean to you?

# Travel Route and Primary Events of Paul's First Missionary Journey



Maps Courtesy of Access Foundation

1. Salamis in CYPRUS – Paul, Barnabas, and John Mark are sent out by the Holy Spirit; going to Cyprus; in Salamis they teach the proconsul, Sergius Paulus; confront the sorcerer, Elymas; heal many sick people.
2. Perga in PAMPHYLIA – John Mark returns to Jerusalem.
3. Antioch in PISIDIA – Jews and Gentiles hear the Gospel but the Jews reject the message because of envy; they force Paul and his companions to leave.

Iconium – Paul and Barnabas teach at length in the synagogue; at first they are received with interest but then opponents try to stone them.

4. Lystra in LYCAONIA – After healing a lame man, Paul and Barnabas are proclaimed to be gods; Paul is stoned and left for dead.

Derbe – The Gospel is preached and many disciples made.

# Lesson Four

## Paul's First Missionary Journey

### Text

"Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Spirit said, 'Now separate to Me Barnabas and Saul for the work to which I have called them.' Then, having fasted and prayed, and laid hands on them, they sent them away.

"So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus. And when they arrived in Salamis, they preached the word of God in the synagogues of the Jews. They also had John as their assistant.

"Now when they had gone through the island to Paphos, they found a certain sorcerer, a false prophet, a Jew whose name was Bar-Jesus, who was with the proconsul, Sergius Paulus, an intelligent man. This man called for Barnabas and Saul and sought to hear the word of God. But Elymas the sorcerer (for so his name is translated) withstood them, seeking to turn the proconsul away from the faith.

"Then Saul, who also is called Paul, filled with the Holy Spirit, looked intently at him and said, 'O full of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of the Lord? And now, indeed, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a time.' And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand.

"Then the proconsul believed, when he saw what had been done, being astonished at the teaching of the Lord. Now when Paul and his party set sail from Paphos, they came to Perga in Pamphylia; and John, departing from them, returned to Jerusalem" (Acts 13:1-13).

"But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down. And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, 'Men and brethren, if you have any word of exhortation for the people, say on.'

Then Paul stood up, and motioning with his hand, said, 'Men of Israel, and you who fear God, listen: The God of this people Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an uplifted arm He brought them out of it. Now for a time of about forty years He put up with their ways in the wilderness. And when He had destroyed seven nations in the land of Canaan, He distributed their land to them by allotment.

"After that He gave them judges for about four hundred and fifty years, until Samuel the Prophet. And afterward they asked for a king; so God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. And when He had removed him, He raised up for them David as king, to whom also He gave testimony and said, 'I have found David the son of Jesse, a man after My own heart, who will do all My will.'

"From this man's seed, according to the promise, God raised up for Israel a Savior -- Jesus -- after John had first preached, before His coming, the baptism of repentance to all the people of Israel. And as John was finishing his course, he said, 'Who do you think I am? I am not He. But behold, there comes One after me, the sandals of whose feet I am not worthy to loose.'

"Men and brethren, sons of the family of Abraham, and those among you who fear God, to you the word of this salvation has been sent. For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have fulfilled them in condemning Him. And though they found no cause for death in Him, they asked Pilate that He should be put to death. Now when they had fulfilled all that was written concerning Him, they took Him down from the tree and laid Him in a tomb. But God raised Him from the dead. He was seen for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people.

"And we declare to you glad tidings -- that promise which was made to the fathers. God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm: 'You are My Son, today I have begotten You.' And that He raised Him from the dead, no more to return to corruption, He has spoken this: 'I will give you the sure mercies of David.' Therefore He also says in another Psalm: 'You will not allow Your Holy One to see corruption.' For



David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption; but He whom God raised up saw no corruption” (Acts 13:14-37).

“Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins; and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses. Beware therefore, lest what has been spoken in the prophets come upon you: ‘Behold, you despisers, marvel and perish! For I work a work in your days, a work which you will by no means believe, though one were to declare it to you.’

“So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath. Now when the congregation had broken up, many of the Jews and devout proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God” (Acts 13:38-43).

“On the next Sabbath almost the whole city came together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul. Then Paul and Barnabas grew bold and said, ‘It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles. For the Lord has commanded us: ‘I have set you as a light to the Gentiles, that you should be for salvation to the ends of the earth.’

“Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed. And the word of the Lord was being spread throughout all the region. But the Jews stirred up the devout and prominent women and the chief men of the city, raised up persecution against Paul and Barnabas, and expelled them from their region. But they shook off the dust from their feet against them, and came to Iconium. And the disciples were filled with joy and with the Holy Spirit” (Acts 13:44-52).

“Now it happened in Iconium that they went together to the synagogue of the Jews, and so spoke that a great multitude both of the Jews and of the Greeks believed. But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brethren. Therefore they stayed there a long time, speaking boldly in the Lord, who was

bearing witness to the word of His grace, granting signs and wonders to be done by their hands. But the multitude of the city was divided: part sided with the Jews, and part with the apostles. And when a violent attempt was made by both the Gentiles and Jews, with their rulers, to abuse and stone them, they became aware of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding region. And they were preaching the gospel there" (Acts 14:1-7).

"And in Lystra a certain man without strength in his feet was sitting, a cripple from his mother's womb, who had never walked. This man heard Paul speaking. Paul, observing him intently and seeing that he had faith to be healed, said with a loud voice, 'Stand up straight on your feet!' And he leaped and walked. Now when the people saw what Paul had done, they raised their voices, saying in the Lycaonian language, 'The gods have come down to us in the likeness of men!' And Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker.

"Then the priest of Zeus, whose temple was in front of their city, brought oxen and garlands to the gates, intending to sacrifice with the multitudes. But when the apostles Barnabas and Paul heard this, they tore their clothes and ran in among the multitude, crying out and saying, 'Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them, who in bygone generations allowed all nations to walk in their own ways. Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.' And with these sayings they could scarcely restrain the multitudes from sacrificing to them" (Acts 14:8-18).

"Then Jews from Antioch and Iconium came there; and having persuaded the multitudes, they stoned Paul and dragged him out of the city, supposing him to be dead. However, when the disciples gathered around him, he rose up and went into the city.

"And the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city and made many disciples, they returned to Lystra, Iconium, and Antioch, strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, 'We must through many tribulations enter the kingdom of God.'

So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed. And after they had passed through Pisidia, they came to Pamphylia. Now when they had preached the word in Perga, they went down to Attalia. From there they sailed to Antioch, where they had been commended to the grace of God for the work which they had completed. Now when they had come and gathered the church together, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles. So they stayed there a long time with the disciples" (Acts 14:19-28).

## Outline

1. The church as it existed in Antioch:
  - a. There were prophets and teachers among the members.
    - (1) Barnabas
    - (2) Simeon
    - (3) Lucius
    - (4) Manaen
    - (5) Saul
  - b. They ministered and fasted.
  - c. The Holy Spirit directed that Barnabas and Saul should be set apart for a special work.
  - d. After they had fasted and prayed, they laid their hands on them and sent them away.
2. Paul and Barnabas are sent forth by the Holy Spirit.
  - a. They first went to Seleucia, which was the seaport.
  - b. From there they sailed to Salamis, Cyprus.
    - (1) There in the synagogues they preached the word of God.
    - (2) They did not go there to worship but to find opportunities to teach God's word among those who were already believers in God.
    - (3) John Mark also worked with them.
  - c. Going through the island, they came to Paphos.
    - (1) Here they found a sorcerer, a false prophet, a Jew, whose name was Bar-Jesus.
    - (2) He was with Sergius Paulus, a prudent man.

- (3) The deputy called for Paul and Barnabas, desiring to hear the word of God.
  - (4) Bar-Jesus (Elymas) withstood them, hoping to turn the deputy from the faith.
  - (5) Paul rebuked Bar-Jesus and blinded him for a season.
  - (6) As a result, the deputy believed and was astonished at the Lord's doctrine.
- d. Next Paul and company travelled from Paphos to Perga in Pamphylia.
- (1) At this point John Mark departed to return to Jerusalem.
  - (2) The reason for the departure is not given here.
- e. From Perga they went next to Antioch in Pisidia.
- (1) There they went into the synagogue on the Sabbath Day.
  - (2) After the Law and the Prophets had been read, the rulers called on them to speak.
  - (3) Paul responded by preaching a sermon.
    - (a) He directed his remarks to the men of Israel and those who feared God.
    - (b) He began with the people of Israel in the land of Egypt.
    - (c) He pointed out that they were delivered and then lived forty years in the wilderness.
    - (d) After giving them Canaan, God gave them judges for four hundred and fifty years.
    - (e) Next He gave them a king, and after removing him, David was given.
    - (f) Through his seed He raised up Jesus.
    - (g) John preceded Him to prepare His way.
    - (h) Christ was condemned by those who supposedly knew and kept the law.
    - (i) Paul told of the Lord's death, burial, and resurrection.

- (j) Through Christ there is the forgiveness of sins.
  - (k) Salvation cannot be found in the law of Moses.
- (4) After the Jews went out, the Gentiles requested that these things might be preached the next Sabbath.
- (5) Many of the Jews and proselytes followed Paul and Barnabas.
- (6) The next Sabbath almost all of the city came out to hear the word of God.
- (a) The Jews, seeing the crowd, were envious and spoke against it.
  - (b) Paul and Barnabas zealously proclaimed the word of God and declared they would turn their attention to the Gentiles.
  - (c) Thus the Lord had commanded that the light should be taken to the Gentiles, unto the ends of the earth.
  - (d) The Gentiles were very glad and many believed.
  - (e) The word of God was preached throughout the whole region.
  - (f) The Jews stirred up the most prominent women and men of the city and persecuted Paul and Barnabas.
  - (g) They shook off the dust of their feet and traveled on.
  - (h) The disciples were filled with joy and the Holy Spirit.
- f. They next traveled to Iconium.
- (1) They went into the synagogue of the Jews and taught.
  - (2) There is a great multitude present and many Jews and Greeks believed.
  - (3) The unbelieving Jews stirred up the Gentiles and turned them against the brethren.

(4) In spite of this, Paul and others continued their preaching, and miracles were performed.

(5) But because of the division that existed between the people, some going with the Jews and some being with Paul, they were forced to flee the city.

g. They now enter Lystra and Derbe, cities of Lycaonia.

(1) They preached the gospel to the people of these cities.

(2) Paul healed a crippled man in Lystra.

(3) When the people saw this they took this to mean that gods had come down to them.

(a) They called Barnabas, Jupiter.

(b) They called Paul, Hermes, because he was the chief speaker.

(c) They brought oxen and garlands to sacrifice.

(d) Paul and Barnabas tore their clothes and cried out against this action, telling them of the true and living God.

(e) They restrained the people and the sacrifice.

(4) Jews from Antioch and Iconium came to persuade the people to stone Paul, and they did so.

(a) They left him outside the city for dead.

(b) As the disciples stood around, he rose up.

h. Paul and Barnabas went to Derbe.

(1) They preached the gospel in the city.

(2) Then they returned to Lystra, Iconium, and Antioch.

3. Paul and Barnabas returned to Antioch.

a. In Lystra, Iconium, and Antioch, they confirmed the disciples and encouraged them to remain faithful.

(1) They ordained elders in every church.

(2) They prayed and fasted with them.

(3) They commended them to the Lord.

b. Then they passed through Pisidia and came to Pamphylia.

c. Following this, they preached the word in Perga and came to Attalia.

d. They finally sailed to Antioch.

- (1) On arriving, they gathered the church together.
- (2) Then they rehearsed all that God had done with them.
- (3) They told how the door of faith had been opened to the Gentiles.
- (4) They remained a long time with the disciples.

## Questions

1. Who is a missionary?
2. What is a missionary journey?
3. Which journey was this?
4. Describe the church at Antioch.
5. Where was it located?
6. Did it consist of Jews, Gentiles, or both?
7. Who were some of its members?
8. What did it mean to be a prophet in that day?
9. Give the instructions of the Holy Spirit.
10. Why were Paul and Barnabas chosen?
11. Explain what happened before they went out.
12. Who sent them out?
13. Name at least one other man who went with them.
14. Make an outline of their route. (This might be done on a black-board so all can see.)
15. Tell of something that happened in each place.
16. To what island did they go first?
17. Where is it located?
18. What did they do in Salamis?
19. Why did they go into the synagogues?
20. Who did they find in Paphos?
21. Why did Paul blind Bar-Jesus?
22. Explain why John Mark returned to Jerusalem.
23. What happened in Antioch in Pisidia?
24. Give the gist of Paul's sermon.
25. How long did they remain there?

26. What was the result?
27. Why did Paul and Barnabas turn to the Gentiles?
28. How did the Jews react to all of this?
29. Give a brief statement on their experiences in Iconium.
30. Who did they heal in Lystra?
31. What did the people want to do?
32. To what extent was Paul stoned here?
33. Who was responsible for this?
34. What did they do in Derbe?
35. Explain what they did in visiting with brethren in these different cities on their way back to Antioch?
36. Tell what they did on arriving in Antioch.
37. How long did they remain there?

## Discussion

1. Was Antioch a sponsoring congregation?
2. Why were more than one persons sent out?
3. Did any wives accompany their husbands?
4. Discuss their means of transportation.
5. Explain the significance of going into the synagogues to teach. Was this commending the Jewish religion? Was it compromising?
6. Discuss the significance of shaking the dust off their feet.
7. Why did they move about so much?
8. Discuss the methods they used in teaching and converting people to Christ.
9. Why were they so determined to go on with their work?
10. How was it possible to ordain elders so early?
11. Discuss the things that happened once Paul and Barnabas returned to Antioch. What happens many times when modern day missionaries return home?



# Lesson Five

## Paul Attends the Jerusalem Conference

### Text

“And certain men came down from Judea and taught the brethren, ‘Unless you are circumcised according to the custom of Moses, you cannot be saved.’ Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question.

“So, being sent on their way by the church, they passed through Phoenicia and Samaria, describing the conversion of the Gentiles; and they caused great joy to all the brethren. And when they had come to Jerusalem, they were received by the church and the apostles and the elders; and they reported all things that God had done with them. But some of the sect of the Pharisees who believed rose up, saying, ‘It is necessary to circumcise them, and to command them to keep the law of Moses’ (Acts 15:1-5).

“Now the apostles and elders came together to consider this matter. And when there had been much dispute, Peter rose up and said to them: ‘Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe. So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as He did to us, and made no distinction between us and them, purifying their hearts by faith. Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they’ (Acts 15:6-11).

“Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the Gentiles” (Acts 15:12).

“And after they had become silent, James answered, saying, ‘Men and brethren, listen to me: Simon has declared how God at first visited the Gentiles to take out of them a people for His name. And with this the words of the prophets agree, just as it is written: ‘After this I will return and will rebuild the tabernacle of David, which has fallen

down; I will rebuild its ruins, and I will set it up; so that the rest of mankind may seek the Lord, even all the Gentiles who are called by My name', says the Lord who does all these things. Known to God from eternity are all His works.

"Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood. For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath.'

"Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas who was also named Barnabas, and Silas, leading men among the brethren. They wrote this letter by them':

"The apostles, the elders, and the brethren, to the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: Greetings. Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, 'You must be circumcised and keep the law' -- to whom we gave no such commandment -- it seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul, men who have risked their lives for the name of our Lord Jesus Christ. We have therefore sent Judas and Silas, who will also report the same things by word of mouth. For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.'

"So when they were sent off, they came to Antioch; and when they had gathered the multitude together, they delivered the letter. When they had read it, they rejoiced over its encouragement. Now Judas and Silas, themselves being prophets also, exhorted and strengthened the brethren with many words. And after they had stayed there for a time, they were sent back with greetings from the brethren to the apostles. However, it seemed good to Silas to remain there. Paul and Barnabas also remained in Antioch, teaching and preaching the word of the Lord, with many others also" (Acts 15:13-35).

“Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me. And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain. Yet not even Titus who was with me, being a Greek, was compelled to be circumcised. And this occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage), to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you.

“But from those who seemed to be something -- whatever they were, it makes no difference to me; God shows personal favoritism to no man -- for those who seemed to be something added nothing to me. But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles), and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised. They desired only that we should remember the poor, the very thing which I also was eager to do.

“Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy. But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all, ‘If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?’ We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! For if I build again those things

which I destroyed, I make myself a transgressor. For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain" (Galatians 2:1-21).

## Outline

1. Certain men came down from Judea to Antioch teaching circumcision according to the law as being necessary to salvation.
  - a. Paul and Barnabas discussed this with them.
  - b. It was therefore determined that Paul and Barnabas should go to Jerusalem with them to discuss this with the apostles and others.
  - c. Being sent by the church, they passed through Phoenicia and Samaria, declaring the conversion of the Gentiles, and there was great joy.
  - d. In Jerusalem they were received by the church, apostles, and elders, and they declared what God had done with them.
  - e. They stated that there arose up a number teaching that it was necessary to circumcise according to the law of Moses.
2. The apostles and elders came together to consider this question.
  - a. There was much disputing.
  - b. Peter arose and told of his preaching to the Gentiles.
    - (1) He reminded them that by his mouth the Gospel was preached to them that they might believe.
    - (2) He said that God gave them the Holy Spirit as well as to the Jews.
    - (3) He showed them that the Lord had put no difference between Jews and Gentiles.
    - (4) So the question was: Why "put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"
    - (5) His conclusion was that the grace of the Lord Jesus Christ was able to save all.

c The multitude then remained silent and listened to Barnabas and Paul who declared all that God had done for the Gentiles through them.

d. Next James spoke.

(1) He referred to Peter's testimony and how that God through him had declared His will to the Gentiles and from them had taken out a people to wear His name.

(2) He then showed how this was in harmony with the prophets.

(3) His solution was to write the Gentiles thus: "That they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood."

e. This pleased the apostles, the elders, and the whole church.

f. It was decided by the whole group to send chosen men to Antioch with Paul and Barnabas, along with a letter concerning these matters.

(1) Judas was to go.

(2) Silas was also to go.

3. The group then came to Antioch.

a. First of all, they gathered the multitude.

b. Then they delivered the epistle, or letter.

c. The congregation rejoiced.

d. After they had remained for a while they dismissed.

e. But Silas remained, and also Paul and Barnabas continued in Antioch preaching and teaching the word of God with many others.

**From the Galatian Letter:**

1. After fourteen years, Paul, Barnabas, and Titus went up to Jerusalem.

a. There Paul preached the gospel to them.

b. He preached to some in privacy because of circumstances.

c. Titus, a Greek, felt compelled to be circumcised because of some false brethren who had come in.

d. Peter was the apostle to the circumcised and Paul was the apostle to the uncircumcised.

e. James, Cephas, and John had given Paul and Barnabas the right hand of fellowship:

- (1) That they should go to the heathen.
- (2) That Peter and others should go to the circumcision.

2. Paul said that when Peter came to Antioch, he withstood him to his face because he was to be blamed.

- a. Before some came from James, Peter ate with the Gentiles.
- b. But when some came from Jerusalem, Peter and others in the company withdrew themselves.
- c. Paul pointed out their inconsistencies.
- d. He showed that as a Christian one cannot return to the law.

## Questions

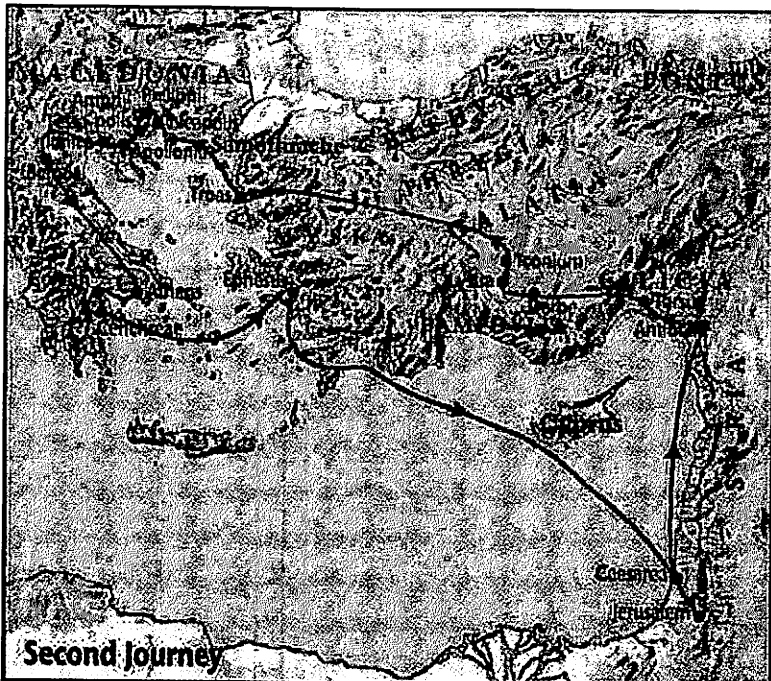
1. Why was the Jerusalem conference necessary?
2. What great question was involved?
3. Who were the men involved?
4. To whom did Paul and Barnabas preach on the way to Jerusalem?
5. How were they received in Jerusalem?
6. Give the gist of Peter's remarks.
7. What did Paul and Barnabas have to say?
8. State the solution that James offered.
9. Was this agreeable?
10. What was stipulated in the letter sent back to Antioch?
11. Who was chosen to go to Antioch with Paul and Barnabas?
12. What did they do on arriving?
13. How did the church receive this news?
14. Who stayed on in Antioch?
15. What did they do there?
16. How many years later was it before Paul returned to Jerusalem?
17. Who went with him?
18. What did they do there?
19. Why was Titus circumcised?
20. To what group of people was Peter an apostle?
21. To what group of people was Paul an apostle?

22. Who gave Paul and Barnabas the right hand of fellowship?
23. What did this signify?
24. Explain what Peter did at Antioch.
25. Why did Paul have to rebuke Peter?
26. What did Paul have to say about the law?

## Discussion

1. Do we have any conferences today? Should we?
2. What should we do when we have disagreements about some matter?
3. Was any apostle above rebuke?
4. Was the law still binding at this time?
5. Did circumcision have any religious significance at this time?
6. List some lessons you get from this particular study.

# Travel Route and Primary Events of Paul's Second Missionary Journey



Maps Courtesy of Access Foundation

1. From Antioch in SYRIA, Paul takes Silas and retraces his steps to Derbe and Lystra, adding Timothy to his team.
2. They went throughout PHRYGIA and GALATIA, but were forbidden by the Holy Spirit to go into ASIA.
3. In Troas, Paul saw the vision of the man from Macedonia, asking him to come there to preach the Gospel.
4. Philippi in MACEDONIA. At the riverside, they meet Lydia, teach and convert her. Because of healing a spirit-possessed girl, they were thrown into prison. Following an earthquake, they teach and convert the jailer and his family.  
Thessalonica and Berea; taught and converted people; persecuted.
5. Athens in ACHAIA. Preached on the Areopagus.  
Corinth. Met Acquila and Priscilla, preached; converted many.  
Ephesus; taught Jews but did not stay; returned to Antioch.



# Lesson Six

## Paul's Second Missionary Journey

### Text

"Then after some days Paul said to Barnabas, 'Let us now go back and visit our brethren in every city where we have preached the word of the Lord, and see how they are doing.' Now Barnabas was determined to take with them John called Mark. But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work. Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus; but Paul chose Silas and departed, being commended by the brethren to the grace of God. And he went through Syria and Cilicia, strengthening the churches" (Acts 15:36-41).

"Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek. He was well spoken of by the brethren who were at Lystra and Iconium. Paul wanted to have him go on with him. And he took him and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek.

"And as they went through the cities, they delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem. So the churches were strengthened in the faith, and increased in number daily.

"Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them. So passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, 'Come over to Macedonia and help us.' Now after he had seen the vision, immediately we sought to go to Macedonia, concluding that the Lord had called us to preach the gospel to them.

"Therefore, sailing from Troas, we ran a straight course to Samothrace, and the next day came to Neapolis, and from there to Philippi,

which is the foremost city of that part of Macedonia, a colony. And we were staying in that city for some days. And on the Sabbath day we went out of the city to the riverside, where prayer was customarily made; and we sat down and spoke to the women who met there" (Acts 16:1-13).

"Now a certain woman named Lydia heard us. She was a seller of purple from the city of Thyatira, who worshiped God. The Lord opened her heart to heed the things spoken by Paul. And when she and her household were baptized, she begged us, saying, 'If you have judged me to be faithful to the Lord, come to my house and stay.' So she persuaded us" (Acts 16:14,15).

"Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. This girl followed Paul and us, and cried out, saying, 'These men are the servants of the Most High God, who proclaim to us the way of salvation.' And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, 'I command you in the name of Jesus Christ to come out of her.' And he came out that very hour" (Acts 16:16-18).

"But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the marketplace to the authorities. And they brought them to the magistrates, and said, 'These men, being Jews, exceedingly trouble our city; and they teach customs which are not lawful for us, being Romans, to receive or observe.

"Then the multitude rose up together against them; and the magistrates tore off their clothes and commanded them to be beaten with rods. And when they had laid many stripes on them, they threw them into prison, commanding the jailer to keep them securely. Having received such a charge, he put them into the inner prison and fastened their feet in the stocks" (Acts 16:19-24).

"But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed. And the keeper of the prison, awakening from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself.

“But Paul called with a loud voice, saying, ‘Do yourself no harm, for we are all here.’ Then he called for a light, ran in, and fell down trembling before Paul and Silas. And he brought them out and said, ‘Sirs, what must I do to be saved?’ So they said, ‘Believe on the Lord Jesus Christ, and you will be saved, you and your household.’

“Then they spoke the word of the Lord to him and to all who were in his house. And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household.

“And when it was day, the magistrates sent the officers, saying, ‘Let those men go.’ So the keeper of the prison reported these words to Paul, saying, ‘The magistrates have sent to let you go. Now therefore depart, and go in peace.’ But Paul said to them, ‘They have beaten us openly, uncondemned Romans, and have thrown us into prison. And now do they put us out secretly? No indeed! Let them come themselves and get us out.’

“And the officers told these words to the magistrates, and they were afraid when they heard that they were Romans. Then they came and pleaded with them and brought them out, and asked them to depart from the city. So they went out of the prison and entered the house of Lydia; and when they had seen the brethren, they encouraged them and departed” (Acts 16:25-40).

“Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures, explaining and demonstrating that the Christ had to suffer and rise again from the dead, and saying, ‘This Jesus whom I preach to you is the Christ.’ And some of them were persuaded; and a great multitude of the devout Greeks, and not a few of the leading women, joined Paul and Silas” (Acts 17:1-4).

“But the Jews who were not persuaded, becoming envious, took some of the evil men from the marketplace, and gathering a mob, set all the city in an uproar and attacked the house of Jason, and sought to bring them out to the people. But when they did not find them, they dragged Jason and some brethren to the rulers of the city, crying out, ‘These who have turned the world upside down have come here too.’

Jason has harbored them, and these are all acting contrary to the decrees of Caesar, saying there is another king -- Jesus.' And they troubled the crowd and the rulers of the city when they heard these things. So when they had taken security from Jason and the rest, they let them go. (Acts 17:5-9).

"Then the brethren immediately sent Paul and Silas away by night to Berea. When they arrived, they went into the synagogue of the Jews. These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so. Therefore many of them believed, and also not a few of the Greeks, prominent women as well as men.

"But when the Jews from Thessalonica learned that the word of God was preached by Paul at Berea, they came there also and stirred up the crowds. Then immediately the brethren sent Paul away, to go to the sea; but both Silas and Timothy remained there. So those who conducted Paul brought him to Athens; and receiving a command for Silas and Timothy to come to him with all speed, they departed" (Acts 17:10-15).

"Now while Paul waited for them at Athens, his spirit was provoked within him when he saw that the city was given over to idols. Therefore he reasoned in the synagogue with the Jews and with the Gentile worshippers; and in the marketplace daily with those who happened to be there.

"Then certain Epicurean and Stoic philosophers encountered him. And some said, 'What does this babbler want to say?' Others said, 'He seems to be a proclaimer of foreign gods,' because he preached to them Jesus and the resurrection. And they took him and brought him to the Areopagus, saying, 'May we know what this new doctrine is of which you speak? For you are bringing some strange things to our ears. Therefore we want to know what these things mean.' For all the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear some new thing" (Acts 17:16-21).

"Then Paul stood in the midst of the Areopagus and said, 'Men of Athens, I perceive that in all things you are very religious; for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD.

Therefore, the One whom you worship without knowing, Him I proclaim to you: God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things. And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us, for in Him we live and move and have our being, as also some of your own poets have said, 'For we are also His offspring.' Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising. Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead" (Acts 17: 22-31).

"And when they heard of the resurrection of the dead, some mocked, while others said, 'We will hear you again on this matter.' So Paul departed from among them. However, some men joined him and believed, among them Dionysius the Areopagite, a woman named Damaris, and others with them" (Acts 17:32-34).

"After these things Paul departed from Athens and went to Corinth. And he found a certain Jew named Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla (because Claudius had commanded all the Jews to depart from Rome); and he came to them. So, because he was of the same trade, he stayed with them and worked; for by occupation they were tentmakers. And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks.

"When Silas and Timothy had come from Macedonia, Paul was compelled by the Spirit, and testified to the Jews that Jesus is the Christ. But when they opposed him and blasphemed, he shook his garments and said to them, 'Your blood be upon your own heads; I am clean. From now on I will go to the Gentiles'" (Acts 18:1-6).

"And he departed from there and entered the house of a certain man named Justus, one who worshiped God, whose house was next

door to the synagogue. Then Crispus, the ruler of the synagogue, believed on the Lord with all his household. And many of the Corinthians, hearing, believed and were baptized. Now the Lord spoke to Paul in the night by a vision, 'Do not be afraid, but speak, and do not keep silent; for I am with you, and no one will attack you to hurt you; for I have many people in this city.' And he continued there a year and six months, teaching the word of God among them" (Acts 18:7-11).

"When Gallio was proconsul of Acala, the Jews with one accord rose up against Paul and brought him to the judgment seat, saying, 'This fellow persuades men to worship God contrary to the law.' And when Paul was about to open his mouth, Gallio said to the Jews, 'If it were a matter of wrongdoing or wicked crimes, O Jews, there would be reason why I should bear with you. But if it is a question of words and names and your own law, look to it yourselves; for I do not want to be a judge of such matters.' And he drove them from the judgment seat. Then all the Greeks took Sosthenes, the ruler of the synagogue, and beat him before the judgment seat. But Gallio took no notice of these things" (Acts 18:12-17)

"So Paul still remained a good while. Then he took leave of the brethren and sailed for Syria, and Priscilla and Aquila were with him. He had his hair cut off at Cenchrea, for he had taken a vow. And he came to Ephesus, and left them there; but he himself entered the synagogue and reasoned with the Jews.

"When they asked him to stay a longer time with them, he did not consent, but took leave of them, saying, 'I must by all means keep this coming feast in Jerusalem; but I will return again to you, God willing.' And he sailed from Ephesus. And when he had landed at Caesarea, and gone up and greeted the church, he went down to Antioch. After he had spent some time there, he departed and went over the region of Galatia and Phrygia in order, strengthening all the disciples" (Acts 18:18-23).

## Outline

1. Paul and brethren leave on their Second Missionary Journey.
  - a. After awhile, Paul and Barnabas decide to visit with those they had preached to before.
  - b. Barnabas wanted to take John Mark along.
  - c. Paul rejected this idea and there was a lot of argument about it.

- d. As a result Barnabas took John Mark and sailed to Cyprus.
2. The places visited on their journey:
- a. Paul went through Syria and Cilicia, confirming the churches.
  - b. He came then to Derbe and Lystra.
    - (1) Here they met Timotheus (Timothy).
    - (2) Paul urged him to go along with them.
    - (3) Paul decided Timothy should be circumcised because his father was a Greek, although his mother was a Jewess.
    - (4) Then they went through the cities teaching those things ordained by the apostles and elders in Jerusalem.
    - (5) The churches were therefore strengthened in the faith and increased daily.
  - c. They went throughout Phrygia and the region of Galatia preaching and teaching but were forbidden of the Holy Spirit to preach the word in Asia.
  - d. Next they came to Mysia and wanted to go into Bithynia but the Spirit would not permit it.
  - e. They passed through Mysia and came to Troas.
    - (1) Here Paul had a vision in the night.
    - (2) A man of Macedonia said, "Come over into Macedonia, and help us."
    - (3) After this he set out to go to Macedonia, believing this was the Lord's will.
  - f. From Troas they sailed for Samothracia.
  - g. Then the next day they came to Neapolis.
  - h. From Neapolis they went to Philippi.
    - (1) This is the chief city of that part of Macedonia.
    - (2) It is a colony.
    - (3) They remained there for several days.
    - (4) On the Sabbath they went out of the city by a river side.
      - (a) Here prayer was made.
      - (b) They taught the women who were there.

- (5) Here they found a woman by the name of Lydia.
- (a) She was a seller of purple.
  - (b) She was of the city of Thyatira.
  - (c) She was a worshipper of God.
- (6) After hearing Paul preach, Lydia and her household were baptized and then encouraged them to come into her house.
- (7) Later Paul healed a young lady who was possessed with the spirit of divination.
- (a) Her masters were making a lot of money off of her.
  - (b) They were very much disturbed with what happened.
  - (c) They stirred up the Jews against Paul and Silas.
- (8) Paul and Silas were beaten and cast into prison.
- (a) At midnight they sang praises to God and the others heard them.
  - (b) There was an earthquake and they were released.
  - (c) The jailer was awakened and when he saw the prison doors open, he drew his sword to kill himself.
  - (d) But Paul cried out that he should not harm himself.
  - (e) Then the jailer wanted to know what he should do to be saved.
  - (f) Paul told him that he must believe.
  - (g) Then in order that faith might be produced, Paul and Silas preached the word of God to him and to his house.
  - (h) The jailer took them and washed their stripes, showing repentance.
  - (i) Then the jailer and all his household were baptized immediately and there was great rejoicing.
  - (j) They were told that they could go.



- (k) Paul rejected this but said that since they were Romans, and were beaten unlawfully, the officials should come and release them.
- (l) When the officials heard that they were Romans, they were afraid and released them and asked them to leave.
- (m) They went into the house of Lydia.
- (n) After they saw the brethren and had comforted them, they departed.
- i. They passed through Amphipolis and Apollonia.
- j. Then they came to Thessalonica.
  - (1) Paul went into the local synagogue of the Jews on three Sabbath days.
    - (a) He preached to them the word of God.
    - (b) Some believed, along with a great number of devout Greeks and many chief women.
  - (2) Those Jews who did not believe moved away and gathered a crowd and caused an uproar in the city and assaulted the house of Jason.
    - (a) They demanded that they be brought out.
    - (b) Then they took Jason and others to the city rulers.
    - (c) After many charges, and greatly troubling the rulers, they let them go.
  - (3) The brethren immediately sent Paul and Silas away by night.
- k. They arrived in the city of Berea.
  - (1) Here they went into the synagogue of the Jews.
    - (a) They were more noble than those of Thessalonica in that they searched the scriptures to see if those things were so.
    - (b) Many believed, including honorable women and men of the Greeks.
  - (2) When the Jews of Thessalonica heard of it they came over and stirred up the people.
    - (a) The brethren then sent Paul to the sea.

- (b) Silas and Timothy stayed on with them.
- (c) Later they were sent for by Paul.
- l. Paul waited for them at Athens.
  - (1) While there, his spirit was stirred in him because he saw the city given wholly to idolatry.
    - (a) He went to the synagogue and disputed with the Jews.
    - (b) He discussed religion with people in the market place.
  - (2) He stood on Mars' Hill and preached to them.
    - (a) He condemned their idolatry.
    - (b) He pointed to the true and living God.
    - (c) Some mocked, others wanted to hear more, and some believed.
- m. Paul arrived in Corinth.
  - (1) Here he found Aquila and Priscilla.
    - (a) They had left Italy because of persecution.
    - (b) They were tentmakers, as was Paul, and he abode with them.
  - (2) Paul taught each Sabbath in some synagogue.
  - (3) Silas and Timothy joined him there.
  - (4) When the Jews rejected his preaching, he replied: "Your blood be upon your own heads: I am clean; from henceforth I will go unto the Gentiles."
  - (5) Later he entered the house of Justus and worshiped God.
    - (a) It was next to the synagogue.
    - (b) Crispus, the ruler of the synagogue, believed on the Lord with his house and many Corinthians believed and were baptized.
  - (6) The Lord appeared to Paul in a vision and told him that he had many people in the city.
  - (7) He continued there a year and a half teaching the word of God.
  - (8) The Jews rose up against Paul and brought him before Gallio, the Deputy of Achaia.

- (a) Gallio knew the charges had to do with religious matters and refused to judge.
- (b) The Jews then took Sosthenes, the chief ruler of the synagogue, and beat him.
- (9) Paul stayed some time and then departed.
  - n. He sailed for Syria along with Priscilla and Aquila.
  - o. In Cenchrea he took a vow.
  - p. Coming to Ephesus, he left Priscilla and Aquila.
    - (1) He went into the synagogue to teach the Jews.
    - (2) They wanted him to stay longer but he said he would have to continue his journey to Jerusalem to keep the feast.
    - (3) He bade them farewell but promised to return again.
    - (4) Then he sailed from Ephesus.
- 3. Paul returned to Antioch.
  - a. He landed at Caesarea and went up and saluted the church.
  - b. Then he went down to Antioch.

## Questions

1. Why did Paul want to go on another missionary journey?
2. Who was he planning originally to take with him?
3. Why did he not want John Mark to go?
4. Explain the result of the contention between Paul and Barnabas.
5. Was this good or bad?
6. Where did Barnabas and John Mark go?
7. Name the man that was chosen to go with Paul.
8. Where did they first go?
9. Briefly list the many places they visited on their journey (if possible, draw a map on a board).
10. Where did Paul find Timothy?
11. Explain his situation.
12. Why was he encouraged to go along?
13. Discuss the Macedonian call that Paul received.
14. Give an account of the conversion of Lydia and her household in Philippi.

15. Whom did Paul heal there? Why?
16. What was the result?
17. Explain what happened in jail.
18. Was "faith only" enough to save the jailer? Discuss.
19. What happened in Thessalonica?
20. Why were the Bereans more noble than those of Thessalonica?
21. Discuss what Paul found in Athens and the sermon he preached.
22. Did he get any response?
23. Whom did Paul find in Corinth?
24. Why did Paul decide to turn to the Gentiles?
25. Why did the Lord speak to Paul and what did He say to him?
26. How long did he remain in Corinth?
27. What did he find in Ephesus?
28. Discuss why Paul returned to Antioch.

## Discussion

1. Why did Paul move about so much? Was this necessary?
2. Discuss the contention that arose between Paul and Barnabas. Do brethren today have any problems working together? Why? What is the solution?
3. Give some reasons why Paul went to the major cities to preach.
4. Why did he go to the major religious cities?
5. Why did he go into the synagogues?
6. Did he hire any preachers?
7. Did he build any buildings?
8. Did he send any men back to Jerusalem to study?
9. How was it possible to leave faithful congregations behind?
10. What kind of preaching did he do?
11. How was he received back in Antioch?

## God's Preparation for the Spreading of the Gospel

Galatians 4:4 says that it was in the fullness of time that God sent His Son into the world. Through what tools had God prepared the scene for the spreading of the Gospel?

g The **Greek Empire's** contributions were its **culture** and the **Koine Greek language**. Both of these permeated much of the world through the conquests of Alexander the Great.

g The **Roman Empire's** contributions were its **network of roads** and its consolidation of much of the world into one **relatively peaceful entity**.

g The **dispersion of the Jews** through the Assyrians, Babylonians and subsequent ruler nations was another major component of the preparation. **These Jews (along with Gentiles at the synagogues) often responded to the Gospel**, because of their background knowledge of God. Jews in Jerusalem had crucified Christ, but on the day of Pentecost, it was Jews who had returned to Jerusalem for the Feast from seventeen nations who repented and acknowledged the coming of the Messiah. In going to new territory, the Apostles preached first in the synagogues. These converted Jews also were the people who went everywhere preaching the Gospel when the persecution came in Jerusalem.

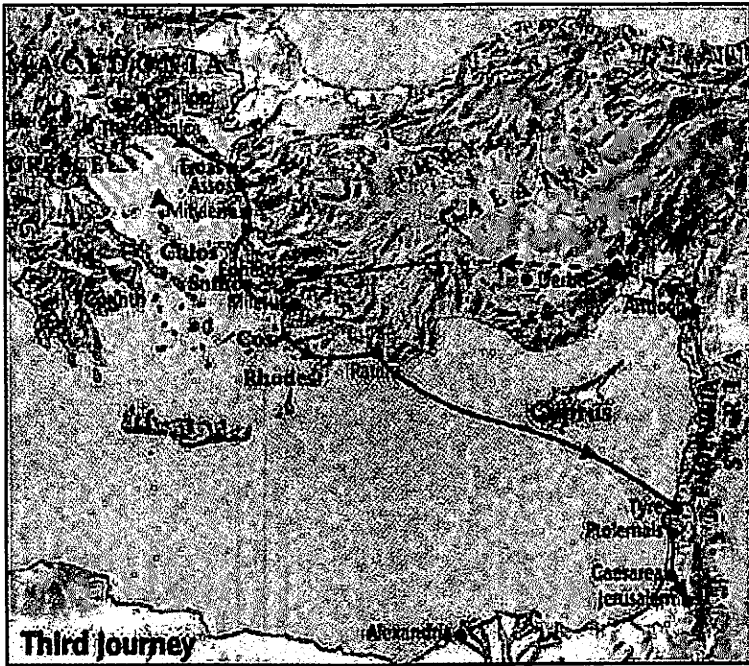
It was on the groundwork laid through the centuries by these empires and peoples, that God through His providence, prepared the world for the rapid spread of the message of the Gospel.



Courtesy of Dr. John Keller

Mar's Hill, Paul's view of Athens, Greece

# Travel Route and Primary Events of Paul's Third Missionary Journey



Maps Courtesy of Access Foundation

1. Traveled from Antioch throughout Galatia, strengthening the churches. In Ephesus he met disciples who knew only the baptism of John the Baptist. He taught them about Christ and they were baptized properly. For two years he was a lecturer in the school of Tyrannus.
2. From Ephesus, Paul and his companions traveled throughout Macedonia, strengthening the brethren. They spent 3 months in Greece, and then returned through Macedonia. Seven brethren accompanied him from Philippi.
3. In Troas, they waited 7 days to be able to worship with the church. Paul preached and raised the boy who fell from the window.
4. They came to Assos, Mitylene, then to Chios, Samos, and Trogyllium. From Miletus, they sent for the elders of Ephesus and told them goodbye.
5. They landed at Tyre, then went on to Ptolemais, Caesarea, and finally reached their destination in Jerusalem, for Pentecost.

# Lesson Seven

## Paul's Third Missionary Journey

### Text

"After he had spent some time there, he departed and went over the region of Galatia and Phrygia in order, strengthening all the disciples" (Acts 18:23).

"Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John. So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately. And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace; for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ" (Acts 18:24-28).

"And it happened, while Apollos was in Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples he said to them, 'Did you receive the Holy Spirit when you believed?' So they said to him, 'We have not so much as heard whether there is a Holy Spirit.' And he said to them, 'Into what then were you baptized?' So they said, 'Into John's baptism.'

"Then Paul said, 'John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus.' When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied. Now the men were about twelve in all.

"And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God. But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus. And this continued for two years, so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. Now God worked

unusual miracles by the hands of Paul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them” (Acts 19:1-12).

“Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, ‘We exorcise you by the Jesus whom Paul preaches.’ Also there were seven sons of Sceva, a Jewish chief priest, who did so. And the evil spirit answered and said, ‘Jesus I know, and Paul I know; but who are you?’ Then the man in whom the evil spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded.

“This became known both to all Jews and Greeks dwelling in Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many who had believed came confessing and telling their deeds. Also, many of those who had practiced magic brought their books together and burned them in the sight of all. And they counted up the value of them, and it totaled fifty thousand pieces of silver. So the word of the Lord grew mightily and prevailed” (Acts 19:13-20).

“When these things were accomplished, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, ‘After I have been there, I must also see Rome.’ So he sent into Macedonia two of those who ministered to him, Timothy and Erastus, but he himself stayed in Asia for a time.

“And about that time there arose a great commotion about the Way. For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no small profit to the craftsmen. He called them together with the workers of similar occupation, and said, ‘Men, you know that we have our prosperity by this trade. Moreover you see and hear that not only at Ephesus, but throughout almost all Asia, this Paul has persuaded and turned away many people, saying that they are not gods which are made with hands. So not only is this trade of ours in danger of falling into disrepute, but also the temple of the great goddess Diana may be despised and her magnificence destroyed, whom all Asia and the world worship.’

“Now when they heard this, they were full of wrath and cried out, saying, ‘Great is Diana of the Ephesians!’ So the whole city was filled with confusion, and rushed into the theater with one accord, having seized Gaius and Aristarchus, Macedonians, Paul’s travel companions.



“And when Paul wanted to go in to the people, the disciples would not allow him. Then some of the officials of Asia, who were his friends, sent to him pleading that he would not venture into the theatre. Some therefore cried one thing and some another, for the assembly was confused, and most of them did not know why they had come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander motioned with his hand, and wanted to make his defense to the people. But when they found out that he was a Jew, all with one voice cried out for about two hours, ‘Great is Diana of the Ephesians!’

“And when the city clerk had quieted the crowd, he said, ‘Men of Ephesus, what man is there who does not know that the city of the Ephesians is temple guardian of the great goddess Diana, and of the image which fell down from Zeus? Therefore, if Demetrius and his fellow craftsmen have a case against anyone, the courts are open and there are proconsuls. Let them bring charges against one another. But if you have any other inquiry to make, it shall be determined in the lawful assembly. For we are in danger of being called in question for today’s uproar, there being no reason which we may give to account for this disorderly gathering.’ And when he had said these things, he dismissed the assembly” (Acts 19:21-41).

“After the uproar had ceased, Paul called the disciples to himself, embraced them, and departed to go to Macedonia. Now when he had gone over that region and encouraged them with many words, he came to Greece and stayed three months.

“And when the Jews plotted against him as he was about to sail to Syria, he decided to return through Macedonia. And Sopater of Berea accompanied him to Asia -- also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia. These men, going ahead, waited for us at Troas.

“But we sailed away from Philippi after the Days of Unleavened Bread, and in five days joined them at Troas, where we stayed seven days. Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight.

“There were many lamps in the upper room where they were gathered together. And in a window sat a certain young man named Eutychus, who was sinking into a deep sleep. He was overcome by

sleep; and as Paul continued speaking, he fell down from the third story and was taken up dead. But Paul went down, fell on him, and embracing him said, 'Do not trouble yourselves, for his life is in him.' Now when he had come up, had broken bread and eaten, and talked a long while, even till daybreak, he departed. And they brought the young man in alive, and they were not a little comforted" (Acts 20:1-12).

"Then we went ahead to the ship and sailed to Assos, there intending to take Paul on board; for so he had given orders, intending himself to go on foot. And when he met us at Assos, we took him on board and came to Mitylene. We sailed from there, and the next day came opposite Chios. The following day we arrived at Samos and stayed at Trogyllium. The next day we came to Miletus. For Paul had decided to sail past Ephesus, so that he would not have to spend time in Asia; for he was hurrying to be at Jerusalem, if possible, on the Day of Pentecost" (Acts 20:13-16).

"From Miletus he sent to Ephesus and called for the elders of the church. And when they had come to him, he said to them: 'You know, from the first day that I came to Asia, in what manner I always lived among you, serving the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews; how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house, testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ.

"And see, now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there, except that the Holy Spirit testifies in every city, saying that chains and tribulations await me. But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God. And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more. Therefore I testify to you this day that I am innocent of the blood of all men. For I have not shunned to declare to you the whole counsel of God" (Acts 20:17-27).

"Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. For I know this, that after my departure savage wolves will come in among you, not sparing

the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. Therefore watch, and remember that for three years I did not cease to warn every one night and day with tears.

“So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified. I have coveted no one’s silver or gold or apparel. Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me. I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, ‘It is more blessed to give than to receive.’”

“And when he had said these things, he knelt down and prayed with them all. Then they all wept freely, and fell on Paul’s neck and kissed him, sorrowing most of all for the words which he spoke, that they would see his face no more. And they accompanied him to the ship” (Acts 20:28-38).

“Now it came to pass, that when we had departed from them and set sail, running a straight course, we came to Cos, the following day to Rhodes, and from there to Patara. And finding a ship sailing over to Phoenicia, we went aboard and set sail. When we had sighted Cyprus, we passed it on the left, sailed to Syria, and landed at Tyre; for there the ship was to unload her cargo. And finding disciples, we stayed there seven days. They told Paul through the Spirit not to go up to Jerusalem.

“When we had come to the end of those days, we departed and went on our way; and they all accompanied us, with wives and children, till we were out of the city. And we knelt down on the shore and prayed. When we had taken our leave of one another, we boarded the ship, and they returned home. And when we had finished our voyage from Tyre, we came to Ptolemais, greeted the brethren, and stayed with them one day.

“On the next day we who were Paul’s companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was one of the seven, and stayed with him. Now this man had four virgin daughters who prophesied. And as we stayed many days, a certain prophet named Agabus came down from Judea. When he had come to

us, he took Paul's belt, bound his own hands and feet, and said, 'Thus says the Holy Spirit, So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles.'

"Now when we heard these things, both we and those from that place pleaded with him not to go up to Jerusalem. Then Paul answered, 'What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus.' So when he would not be persuaded, we ceased, saying, 'The will of the Lord be done.'

"And after those days we packed and went up to Jerusalem. Also some of the disciples from Caesarea went with us and brought with them a certain Mnason of Cyprus, an early disciple, with whom we were to lodge. And when we had come to Jerusalem, the brethren received us gladly" (Acts 21:1-17).

## Outline

1. After a while in Antioch, Paul began his third missionary journey.
  - a. He went into Galatia and Phrygia to strengthen the disciples there.
    - (1) Apollos went to Ephesus.
      - (a) He was from Alexandria.
      - (b) He was mighty in the scriptures.
      - (c) He knew only the baptism of John.
    - (2) He began to teach in the synagogues.
    - (3) Aquila and Priscilla took him aside and taught him the way of God more perfectly.
    - (4) He then went to Corinth where he continued to teach.
  - b. Paul then went to Ephesus.
    - (1) Here he found a number of disciples who knew only the baptism of John.
    - (2) Paul taught them the truth and baptized them in the name of Christ.
    - (3) Following that, he went into the synagogue and taught the people there.
    - (4) But because of their unbelief, Paul went into the

school of Tyrannus and taught daily.

(a) He continued with this for two years.

(b) Both Jews and Greeks heard.

(5) Certain Jews then took upon themselves to call those with evil spirits for the purpose of casting them out in the name of the Lord.

(a) The evil spirit answered he knew Jesus and Paul but he didn't know these men.

(b) The evil spirit then jumped on them and they ran out of the house.

(c) Many heard of this, both Jews and Greeks, and fear came upon them and they glorified the Lord.

(d) Many believers in curious arts brought their books and burned them.

(6) Paul proposed that Timothy and Erastus go into Macedonia but he remained in Asia.

(7) Then Demetrius stirred up the city against Paul because he was preaching against idolatry and it was hurting their trade, since they made statues of the goddess Diana.

(a) The people caught Gaius and Aristarchus, associates of Paul from Macedonia, and took them into the theatre.

(b) Paul would have gone in, but the disciples would not permit it.

(c) The Jews also brought forth Alexander.

(d) Then the town clerk came out and reasoned with them that they should let the law settle this matter.

(e) The assembly was dismissed.

c. Paul then went into Macedonia.

(1) He visited in various parts.

(2) He gave them much exhortation.

d. Then he came into Greece and remained for three months.

(1) But the Jews waited for him there.

- (2) He was about to return to Syria but he decided to go back to Macedonia.
- (3) A number of disciples went before him and waited in Troas.
- e. They went to Philippi but sailed away after the days of unleavened bread.
- f. In five days they came to Troas where they spent seven days, obviously waiting over until the Lord's day.
  - (1) Here they met with the church on the first day of the week.
  - (2) One of the disciples fell out of an upper window and was killed, but Paul raised him up.
- g. Next the disciples sailed to Assos.
  - (1) Paul had gone ahead on afoot.
  - (2) They picked him up there.
- h. They sailed on to Mitylene.
- i. Then the next day they came to Chios.
- j. The next day they arrived at Samos and tarried at Trogyllium.
- k. Finally, the next day they came to Miletus.
  - (1) Paul determine to sail by Ephesus for he wanted to be in Jerusalem on the day of Pentecost.
  - (2) From Miletus he sent for the elders of the church at Ephesus.
  - (3) He rehearsed all he had done among them and exhorted them to feed the flock.
  - (4) He declared that he was free from the blood of all men.
  - (5) He told them that he didn't know if he would be seeing them again, but he was ready for the future.
  - (6) They all wept, kissed him, and accompanied him into the ship.
- l. After their departure they came to Coos.
- m. The following day they came to Rhodes.
- n. Then they came to Patara.

- (1) Here they found a ship sailing to Phenicia.
  - (2) They went aboard and departed.
  - o. They sailed by Cyprus and then into Syria.
  - p. They landed at Tyre.
    - (1) Here the ship was unloaded.
    - (2) They found disciples there and remained for seven days.
  - q. From Tyre they went to Ptolemais.
    - (1) Here they saluted the brethren.
    - (2) They spent one day.
  - r. They came next to Caesarea.
    - (1) They entered the house of Philip the evangelist.
      - (a) He was one of the seven.
      - (b) He had four virgin daughters who prophesied.
      - (c) They remained there many days.
    - (2) A prophet by the name of Agabus came down from Judea.
      - (a) On arrival he took Paul's girdle and bound his hands and feet.
      - (b) He said the man who owned the girdle would be bound by the Jews and turned over to the Gentiles.
      - (c) He pleaded, along with others, with Paul not to go up to Jerusalem.
    - (3) Paul wanted to know why they would break his heart by weeping and pleading with him not to go when he was ready to go to be offered up if necessary.
    - (4) Finally, when their pleading did not help, they ceased by saying, "The will of the Lord be done."
2. Paul and his companions went up to Jerusalem.
- a. They went with certain of the disciples of Caesarea.
  - b. They brought along also Mnason of Cyprus, an old disciple, with whom they would lodge.
  - c. The brethren in Jerusalem received them gladly.

## Questions

1. What was the purpose of this third missionary journey?
2. List the many places he visited (put it on the black board if possible).
3. Tell something of Apollos.
4. Who corrected him?
5. Where did Apollos finally go?
6. Why did Paul baptize the twelve disciples in Ephesus when they had already been baptized?
7. What did he lay on them?
8. Explain why Paul went into the School of Tyrannus to teach.
9. How long did he remain? Why didn't he stay longer?
10. Why weren't the Jews able to cast out evil spirits?
11. Discuss why those of curious arts burned their books.
12. Who was Demetrius?
13. Why was he so disturbed about Paul's preaching?
14. Why did Paul preach like this in such a place?
15. Did Diana have any power?
16. What reasoning eventually brought about the dispersing of the crowd?
17. Tell of Paul's experiences in Macedonia and Greece.
18. What happened in Troas?
19. Did they preach on all of the islands that they passed?
20. Why did Paul send for the elders at Ephesus?
21. What did he say to them?
22. Tell what happened the rest of the way to Jerusalem.
23. Who was Philip?
24. Why was Paul determined to go to Jerusalem?
25. How were they received on their arrival?



# Discussion

1. Do you suppose it helped brethren in all of these different places for Paul to visit with them?
2. What could he do for them in such a short period of time?
3. Don't you imagine that brethren in different parts of the world today would welcome missionaries into their presence?
4. What do you feel that such visits would do for these brethren and the work they are trying to do?
5. Why was Paul so determined to preach the truth? What was the result?
6. What kind of preaching do we need now? Are we getting it? If not, why not?
7. Why did Paul travel with others?
8. Why was Paul not married?
9. What was the result of Paul's teaching in a school?
10. What role should school work play in the Lord's work today?

# Lesson Eight

## Paul's Imprisonment

### Text

"And when we had come to Jerusalem, the brethren received us gladly. On the following day Paul went in with us to James, and all the elders were present. When he had greeted them, he told in detail those things which God had done among the Gentiles through his ministry. And when they heard it, they glorified the Lord.

"And they said to him, 'You see, brother, how many myriads of Jews there are who have believed, and they are all zealous for the law; but they have been informed about you that you teach all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children nor to walk according to the customs. What then? The assembly must certainly meet, for they will hear that you have come. Therefore do what we tell you: we have four men who have taken a vow. Take them and be purified with them, and pay their expenses so that they may shave their heads, and that all may know that those things of which they were informed concerning you are nothing, but that you yourself also walk orderly and keep the law. But concerning the Gentiles who believe, we have written and decided that they should observe no such thing, except that they should keep themselves from things offered to idols, from blood, from things strangled, and from sexual immorality.'

"Then Paul took the men, and the next day, having been purified with them, entered the temple to announce the expiration of the days of purification, at which time an offering should be made for each one of them.

"Now when the seven days were almost ended, the Jews from Asia, seeing him in the temple, stirred up the whole crowd and laid hands on him, crying out, 'Men of Israel, help! This is the man who teaches all men everywhere against the people, the law, and this place; and furthermore he also brought Greeks into the temple and has defiled this holy place.' (For they had previously seen Trophimus the Ephesian with him in the city, whom they supposed that Paul had brought into the temple.) And all the city was disturbed; and the people ran together, seized Paul, and dragged him out of the temple; and immediately the

doors were shut.

“Now as they were seeking to kill him, news came to the commander of the garrison that all Jerusalem was in an uproar. He immediately took soldiers and centurions, and ran down to them. And when they saw the commander and the soldiers, they stopped beating Paul. Then the commander came near and took him, and commanded him to be bound with two chains; and he asked who he was and what he had done. And some among the multitude cried one thing and some another. So when he could not ascertain the truth because of the tumult, he commanded him to be taken into the barracks. When he reached the stairs, he had to be carried by the soldiers because of the violence of the mob. For the multitude of the people followed after, crying out, ‘Away with him!’

“Then as Paul was about to be led into the barracks, he said to the commander, ‘May I speak to you?’ He replied, ‘Can you speak Greek? Are you not the Egyptian who some time ago stirred up a rebellion and led the four thousand assassins out into the wilderness?’ But Paul said, ‘I am a Jew from Tarsus, in Cilicia, a citizen of no mean city; and I implore you, permit me to speak to the people.’ So when he had given him permission, Paul stood on the stairs and motioned with his hand to the people. And when there was a great silence, he spoke to them in the Hebrew language, saying...” (Acts 21:17-40).

“‘Brethren and fathers, hear my defense before you now.’ And when they heard that he spoke to them in the Hebrew language, they kept all the more silent. Then he said: ‘I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the strictness of our fathers’ law, and was zealous toward God as you all are today. I persecuted this Way to the death, binding and delivering into prisons both men and women, as also the high priest bears me witness, and all the council of the elders, from whom I also received letters to the brethren, and went to Damascus to bring in chains even those who were there to Jerusalem to be punished.

“Now it happened, as I journeyed and came near Damascus at about noon, suddenly a great light from heaven shone around me. And I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting Me?’ So I answered, ‘Who are You, Lord?’ And He said to me, ‘I am Jesus of Nazareth, whom you are persecuting.’ And those who were with me indeed saw the light and were afraid, but they did not hear the voice of Him who spoke to me. So I said, ‘What shall

I do, Lord?' And the Lord said to me, 'Arise and go into Damascus, and there you will be told all things which are appointed for you to do.' And since I could not see for the glory of that light, being led by the hand of those who were with me, I came into Damascus.

"Then a certain Ananias, a devout man according to the law, having a good testimony with all the Jews who dwelt there, came to me; and he stood and said to me, 'Brother Saul, receive your sight.' And at that same hour I looked up at him. Then he said, 'The God of our fathers has chosen you that you should know His will, and see the Just One, and hear the voice of His mouth. And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord.'

"Now it happened, when I returned to Jerusalem and was praying in the temple, that I was in a trance and saw Him saying to me, 'Make haste and get out of Jerusalem quickly, for they will not receive your testimony concerning Me.' So I said, 'Lord, they know that in every synagogue I imprisoned and beat those who believe on You. And when the blood of Your martyr Stephen was shed, I also was standing by consenting to his death, and guarding the clothes of those who were killing him.' Then He said to me, 'Depart, for I will send you far from here to the Gentiles.'

"And they listened to him until this word, and then they raised their voices and said, 'Away with such a fellow from the earth, for he is not fit to live!' Then, as they cried out and tore off their clothes and threw dust into the air, the commander ordered him to be brought into the barracks, and said that he should be examined under scourging, so that he might know why they shouted so against him.

"And as they bound him with thongs, Paul said to the centurion who stood by, 'Is it lawful for you to scourge a man who is a Roman, and uncondemned?' When the centurion heard that, he went and told the commander, saying, 'Take care what you do, for this man is a Roman.' Then the commander came and said to him, 'Tell me, are you a Roman?' He said, 'Yes.' The commander answered, 'With a large sum I obtained this citizenship.' And Paul said, 'But I was born a citizen.' Then immediately those who were about to examine him withdrew from him; and the commander was also afraid after he found out that he was a Roman, and because he had bound him. The next day, because he wanted to know for certain why he was accused by the Jews, he released him from his bonds, and commanded the chief priests and

all their council to appear, and brought Paul down and set him before them" (Acts 22:1-30).

"Then Paul, looking earnestly at the council, said, 'Men and brethren, I have lived in all good conscience before God until this day.' And the high priest Ananias commanded those who stood by him to strike him on the mouth. Then Paul said to him, 'God will strike you, you whitewashed wall! For you sit to judge me according to the law, and do you command me to be struck contrary to the law?' And those who stood by said, 'Do you revile God's high priest?' Then Paul said, 'I did not know, brethren, that he was the high priest; for it is written, You shall not speak evil of a ruler of your people.

"But when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, 'Men and brethren, I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am being judged!' And when he had said this, a dissension arose between the Pharisees and the Sadducees; and the assembly was divided. For Sadducees say that there is no resurrection -- and no angel or spirit; but the Pharisees confess both. Then there arose a loud outcry. And the scribes of the Pharisees' party arose and protested, saying, 'We find no evil in this man; but if a spirit or an angel has spoken to him, let us not fight against God.'

"Now when there arose a great dissension, the commander, fearing lest Paul might be pulled to pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the barracks. But the following night the Lord stood by him and said, 'Be of good cheer, Paul; for as you have testified for Me in Jerusalem, so you must also bear witness at Rome.'

"And when it was day, some of the Jews banded together and bound themselves under an oath, saying that they would neither eat nor drink till they had killed Paul. Now there were more than forty who had formed this conspiracy. They came to the chief priests and elders, and said, 'We have bound ourselves under a great oath that we will eat nothing until we have killed Paul. Now you, therefore, together with the council, suggest to the commander that he be brought down to you tomorrow, as though you were going to make further inquiries concerning him; but we are ready to kill him before he comes near.'

"So when Paul's sister's son heard of their ambush, he went and entered the barracks and told Paul. Then Paul called one of the centu-

rions to him and said, 'Take this young man to the commander, for he has something to tell him.' So he took him and brought him to the commander and said, 'Paul the prisoner called me to him and asked me to bring this young man to you. He has something to say to you.'

"Then the commander took him by the hand, went aside, and asked privately, 'What is it you have to tell me?' And he said, 'The Jews have agreed to ask that you bring Paul down to the council tomorrow, as though they were going to inquire more fully about him. But do not yield to them, for more than forty of them lie in wait for him, men who have bound themselves by an oath that they will neither eat nor drink till they have killed him; and now they are ready, waiting for the promise from you.'

"So the commander let the young man depart, and commanded him, 'Tell no one that you have revealed these things to me.' And he called for two centurions, saying, 'Prepare two hundred soldiers, seventy horsemen, and two hundred spearmen to go to Caesarea at the third hour of the night; and provide mounts to set Paul on, and bring him safely to Felix the governor.'

"He wrote a letter in the following manner: Claudius Lysias, to the most excellent governor Felix: Greetings. This man was seized by the Jews and was about to be killed by them. Coming with the troops I rescued him, having learned that he was a Roman. And when I wanted to know the reason they accused him, I brought him before their council. I found out that he was accused concerning questions of their law, but had nothing charged against him deserving of death or chains. And when it was told me that the Jews lay in wait for the man, I sent him immediately to you, and also commanded his accusers to state before you the charges against him. Farewell" (Acts 23:1-30).

# Outline

## 1. Paul entered Jerusalem.

- a. The brethren received him, and others, gladly.
- b. Paul visited James and elders and declared what God had done among the Gentiles by his ministry.
  - (1) They rejoiced and glorified the Lord.
  - (2) They made suggestions to Paul concerning his activities there.
- c. Paul and others purified themselves and entered the temple.
- d. Some Jews of Asia saw him and stirred up the people against him.
  - (1) They laid hands on him.
  - (2) They accused him as being one who taught against the law.
  - (3) They claimed that he had brought Greeks into the Temple and therefore had polluted it.
  - (4) All the city was aroused and they took him out of the temple.
  - (5) When they were about to kill him, the chief captain heard about it and immediately took centurions and went to rescue/arrest him.
  - (6) When they saw the chief captain and soldiers, they quit beating Paul.
  - (7) The captain asked if Paul could speak Greek.
  - (8) He thought that Paul was an Egyptian trouble-maker.
  - (9) But Paul told him who he was.
  - (10) He requested to speak to the people.
- f. Paul spoke to the people in Hebrew.
  - (1) He gave his background.
  - (2) He related his conversion.
  - (3) He then told of his return to Jerusalem.
  - (4) They rejected him.
- g. He was taken into the barracks for scourging.
  - (1) Paul asked the centurion if it was lawful to scourge a Roman, uncondemned.
  - (2) He then told the captain.

h. The captain came and questioned Paul about being a Roman citizen.

- (1) The captain asked him if he was a Roman.
- (2) Paul declared that he was.
- (3) Paul further pointed out that he was born free.
- (4) The chief captain and those who would have beaten him were afraid.
- (5) He loosed Paul from his bonds and then the next day had the chief priest to come.

i. Paul spoke to the council.

- (1) He defended himself.
- (2) The high priest, Ananias, commanded those standing by him to hit him.
- (3) Paul then pointed out that God would smite him, since he was commanding something contrary to the law.
- (4) Paul continued to set forth his position.
- (5) Seeing that some were Pharisees and some were Saducees, he pointed out that he had been a Pharisee and this resulted in a debate between them.
- (6) The Pharisees therefore found no fault in him.
- (7) Fearing for Paul's life, the chief captain had him returned to the barracks.

j. The Lord appeared to Paul the next night and assured him that he would also bear witness of Him in Rome.

k. A number of Jews banded together and vowed that they would not eat or drink until Paul had been killed.

- (1) Paul's sister's son heard this and took the news to Paul.
- (2) Then Paul called a centurion and had him to take the young man to the chief captain to tell him.
- (3) The chief captain heard the story and allowed the young man to leave.

2. The chief captain prepared to send Paul to Caesarea to appear before Felix.

a. He called for other centurions.

b. He ordered them to make ready two hundred soldiers, sev-



enty horsemen, and two hundred spearmen to go to Caesarea, and at the third hour of the night.

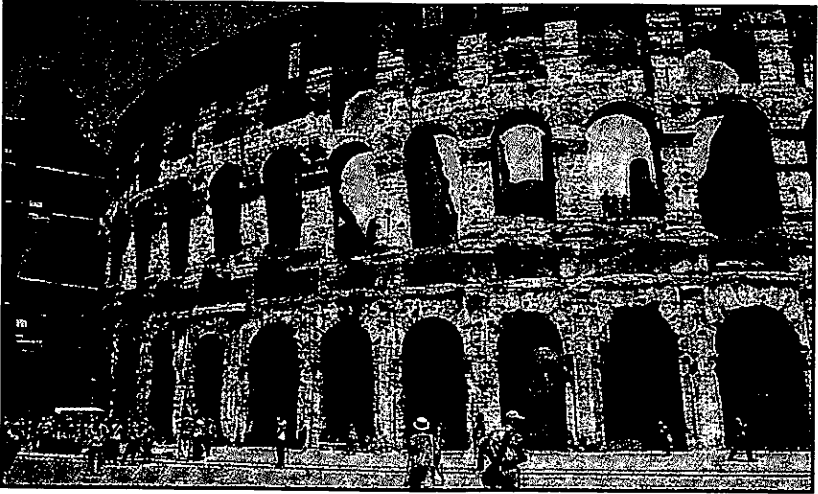
- c. They were also to provide beasts for Paul.
- d. He was to be taken safely to Felix the governor.
- e. Then the chief captain wrote Felix a letter to explain what had happened and what he was doing.

## Questions

1. Why did Paul go to Jerusalem?
2. Who did he visit?
3. How did the apostles feel about Paul's preaching?
4. Why were they so concerned about his welfare?
5. Were Paul and the others following the practice of the law in being purified and in presenting their offerings?
6. Who recognized Paul and began an uproar?
7. Why did they do this?
8. Had Paul done what they accused him of doing?
9. Did Paul need protection at this time?
10. Did his speech help in this hour?
11. What was their reaction?
12. Why did they take him away to scourge him?
13. How could Paul have been born a Roman?
14. Explain how this could have made a difference.
15. Why did Paul speak so sharply to the council?
16. How did he set the Pharisees and Sadduces against each other?
17. Was Paul a Pharisee at this time?
18. What did the Lord promise Paul?
19. What vow did the Jews make concerning Paul?
20. Why were they so determined to kill him?
21. Who reported this to Paul?
22. What steps did the chief captain take to counteract this?
23. Where did he decide to send Paul?
24. To whom was he going to send Paul?
25. What kind of preparation did he make for the trip?
26. Give a gist of what the letter contained.

## Discussion

1. What did persecution have to do with the spreading of the gospel in the first century?
2. Are the Lord's people being persecuted today? Anywhere? Where? How? Why?
3. Do you feel that anyone is sacrificing for the Lord's cause at the present time? Who? Where?
4. Discuss courage and the need for it.
5. To what extent should one speak up against error?



Courtesy of Dr. John Keller

The Coliseum in Rome, where so many Christians gave their lives.

# Lesson Nine

## Paul Defends Himself

### Text

“Then the soldiers, as they were commanded, took Paul and brought him by night to Antipatris. The next day they left the horsemen to go on with him, and returned to the barracks. When they came to Caesarea and had delivered the letter to the governor, they also presented Paul to him. And when the governor had read it, he asked what province he was from. And when he understood that he was from Cilicia, he said, ‘I will hear you when your accusers also have come.’ And he commanded him to be kept in Herod’s Praetorium” (Acts 23:31-35).

“Now after five days Ananias the high priest came down with the elders and a certain orator named Tertullus. These gave evidence to the governor against Paul. And when he was called upon, Tertullus began his accusation, saying: ‘Seeing that through you we enjoy great peace, and prosperity is being brought to this nation by your foresight, we accept it always and in all places, most noble Felix, with all thankfulness. Nevertheless, not to be tedious to you any further, I beg you to hear, by your courtesy, a few words from us. For we have found this man a plague, a creator of dissension among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes. He even tried to profane the temple, and we seized him, and wanted to judge him according to our law. But the commander, Lysias, came by and with great violence took him out of our hands, commanding his accusers to come to you. By examining him yourself you may ascertain all these things of which we accuse him.’ And the Jews also assented, maintaining that these things were so.

“Then Paul, after the governor had nodded to him to speak, answered: ‘Inasmuch as I know that you have been for many years a judge of this nation, I do the more cheerfully answer for myself, because you may ascertain that it is no more than twelve days since I went up to Jerusalem to worship. And they neither found me in the temple disputing with anyone nor inciting the crowd, either in the synagogues or in the city. Nor can they prove the things of which they now accuse me. But this I confess to you, that according to the Way which

they call a sect, so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets. I have hope in God, which they themselves also accept, that there will be a resurrection of the dead, both of the just and the unjust. This being so, I myself always strive to have a conscience without offense toward God and men.

“Now after many years I came to bring alms and offerings to my nation, in the midst of which some Jews from Asia found me purified in the temple, neither with a mob nor with tumult. They ought to have been here before you to object if they had anything against me. Or else let those who are here themselves say if they found any wrongdoing in me while I stood before the council, unless it is for this one statement which I cried out, standing among them. Concerning the resurrection of the dead I am being judged by you this day.’

“But when Felix heard these things, having more accurate knowledge of the Way, he adjourned the proceedings and said, ‘When Lysias the commander comes down, I will make a decision on your case.’ So he commanded the centurion to keep Paul and to let him have liberty, and told him not to forbid any of his friends to provide for or visit him.

“And after some days, when Felix came with his wife Drusilla, who was Jewish, he sent for Paul and heard him concerning the faith in Christ. Now as he reasoned about righteousness, self-control, and the judgment to come, Felix was afraid and answered, ‘Go away for now; when I have a convenient time I will call for you.’ Meanwhile he also hoped that money would be given him by Paul, that he might release him. Therefore he sent for him more often and conversed with him. But after two years Porcius Festus succeeded Felix; and Felix, wanting to do the Jews a favor, left Paul bound” (Acts 24:1-27).

“Now when Festus had come to the province, after three days he went up from Caesarea to Jerusalem. Then the high priest and the chief men of the Jews informed him against Paul; and they petitioned him, asking a favor against him, that he would summon him to Jerusalem -- while they lay in ambush along the road to kill him.

“But Festus answered that Paul should be kept at Caesarea, and that he himself was going there shortly. ‘Therefore,’ he said, ‘let those who have authority among you go down with me and accuse this man, to see if there is any fault in him.’ And when he had remained among them more than ten days, he went down to Caesarea. And the next

day, sitting on the judgment seat, he commanded Paul to be brought.

“When he had come, the Jews who had come down from Jerusalem stood about and laid many serious complaints against Paul, which they could not prove, while he answered for himself, ‘Neither against the law of the Jews, nor against the temple, nor against Caesar have I offended in anything at all.’

“But Festus, wanting to do the Jews a favor, answered Paul and said, ‘Are you willing to go up to Jerusalem and there be judged before me concerning these things?’ So Paul said, ‘I stand at Caesar’s judgment seat, where I ought to be judged. To the Jews I have done no wrong, as you very well know. For if I am an offender, or have committed anything deserving of death, I do not object to dying; but if there is nothing in these things of which these men accuse me, no one can deliver me to them. I appeal to Caesar.’ Then Festus, when he had conferred with the council, answered, ‘You have appealed to Caesar? To Caesar you shall go!’

“And after some days King Agrippa and Bernice came to Caesarea to greet Festus. When they had been there many days, Festus laid Paul’s case before the king, saying: ‘There is a certain man left a prisoner by Felix, about whom the chief priests and the elders of the Jews informed me, when I was in Jerusalem, asking for a judgment against him. To them I answered, It is not the custom of the Romans to deliver any man to destruction before the accused meets the accusers face to face, and has opportunity to answer for himself concerning the charge against him. Therefore when they had come together, without any delay, the next day I sat on the judgment seat and commanded the man to be brought in. When the accusers stood up, they brought no accusation against him of such things as I supposed, but had some questions against him about their own religion and about a certain Jesus, who had died, whom Paul affirmed to be alive. And because I was uncertain of such questions, I asked whether he was willing to go to Jerusalem and there be judged concerning these matters. But when Paul appealed to be reserved for the decision of Augustus, I commanded him to be kept till I could send him to Caesar.’

“Then Agrippa said to Festus, ‘I also would like to hear the man myself.’ ‘Tomorrow,’ he said, ‘you shall hear him.’ So the next day, when Agrippa and Bernice had come with great pomp, and had entered the auditorium with the commanders and the prominent men of the city, at Festus’ command Paul was brought in.

“And Festus said, ‘King Agrippa and all the men who are here present with us, you see this man about whom the whole assembly of the Jews petitioned me, both at Jerusalem and here, crying out that he was not fit to live any longer. But when I found that he had committed nothing deserving of death, and that he himself had appealed to Augustus, I decided to send him. I have nothing certain to write to my lord concerning him. Therefore I have brought him out before you, and especially before you, King Agrippa, so that after the examination has taken place I may have something to write. For it seems to me unreasonable to send a prisoner and not to specify the charges against him’” (Acts 25:1-27).

“Then Agrippa said to Paul, ‘You are permitted to speak for yourself.’ So Paul stretched out his hand and answered for himself, ‘I think myself happy, King Agrippa, because today I shall answer for myself before you concerning all the things of which I am accused by the Jews, especially because you are expert in all customs and questions which have to do with the Jews. Therefore I beg you to hear me patiently.

“My manner of life from my youth, which was spent from the beginning among my own nation at Jerusalem, all the Jews know. They knew me from the first, if they were willing to testify, that according to the strictest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made by God to our fathers. To this promise our twelve tribes, earnestly serving God night and day, hope to attain. For this hope’s sake, King Agrippa, I am accused by the Jews. Why should it be thought incredible by you that God raises the dead?

“Indeed, I myself thought I must do many things contrary to the name of Jesus of Nazareth. This I also did in Jerusalem, and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I cast my vote against them. And I punished them often in every synagogue and compelled them to blaspheme; and being exceedingly enraged against them, I persecuted them even to foreign cities.

“While thus occupied, as I journeyed to Damascus with authority and commission from the chief priests, at midday, O king, along the road I saw a light from heaven, brighter than the sun, shining around me and those who journeyed with me. And when we all had fallen to the ground, I heard a voice speaking to me and saying in the Hebrew language, ‘Saul, Saul, why are you persecuting Me? It is hard for you to

kick against the goads.'

"So I said, 'Who are You, Lord?'

"And He said, 'I am Jesus, whom you are persecuting. But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you. I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.'

"Therefore, King Agrippa, I was not disobedient to the heavenly vision, but declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and then to the Gentiles, that they should repent, turn to God, and do works befitting repentance. For these reasons the Jews seized me in the temple and tried to kill me.

"Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come -- that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the Jewish people and to the Gentiles.'

"Now as he thus made his defense, Festus said with a loud voice, 'Paul, you are beside yourself! Much learning is driving you mad!' But he said, 'I am not mad, most noble Festus, but speak the words of truth and reason. For the king, before whom I also speak freely, knows these things; for I am convinced that none of these things escapes his attention, since this thing was not done in a corner. King Agrippa, do you believe the prophets? I know that you do believe.'

"Then Agrippa said to Paul, 'You almost persuade me to become a Christian.' And Paul said, 'I would to God that not only you, but also all who hear me today, might become both almost and altogether such as I am, except for these chains.'

"When he had said these things, the king stood up, as well as the governor and Bernice and those who sat with them; and when they had gone aside, they talked among themselves, saying, 'This man is doing nothing deserving of death or chains.' Then Agrippa said to Festus, 'This man might have been set free if he had not appealed to Caesar.'" (Acts 26:1-32).

# Outline

1. Paul is transferred to Caesarea.
  - a. He was brought by night to Antipatris.
  - b. Being taken on to Caesarea, the letter was delivered to the governor.
  - c. After learning that Paul was of Cilicia, the governor promised to hear him but only when his accusers came.
  - d. Paul was therefore detained in Herod's judgment hall.
2. Five days later Ananias the high priest came down from Jerusalem, along with the elders and an orator named Tertullus.
  - a. The governor was informed.
  - b. Then Tertullus began his testimony.
    - (1) He showered Felix with praise.
    - (2) He made many charges against Paul.
  - c. When Paul was allowed to speak, he pointed out that the charges could not be proven.
  - d. He set the record straight and explained why he was called in question.
  - e. When Felix heard these things, and knowing more about it, he said that when Lysias (the chief captain) was come down that he would hear more about this.
    - (1) He turned Paul over to the charge of a centurion.
    - (2) He gave Paul liberty and suggested that none of his acquaintance should be forbidden to minister to him.
  - f. Later Felix and his wife Drusilla sent for Paul to hear more about Christ.
    - (1) Paul preached to them of righteousness, temperance, and judgment to come.
    - (2) Felix trembled and promised that he would call for Paul when he had more time.
  - g. Felix had hoped to be bribed by Paul so that he might release him.
    - (1) He therefore sent for Paul often.
    - (2) Two year later Porcius Festus came into office, but Felix left Paul bound in order to please the Jews.



### 3. Paul's dealings with Festus:

a. After Festus came into the province, he then went up to Jerusalem.

- (1) There the high priest and the chief of the Jews informed him against Paul.
- (2) They wanted Festus to return Paul to Jerusalem so they could kill him on the way.
- (3) However, Festus informed them that Paul would remain in Caesarea.
- (4) He suggested that some of them go down to accuse Paul if there was any wickedness in him.

b. Festus then returned to Caesarea.

- (1) The next day he commanded that Paul be brought.
- (2) The Jews who had come made their accusations.
- (3) Paul answered for himself.
- (4) Then Festus wanted to know if Paul would be willing to go to Jerusalem and be judged there, wanting to please the Jews.
- (5) Paul explained that he was not afraid of death, but if these things were not true, then he should not be so punished, and therefore he appealed to Caesar.
- (6) Festus conferred with his council and then reported that Paul would indeed go to Caesar.
- (7) Later, King Agrippa and Bernice came to Caesarea to greet Festus.
- (8) Festus told the king about Paul.
- (9) Agrippa said that he would like to hear this man.
- (10) Felix told him that he could the next day.
- (11) With great pomp Agrippa and Bernice came into the place of hearing, with the chief captains and principal men of the city, and then Festus called for Paul.
- (12) Festus introduced Paul to the King.

### 4. Paul met king Agrippa.

a. Agrippa permitted Paul to speak for himself.

b. Paul began his story.

- (1) He first compliments the king as being an

expert in customs and questions among the Jews.

(2) Then he tells the background of his life.

(3) He moved on to tell of his conversion to Christ.

- c. While Paul spoke, Festus shouted, "Paul, you are beside yourself! Much learning is driving you mad!"
- d. Paul answered that he was not mad but that he was speaking the truth.
- e. Paul went on to say that he knew that the King knew he was telling the truth.
- f. King Agrippa responded by saying that he was almost persuaded to become a Christian.
- g. Paul said that he would to God that Agrippa and all others there were the same as he, except for his bonds.
- h. Then the King, Festus, and Bernice went out to discuss these matters.
  - (1) They agreed that Paul had done nothing worthy of death or of bonds.
  - (2) They also agreed that he might have been released had it not been for the fact that he had appealed to Caesar.

## Questions

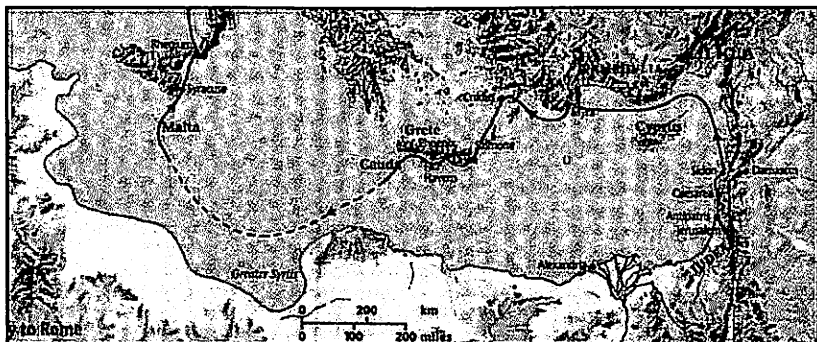
- 1. Why was Paul taken to Caesarea?
- 2. To whom was he delivered?
- 3. Who was Felix?
- 4. Mention those who came down from Jerusalem to accuse him.
- 5. Who was Tertullus?
- 6. Give the gist of his charges.
- 7. What was his approach?
- 8. Did he tell the truth?
- 9. How did Paul go about answering these charges?
- 10. What did Felix think of all of this?
- 11. How did he respond to it?
- 12. Who was Drusilla?
- 13. Why did Felix continue to have Paul come before him?
- 14. What did Paul preach to them?

15. How did they react to it?
16. Did Felix ever find a convenient time to obey the Gospel?
17. Name the man who came into his place of rule.
18. Why did Festus go up to Jerusalem?
19. Who appeared before him while there?
20. What suggestion did Festus make then?
21. How did Paul answer his accusers?
22. Why did he appeal to Caesar?
23. Give the reply of Festus.
24. What king came to Caesarea at this time?
25. Who was Bernice?
26. Explain what Festus told the king about Paul.
27. Did King Agrippa want to hear Paul?
28. When Paul was finally called for, give the gist of Festus' introduction of him to King Agrippa.
29. What did Paul have to say to the King?
30. Was the King impressed with all of this?
31. What was the conclusion that the King, the Governor, and Bernice reach?

## Discussion

1. Was Paul afraid of death? Why not?
2. Why did Paul risk his life by preaching to such high officials?
3. How would most Christians react today if they were in the presence of high officials under similar situations?
4. How would most Christians react in the presence of most any famous personality?
5. How should we react?
6. Should we allow persecution to keep us from preaching the Gospel of Christ?
7. What should be done in times of persecution?

# Paul's Route to Rome; The Roman World in the First Century



Maps Courtesy of Access Foundation

## Common Practices in the World before Christ

g These attitudes concerning **human life** were practiced and condoned: Infanticide (the killing of unwanted babies); child abandonment (exposing an unwanted baby to the elements, so that it died); abortion; human sacrifices to the gods; suicide, murder, suttee.

g These were prevalent attitudes toward **women**: husbands held the power of life and death over their wives, children, and slaves. Polygamy was practiced, at will; wives wore veils in public; the practice of marrying, or giving in marriage, of child brides was wide-spread.

g These were accepted practices regarding **sex and marriage**: marriage was not considered necessary; there was no stigma regarding adultery and fornication; male and female prostitution were widely practiced; homosexuality, pedophilia, lesbianism, bestiality, and group sex were practiced without religious, moral or cultural stigma.

Christianity, wherever it gained influence in government and culture, changed these ungodly and inhumane practices.

# Lesson Ten

## Paul Goes to Rome

### Text

“And when it was decided that we should sail to Italy, they delivered Paul and some other prisoners to one named Julius, a centurion of the Augustan Regiment. So, entering a ship of Adramyttium, we put to sea, meaning to sail along the coasts of Asia. Aristarchus, a Macedonian of Thessalonica, was with us. And the next day we landed at Sidon. And Julius treated Paul kindly and gave him liberty to go to his friends and receive care.

“When we had put to sea from there, we sailed under the shelter of Cyprus, because the winds were contrary. And when we had sailed over the sea which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia. There the centurion found an Alexandrian ship sailing to Italy, and he put us on board. When we had sailed slowly many days, and arrived with difficulty off Cnidus, the wind not permitting us to proceed, we sailed under the shelter of Crete off Salmone. Passing it with difficulty, we came to a place called Fair Havens, near the city of Lasea.

“Now when much time had been spent, and sailing was now dangerous because the Fast was already over, Paul advised them, saying, ‘Men, I perceive that this voyage will end with disaster and much loss, not only of the cargo and ship, but also our lives.’

“Nevertheless the centurion was more persuaded by the helmsman and the owner of the ship than by the things spoken by Paul. And because the harbor was not suitable to winter in, the majority advised to set sail from there also, if by any means they could reach Phoenix, a harbor of Crete opening toward the southwest and northwest, and winter there. When the south wind blew softly, supposing that they had obtained their desire, putting out to sea, they sailed close by Crete. But not long after, a tempestuous head wind arose, called Euroclydon. So when the ship was caught, and could not head into the wind, we let her drive. And running under the shelter of an island called Clauda, we secured the skiff with difficulty.

“When they had taken it on board, they used cables to undergird the ship; and fearing lest they should run aground on the Syrtis Sands,

they struck sail and so were driven. And because we were exceedingly tempest-tossed, the next day they lightened the ship. On the third day we threw the ship's tackle overboard with our own hands.

"Now when neither sun nor stars appeared for many days, and no small tempest beat on us, all hope that we would be saved was finally given up. But after long abstinence from food, then Paul stood in the midst of them and said, 'Men, you should have listened to me, and not have sailed from Crete and incurred this disaster and loss. And now I urge you to take heart, for there will be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God to whom I belong and whom I serve, saying, 'Do not be afraid, Paul; you must be brought before Caesar; and indeed God has granted you all those who sail with you.' Therefore take heart, men, for I believe God that it will be just as it was told me. However, we must run aground on a certain island.'

"Now when the fourteenth night had come, as we were driven up and down in the Adriatic Sea, about midnight the sailors sensed that they were drawing near some land. And they took soundings and found it to be twenty fathoms; and when they had gone a little farther, they took soundings again and found it to be fifteen fathoms. Then, fearing lest we should run aground on the rocks, they dropped four anchors from the stern, and prayed for day to come.

"And as the sailors were seeking to escape from the ship, when they had let down the skiff into the sea, under pretense of putting out anchors from the prow, Paul said to the centurion and the soldiers, 'Unless these men stay in the ship, you cannot be saved.' Then the soldiers cut away the ropes of the skiff and let it fall off. And as day was about to dawn, Paul implored them all to take food, saying, 'Today is the fourteenth day you have waited and continued without food, and eaten nothing. Therefore I urge you to take nourishment, for this is for your survival, since not a hair will fall from the head of any of you.'

"And when he had said these things, he took bread and gave thanks to God in the presence of them all; and when he had broken it he began to eat. Then they were all encouraged, and also took food themselves. And in all we were two hundred and seventy-six persons on the ship. So when they had eaten enough, they lightened the ship and threw out the wheat into the sea.

"When it was day, they did not recognize the land; but they

observed a bay with a beach, onto which they planned to run the ship if possible. And they let go the anchors and left them in the sea, meanwhile loosing the rudder ropes; and they hoisted the mainsail to the wind and made for shore. But striking a place where two seas met, they ran the ship aground; and the prow stuck fast and remained immovable, but the stern was being broken up by the violence of the waves.

“And the soldiers’ plan was to kill the prisoners, lest any of them should swim away and escape. But the centurion, wanting to save Paul, kept them from their purpose, and commanded that those who could swim should jump overboard first and get to land, and the rest, some on boards and some on parts of the ship. And so it was that they all escaped safely to land” (Acts 27:1-44).

“Now when they had escaped, they then found out that the island was called Malta. And the natives showed us unusual kindness; for they kindled a fire and made us all welcome, because of the rain that was falling and because of the cold.

“But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat, and fastened on his hand. So when the natives saw the creature hanging from his hand, they said to one another, ‘No doubt this man is a murderer, whom, though he has escaped the sea, yet justice does not allow to live.’ But he shook off the creature into the fire and suffered no harm. However, they were expecting that he would swell up or suddenly fall down dead. But after they had looked for a long time and saw no harm come to him, they changed their minds and said that he was a god.

“In that region there was an estate of the leading citizen of the island, whose name was Publius, who received us and entertained us courteously for three days. And it happened that the father of Publius lay sick of a fever and dysentery. Paul went in to him and prayed, and he laid his hands on him and healed him. So when this was done, the rest of those on the island who had diseases also came and were healed. They also honored us in many ways; and when we departed, they provided such things as were necessary.

“After three months we sailed in an Alexandrian ship whose figure-head was the Twin Brothers, which had wintered at the island. And landing at Syracuse, we stayed three days. From there we circled round and reached Rhegium. And after one day the south wind blew; and the

next day we came to Puteoli, where we found brethren, and were invited to stay with them seven days. And so we went toward Rome. And from there, when the brethren heard about us, they came to meet us as far as Appii Forum and Three Inns. When Paul saw them, he thanked God and took courage.

“Now when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was permitted to dwell by himself with the soldier who guarded him.

“And it came to pass after three days that Paul called the leaders of the Jews together. So when they had come together, he said to them: ‘Men and brethren, though I have done nothing against our people or the customs of our fathers, yet I was delivered as a prisoner from Jerusalem into the hands of the Romans, who, when they had examined me, wanted to let me go, because there was no cause for putting me to death. But when the Jews spoke against it, I was compelled to appeal to Caesar, not that I had anything of which to accuse my nation. For this reason therefore I have called for you, to see you and speak with you, because for the hope of Israel I am bound with this chain.’

“Then they said to him, ‘We neither received letters from Judea concerning you, nor have any of the brethren who came reported or spoken any evil of you. But we desire to hear from you what you think; for concerning this sect, we know that it is spoken against everywhere.’

“So when they had appointed him a day, many came to him at his lodging, to whom he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening. And some were persuaded by the things which were spoken, and some disbelieved.

“So when they did not agree among themselves, they departed after Paul had said one word: ‘The Holy Spirit spoke rightly through Isaiah the prophet to our fathers, saying, Go to this people and say: Hearing you will hear, and shall not understand; and seeing you will see, and not perceive; for the hearts of this people have grown dull. Their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their hearts and turn, so that I should heal them. Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!’

“And when he had said these words, the Jews departed and had a



great dispute among themselves. Then Paul dwelt two whole years in his own rented house, and received all who came to him, preaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him" (Acts 28:1-31).

## Outline

1. Arrangements were made for Paul to go to Italy.
  - a. At the proper time Paul and other prisoners were delivered unto Julius, a centurion of Augustus' band.
  - b. They entered into a ship of Adramyttium.
  - c. They intended to sail along the coasts of Asia.
  - d. Aristarchus, a Macedonian of Thessalonica, was also with them.
2. Their first stop was Sidon.
  - a. Julius was very courteous to Paul.
  - b. He allowed him to go to his friends to be refreshed.
3. They sailed under Cyprus.
  - a. This was because the winds were contrary.
  - b. They sailed over the sea of Cilicia and Pamphylia.
4. Then they came to the city of Myra of Lycia.
  - a. Here the centurion found a ship of Alexandria sailing into Italy.
  - b. They were put in this ship.
  - c. After many days they came over against Cindus.
  - d. They sailed under Crete over against Salmone.
5. Next they came to The Fair Havens, near the city of Lasea.
  - a. Paul warned them of the danger of travelling on.
  - b. The Centurion believed the owner of the ship rather than to listen to Paul.
  - c. Because the haven did not offer proper facilities for the winter, it was decided that they should continue.
  - d. They were hoping to reach Phoenix, a harbor of Crete, to spend the winter.
  - e. When the winds were right they left and came close to Crete.

- f. But a tempestuous wind arose called Euroclydon and the ship was allowed to drive in the wind.
- (1) They ran under an island by the name of Clauda.
  - (2) Fearing for their lives, they lightened the ship.
  - (3) They were unable to see the sun or stars for many days.
  - (4) Paul spoke to them, reminding them that they should have listened to him but that they should be happy since an angel had spoken to him that they would be saved.
- g. After the fourteenth night they were driven up and down in Adria.
- (1) They thought they had drawn close to some country.
  - (2) Sounding the depth, they found that they were at twenty fathoms.
  - (3) A little later they sounded again and it was fifteen fathoms.
  - (4) Fearing they would hit rocks, they cast out four anchors, and prayed for the day to come.
  - (5) Paul then warned them that if they were to be saved, all of them had to remain in the ship.
  - (6) Paul spoke to them again.
    - (a) He assured them that they would be safe.
    - (b) He encouraged them to eat food.
    - (c) They were all of good cheer.
    - (d) There was a total of 276 souls aboard.
  - (7) After eating, they lightened the ship.
  - (8) At daybreak they discovered a creek nearby.
    - (a) They brought in the anchors and made the necessary preparation to move the ship to this point and lodge it.
    - (b) It fell into place where two seas met.
    - (c) It remained grounded and the back part was broken up by the violence of the waves.

- (9) The soldiers wanted to kill the prisoners, lest they should escape but the centurion would not permit it.
  - (10) The prisoners were asked to swim to shore and the others followed on planks, etc., from the ship.
  - (11) All escaped safely to the land.
6. They found themselves on the island of Melita or Malta.
- a. The barbarous people were very kind.
    - (1) They built a fire for them.
    - (2) It was raining and cold.
  - b. During this time a viper came out of the fire and bit Paul.
    - (1) The local people knew it was poisonous and thought it would kill him, supposing him to be a murderer.
    - (2) But he did not suffer any harm from the bite, and so they then thought he was a god.
  - c. The chief man of the island by the name of Publius received Paul and friends and lodged them for three days.
    - (1) His father lay sick of a fever and a bloody flux.
    - (2) Paul went to him, prayed, laid his hands on him, and healed him.
    - (3) After this others came to be healed.
  - d. They remained there for three months, being honored and given all things necessary.
7. They departed in a ship of Alexandria.
- a. It had wintered in the isle.
  - b. It sailed under the sign of Castor and Pollux.
8. They came to Syracuse and remained for three days.
9. Their next stop was Rhegium.
10. Shortly, they came to Puteoli.
- a. At this place they found brethren.
  - b. They were encouraged to stay seven days.
11. They continued their journey toward Rome.
- a. Brethren heard about it and came to meet them as far as Appii Forum and The Three Inns.
  - b. When Paul saw his brethren he thanked God and took courage.

12. Paul finally reached Rome.
  - a. Here the centurion delivered the prisoners to the captain of the guards.
  - b. Paul was allowed to dwell by himself with a soldier.
  - c. After three days Paul called the chief of the Jews together.
    - (1) He told them his story.
    - (2) They explained that they had not heard about any of these things.
    - (3) They also pointed out that they would like to hear more of this sect that was everywhere spoken against.
    - (4) A day was set and, when they came, he preached to them concerning the kingdom of God.
    - (5) Some of them believed and some did not.
    - (6) After disagreeing among themselves, they departed.
    - (7) Paul showed that the salvation of God had been sent to the Gentiles and that they would hear it.
13. Paul dwelt two years in his own house.
  - a. He received all who came.
  - b. He preached the kingdom of God and those things concerning Christ.
    - (1) This was done with confidence.
    - (2) No one forbade it.

## Questions

1. Why was Paul being taken to Italy?
2. How was he being taken?
3. Were there other prisoners also?
4. To whom was Paul delivered? Who was he?
5. What ship did they enter?
6. Give a brief outline of their sailing route (put on the blackboard if possible).
7. What was their first stop?
8. State Paul's admonition in The Fair Havens concerning their journey.
9. How did the centurion and others respond to this?
10. What happened during the following days?

11. Who appeared to Paul and what message did he bring?
12. What did the soldiers want to do with the prisoners?
13. Who prevented this?
14. Name the island on which they finally landed.
15. Explain what happened to the ship.
16. What kind of people did they find on the island?
17. How were they treated?
18. Tell how Paul was bitten by a viper, and the results.
19. Who was Publius?
20. How long did they remain on the island?
21. Who did they find at Puteoli?
22. Going on toward Rome, how far did brethren come to meet them?
23. How did Paul react to this?
24. To whom was Paul delivered in Rome?
25. Discuss his living arrangements there.
26. What group of people did he call together?
27. Give a brief statement as to what he said.
28. Discuss the results.
29. How long did Paul remain there? Altogether, how long was Paul in the two prisons?
30. Where did he dwell while he was in Rome?
31. What did he do during this time?

## Discussion

1. Do you believe in the providence of God? Explain what it is and how it works. Does it work today? To what extent?
2. To what extent should we use our time and opportunities to preach the Gospel? Under what circumstances? Is there ever a time we should remain quiet?
3. Had we been in Paul's shoes, how would we have reacted? Would we have had preaching on our minds?

## Lesson Eleven

# Paul's Battle with the Law: the Contrast Between the Old and the New

### Text

“Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man.

“Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another -- to Him who was raised from the dead, that we should bear fruit to God. For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.

“What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, ‘You shall not covet.’ But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead. I was alive once without the law, but when the commandment came, sin revived and I died. And the commandment, which was to bring life, I found to bring death. For sin, taking occasion by the commandment, deceived me, and by it killed me.

“Therefore the law is holy, and the commandment holy and just and good. Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful. For we know that the law is spiritual, but I am carnal, sold under sin. For what I am doing, I do not understand. For what I will to do, that I do not practice, but what I hate, that I do. If,

then, I do what I will not to do, I agree with the law that it is good. But now, it is no longer I who do it, but sin that dwells in me. For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. For the good that I will to do, I do not do; but the evil I will not to do, that I practice. Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me.

“I find then a law, that evil is present with me, the one who wills to do good. For I delight in the law of God according to the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who will deliver me from this body of death? I thank God -- through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin” (Romans 7:1-25).

“Do we begin again to commend ourselves? Or do we need, as some others, epistles of commendation to you or letters of commendation from you? You are our epistle written in our hearts, known and read by all men; clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tables of stone but on tablets of flesh, that is, of the heart.

“And we have such trust through Christ toward God. Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God, who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

“But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, how will the ministry of the Spirit not be more glorious? For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory. For even what was made glorious had no glory in this respect, because of the glory that excels. For if what is passing away was glorious, what remains is much more glorious. Therefore, since we have such hope, we use great boldness of speech -- unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away. But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in

Christ. But even to this day, when Moses is read, a veil lies on their heart. Nevertheless when one turns to the Lord, the veil is taken away. Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord" (2 Corinthians 3:1-18).

"O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh? Have you suffered so many things in vain -- if indeed it was in vain?

"Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith? -- just as Abraham 'believed God, and it was accounted to him for righteousness.' Therefore know that only those who are of faith are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the Gospel to Abraham beforehand, saying, 'In you all the nations shall be blessed.' So then those who are of faith are blessed with believing Abraham.

"For as many as are of the works of the law are under the curse; for it is written, 'Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.' But that no one is justified by the law in the sight of God is evident, for the just shall live by faith. Yet the law is not of faith, but 'the man who does them shall live by them.'

"Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, 'Cursed is everyone who hangs on a tree'), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

"Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it. Now to Abraham and his Seed were the promises made. He does not say, 'And to seeds,' as of many, but as of one, 'And to your Seed,' who is Christ. And this I say, that the law, which was four hundred and thirty years



later, cannot annul the covenant that was confirmed before by God in Christ, that is should make the promise of no effect. For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise.

“What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator. Now a mediator does not mediate for one only, but God is one. Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law.

“But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.

“But after faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise” (Galatians 3:1-29).

“Tell me, you who desire to be under the law, do you not hear the law? For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise, which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar -- for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children -- but the Jerusalem above is free, which is the mother of us all.

“For it is written, ‘Rejoice, O barren, you who do not bear! Break forth and shout, you who are not in labor! For the desolate has many more children than she who has a husband.’ Now we, brethren, as Isaac was, are children of promise. But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now. Nevertheless what does the Scripture say? ‘Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir

with the son of the freewoman.' So then, brethren, we are not children of the bondwoman but of the free" (Galatians 4:21-31).

"For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. Therefore remember that you, once Gentiles in the flesh -- who are called Uncircumcision by what is called the Circumcision made in the flesh by hands -- that at that time you were without Christ, being alienated from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

"For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.

"And He came and preached peace to you who were afar off and to those who were near. For through Him we both have access by one Spirit to the Father. Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit" (Ephesians 2:8-22).

## Outline

### 1. Romans 7:1-25.

- a. Paul spoke to his brethren, those who knew the old law.
- b. He used marriage as his illustraton.
  - (1) A woman is bound to her husband by the law as long as he lives.
  - (2) Should she marry another while her husband is living, she will be considered an adulteress.
  - (3) But if her husband dies, she is free to marry again.

- (4) Paul explained that Christians are dead to the law by the body of Christ:
  - (a) They are free to marry another.
  - (b) Him who has been raised from the dead.
  - (c) To bring forth fruit unto God.
- c. Under the law, in the flesh, their members brought forth fruit unto death.
  - (1) Now they had been delivered from the law.
  - (2) Being delivered, they are to serve in newness of the spirit, and not in the oldness of the letter.
- d. Was the law sin?
  - (1) Paul says no.
  - (2) It revealed sin.
    - (a) It taught adherents not to covet.
    - (b) Without the law sin was dead.
  - (3) Paul illustrates:
    - (a) He was alive once without the law (as a child, not yet accountable).
    - (b) Then the commandment of the law came (when he reached the age of understanding right from wrong).
    - (c) Sin revived and he died (when he sinned, by knowledgeable choice).
  - (4) The law itself is holy, just, and good.
  - (5) The law was spirit but Paul was carnal.
    - (a) Paul discussed the struggle that went on within himself.
    - (b) He concluded that there was no good thing in him.
    - (c) The law was good, but it was the sin that dwelt in him that was bad.
- e. Paul concluded by thanking God for deliverance that comes through Jesus Christ.
  - (1) He said that with his mind that he would serve the law of God.
  - (2) But the flesh was still subject to the law of sin.

## 2. 2 Corinthians 3:1-18.

- a. Paul showed the close relationship that existed between him and the Corinthians.
  - (1) There was no need of writing letters of commendation of each other.
  - (2) They were his epistle, written in their hearts, known and read of all men.
  - (3) An epistle written not with ink, or written on tables of stone, but by the Spirit of God in fleshly tables of the heart.
- b. He showed that they were nothing, in and of themselves, but that their sufficiency was of God.
- c. They were ministers of the new testament.
  - (1) Not of the letter, but of the Spirit.
  - (2) The letter kills but the Spirit gives life.
- d. Now Paul begins to compare the Old Testament law and the New Testament law.
  - (1) If the ministration of death was glorious, then the ministration of the Spirit was rather more glorious.
    - (a) He identifies the ministration of death as being that which was written and engraved in stones.
    - (b) The children of Israel could not steadfastly behold the face of Moses for the glory of his countenance.
  - (2) If the ministration of condemnation be glory, then much more shall the ministration of righteousness exceed in glory.
  - (3) That which was glorious had no glory in comparison to that which followed.
  - (4) If that which was done away was glorious, then surely that which remained was more glorious.
  - (5) Paul says that with hope we speak plainly, and not as Moses who placed a veil over his face lest the children of Israel should steadfastly look to the end of that which is abolished.

(6) Their minds were blinded, and until this day the veil is over their minds when they read the Old Testament, which veil is done away in Christ.

(7) When they shall turn to the Lord then the veil will be taken away.

e. The Lord is that Spirit and where the Spirit of the Lord is, there is liberty.

(1) As we all with open face behold as in a glass the glory of the Lord, then we are changed in the same image.

(2) This is done by the Spirit of the Lord.

### 3. Galatians 3:11-29.

a. Paul speaks of his Galatian brethren as being foolish.

(1) He wants to know who has bewitched them that they should not obey the truth.

(a) Before their eyes Jesus Christ had been set forth.

(b) And he had been crucified.

(2) He then asked if they had received the Spirit by the works of the law or by the hearing of faith.

(3) He asks if they are so foolish to think that they could begin in the Spirit but be made perfect by the flesh.

(4) Had they suffered only to say that it was in vain?

(5) Continuing, he asks if the miracles done among them were by the works of the law or by the hearing of faith.

b. Paul shows that those who are of faith are the children of Abraham.

(1) The Scripture, foreseeing that God would justify the Gentiles through faith, preached the Gospel unto Abraham.

(a) Through him all nations would be blessed.

(b) So those which are of faith are blessed with faithful Abraham.

- (2) Those under the works of the law are under the curse.
    - (a) Cursed are all those who continue not in all things which are written in the book of the law.
    - (b) But it is evident that no man is justified by the law.
  - (3) The just are to live by faith.
    - (a) The law is not of faith.
    - (b) Christ has redeemed us from the law.
  - (4) The blessing of Abraham has come on the Gentiles through Christ.
- c. A covenant, confirmed, cannot be disannulled by man, or changed.
- (1) To Abraham and his seed were the promises made.
  - (2) Not to *seeds*, as of many, but as of *one*, which is Christ.
  - (3) That covenant which was confirmed before of God in Christ, cannot be disannulled by the law, that it should make the promise of none effect.
    - (a) If the inheritance be of the law, then it is no more of promise.
    - (b) But God gave it to Abraham by promise.
  - (4) What purpose, then, did the law serve?
    - (a) It was added because of transgressions.
    - (b) It was added till the seed should come to whom the promise was made.
    - (c) And it was ordained by angels in the hand of a mediator.
  - (5) Is the law then against the promises of God?
    - (a) No.
    - (b) If there had been a law given which could have given life, then righteousness would have been by the law.
    - (c) But the scriptures teach that all are under sin, that the promise of faith might be given to them that believe.

- (6) Before faith came we were under the law, shut up until faith could be revealed.
- (7) The law was our schoolmaster to bring us unto Christ that we might be justified by faith.
  - (a) After faith is come we are no longer under the schoolmaster.
  - (b) We are all the children of God by faith in Christ Jesus.
- (8) Those in Christ:
  - (a) All one -- neither Jew nor Greek.
  - (b) If we be in Christ, then we are Abraham's seed, and heirs according to the promise.

#### 4. Galatians 4:21-31.

- a. A question for those who desire to be under the law: Do you hear the law?
- b. Abram had two sons.
  - (1) One was by a bondwoman, the other by a free-woman.
  - (2) The one born of the bondwoman was born after the flesh and the one of the freewoman was born by promise.
- c. This is an allegory representing two covenants.
  - (1) One from Mount Sinai, which represents bondage, being Hagar.
    - (a) Mount Sinai in Arabia.
    - (b) Answered to Jerusalem which now is.
    - (c) And is in bondage with her children.
  - (2) The spiritual Jerusalem is free, which is the mother of us all.
    - (a) We are like Isaac.
    - (b) We are the children of promise.
  - (3) But as he who was born after the flesh persecuted him who was born after Spirit, so it is today.
  - (4) The bondwoman and her son are to be cast out.
    - (a) The son of the bondwoman shall not be heir with the son of the freewoman.

- (b) So we are not children of the bond-woman, but of the free.

5. Ephesians 2:8-22.

a. We are saved by grace through faith.

(1) Not of ourselves, but it is the gift of God.

(2) Not of works, lest any man should boast.

b. We are His workmanship.

(1) Created in Christ Jesus unto good works.

(2) Which God has ordained that we should walk in them.

c. In times past you were Gentiles in the flesh.

(1) Called uncircumcised by those of the circumcision.

(2) Their situation further described:

(a) Then you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in this world.

(b) But now you are in Christ Jesus brought nigh by the blood of Christ.

(3) Now we are all one in Christ.

(a) The middle wall of partition has been broken down.

(b) Christ has abolished in His flesh the enmity, even the law of commandments contained in ordinances for to make of the two one new man.

(c) Through Him we both have access by one Spirit unto the Father.

(d) We are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.

(e) A spiritual house built on the foundation of the apostles and prophets, and Jesus Christ Himself being the chief corner stone.



## Questions

1. What was Paul's religion before he was converted to Christ?
2. Why did he change religions?
3. With whom did he work at the beginning?
4. Explain why he eventually turned to the Gentiles in his preaching.
5. Discuss briefly some of Paul's arguments to show that the law was no longer binding.
6. What lesson does he wish to teach, with regard to the illustration concerning the wife being bound to her husband as long as he lives?
7. In what sense are Christians married to Christ?
8. When were they dead, bringing forth fruit unto death?
9. Is the law sin? Explain Paul's explanation.
10. How was sin dead without the law?
11. What two powers did Paul say were working in him?
12. Just how could Paul be delivered from death?
13. Did Paul and the Corinthians need letters of commendation from one another?
14. Explain how the Corinthians were the epistle of Christ.
15. Of what were they ministers?
16. Define the ministration of death.
17. How was the ministration of the spirit more glorious?
18. Give the arguments here between the law of Moses and the law of Christ.
19. What was done away?
20. Why do some still have the veil over their hearts when they read the Old Testament?
21. When will this veil be taken away?
22. Where can we find liberty?
23. Why were the Galatians said to be foolish?
24. State the questions that Paul presented.
25. Who are the children of Abraham?
26. Through whom was the Lord to bless all the world?
27. What group of people are under a curse?
28. Can a man be justified by the law?
29. From what has Christ redeemed us?

30. Explain Paul's reasoning concerning the promise made to Abraham.
31. Why was the law given, to begin with?
32. How long was it to last?
33. Had the law been able to give life, would it have been taken away?
34. In what way was the law our schoolmaster?
35. Are we children of God by the law or by faith in Christ Jesus?
36. Are all people one in Christ?
37. Explain how, if we belong to Christ, we are Abraham's seed.
38. Discuss the allegory of the bondwoman and the free-woman and the lessons to be drawn from it.
39. How are we saved?
40. State Paul's reasoning on how we are all made one in Christ, not by the law of commandments, but by the cross of Christ.

## Discussion

1. In what ways was the law of Moses limited?
2. How does the law of Christ relate to all of the world?
3. Do we still find people in the world today who are trying to hang on to the old law? Can you name some of them? How would 2 Corinthians 3 apply to them?
4. Why did Paul have to deal so much with the law in his day?
5. In opposing the law, what was Paul working toward?
6. Might we not be better off sometimes to turn to the unbeliever than
7. Would that not be the same as Paul turning from the Jews to the Gentiles?

# Lesson Twelve

## Paul's Letters

### Text

"Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing.

"Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. For we know in part and we prophesy in part.

"But when that which is perfect has come, then that which is in part will be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known. And now abide faith, hope, love, these three; but the greatest of these is love" (1 Corinthians 13:1-13).

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work" (2 Timothy 3:16,17).

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

"Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you --

unless you believed in vain. For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures" (1 Corinthians 15:1-4).

"So then faith comes by hearing, and hearing by the word of God" (Romans 10:17).

"For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation" (Romans 10:10).

"Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4).

"Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?" (Romans 6:3).

"For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ" (Galatians 3:26,27).

"For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish" (Ephesians 5:23-27).

"For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. For by one Spirit we were all baptized into one body -- whether Jews of Greeks, whether slaves or free -- and have all been made to drink into one Spirit. For in fact the body is not one member but many. If the foot should say, 'Because I am not a hand, I am not of the body,' is it therefore not of the body? And if the ear should say, 'Because I am not an eye, I am not of the body,' is it therefore not of the body? If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling?

"But now God has set the members, each one of them, in the body just as He pleased. And if they were all one member, where would the body be? But now indeed there are many members, yet one body. And

the eye cannot say to the hand, 'I have no need of you', nor again the head to the feet, 'I have no need of you.' No, much rather, those members of the body which seem to be weaker are necessary. And those members of the body which we think to be less honorable, on these we bestow greater honor; and our unpresentable parts have greater modesty, but our presentable parts have no need.

"But God composed the body, having given greater honor to that part which lacks it, that there should be no schism in the body, but that the members should have the same care for one another. And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it. Now you are the body of Christ, and members individually" (1 Corinthians 12:12-27).

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

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

"Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you.

"Now I say this, that each of you says, 'I am of Paul,' or 'I am of Apollos,' or 'I am of Cephas,' or 'I am of Christ.' Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, lest anyone should say that I had baptized in my own name. Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other. For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect" (1 Corinthians 1:10-17).

"Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them. For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple" (Romans 16:17,18).

“I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; and God and Father of all, who is above all, and through all, and in you all” (Ephesians 4:1-6).

“Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God” (Galatians 5:19-21).

“It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles -- that a man has his father’s wife! And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you. For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed.

“In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Do you not know that a little leaven leavens the whole lump? Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

“I wrote to you in my epistle not to keep company with sexually immoral people. Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world. But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner -- not even to eat with such a person. For what have I to do with judging those also who are outside? Do you

not judge those who are inside? But those who are outside God judges. Therefore put away from yourselves the evil person” (1 Corinthians 5:1-13).

### **Paul Preaches Giving**

“On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come” (1 Corinthians 16:2).

“But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver” (2 Corinthians 9:6,7).

### **Paul Teaches the Importance of Study**

“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth” (2 Timothy 2:15).

### **Paul Teaches the Importance of Preaching**

“For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God” (1 Corinthians 1:18).

“For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe” (1 Corinthians 1:21).

“I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom; preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching” (2 Timothy 4:1,2).

### **Paul Teaches the Necessity of Taking the Truth to Others**

“For whoever calls on the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? As it is written: ‘How beautiful are the feet of those who

preach the gospel of peace, who bring glad tidings of good things!” (Romans 10:13-15).

“Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you” (1 Timothy 4:16).

“You therefore, my son, be strong in the grace that is in Christ Jesus. And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also” (2 Timothy 2:1,2).

### **Paul Declares That All Should Be Done in the Name of Christ**

“And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him” (Colossians 3:17).

### **Paul Preaches the Return of Christ**

“And to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed” (2 Thessalonians 1:7-10).

### **Paul Preaches the Judgment of God**

“For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad” (2 Corinthians 5:10).



# Outline

## 1. Paul preached love (1 Corinthians 13).

- a. Though he spoke with tongues of men and angels, and had no love, then it would be no more than the sounding of brass or a tinkling cymbal.
- b. Though he had the gift of prophecy, had all knowledge, had all faith, but without love, it would be nothing.
- c. Though he gave all he had to feed the poor, and gave himself as a sacrifice, without love it would be worthless.
- d. Then he describes love.
  - (1) It suffers long.
  - (2) It is kind.
  - (3) It does not envy.
  - (4) It does not parade itself.
  - (5) It is not puffed up.
  - (6) It does not behave rudely.
  - (7) It does not seek its own.
  - (8) It is not easily provoked.
  - (9) It does not think evil.
  - (10) It does not rejoice in iniquity.
  - (11) It rejoices in the truth.
  - (12) It bears all things.
  - (13) It believes all things.
  - (14) It hopes all things.
  - (15) It endures all things.
  - (16) It never fails.
- e. Certain things are only temporary.
  - (1) Prophecies shall fail.
  - (2) Tongues shall cease.
  - (3) Knowledge shall vanish away.
- f. We know in part and prophesy in part.
- g. But when that which is perfect is come, then that which is in part shall be done away.
- h. Paul says that as a child he spoke as a child, understood as a child, and thought as a child.

- (1) But he became a man.
  - (2) Then he put away childish things.
  - i. Now we know in part, but then we shall know just as we are also known.
  - j. Now abides faith, hope, and love, but the greatest of these is love.
2. Paul preaches the inspiration of the scriptures (2 Timothy 3:16,17).
- a. All scripture is given by the inspiration of God.
  - b. It is profitable for doctrine, reproof, correction, and for instruction in righteousness.
    - (1) That the man of God may be complete.
    - (2) Thoroughly equipped for every good work.
3. Paul preached the power of the gospel (Romans 1:16,17).
- a. He said that he was not ashamed of the gospel of Christ.
    - (1) It is the power of God unto salvation.
    - (2) To everyone that believes.
      - (a) To the Jews first.
      - (b) And also to the Greek.
  - b. In the gospel the righteousness of God is revealed.
    - (1) From faith to faith.
    - (2) The just shall live by faith.
4. Paul preached the facts of the gospel (1 Corinthians 15:1-4).
- a. I declare unto you the gospel.
    - (1) Which I preached unto you.
    - (2) Which you have received.
    - (3) And wherein you stand.
    - (4) By which you are saved, lest you believed in vain.
  - b. I delivered that which I also received.
    - (1) How Christ died.
    - (2) That He was buried.
    - (3) That He rose again.
5. Paul told how faith comes (Romans 10:17).
- a. Faith comes by hearing.
  - b. And hearing by the word of God.

6. Paul preached the importance of the confession (Romans 10:17).
  - a. Men believe unto righteousness.
  - b. Confession is made unto salvation.
7. Paul defined baptism as a burial (Romans 6:4).
  - a. We are buried with Him by baptism into death.
  - b. That, like as Christ was raised up, we should also rise to walk in newness of life.
8. Paul said that baptism puts one into Christ (Romans 6:3; Galatians 3:26,27).
  - a. We are children of God by faith in Christ.
  - b. Don't you know that so many of us as were baptized into Christ were baptized into the benefits of His death?
9. Paul proclaimed the body of Christ (Ephesians 5:23-27; 1 Corinthians 12:12-27).
  - a. The husband is head of the wife and is to be subject to him.
    - (1) Even as Christ is head of the church.
    - (2) And He is the saviour of the body.
    - (3) And the church is subject to Him.
  - b. The husband is to love his wife.
    - (1) As Christ loved the church.
      - (a) And gave Himself for it.
      - (b) Not having spot, wrinkle or any such thing.
      - (c) That it should be holy and without blemish.
  - c. The body is one.
    - (1) But it has many members.
    - (2) And all the members make up one body.
    - (3) So is Christ and the church.
      - (a) We are all baptized into one body.
      - (b) Whether we be Jews or Gentiles.
    - (4) He illustrates to show that all the members of the physical body work together for the benefit of all, and that the same is to be true in the spiritual body, the church.

- (a) Various members do not rebel because they want to serve in some other capacity.
  - (b) All have a duty to perform.
  - (c) When one suffers, then all suffer.
  - (d) When one rejoices, then all rejoice.
10. Paul identified Christ as the head of the body, the church (Ephesians 1:22,23; Colossians 1:18).
- a. Christ is head over all things to the church.
    - (1) Which is His body.
    - (2) The fullness of Him that fills all in all.
  - b. He is the head of the body, the church.
    - (1) Who is the beginning.
    - (2) The firstborn from the dead.
    - (3) That in all things He might have the pre-eminence.
11. Paul condemned division (1 Corinthians 1:10-17; Romans 16:17,18).
- a. He begged his brethren at Corinth to speak the same thing.
    - (1) That there be no division among them.
    - (2) But that they be perfectly joined together in the same mind and in the same judgment.
  - b. Paul explained that he had been informed by those of the house of Chloe that there were divisions among them.
    - (1) Some were saying that they were of Paul, others of Apollos, others of Cephas, and still others of Christ.
    - (2) Then he asked three questions to show the absurdity of such thinking.
      - (a) Is Christ divided?
      - (b) Was Paul crucified for you?
      - (c) Were you baptized in the name of Paul?
    - (3) Paul said that he was thankful that he had baptized only Crispus, Gaius, and the household of Stephanas, lest there be others claiming to be followers of him.
    - (4) He concluded by suggesting that he had not come just to baptize, but to preach the gospel.

c. He encouraged the Roman brethren to mark those who were causing division among them.

- (1) To avoid them.
- (2) They were not serving the Lord Jesus.
- (3) Rather they were serving in their own interests.
- (4) And were therefore deceiving the hearts of the simple through good words and fair speeches.

12. Paul preached unity (Ephesians 4:1-6).

a. He begged his Ephesian brethren to walk worthy of the vocation wherewith they had been called.

- (1) With all lowliness and meekness.
- (2) With longsuffering, forbearing one another in love.

b. He encouraged them to keep the unity of the Spirit in the bond of peace.

- (1) There is one body.
- (2) There is one Spirit.
- (3) There is one Lord.
- (4) There is one faith.
- (5) There is one baptism.
- (6) There is one God.

13. Paul condemned the works of the flesh (Galatians 5:19-21).

a. He identified the works of the flesh:

- (1) Adultery
- (2) Fornication
- (3) Uncleaness
- (4) Lewdness
- (5) Idolatry
- (6) Sorcery
- (7) Hatred
- (8) Contentions
- (9) Jealousies
- (10) Outbursts of wrath
- (11) Selfish ambitions
- (12) Dissensions
- (13) Heresies

- (14) Envy
- (15) Murders
- (16) Drunkenness
- (17) Revelries
- (18) And such like

b. He warned that they which do such things shall not inherit the kingdom of God.

14. Paul taught discipline (1 Corinthians 5:1-13).

a. He reminded the Corinthian brethren that it was commonly reported that there was fornication among them.

(1) He said that it was such fornication as was not so much as named among the Gentiles.

(2) He identified it as a situation in which a man had taken his own father's wife.

b. Instead of mourning this, and taking away such disgrace from the church, they had become puffed up.

c. Paul explained that he had already judged them in this, although he was not with them in the flesh.

d. He then proceeded to give them instruction as to what to do.

(1) On coming together in the name of the Lord, they were to deliver such an one to Satan.

(2) This was to be done that his spirit might be eventually saved.

e. He reminded them that their thinking was not good, and that they should realize that a little leaven leavens the whole lump.

(1) To live in the world one cannot help but associate with all kinds of people.

(2) But he said that when you know that a brother is a fornicator, or covetous, or an idolater, etc., then with such an one do not eat.

f. He said that God will deal with those of the world and we must put from among ourselves (in the church) those who are wicked.

15. Paul preached giving (1 Corinthians 16:2; 2 Corinthians 9:6,7).

a. He said the giving was to be done on the first day of the week.

- (1) Each one was to give.
  - (2) That which he had.
  - (3) As God had prospered him.
  - (4) That there be on gatherings otherwise.
- b. Sowing and reaping stressed.
- (1) Those who sow sparingly shall reap sparingly.
  - (2) Those who sow bountifully shall reap bountifully.
  - (3) Every man should give as he has purposed in his heart.
    - (a) Not grudgingly.
    - (b) Or of necessity.
  - (4) God loves a cheerful giver.
16. Paul taught the importance of study (2 Timothy 2:15).
- a. Study to show oneself approved unto God.
  - b. A workman that needs not to be ashamed.
  - c. Rightly dividing the word of truth.
17. Paul taught the importance of preaching (1 Corinthians 1:18; 1 Corinthians 1:21; 2 Timothy 4:1,2).
- a. To the world, preaching is foolishness, but to the saved it is the power of God.
  - b. The world by wisdom did not know God, but it pleased God by the foolishness of preaching to save those who believe.
  - c. Paul charged the young preacher, Timothy, to preach the word.
    - (1) To be instant in season and out of season.
    - (2) To reprove, rebuke, and exhort with all long-suffering and doctrine.
18. Paul taught the necessity of taking the truth to others (Romans 10:13-15; 1 Timothy 4:16; 2 Timothy 2:1,2).
- a. All who call on the name of the Lord shall be saved.
    - (1) But how shall they call if they have not believed?
    - (2) How shall they believe if they have not heard?
    - (3) And how shall they hear without a preacher?
    - (4) And how shall they preach except they be sent?

- (5) How beautiful are the feet of those who go to preach the gospel.
- b. Paul warned Timothy that he must take heed unto himself and unto the doctrine.
  - (1) To continue in them.
  - (2) In so doing it was possible for him to be saved, as well as those who heard him.
- c. Again, Paul encouraged Timothy to be strong in the Lord.
  - (1) The things you have heard of me, commit to faithful men.
  - (2) Who shall be able to teach others.
- 19. Paul declared that all should be done in the name of Christ.
  - a. Whatever is done in word or deed is to be done in the name of the Lord.
  - b. And thanks is to be given to God through Christ.
- 20. Paul preached the return of Christ (2 Thessalonians 1:7-10).
  - a. The Lord will be revealed from heaven with His mighty angels.
  - b. He will come in flaming fire, taking vengeance:
    - (1) On those who know not God.
    - (2) On those who do not obey the gospel of our Lord.
  - c. These shall be punished with everlasting destruction from the presence of the Lord and the glory of His power.
  - d. This will take place when He comes to be glorified in His saints and to be admired by them that believe in that day.
- 21. Paul preached the judgment of God (2 Corinthians 5:10).
  - a. All must appear before the judgment seat of Christ.
  - b. That all may receive the things done in his body.
    - (1) All they have done.
    - (2) Whether it be good or bad.



## Questions

1. Discuss the different ways that Paul emphasized the importance of love.
2. Define love.
3. What is the greatest thing in all this world?
4. To what extent are the scriptures inspired of God?
5. Explain what the power of God is.
6. List the facts of the gospel.
7. How does faith come?
8. What is the confession that one must make?
9. Define baptism.
10. How does one enter Christ?
11. Explain what the body is.
12. In what way does he compare the spiritual body with the physical body?
13. Who is the head of the body?
14. Why is division condemned?
15. Discuss the significance of unity.
16. What are the works of the flesh?
17. Give an illustration of where Paul taught discipline.
18. Why was discipline to be used?
19. When are Christians to give?
20. How much are they to give?
21. How are they to give?
22. State the importance of study.
23. Why is preaching important?
24. Do we have the responsibility of taking the truth to others?
25. What is to be done in the name of Christ?
26. Will Christ return?
27. What will He do on His return?
28. How many will appear before the judgment seat of Christ?

## Discussion

1. List some other things that Paul taught in his various letters.
2. What are some truths that stand out in particular?
3. To what extent was Paul concerned about the lost of his day?
4. Discuss the kind of love the world stresses in comparison to the type of love that is set forth in God's word. What will true love do for the world today?
5. What will happen to those who do not know God and don't obey the gospel? Is there any excuse for one to go through life without having the opportunity to know of God and to obey His teaching?
6. What will happen to us if we do not take the Gospel to the world? Do we both have equal responsibility -- the sinner and the Christian?

# Lesson Thirteen

## Paul's Farewell

### Text

“Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Timothy, a beloved son: Grace, mercy, and peace from God the Father and Christ Jesus our Lord. I thank God, whom I serve with a pure conscience, as my forefathers did, as without ceasing I remember you in my prayers night and day, greatly desiring to see you, being mindful of your tears, that I may be filled with joy, when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also.

“Therefore I remind you to stir up the gift of God which is in you through the laying on of hands. For God has not given us a spirit of fear, but of power and of love and of a sound mind. Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God, who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began, but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel, to which I was appointed a preacher, an apostle, and a teacher of the Gentiles. For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.

“Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus. That good thing which was committed to you, keep by the Holy Spirit who dwells in us. This you know, that all those in Asia have turned away from me, among whom are Phygelius and Hermogenes. The Lord grant mercy to the household of Onesiphorus, for he often refreshed me, and was not ashamed of my chain; but when he arrived in Rome, he sought me out very zealously and found me. The Lord grant to him that he may find mercy from the Lord in that Day -- and you know very well how many ways he ministered to me at Ephesus” (2 Timothy 1:1-18).

“You therefore, my son, be strong in the grace that is in Christ Jesus. And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.

“You therefore must endure hardship as a good soldier of Jesus Christ. No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier. And also if anyone competes in athletics, he is not crowned unless he competes according to the rules. The hard-working farmer must be first to partake of the crops. Consider what I say, and may the Lord give you understanding in all things.

“Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel, for which I suffer trouble as an evildoer, even to the point of chains; but the word of God is not chained. Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory. This is a faithful saying: ‘For if we died with Him, we shall also live with Him. If we deny Him, He also will deny us. If we are faithless, He remains faithful; He cannot deny Himself.’ Remind them of these things, charging them before the Lord not to strive about words to no profit, to the ruin of the hearers.

“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. But shun profane and idle babblings, for they will increase to more ungodliness. And their message will spread like cancer. Hymenaeus and Philetus are of this sort, who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some. Nevertheless, the solid foundation of God stands, having this seal: ‘The Lord knows those who are His.’ and ‘Let everyone who names the name of Christ depart from iniquity.’

“But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor. Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work.

“Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart. But avoid foolish and ignorant disputes, knowing that they generate strife. And

a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will" (2 Timothy 2:1-26).

"But know this, that in the last days perilous times will come; for men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power. And from such people turn away!

"For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, always learning and never able to come to the knowledge of the truth. Now as Jannes and Jambres resisted Moses, so do these also resist the truth; men of corrupt minds, disapproved concerning the faith; but they will progress no further, for their folly will be manifest to all, as theirs also was.

"But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra -- what persecutions I endured. And out of them all the Lord delivered me. Yes, and all who desire to live godly in Christ Jesus will suffer persecution. But evil men and impostors will grow worse and worse, deceiving and being deceived.

"But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work" (2 Timothy 3:1-17).

"I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will

come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables. But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.

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

“Be diligent to come to me quickly; for Demas has forsaken me, having loved this present world, and has departed for Thessalonica -- Crescens for Galatia, Titus for Dalmatia. Only Luke is with me. Get Mark and bring him with you, for he is useful to me for ministry. And Tychicus I have sent to Ephesus. Bring the cloak that I left with Carpus at Troas when you come -- and the books, especially the parchments. Alexander the coppersmith did me much harm. May the Lord repay him according to his works. You also must beware of him, for he has greatly resisted our words. At my first defense no one stood with me, but all forsook me. May it not be charged against them.

“But the Lord stood with me and strengthened me, so that the message might be preached fully through me, and that all the Gentiles might hear. Also I was delivered out of the mouth of the lion. And the Lord will deliver me from every evil work and preserve me for His heavenly kingdom. To Him be glory forever and ever. Amen!

“Greet Prisca and Aquila, and the household of Onesiphorus. Erastus stayed in Corinth, but Trophimus I have left in Miletus sick. Do your utmost to come before winter. Eubulus greets you, as well as Pudens, Linus, Claudia, and all the brethren. The Lord Jesus Christ be with your spirit. Grace be with you. Amen” (2 Timothy 4:1-22).

# Outline

## 1. 2 Timothy 1.

### a. Paul introduces himself.

- (1) He identifies himself as an apostle of Jesus Christ.
- (2) He directs his remarks to Timothy, his son in the Gospel.
  - (a) He remembers Timothy in his prayers.
  - (b) He has a great desire to see him.
  - (c) He also remembers Timothy's faith which first dwelt in his grandmother Lois and his mother Eunice.
  - (d) He reminds Timothy to stir up the gift of God which is in him by the putting on of Paul's hands.

### b. Paul makes a number of general statements to Timothy.

- (1) God has given us the spirit of power, love, etc.
- (2) Not to be ashamed of the Lord or of him.
  - (a) To be partaker of the afflictions of the Gospel.
  - (b) For it is the Lord who has called us -- not according to our own works but according to His purpose and grace.
- (3) The grace of the Lord Jesus Christ has been manifested.
  - (a) Who abolished death.
  - (b) Brought life and immortality through the Gospel.

### c. Paul was appointed a preacher by the Lord.

- (1) A preacher, apostle, and teacher of the Gentiles.
- (2) For which things he suffered but was not ashamed.
- (3) He declared that he knew in whom he had believed and was persuaded that the Lord would keep that which he had committed unto the last day.

d. He urged Timothy to be faithful.

- (1) Hold fast the form of sound words that he had given him.
- (2) He reminded him, too, of the good things which were committed to him by the Holy Spirit, who dwelled in him.

e. Paul spoke of others with whom he had had dealings.

- (1) Some of Asia had turned away from him -- such as Phygellus and Hermogenes.
- (2) The house of Onesiphorus had often refreshed him and was not ashamed of him.
  - (a) In Rome Onesiphorus had sought Paul out.
  - (b) He ministered to him in Ephesus also.
  - (c) Paul asks that the Lord may have mercy on Onesiphorus in the last day.

## 2. 2 Timothy 2.

a. Paul pleads with Timothy to be strong in the Lord.

- (1) The things he had heard from Paul, he was to commit to faithful men, who would be able to teach others.
- (2) To endure hardness as a good soldier of Christ.
  - (a) Do not become entangled with the things of this life.
  - (b) Do all things lawfully.
  - (c) The Lord will bless you with fruit.

b. Remember Jesus Christ:

- (1) Was of the seed of David.
- (2) Was raised from the grave according to Paul's Gospel.
  - (a) Through which Paul suffered much, but the word of God was not bound.
  - (b) Therefore Paul endured all things for the elect's sake, that they might be eternally saved.

c. Remember that there will be future rewards.

- (1) If we be dead with Him, we shall live with Him.



- (2) If we suffer for Him, we shall also reign with Him.
- (3) But if we deny Him, then He will deny us.
- (4) Even if we do not believe, He remains faithful.

d. The importance of study stressed.

- (1) Study to be approved of God.
  - (a) A workman.
  - (b) That needs not to be shamed.
  - (c) Rightly dividing the word of truth.
- (2) But shun profane and vain babblings.
  - (a) Will not increase godliness.
  - (b) Their word will eat as a canker.
  - (c) Like Hymenaeus and Philetus who had erred, saying the resurrection was past.

e. The foundation of God remains.

- (1) The Lord knows them that are His.
- (2) Let all those who had named the name of Christ depart from evil.
  - (a) In every great house there are different kinds of vessels -- those of honor and dishonor.
  - (b) If a man shall purge himself of evil he shall be a vessel of honor.

f. Speaking to him as a young man.

- (1) Flee youthful lusts.
- (2) Follow righteousness, faith, etc.
- (3) Avoid foolish and unlearned questions.
- (4) Be gentle, apt to teach, etc.
- (5) Put forth an effort to instruct those who stood in opposition to the Gospel.
  - (a) That they may find it possible to repent.
  - (b) That they may be recovered from the devil who was holding them captive.

3. 2 Timothy 3.

- a. Paul warned that, in the last days, perilous times shall come.

- (1) Men will be lovers of themselves, covetous, etc.
  - (2) They will have a form of godliness but will deny the power thereof.
  - (3) They will be the kind who creep into houses and hold captive silly women, laden with sins.
  - (4) They will be ever learning but never able to come to the knowledge of the truth.
  - (5) He uses Jannes and Jambres to illustrate their rebellious attitude.
  - (6) But their folly shall be made known unto all men.
- b. Paul pointed out that his doctrine, manner of life, purpose, etc., were fully known.
- (1) He mentioned persecutions that came to him at Antioch, Iconium, and Lystra.
  - (2) He said that he had endured them but that the Lord had delivered him.
  - (3) Then he warned that all who will live godly in Christ Jesus shall suffer persecution.
- c. He said that evil men and seducers shall wax worse.
- d. Therefore he pleaded with Timothy to continue in those things that he had learned.
- (1) Of himself and others.
  - (2) Of the holy scriptures which he had been taught from a child.
    - (a) Which scriptures are given by the inspiration of God.
    - (b) Being profitable for doctrine, reproof, correction, and instruction in righteousness.
    - (c) That the man of God may be perfect, completely furnished unto every good work.

#### 4. 2 Timothy 4.

a. Paul gave Timothy a charge.

- (1) In the name of the Lord.
- (2) Who shall judge the quick and dead at His appearing.

- b. The charge was to preach the word.
- (1) To be instant in season and out of season.
  - (2) To reprove, rebuke, exhort with all long-suffering and doctrine.
- c. Then he gave him a warning:
- (1) For the time will come when men will not endure sound doctrine.
  - (2) Rather, after their own lusts, because of having itching ears, they will heap to themselves teachers.
  - (3) They will turn away their ears from the truth and turn to fables.
- d. Therefore, watch in all things.
- (1) Endure afflictions.
  - (2) Do the work of an evangelist.
  - (3) Fulfill your ministry.
- e. Paul then said that he was ready to be offered.
- (1) He felt that his departure was near.
  - (2) He had fought a good fight.
  - (3) He had finished his course.
  - (4) He had kept the faith.
  - (5) Therefore a crown of righteousness was laid up for him.
    - (a) The Lord will give it.
    - (b) And will give it to all others who love Him.
- f. He then encouraged Timothy to come to him.
- (1) Demas had forsaken him, going to Thessalonica.
  - (2) Crescens had gone to Galatia.
  - (3) Titus had gone to Dalmatia.
  - (4) Only Luke was with him.
  - (5) He wanted Timothy to bring Mark.
  - (6) But Tychicus had been sent to Ephesus.
- g. He gave Timothy further instruction.
- (1) Bring the cloak that he left at Troas with Carpus.
  - (2) Bring the books.

- (3) Especially bring the parchments.
- h. He referred to some evil that had been done to him.
  - (1) Alexander the coppersmith did him much evil.
    - (a) The Lord would reward him accordingly.
    - (b) He warned Timothy to beware of him.
  - (2) At first no man stood with Paul in his trial, but the Lord was with him.
    - (a) That the gospel might be proclaimed to the Gentiles.
    - (b) He was also delivered out of the mouth of the lion.
    - (c) And the Lord would continue to be with him.
- i. Paul gave his farewell.
  - (1) He mentioned different brethren.
  - (2) He asked that the Lord Jesus be with Timothy.

## Questions

1. How does Paul introduce himself?
2. To whom is he writing?
3. Why is he writing?
4. Who were Lois and Eunice?
5. To what gift of God does Paul refer?
6. What had God given?
7. How had life and immortality come?
8. Give a summary of 2 Timothy 1.
9. What did Paul exhort Timothy to commit unto faithful men?
10. In what way was Timothy described to be a soldier?
11. List some characteristics of a good soldier.
12. What does Paul say about future life?
13. State the importance of study.
14. Mention some things that Timothy was to shun.
15. Name two men who had erred from the truth.
16. What lesson was Paul teaching with regard to a great house and the different vessels within it?
17. How can one be a vessel of honor?

18. Define youthful lusts.
19. Describe a servant of the Lord.
20. What last days did Paul have in mind?
21. Describe some of the conditions that would be prevalent then.
22. Who were Jannes and Jambres? Name their sin.
23. Why did Paul refer to Antioch, Iconium, and Lystra at this time?
24. Who will suffer persecution?
25. How long had Timothy been taught the holy Scriptures?
26. What did Paul say about the Scriptures?
27. State the charge that Paul gave to Timothy.
28. To what would men eventually turn?
29. Define evangelist.
30. What kind of life had Paul lived?
31. Why did Paul want Timothy to come to him?
32. Mention what had happened to those who were with Paul.
33. List some of the things that Paul requested Timothy to bring.
34. Who was Alexander the coppersmith, and what did he do?
35. Who stood with Paul?

## Discussion

1. How does religion relate to a young person?
2. List some of the most important lessons brought out in 2 Timothy.
3. Discuss the work of an evangelist.
4. Why was Paul able to say that he was ready to be offered up?
5. Are the Lord's people being persecuted today?
6. How is God's work to be spread?

## Supplementary Material:

# Missionary Work — Yesterday and Today

## A. Paul's Methods

In making a study of the life of the Apostle Paul, we could do nothing better than to take a close look at the methods he used in his work. Being guided by the Holy Spirit, surely these were not selected and employed by accident. Rather, they were chosen to accomplish the greatest work in all the world. The result: they worked!

Our plea to the world is to return to the Bible. We stress the scriptural plan of salvation, the New Testament pattern for worship, the oneness of the church, Bible doctrine, etc. Why shouldn't we be consistent and likewise return to the Bible for methods used in world evangelism?

Living in a time when so much of our missionary effort doesn't seem to be as productive as it should be, and with so many of our workers turning to denominational books for further study and guidance in this area, it seems that we have forgotten that the foundation of such work is the Bible, and that our examples therefore should be our Lord, the Apostle Paul, and others of the New Testament. Their methods should basically be our methods.

Typically, we do not think of Christ as being a "missionary", but in a real sense, He was. He came into a "foreign" world, preaching the Gospel of the kingdom — the good news of His own coming and of the imminent establishment of His church. And, not surprisingly, His methods of evangelizing were identical with those that Paul would use when he came on the scene:

1. Christ was accompanied by companions who participated in His work, and who were sent out on occasions, by Him, to teach in additional towns and villages.

2. It seems that Capernaum was often His base of operation, but He did not stay there, long term. Instead, He traveled to various places for short visits, preaching to any who would hear Him.

3. He did not "hire" men in the various cities to continue with the teaching after His departure.

## Let us now notice some of the methods Paul used in spreading the Gospel:

1. Paul was converted to convert others. He did not obey the Lord and then sit down. Rather, he arose and went forward, preaching Christ. He was full of life, zeal, courage, and determination. Nothing could stop him. The remainder of his life was spent in this great effort.
2. He taught others to go out to preach the word. He was busy preaching the Gospel, but he needed help -- all the help he could get. He didn't feel that he was the only one who could do it but that each fellow Christian should likewise participate.
3. Paul was well prepared. His background, education, zeal, conversion, and love for the Lord prepared him to do this kind of work. Not everyone can take the Gospel to others because not everyone is prepared, not everyone is a Christian and has a desire to share the Gospel with the lost. Surely we can't make a lot of rules concerning who can go and who can't go, but it more or less depends on each Christian -- first of all, whether he is a genuine Christian, and second, how much he *wants* to take the Gospel to others. If he has these two qualities in his life, then he will prepare himself accordingly in other areas.
4. Paul was unmarried. At least, as far as we know he was unmarried. This may be one reason why he was able to travel as much as he did. He didn't have to be concerned with taking a family along or being separated from them for long periods of time and having to think of their well-being, etc.

In contrast, in our time it is mostly families that are going into different parts of the world to live, with somewhat of a frown directed toward single people who desire to do mission work overseas, especially when the type of work is long-term. However, we no doubt need more single people in all types of evangelism, everywhere. There are many areas of the world where singles could travel from one country to the next, staying a few months in each place, and moving on. By returning from time to time, as Paul did, perhaps a work could be established where otherwise it might be impossible.

5. Paul was sent out by a congregation. In our modern day terminology, he had a sponsoring church. This congregation was Antioch. Other brethren also helped him from time to time.
6. He did a lot of traveling. No one would say that Paul traveled to see the country or to boast of all the places he had been. Nevertheless,

he traveled, and he traveled a lot. Why? Because it was necessary if the Gospel was to be taken to others -- to be taken to all the world. You can't stay at home and do what the Lord commanded. Christ said to go into all the world.

7. Paul was an international traveler. He didn't just travel around home, but he went to other provinces, to other countries, and to other parts of the world. A lot of brethren today travel, but some travel only around home, or within their own country, then criticize those who would go to other countries, sometimes seeming to insinuate that they are on nothing but a glorified tourist adventure. Such people quote Paul all the time, but they are seemingly blind to what he did.
8. Paul traveled with others. Although he was obviously the leader in his work and travels, nevertheless, he usually had others with him. There were many reasons for this. Of course as far as we know he was not married, and perhaps some of those who traveled with him were also not married. Therefore, they gained strength from one another.
9. He preached in the major cities of his day. These cities included Damascus, Jerusalem, Ephesus, Thessalonica, Athens, Rome, and many others. Why did he concentrate on these metropolitan areas? Because this was where the people were. The educated were here. The travelers were here. The stable people were here. He could preach the gospel to masses, establish the work, and move on.  

Also the Gospel would radiate out from these places as various ones went into other areas. However, had he spent all of his time out in some little backward village, little would have ever come of it. Would it not be wise today to first concentrate on the great cities of the world before trying to reach the rural areas? Educated people can be converted, trained, and inspired to take the Gospel to the village people, but very seldom can village people be prepared to take the Gospel to city people.
10. Paul went to religious centers. Here he found religious people. These were the ones who would more nearly be interested in hearing the Gospel. As a result, he found many opportunities to preach, and consequently congregations were left behind.
11. He taught in synagogues. Paul did not worship according to the law of Moses, and neither did he teach the law, or endorse those who were following it, but he did go into the synagogues to take advan-



tage of the opportunity to teach the Gospel to those assembled there. As a result, he converted many people. Why shouldn't we enter denominational meetings today, when it is allowed, for the same purpose? There are many opportunities to teach the Gospel in such meetings in different parts of the world. We can't agree with them, fellowship them, or encourage them, but we can meet with them to teach them God's word, and we should.

12. Paul appealed to those who had a religious background. At least he did so to begin with, but throughout his life he preached to both the Jews and to the Gentiles.
13. Paul finally turned most of his attention to the Gentiles. He, at first, worked to convert the Jews. Although he continued to preach to them as he had opportunity, the time came when he felt it wise to devote most of his time in preaching to the Gentiles since they more readily responded to the gospel. We may, likewise, find times in our preaching when it is wise to turn from one group to another or to make changes in our approach, etc.
14. He taught in a school. Paul preached and taught wherever an open door presented itself. Since he had the opportunity to teach in a school of his day (the School of Tyrannus), he took advantage of it. He did not establish the school, operate it, or necessarily endorse all that was taught there, but he served as one of its "professors" for two years, so that "...all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts 19:10).
15. He converted those capable of leading. Wherever Paul went, he taught those who had the ability to assume leadership. After their conversion, when the time came that Paul must continue on his way, he knew that they could carry on the work. Stable leadership in the church is a great factor in whether a work survives or not.
16. He established congregations. Paul went forth preaching and left behind congregations. They were strong enough to stand while he was gone, and to welcome him on his return visits. They had problems, but they were not altogether the same as those confronting us in our efforts today.
17. There were times when Paul stayed in one location for two or three years or perhaps longer, but most of his work was done in limited visits. He devoted his time to a place according to the need, and the circumstances of the need. He certainly did not move to a place and plan to spend the rest of his life there. So many brethren today have

this conception of missionary work. No doubt it is possible to move into a city and find enough to do for a lifetime, or even several lifetimes, but the question is: Would this be in the best interest of the work, in the final analysis? It might appear to be, and yet we never read of any New Testament preachers engaging in such prolonged programs as this. Much could be said on this subject, but keep in mind that Paul did not choose to work in this manner.

18. He was partially supported. This means that Paul was not opposed to preachers being supported by the church. Rather, he taught that a worker is worthy of his hire and that those who preach the Gospel shall live by the Gospel.
19. He worked with his own hands. He received some support from his brethren, but this was not always enough to sustain him. Therefore, there were times when he found it necessary to work with his own hands in order to provide a living for himself, and even for others who were with him. Preachers of our day should be willing also to work with their own hands to provide for their needs, should it become necessary. Those who are unwilling to do this are not the kind of preachers the Lord needs.
20. He revisited the congregations. Paul loved his brethren and always longed to see them again. But did he visit them as a mere means of making a social call? Certainly not. He returned to them at every opportunity so he could encourage them, and teach others. We make a tremendous mistake today when we leave a work and never return to it. Those left behind are the losers in such a case. They need love, encouragement, additional teaching, and help. Many times the one who can do more to help them than anyone else is that one who was first with them and taught them the Gospel. By all means, we need to visit more.
21. Paul was persecuted. He was stoned, escaped the mouth of lions, was put in jail, sought after, beaten and, according to secular history, finally gave his life for the Lord's cause. Paul went through all of this with unwavering faith. Even while enduring persecution, he succeeded in spreading the cause of Christ. We need more members of the church today who would be willing to lay down their lives, if necessary, for the Lord.
22. He was sacrificial. Paul was willing to do whatever was necessary in order to be a Christian and to preach the Gospel to others. Sometimes this meant going without the necessities of life or even

working with his own hands to provide these necessities. He was greatly persecuted. But he was ready to give his very life. What a wonderful example for us. But how many of us are sacrificing for the Lord? What are we sacrificing? No doubt we would accomplish more if we were willing to give more of our possessions, of ourselves, and even of our lives.

23. Paul preached to all classes. He preached to the poor and to the rich -- to the educated and the uneducated -- to those in prison and kings and governors -- to the religious and those who were not religious. Yes, he preached to everyone. Should we not do likewise?
24. He could differ with brethren like John Mark, Peter, etc., and go on with the work. Paul and his brethren were human also. They had their differences, but they did not allow differences to keep them from going on to do a great work for the Lord. Neither did they allow their differences to bring about a split in the church.
25. He condemned error. Paul condemned error wherever he found it. He did not compromise. He loved the truth, and preached it always. We should realize that we never accomplish anything by being soft on sin, having a compromising spirit on error, in the church or out. Christianity is not a religion of "peace at all costs". Gross error must be confronted and exposed for the enemy it is.
26. He spoke of his unfaithful brethren. Not only did he condemn sin and error outside the church, but in the church as well. He preached that those in error should be disciplined.
27. He did not go to baptize. He baptized those who wanted to obey the Lord, but he didn't go just to baptize. First of all, he went to preach the Gospel. How we need to learn this lesson today. For some reason, we have gone mad over baptizing people and we think that the more people we baptize, that many more people are going to be saved and will certainly go to heaven. True, we must baptize those who are converted, but so many of those that we baptize have never been converted, and then little or no follow-up teaching is done to stabilize them in the faith. This is means that many who are "baptized" are nothing but numbers to boast about.
28. He reported to his sponsor. Can you imagine Paul returning from a missionary journey and not going to report to the brethren at Antioch? Surely not. Neither can we picture Antioch not being interested in Paul coming to make a report. Their mutual concern showed their love for one another, and it likewise showed how eager

Paul was to tell of what had been accomplished, and how eager Antioch was to hear of the progress of the Lord's cause. Both loved the souls of men.

Many "sending" brethren today need to take note of this. When their response to the offer of a returning missionary to give a report on the state to the work they have been supporting is, "No, it is not necessary for you to come," volumes are being said about their concern for the lost — and for the saved!

29. Paul wrote letters. He not only visited his brethren every time he could, but he also wrote them letters. He directed those messages to different congregations and to individual preachers. In the letters, he encouraged, rebuked, taught, and warned. Of course, in Paul's case, since the letters were inspired of God, they have come down to us as the Lord's word, and they continue to do good throughout the world and throughout the ages.
30. He hired no preachers. Paul preached and others who accompanied him preached. He also encouraged preaching. But there is no example of where he ever hired anyone to preach. Sure, the need was great in that day too, but this kind of thing was not practiced. Many of our present day preachers go into new areas and the first thing they do after converting someone is to give them a salary and send them out to preach. This sets a precedent. All others who want to preach feel that they should, likewise, be supported. Worlds of problems come out of this, not the least of which is the fact that this kind of thing is not the method known to produce self-supporting churches. There is a "strong" work as long as funds are used to support the local preachers, but when the money is removed, the work often disappears, or is swallowed up by some denominational group that is willing to supply a salary. But in spite of all that is said to try to eliminate this practice, it remains with us. Evidently many brethren want to glory in numbers rather than to be content to plant the Lord's church, or to be patient enough for the local church to take care of its own needs.

Paramount in this problem is the wide-spread practice of having full-time workers in every congregation, wherever possible, in both the US and overseas. Yes, under the Old Testament law, the priests were the full-time "ministers", and certainly there is the benefit in having trained men to give all of their time to evangelism and building up the local church. But we don't seem to see this practice in the church in the New Testament. In many cases, especially where the

church is young and small, it would be to the greater advantage for the local men to work at secular jobs for their income, and to share the responsibilities of preaching. It is a known fact that one's studies for the purpose of teaching others benefit the teacher more than just "hearing" someone else preach. Also, shared responsibility would engage the greater portion of the church in the work of evangelism, rather than only the "paid" preacher. Has this change of methods resulted in a pastor system that has robbed the church of the conviction that all Christians are to participate in preaching the Gospel to every creature?

31. Paul sent no Christian anywhere for further education. In our time, again, many preachers can hardly wait until they can get to a foreign country to convert someone so they can send him to the States for a Christian education. What is the usual result? He remains in the US, his talents lost to the field in which he was so sorely needed; and even if he returns to his home country, he usually becomes a problem instead of a means of helping the work to spread. Typically, and sometimes sub-consciously, he has a superiority complex which becomes very difficult for the church to deal with. Too often, also, he is financially supported with an American-sized income, rather than according to the local economy, so that great jealousies are created, dividing the membership.
32. Paul did not become involved in an established benevolent program in helping all the local people everywhere he went. He did teach the need for brethren to help the poor saints, and he encouraged his brethren to do so. However, there is a vast difference in the two.
33. He built no buildings. There may have been meeting houses in that day, but we have no record of them. Certainly, we have no indication that Paul ever had anything to do with helping to build one, or to provide funds for one, etc. In all probability most congregations met in the homes of different members, and we have examples of this in the scriptures. But what of today? Again, we have brethren becoming involved in building meeting houses or providing the finances for them. Often when this is done, worlds of problems are born.

## **B. Times Have Changed**

To be honest with ourselves, we must acknowledge the fact that times have changed since the days of the Apostle Paul. That does not mean that our needs have changed, or that the remedy for sin is any dif-

ferent than it was then, but our methods of taking the Gospel to people today must be expanded, depending on the circumstances and the means that we have available with which to work. Even within the changed scenario, it would seem that the *principles* of Paul's methods will still stand today, only applied on a broader scale since there are more people to reach and more methods by which to reach them, etc. Knowing the needs of each age, God has supplied unprecedented methods for mass evangelism in this time of exploding population.

## Let us now consider some differences:

1. We have more people today. The population of the world in Paul's day was very small in comparison to what it is now. This means, from that standpoint, we have a greater task before us and a greater responsibility. But corresponding to the growth in population, we have means at our disposal to reach these people that Paul and others never had access to.
2. We have a greater transportation system today. In Paul's day they had to walk, ride a camel or donkey, or travel by sail ship. Today it is far different. We have cars, buses, trains, great ships, and jet planes. It is possible to go from one side of the world to the other in a matter of hours. This saves much time and helps to speed up our efforts of taking the Gospel to others.
3. We have a better communication system today. Actually, that is putting it mildly. While they had only word of mouth and letters to communicate the word in ancient times, and hand-copied portions of Scripture, today we can send the Gospel around the world by any number of ways. There is the printed page, radio, and television, not to mention the more conventional ways of teaching by example, word of mouth, personal evangelism, Lord's Day worship, and special meetings.

We also have the internet, with search engines to enable people to find answers to spiritual questions they may have, and the more the church uses this medium the more "truth" will come up as a guide instead of men's erroneous errors. In addition, there are web pages for churches that can carry thousands of searchable articles, as well as thousands of audio and video sermons. The social networks, such as Facebook and Twitter, include groups that are continually forming for specific teaching purposes.

Not only can we use these mediums to reach millions and millions, if not practically the whole world at one time, but we can send the Gospel around the world in a matter of days, hours, or even minutes. The opportunities within our grasp are almost unbelievable. Other religious groups have TV cables that transmit their error 24/7, and there is no reason the Lord's church could not have its own world-wide cable, if Christians made that their priority and commitment. When will we take hold of this tool God has provided?

4. We have more wealth today. In the first century most of the people were very poor. Certainly the church was not much better off, materially. Therefore, that within itself limited the amount of work it could do, except through personal evangelism. But today the world as a whole seems to be doing better. We, as Americans, have the money to do anything toward evangelism that we set our hearts to do. Only our own faith and desire limit us — not the lack of provisions by God.
5. We have the completed New Testament to direct us. Paul and the Christians of his day were limited in their access to the Scriptures. The New Testament was only in the process of being written, and no congregation or individual had a copy of all of it. As is explained in 1 Corinthians 13:8, the miraculous guidance of individuals through the special empowerment of the Holy Spirit was an interim provision, and was not “the more excellent way”. That way was achieved when the *perfect law of liberty* had been completed and given to man in general. So, contrary to the thinking of many (that in the “miraculous age” the church had the greatest advantage), it is actually *now*, when God's completed message is freely available to individuals throughout the world, that we have the great advantage of the ages. This widespread circulation of the Bible, as it goes before us and is a familiar book to masses of people, makes our job easier.

## C. Differences in Today's World

There are major differences between the world of today and Paul's world, as far as the preaching of the Gospel is concerned. These differences will affect the type of outreach we must make.

## Persecution, or the Absence of It

Persecution fills the pages of the New Testament. Paul, as Saul, was a great enemy of the church and was largely responsible for the persecution described in Acts 8:1: "... a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles."

We might think that persecution would be the death blow to the infant church, but it had the opposite effect. All the Christians at that time were converts from Judaism. Such a change – leaving the God-given religion of their fathers – had required deep conviction on the part of the converts. When the challenge came to give up their faith or to die for it, or to take it with them as they left their homes, they did scatter to save their lives – but they didn't keep quiet. They boldly taught anyone who would listen.

Paul wrote the Roman Christians: "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world" (1:8).

He further explained to the Philippians: "But I want you to know, brethren, that the things which happened to me have actually turned out for the furtherance of the gospel, so that it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ; and most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the word without fear" (Philippians 1:12-14).

Today, there is persecution of believers in such places as China, India, and throughout the Muslim world. There have been instances of members of the Lord's church being persecuted, even of brethren dying for their faith. This has not hindered the growth of Christianity.

But what would happen in America, for instance, if we were faced with genuine persecution? Probably, because few of us have risked losing anything of importance because of our conversion, we have not had to *count the cost*, as early converts had to do. Also, though we have free access to God's word, which they did not have, many of us don't treasure it and study it, even to the extent that our parents and grandparents did. Too much of the time of today's Christians is spent on entertainment and frivolous things.

So what would happen in the American church – and even in the church, worldwide – if the anti-Christian element continues to grow in



power, and if we face actual physical persecution? Logic says that marked changes would take place. All of us would have to count the cost of standing with Christ. Some of those who were not deeply converted would immediately abandon their shallow faith. Others, being challenged, would examine Christianity anew and would decide with real conviction that it is the only truth and that it is worth dying for.

And, just as the blood of martyrs in the first century became the fuel that spread Christianity around the world, persecution today would set the church on fire with renewed dedication and zeal.

What else would persecution do? It would re-set our attitudes about what is important and what is not. It is a hard thing, in a land of ease and security, to keep our focus. As I said, too much of the time of the average Christian in America, and even in most of the rest of the world, is spent in accumulating “things” and being entertained. Most Christians live a typical secular life about six-and-one-half days of the week. But if we faced the threat of *dying* for our faith, it would become the most important thing in our lives — and our spiritual apathy would be replaced by zeal that would have to speak out.

## A New Field

Mission work in an entirely new field? A beginning can be made in many ways: sometimes the first converts come through World Bible School, sometimes through a radio program or a TV program. Sometimes a family will decide to go to a city, where no church exists, and to live there, long-term, to plant the cause of Christ. This is in keeping with the method Paul occasionally used. We must be flexible, according to the need and the opportunity.

In going, as a family, to live in one location, opportunities can be made to use Paul’s methods of evangelizing: pray for God’s help in locating the souls that are searching for Him; look then to the religious communities, not to fellowship them or to compromise truth, but to introduce the Gospel if they will allow you to do so. When we moved to Delhi, I was asked to speak to some denominational audiences, and I very carefully explained why we had come to Delhi: to teach the Gospel as the Apostles and Christians of the first century had taught it, and to urge people to be a part of the church that was begun on Pentecost in AD 33. I also visited a local “Christian” bookstore and met people working there. Contacts came from these visits that resulted in the beginning of the church.

Even though the family may be living in one city, the evangelism must not be limited to their immediate surroundings. As contacts and converts are made, there will be opportunities to go to their home towns and villages, to teach their friends or family members. Contacts will also come through today's communication methods: through literature – magazines and Bible correspondence courses – through radio, TV, and even through internet responses. Paul's example was to use the methods available to him to get the word out; we follow that example when we use the tools God has supplied for this age, to enable us to effectively get that same word out.

But the goal of the missionary must be to build the church and its leadership to the point of maturity that it can assume the responsibility of evangelizing its own area. A man who does not give local Christians the opportunity to develop is not following Christ's example, or Paul's.

## A Maturing Field

Fifty years ago there were many nations in which no congregations of the Lord's church existed. During these years, missionary families have gone to major and minor cities and have planted churches. We now have third generation Christians in those countries. Much work has been done in personal evangelism and in the use of mass media tools. A maturing church means that we are dealing with a different kind of mission field, in these cases. The needs are different; the American involvement will probably be different from what it was fifty years ago; and certainly, the local responsibilities should be far different.

I heard one preacher say, sadly, that "I have spent my adult life planting and growing this church! I'm not going to turn it over to local people to destroy it!" That was hardly Paul's attitude.

Yes, American Christians have been blessed with the opportunity to go into other nations to preach the Gospel, but that Gospel does not belong to us. It is God's word and God's work. If what we plant is not sound enough to live without on-going American involvement, our planting itself must be at fault. So we need to guard against a complex that insists that we are the only capable people, and that local Christians cannot be trusted with the Gospel we have brought to them. We need to work toward the goal of getting ourselves out of the way.

When we moved to New Delhi to begin the church, we could not get long-term visas. We stayed seven months the first time and then

had to leave local Christians in charge. With the passing of time, we realized the value of our absence! It is natural for those who are younger, spiritually, to depend on the leadership of those who taught them. But they have to grow, themselves, when that leadership is gone.

There is still a need in many cities of the world for families to move in, for the purpose of planting the church and working long-term. But there may be an even greater need today for short-term work, by couples or singles. Certainly, if it is possible for the couple who started the work in a city or country to continue to keep in touch with the brethren and even to make return work visits, that would be valuable service rendered. Nothing hurts Christians in isolated areas more than to feel that their father and mother in the Gospel have gone home and forgotten them. Nothing encourages them more than to see those loved and familiar faces again.

So what would these short-term missionaries do? The same thing that Paul did in his missionary journeys. They can begin new congregations in new places, through internet or Bible course contacts, or through contacts supplied by local Christians.

The primary goal in much short-term work, though, is to visit existing churches, for special meetings, for short-term schools, for discussing plans with local leaders and preachers concerning the further development of the work. Going with the local Christians to encourage other congregations in the area is also important. Just as Paul's return visits were vital for the maturing of young churches, continued contact by phone, by mail, and by personal visits is necessary today.

But caution should be practiced. The "visiting" missionary should remember that he is that: a visitor. He should have the mind-set of an encourager, a consultant, and not a director. He is trying to strengthen the local leadership, not take over and run the show.

In many cases, today, it may also be true that the visiting missionary is relatively new to the field. He may not be at all familiar with the local church or customs or culture. He probably has not done any long-term work, which is an education within itself. In such cases, extreme caution must be exercised. Be observant, keeping your eyes open and your wits about you. Do not be gullible, but neither should you approach new people and situations with distrust. Be slow to form opinions and slow to make decisions that may have eternal effects on many people.

There is room in this type of work for single people, or for two or three men traveling together, but there is a great need for couples. Why? Because of the special work that women can do. In the maturing churches in foreign fields, many ladies have been converted, but in much of the world, women have been held back. They may not have the education to naturally take a leadership role. They need to be taught by mature sisters in the faith. They need lessons dealing particularly with their spiritual questions and needs, as ladies; they need training in teaching other ladies; they need training in going to their neighbors with the message of the Gospel; and they need training in teaching their children at home and in congregational classes for children. Though the church itself in the foreign field may be maturing in managing its affairs, the greater weakness is in the development of Christian sisters in their role. The wife of the visiting missionary is indispensable in filling this need.

Yes, times have changed, situations have changed, and with the changes have come new responsibilities and additional opportunities to reach our world. But the new methods that have come to us should be used only within the framework of the teaching of the New Testament. Surely our job should be much easier today because of these changes God has brought about.

## A Stagnant Field

We have talked about using Paul's methods in doing foreign mission work, but now let us look briefly at the American church. Even though we wear the name of Christ, and even though we teach the doctrinal plan of salvation, the elements of true worship, the established pattern for the organization of the church, concern for the helpless and the needy, and other Biblical precepts, why are we not growing as the church did in the first century? Is it really that there is no interest in religion among the people around us? Is no one looking for God in this country and in this age?

The answer to these questions may often be yes, but could it be that two of the answers also are that we are not using first century methods for evangelizing, and we do not burn with first century zeal?

To know what is going on in the American church today will bring about a great concern for it. Many congregations have poor and often unqualified leadership. Some of our preachers fill a position but nei-

ther preach much nor do much. Goals of growth and evangelism are seldom being set, so the members are bored because they are not kept busy. Our young people are entertained but not involved in the work, nor schooled in the definitiveness of the Gospel and the church. Statistics say that 70% are eventually lost.

In many instances, our worship services are pathetic. Christians who are commanded to sing, in worship to God, sit in the pew without opening their mouths. Others are hesitant to sing out, lest they seem to be singing a solo. Too many partake of the Lord's Supper like robots. Our giving is not what it should be because our programs of work are not what they should be. We want our sermons to be professional and short, so that we can be dismissed within the hour.

Too often our young men are ignored, being given no opportunity to participate in the work or worship leadership. Our women are not challenged and used in the work of the church. Plans or goals for congregational growth are weak or non-existent. Many times we resemble a club or a social work group more than the Lord's church. Being paralyzed by apathy, it is amazing that we are able to hold together under such circumstances. Too many who call themselves Christians don't really have time for the Lord, but somehow "the club" continues to go on with these minor activities, these "forms" of Christianity.

Whatever mission work we do is often only a token effort that can be used as an excuse for not doing more. We have ignored the real work of the church so long that we think we are doing His work by just assembling for worship. That is counted as being "faithful". Most congregations have stopped having Gospel meetings, or else they are kept so short they are more of a type of entertainment than anything else, allowing us the diversion of occasionally hearing another preacher. We have so few outsiders – and even the local membership – to attend our meetings that we have almost dispensed with giving the Lord's invitation. And so few obey the Gospel in a year's time that we have almost forgotten what it is like to see one being baptized into Christ. Some members don't like to have missionaries visit because they don't want to be bothered with the sad stories of the needs of others.

Brethren, how long will we go on like this? Who will say they have had enough? Who will wake up and get up, and go to work for the Lord? I don't know what it is going to take to move us and to get us back to putting first things first, but I do know that unless we soon find

ourselves and come back to the Lord, we will be lost and worlds of other people are going to be lost, too. Will it be necessary for us, as it was for Israel of old, to suffer painful correction, if we are to be awakened from our spiritual stupor? Would the Lord warn us, as He did the churches in Revelation 2 and 3, that if we do not correct ourselves, He will remove our candlestick from the fellowship of the faithful?

I don't want to be negative, but at the same time I don't want to close my eyes to reality. There are some exceptions to the things that I have pointed out, but many congregations and individual members fall into these categories. I know this is true because of the comparative little we are doing at home and away from home to evangelize the world.

If what I have said is not true of you or the congregation of which you are a part, then that is wonderful and I congratulate you! You must surely be a growing group! If these things do not apply in your case, ignore them, and be thankful. But what about all of those around you and across the brotherhood? Have you seen and heard what is going on, or perhaps I should say, the little that is going on? No, I am not down on the church. I do not believe that it is dead. And neither have I given up on the church, nor will I ever give up on it. I do know, however, that we are at a low point, shrinking in numbers, that we have many problems before us, and that we must be honest with ourselves and recognize these, seeking solutions, before anything will get better.

Perhaps not all of our brethren will seek solutions, and perhaps many congregations will continue in indifference, on the road to apostasy. But where does that leave us, you and me? It leaves us with the fact that, whether anyone else does anything or not, we must not succumb and be like them. Rather, as individuals and as congregations, we must make up our minds that we are going to be faithful to God and do the work He has left us in the world to do. If we will, perhaps we can encourage our brethren around us to follow our examples, and we can also be instrumental in carrying the Gospel to the rest of the world. Remember, the Lord has never looked to the majority to carry out His will but to the few who have decided to put Him first in their lives and in the work that He has given them to do.

## D. Will Mission Methods Work At Home?

According to an article I read recently, 80% of all churches number 100 or less in attendance. Certainly this would be true of churches of Christ, if the figures in *Where the Saints Meet* are reliable.

This means that many Christians have a home situation where the church is small and often inadequate to meet the local spiritual needs. The leadership may not be dynamic. The preacher may be young or past retirement age, considered, privately, because of his age, to be less effective in his work than those employed by the larger congregations. The program of activities may include little more than the basic worship services. Large age ranges may be lumped together in classes, for lack of teachers. Because of spiritual inactivity, there may be bickering, luke-warmness, and worldliness, making the congregation a poor community example of Christianity.

In short, the local situation may leave many Christians totally discouraged about the future of their home congregation.

Must such a negative picture continue?

Look at a foreign setting for a minute. A family goes into a pagan country where the church doesn't exist. There is no large body of believers to attract newcomers. There are no exciting activities to offer. There is no range of well-organized and well-attended classes to draw others. The group may even meet in the missionary's home, or in some temporary rental place.

Nothing about the situation seems designed for the actual building of a nucleus of believers, yet it happens. Why is the missionary able to do what seems so difficult for already established congregations here at home to do?

I suggest that the answer lies in basic and often subtle differences in outlook. It doesn't take much — a little here and a little there — to add up to a completely different total.

Why can people be converted in mission areas?

1) Because the missionary has staked his life work on the belief that the truths he is offering are needed and wanted. He goes out, *expecting* to make converts.

2) Because he focuses the attention of his students (as well as his

own) on the truth they must have rather than the fellowship they may lack as they become new Christians.

3) Because the missionary believes that there are people around him who are looking for the truth; his work is to *find* them. (Did you notice that the word “find” indicates going out and *looking* for souls?)

How do these attitudes differ from the typical outlook of American Christians in a discouraging local setting?

1) We are convinced that religious pleas are not wanted these days. We don't expect positive response to our spiritual overtures.

2) We compare ourselves, congregationally, with local denominations and feel that we have too little to offer.

3) We listen to our negative attitudes and so we don't go out diligently and persistently looking for those who want to learn.

Must such a negative picture continue?

No. The picture will change when our own attitudes change. It is our mindset that prevents us from teaching and winning the lost, not their refusal to hear.

Recent surveys confirm that more than half of the American people don't regularly participate in any church. A Gallup Poll study says that 54% of the “unchurched” would be willing to be members of a church. What they lack is the teaching, the encouragement offered by someone who already has spiritual commitment.

Putting these figures together, do we realize what they are saying?

1) The “churched” may be satisfied, even polarized where they are.

2) American society has grown steadily away from spiritual anchors since the 60's. A whole generation has grown up without those *strengths* or those *biases*, for or against truth. That generation's children have grown up with the pendulum ready to begin swinging back, and they are open to teaching

3) If one-half of the population is “unchurched”, and if one-half of that number is willing to be “churched”, then it means that one out of every four people in this country is potentially a Christian! This is a much higher percentage than would be reachable in most foreign countries.

In talking to various ones during the past week, three different parents have told me of their teenagers initiating a return to religion for the whole family. One lady said, “My daughter is really searching. She



told me the other day, 'Mother, it doesn't matter to me where we go, but I want us to start going to worship somewhere together.'" Yesterday a man said, "I was brought up going to church but the teachers in my high school years talked more about sports than the Bible, so I dropped out. My son is a teenager now, and last year he started going to Bible School and joined the church. He kept after me and so I went back a few weeks ago." Another lady said, "Our boys just insisted that they wanted to be in classes somewhere. We are going with them some now."

The times are changing always, and we need to keep ourselves aware of those changes. The negative response to truth that seemed widely characteristic during the 60's and since then is not necessarily what we will see today. Of course, our Lord's statement that the way is narrow and that there will be few to find it will always be true. But another of His observations is true also: The fields are white unto harvest! In its own way, the era of a-spirituality has served to usher in a new realization of need for God, largely free of pre-established biases. We must open our eyes to these facts and seize the opportunities that are before us now.

How can we go about reversing the negative trends in the church?

1) We need to return to the first century attitude that all Christians are teachers of the Gospel, and that accomplishing that work is the primary reason we have been left in the world.

2) Decide that *you* are going to work to bring about changes.

3) Use all scriptural methods in *your* hands to improve the local congregation. Keep your eye on the goal, persevere, and be always prayerful about the changes that need to be made.

4) Encourage individual fellowship with Christians in their home and yours. Suggest ideas and work that can be done; talk it up and set about getting others involved. Remember, if *you* are working and you get *one other person* started working, you have *doubled* the work force! Develop a close spiritual relationship in the church in these ways and watch for the good changes to come.

5) Listen to the little poem:

If you can't be a highway then just be a trail,  
If you can't be the sun be a star;  
It isn't by size that you win or you fail —  
Be the best of whatever you are!

We don't have to be the largest group to have something to offer. If community people can see a caring quality about Christianity, a Christ-like love and oneness, if they can be taught to recognize truth, then many of the negative factors will fade.

6) Ask God to help you find those who are looking for the truth, and then make the formal commitment to keep yourself regularly involved in a study with some non-Christian.

7) In conversations, look for spiritual openings and then follow through on them.

8) When the setting seems right, just go on and ask the person for a regular weekly study time, so that the two of you can learn together.

9) Be concerned with the personal and emotional needs around you. Too often we want to work with those whose only needed change in life is baptism and, presto, we have "instant Christians"! If we are looking only for that type of person to teach, we won't find many opportunities. Jesus said He came to call sinners to repentance, and He was accused of associating with people who would contaminate Him. He didn't have a lot of time for the Pharisees and the Sadducees, the "good" people in the religious world, because most of them didn't have time for Him. I am thankful to see a growing number of churches involved in inner city work and prison work. This type of evangelism can change lives and give people hope in this world as well as in the world to come.

Whether they realize it or not, people everywhere need the solutions given in God's Word. We, standing in Christ's stead, must involve ourselves with those who need us. We must be willing to use our homes, our food, our cars, our money, our abilities, our families, our time, our everything in God's service. With this attitude we will have continual opportunities to teach. Our problem will be lack of time and strength, not lack of students.

Do we really want to reverse the negative trends in the church? Do we really want to grow? We can do it. The choice is ours. And the resulting unspeakable happiness will also be ours when we get up and get involved. We can re-write the success story of the church of the first century if we develop within ourselves the kind of commitment and zeal they had... if we love God enough to die for Him.

## E. Provisions by God

Throughout history, since the first century, Christians have been given a great command, "Go into all the world and preach the gospel to every creature." And we have been given a great promise: "I will be with you always; even unto the end of the world."

The early church had the same work to do, and the same promise of God's help. Their population was smaller than ours, their tools seemed limited, yet God supplied what was needed for the job. They met the challenge with zeal and faith, and they evangelized their world.

Today, there are almost seven billion people in the world, and it is our responsibility that every one of them have the opportunity to hear the Gospel. We look at the size of the task and we think, "No, it can't be done." Yet, the reason the church was left in the world was to share salvation with all men who would receive it. That is why we were commanded to preach to every creature. It isn't God's desire that we should fail to obey Him or that even one soul die in ignorance.

Yes, the world is much different from the world of the first century. There would seem to be more borders between countries, and more regulations. There are more restrictions in travel for many people, more restrictions about living and earning money as a guest in a foreign country. For these reasons, some adaptations in our evangelism are necessary, to comply with government regulations, but the command to go and to preach has not changed. God has always supplied His people with the needed tools to do what He has asked, and that is also true of our age.

In today's thinking, many Christians don't see God as being actively involved in our personal lives and work. They feel that the blood of Christ has been shed, salvation has been provided, and since that time God has been sitting on the throne of heaven watching us live out our lives, keeping records of the good and evil that we do, and just waiting until that point in time when the trumpet will be sounded and everything will be brought to an end.

But this picture of God's involvement is not a true one. Repeated promises are made in the Scriptures, promises that require His personal attention to even the minor details of His children's lives, if He is to keep those promises. Read carefully Hebrews 13:5; John 14:13; Luke 6:38; Matthew 7:7; Romans 8:28; 2 Corinthians 9:8; Ephesians 3:20; and 1 John 5:14,15.

Just as God works with us personally, He must also work with the church as a whole, providing needed tools to enable it to be obedient to His command to preach to every creature. If we, the church, could see how God has worked, if we could see the time He has spent bringing us to *this* point in time, if we could see the stage He has so carefully and completely prepared for us to act upon, surely we would shake off our apathy and we would get up and move. Our feelings of smallness, of defeat, of being alone, would be swallowed up in the confidence of sure victory, because we would see — beyond every doubt — that God is our co-worker and leader.

What is necessary for the world to be evangelized?

**First, there must be a usable nucleus of Christians.**

It would be difficult for a scattered peppering of Christians over the world to do much, with such a large population. But a large group in one country could certainly duplicate the success of the first century church. *In America the church has been developing since the early 1800's — we have that necessary nucleus today.*

**Second, there must be the possibility of going into other countries.**

Many governments refuse to allow their people permission to leave, even in a lifetime. Others delay the giving of passports for two years, five years, ten years, and in many cases passports can be had only after paying hundreds or thousands of dollars in fees. In America anyone can get a passport in a few weeks, for a very small fee.

After issuing a passport, many governments refuse to allow their citizens to leave more often than once in two years, or once in five years. *In America we are free to come and go whenever we like, with absolutely no restrictions.*

**Third, the person planning to evangelize the world must have some way to finance himself and his work.**

Many countries will not allow a foreigner to earn money within their boundaries, as Paul did while making tents in Ephesus. And Christians today, from most nations of the world, would be faced immediately with financial crises, because their own money is worthless outside their country. For instance, how many of you have ever seen an Indian rupee or a Russian ruble? These moneys are not used as world legal tender, and Christians from such areas would be at a distinct disadvantage in their desire to evangelize in other countries. *In America, however, we have been given a currency that is usable everywhere, a currency that is often preferred even over the local money.*

But if we had a world-wide currency and then our government refused to allow it to be taken abroad, we would still have serious problems. Most Indians must rely on “black market” dollars if they are to leave India with more than the approximate \$250 in foreign exchange allowed by the government. *There are no restrictions on our spending, as Americans, as long as we have the cash in the bank here to back whatever checks we write.*

#### **Fourth, the missionary must be able to speak.**

Even if we had the knowledge, the freedom to go, the currency to spend, but we had no voice, we would still be limited and frustrated in our efforts to evangelize. God began solving this problem for us many years ago through the British Empire, founded in 1607. Everywhere the British dominated – and many countries of the world were under their rule – they improved the general “civilization” and left their language behind. We have that heritage today, a world in which the one language that is the first or second language among educated people is our own mother tongue. *So, in America we have the language that ties the world together.*

Now, if one country had one of these blessings, and another had another, they wouldn’t amount to much as tools for world evangelism. If America had the nucleus of Christians, for instance, and Germans had the freedom to come and go, if Russians had the world-wide currency, and if Spanish were the dominant language of the world, we could bemoan our lack of tools and philosophize, “That’s too bad, but that’s the way the cookie crumbles.”

**Is it only “happen-so” that all of these tools have been brought together in the one country where most of the Christians live?** Can we, as believers, look at this careful setting of the stage and fail to see God’s providential over-ruling in bringing all of this about? Surely we must see and acknowledge that God truly works today and that He has prepared the tools we need in order to obey His command to preach the Gospel to every creature.

But let’s consider a little further. The tools we personally need have been provided, but wouldn’t our task be almost impossible if the world-wide tools were the same as in the first century? Suppose our only means of transportation were by foot, on the backs of animals, or on a slow sailboat. Suppose our communication were limited to word of mouth or letters written by hand and carried by hand from one place to another. Could seven billion souls ever hear the Gospel through such methods?

God knew that, under those circumstances, it would be impossible for us to obey His command today. So He began many years ago to develop the tools we would so desperately need. **Gutenberg** invented the **printing press** in Germany in 1450. The beginning of the **postal system** as we know it today was made by **Benjamin Franklin** in 1775. **Alexander Graham Bell** invented the telephone in 1876, and **Samuel F.B. Morse** invented the **telegraph** in 1840. **Christopher Latham Sholes, Carlos Glidden and S.W. Soule** obtained the first patent on a machine called a **typewriter** in 1867. A man named **Marconi** was used in 1895 to put together the first **radio**. In 1896 **Henry Ford** and others assembled the first **automobile**. The **Wright Brothers** built a **plane** that would fly in 1903. By the 1920's inventors and researchers had turned the early theories into working **TV models**. The **transistor** came on the scene in 1947.

The initial forms of these mechanisms seem small and crude in comparison to the streamlined versions we use today, but we can see by all of this that God has used many people and many years of precious time to develop the valuable tools that would be absolutely necessary if the church in this generation were to obey the Great Commission.

**Personal computers, the internet, cell phones, and such communication programs as Skype,** are relative new-comers to the scene, but they have opened methods of outreach that were un-dreamed-of a few years ago.

Now, at this point in time, all of these tools are ready. We can go by land, sea, and air to all parts of the world. It is not only here in America that transportation systems are fully developed, but the world is literally within hours of our reach as Christians.

Communication systems, also, have been developed fully all over the world. Letters left in your mailbox will generally be efficiently delivered to an address anywhere in the world within a week or ten days. Telephones and telegraphs are there whenever and wherever we need them. The use of cell phones and the internet has spread like wildfire, even in under-developed countries.

Printing presses are everywhere in the world. We can go wherever we choose and print literature for the masses to read. Even in suppressed countries, underground presses are available for those souls that are courageous enough to use them. Since God Himself used the written word as His way to preserve His message for all men of all time,

we can know beyond any question that this mass media tool is effective.

Radio is probably still the number one method of mass communication, going into almost every home, especially in the third world. Its range has grown tremendously with the coming of the transistor, and wherever one goes in the world, the voice of radio can be heard. Christians can use it freely for the preaching of the Gospel, making it possible to sow pure seed in the hearts of the hearers, day after day and week after week, until whole nations can be influenced by the permeation of God's word.

In time, television may be the number one method for mass communication. With the development of satellites and cable systems, it is possible for churches of Christ to have a cable network that would be on the air twenty-four hours a day, seven days a week, all over the world. When will our faith move us to the point of achieving this goal? Even now, there are numerous such channels operated by denominational groups. When will we bring the voice for Truth to humanity by this means?

But, less expensive, and available on a more personal level, is the internet system. What a tool! College classes in Bible can be attended via satellite/internet connections. Hundreds of thousands study correspondence courses online. Churches sponsor web sites that carry thousands of audio sermons and thousands of searchable articles. We should be aware that a growing percentage of people, even in poor countries, have access to computers and to these study aids.

Would we say it is just a coincidence that every tool we need – not just here in America but on a world-wide scale – has become available? Surely not. Surely it would be impossible for us to look at such provision and fail to see the forethought and power of God at work. He has not left us without the tools to obey His command to “Go”.

If we see the world as a stage carefully prepared by God, then we must also see the side-wings of that stage as America, equally carefully equipped by God for the performance of His will. If we are observant, we cannot fail to see that the preparation of those vital tools, traced back even in this small study to as long ago as 1450 and coming on down to the internet and the world-wide web in the present age, warns us clearly that “curtain time” is here.

The world is moving on God's stage, milling around between living and dying, making use of idle tools for many purposes, both good and evil.

God is waiting, with absolutely everything in readiness. Occasionally one of His people darts out from the wings and mingles with the masses on the stage. Sometimes he picks up one of the tools and tries it out, tentatively.

In great part, however, the majority of the performers in God's program are loitering in the wings, unaware, or unwilling, or perhaps afraid, to go out and use the tools He has provided to enable them to reach the lost masses of the world.

How long will God wait for us? How long will the audience – all the host of heaven – wait in breathless expectancy for that great moment to come? How long?

If, in time, it becomes evident to all the witnesses that the moment has passed, that God's people have ignored His call and have failed Him, if in time He has to tear down this stage because its era of potential usefulness is over, how will He deal with those for whom He did so much and who did so little with those tools in return?



## F. Is It a Miracle?

Betty Burton Choate

The time frame is the first century, A.D., and the place is Pamphylia where Paul, Silas, and Timothy are traveling overland from Lystra to Derbe and on to other cities of the area, en route to Troas, a thriving western seaport.

On an earlier, very difficult and danger-filled journey, Paul had first preached the Gospel to these people, establishing churches all along the way. Now he is delivering to them “the decrees to keep, which were determined by the apostles and elders at Jerusalem. So the churches were strengthened in the faith, and increased in number daily.”

We can easily imagine Paul and his dusty, travel-weary companions as they walk those ancient roads in the summer’s heat. They rejoice over the growth of Christianity, but at the same time they long for the rapid spread of God’s written message among the infant churches. Communication is so slow – hand-written, painstakingly hand-copied letters, carried also by hand from sender to receiver...

**Superimpose the twenty-first century over that scene....**

Paul jumps out of the way as a car whizzes by; he hears the roar of a jet leaving the nearby Derbe airport; down the street he sees a loaded book stall. Running to the shop he stares in amazement at all kinds of reading material in his own language – including a book bearing the name, **The Holy Bible**.

“I can’t believe my eyes!” Paul exclaims, reverently taking the book in his hands and turning the pages with awe and wonder. “Here are all the words we’ve written to the churches, in this *one* book – and there’s a stack of them! Do you realize what this means? *Everyone* who wants a copy of God’s word can have one for his own studies at home and with other people!”

As Paul is exulting in the new-found treasure, Timothy turns the knob on the strange little box he finds in his hands and suddenly the air is filled with music and voices from seemingly nowhere! How astounded Paul is when he hears the mention of Jesus’ name!

“Stop!” he cries, almost beside himself with excitement! “What is that man saying?”

“...I declare to you the gospel ... that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose

again the third day according to the Scriptures....”

“Paul!” Timothy almost shouts, “Don’t you recognize that voice? That’s *your voice* coming out of this box! How can such a thing be?”

The shop keeper explains, “That’s a radio. The voice was recorded on a CD, and now it’s being played on a radio station fifteen hundred miles to the south of here. Actually, it’s a very common thing in these times.”

“Do many people have these radios?” Paul asks.

“Practically everybody,” comes the reply. “And look,” he adds, pointing to a box on the wall in the back of the shop. “Here’s a cable channel on TV, sponsored by a religious group called ‘churches of Christ’. They have programs all day, and this cable can be seen all over the world, so people anywhere who subscribe to it can hear and see what they are teaching from the Bible. This is one of their enactments of a lesson from the Bible.”

What was on the screen? A man, standing on Mars Hill in Athens, saying, “...as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship without knowing, Him I proclaim to you:

“God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. Nor is He worshiped with men’s hands, as though He needed anything, since He gives to all life, breath, and all things. And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and have our being, as also some of your own poets have said, ‘For we are also His offspring.’

“Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something-shaped by art and man’s devising. Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.... (Acts 17:23-31).”

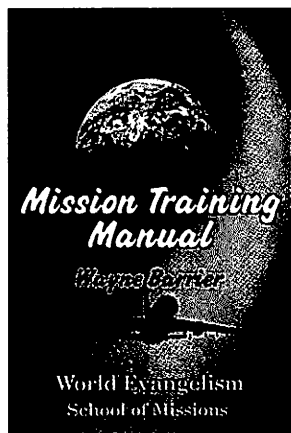
Paul, Silas, and Timothy look at each other in amazement, hardly

able to contain their excitement. "Do you realize what this means?" Paul asks, his voice breaking with emotion. "Do you realize what this means?"

No, the printed page and radio and television and the internet are not miracles; they are God's providential provisions for the mass teaching of His word during this age of almost seven billion souls. But if we could see them afresh through Paul's eyes, we would glory in the glorious opportunity that is ours as the Lord's people, and we would work together as one body to ensure that the voice is heard around the world.

# The World Evangelism School of Missions

The World Evangelism School of Missions is a unique training program in the practicalities of doing foreign mission work. One hallmark of the successful missionary is adaptability, and that is also a hallmark of this training program. It can be a one- or a two-year program held on site in congregations that request the training, or at some central location that is convenient for the students. The sessions may be one day a month or two days, on Saturday, or on Friday and Saturday, to mesh with the schedules of participants who may be full-time students in college or for those who are working at secular jobs.



The purpose of the school is to offer practical training in many aspects of short- and long-term mission efforts throughout the world. **Wayne Barrier** of Florence, AL is President of the school, and his son, **Dr. Jeremy Barrier**, serves as Director.

For each session, current or former missionaries participate in the lectures and the question-and-answer sessions. These seasoned missionaries have brought a wealth of knowledge to the table: Loy and Debbie Mitchell (Zimbabwe), Gordon and Jane Hogan (Singapore), Colin and Ellen McKee (Indonesia), Don Green (Indonesia/Singapore), Don and Sylvia Petty (Pakistan and Iran), Philip and Pat Slate, Jerry Humphries, L.T. and Joanne Gurganus (Japan, Ukraine), Mike Brooks (Nepal), James and Barbara Jones (Kenya), and Dennis and Sharon Larson (Indonesia). Betty Choate, Janet Barrier, and Joanne Gurganus and other wives have sessions with the ladies.

Our goal in having the school is to stimulate commitment to foreign evangelism, while equipping prospective missionaries. This will enable them to avoid pitfalls, creating ongoing problems and shortening the duration of the missionary's stay in his chosen work. Knowledge gained from the years of experience of others is critical if we want to do a better job of reaching the world in the future.

With the publication of the Mission Training Manual, including the Syllabus, Lesson Outlines, and Summary of the Lessons, we are making the content of the classes available to any who desire to study them. Using the manual, congregations will be equipped to organize their own classes, calling on current or former missionaries in their area to vocalize the lessons.

**The following courses are covered in the Manual and in the organized sessions:**

- M101 Introduction to Missions
- M102 The Missionary and Biblical Motivation for  
Mission Work
- M103 Field Training (1)
- M104 Biblical Pattern for Missions
- M105 World Religions and Cultures
- M106 The Missionary – Sponsor Relationship and Reporting
- M107 Finance, Fund-Raising and Financial Management for  
Missions and Missionaries
- M108 Field Training (2)
- M109 Mission Field Assessment and Selection
- M110 Logistics and Foreign Travel for World Evangelism
- M201 Teaching and Preaching in the Mission Field
- M202 Mass Media Methods
- M203 Field Training (3)
- M204 Follow-Up Evangelism Methods
- M205 Training of Local Workers
- M206 Evangelism Program Development
- M207A Missionary Family Preparation
- M207B Role of a Missionary Wife
- M208 Field Training (4)
- M209 Mission Field Relationships
- M210 Comprehensive Mission Plan Development

**If you are interested in arranging sessions of the School of Missions for your area, please contact:**

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