

Family Camp 2015

The Life and Teaching of the Apostle Paul

Tarsus, CILICIA, taught at the feet of Gamaliel, a tentmaker a Roman citizen *free* born
A Hebrew? so *am I* *An Israelite? so am I* *Of the seed of Abraham? so am I* Circumcised the eighth day of the
stock of Israel *of the tribe of Benjamin* a Hebrew of Hebrews taught according to the perfect manner of the law
ZEALOUS TOWARD GOD *exceedingly zealous of the traditions* **I AM A PHARISEE**

beyond measure I
persecuted the church
of God I persecuted
this way unto the
death **unusually**
enraged against
them **Who art**
thou, Lord?
three days without sight
led by the hand
he is a chosen vessel
unto me
proving that this is Christ
the least of the
apostles



What shall I do, Lord?

let down by the wall in a
basket
SPAKE BOLDLY IN THE
NAME OF THE LORD
see the Just One and hear
the voice of his mouth
NOT MEET TO BE CALLED AN
APOSTLE
BE IMITATORS OF
ME, AS I ALSO AM
OF CHRIST
his grace bestowed upon
me was not in vain

made a minister Jesus our Lord enabled me The grace of our Lord was exceeding abundant
to save sinners; of whom I am chief beseech you that ye walk worthy shew meekness unto all instruct those that oppose themselves
that in me, the chief [of the sinful], Jesus Christ might demonstrate all long-suffering for a model to those
who are to believe on him servant of Jesus Christ an apostle *a prisoner of Jesus Christ*
appointed a preacher and a teacher **put in trust with the gospel** Preaching the kingdom of God
teaching things concerning the Lord Jesus Christ **NO MAN FORBIDDING HIM**

PA Bible Teaching Fellowship

Name _____

Greetings, God bless you and welcome to Family Camp 2015! This week we will learn and grow together as we consider:

The Life and Teaching of the Apostle Paul

The Word of God introduces us to many wonderful men and women who believed God. One of them is the Apostle Paul, of whom the Scriptures say we would do well to imitate:

I Corinthians 11:1 (WT)

Become imitators of me even as I also *am* of Christ.

This week we will consider what the Scriptures say with regard to Paul and his service to the gospel of God concerning Jesus Christ.

We will open this week by looking at the example of the Apostle Paul. We will see that his life, speech, conduct, and heart are a pattern for us to imitate. It will become clear that the reason that God approved Paul as a model to the churches was because he completely embraced his identity in Jesus Christ and he wholly followed and believed God's Word in service to Him and Jesus Christ.

Paul's background, education and upbringing influenced him to think wrongly of the early Church. However, he changed and we will look at what changed him with the result that the Word of God grew mightily under his ministry.

As a man that was "all in" for Jesus Christ, we will see that Paul explained to the Philippians why his identification with Christ, and theirs, was so very vital for the walk of rejoicing in the Body of Christ.

Have you heard about THE MYSTERY? We are going to look at the riches of the revelation of the Mystery given to Paul: when it was hidden, what wasn't hidden, what was revealed, how it is lived, and by whom it is now made known. We will also take an exciting look at men and women that lived the Mystery with Paul.

We will consider Paul and Barnabas as they moved through Asia heralding the gospel of salvation through the resurrection of Christ. People that heard and believed passed from death unto life, and as Paul and Barnabas continued relentlessly in spite of opposition, God worked liberally and through the manifestations of the gift of holy spirit that Paul and Barnabas were operating. We will learn what Paul taught about manifesting holy spirit, how he walked with God and brought deliverance by operating the manifestations and preaching the good news regarding Jesus Christ.

We will learn that Paul was a man who hazarded his life for the name of the Lord Jesus Christ: one that endured beatings, imprisonments, stonings and shipwrecks. However, under his ministry, all Asia heard the Word of the Lord, both Judeans and Greeks.

We will study the relationship between Peter and Paul and some of the events surrounding that relationship. We will see that while both of these men walked with and for God, the Word informs us that Paul went to Jerusalem contrary to God's will and was imprisoned, but even then, Paul remained faithful to God. He continued to make known Christ to all that would hear, and received revelation to write several epistles to the Church even when in prison.

Doctrine, or that which is taught, is one of the most crucial aspects of our lives as believers. We will see the great importance that Paul placed on doctrine in his writings to Timothy and Titus. Paul was instructing these men regarding the care of the church, and one of the primary matters that he emphasized was the teaching, believing, and exhorting of the healthy teaching of the pure Word of God.

We will also see that even though he may have been near the end of his life, Paul remained concerned with the preservation of the Scriptures and was faithful to the end.

This week gives us an opportunity to set the world aside and focus on the greatness of what our heavenly Father and our Lord Jesus Christ have done for us. Let's use this time to renew our minds to the truths of the Word. A week without daily distractions can change a life. After all, we have the same rights, privileges, and abilities that Paul had. Let's use them as we walk forward and practice God's presence in our lives!

God bless you.

Your Family Camp Teachers

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All Scripture quotations are from the Authorized King James Version unless otherwise noted.

All Scripture quotations noted as “WT” are quoted from the Working Translation in *A Journey through the Acts and Epistles* (copyright © 2006 by Walter J Cummins. All rights reserved.) and *Volume 2 A Journey through the Acts and Epistles* (copyright © 2013 by Walter J Cummins. All rights reserved.).

Imitate Me

I Corinthians 11:1

Be ye followers of me, even as I also *am* of Christ.

***mimētēs*- follower, imitator. Paul was an imitator of Jesus Christ, we can now imitate his example.**

We can imitate Paul today because he followed the lord Jesus Christ. His teaching of Jesus Christ, embracing of his identity in Jesus Christ, and service to Jesus Christ is what made him an example worthy of imitation.

I Co 4:14-17

14 I write not these things to shame you, but as my beloved sons I warn *you*.

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church.

II Co 11:1-6

1 Would to God ye could bear with me a little in *my* folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or [if] ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5 For I suppose I was not a whit behind the very chiefest apostles. 6 But though *I be* rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

Paul was a living example and teacher of the integrity that is in Christ. Many others were those who moved the believers *away from the truth*.

Philippians 3:13-20

- 13 Brethren, I count not myself to have apprehended: but [this] one thing [I do], forgetting those things which are behind, and reaching forth unto those things which are before,
- 14 I press toward the mark for the prize of the high calling of God in Christ Jesus.
- 15 Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you.
- 16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.
- 17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. 18 (For many walk, of whom I have told you often, and now tell you even weeping, [that they are] the enemies of the cross of Christ:
- 19 Whose end [is] destruction, whose God [is their] belly, and [whose] glory [is] in their shame, who mind earthly things.)
- 20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Galatians 2:20-21

- 20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.
- 21 I do not frustrate the grace of God: for if righteousness [come] by the law, then Christ is dead in vain.

“frustrate”- *atheteō*- to reject, to set aside, to displace. Paul did not reject the grace of God by endeavoring to live by the works of his own ability, instead he valued the grace of God by living by believing concerning Jesus Christ and embracing his identity in Christ.

Colossians 2:9-10

- 9 For in him dwelleth all the fulness of the Godhead bodily.
- 10 And ye are complete in him, which is the head of all principality and power:
- 11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with [him] through the faith of the operation of God, who hath raised him from the dead.

“complete”- *plēroō*- used in the passive voice to mean “to be filled or full,” to be completely filled.

Philippians 3:3

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Phl 2:19-22

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man likeminded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

Timothy did not seek his own interests but rather he sought the interests of Jesus Christ; he learned this from Paul's example.

Galatians 6:11-18

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace [be] on them, and mercy, and upon the Israel of God. 17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. 18 Brethren, the grace of our Lord Jesus Christ [be] with your spirit. Amen.

Gal 1:10

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

II Corinthians 5:14-15

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And [that] he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Paul - The Man Before

PAUL'S BACKGROUND FROM THE SCRIPTURES

By the end of this first session, you should be able to explain:

1. Where Paul was born in the trade that he was taught from a child
2. His heritage and citizenship
3. His formal education
4. What influenced him as a Pharisee
5. Some of the Pharisaical practices of that day
6. The opinion Paul had of the early Christians

Born in Tarsus of Cilicia

Act 22:3

I am verily a man *which am* a Jew, **born in Tarsus, a city in Cilicia**, yet brought up in this city [Jerusalem] at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

Act 21:39

But Paul said, I am a man *which am* **a Jew of Tarsus, a city in Cilicia, a citizen of no mean city**: and, I beseech thee, suffer me to speak unto the people.

Act 6:9

Then there arose **certain of the synagogue**, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of **them of Cilicia** and of Asia, disputing with Stephen.

Paul visited this region on several occasions after his conversion.

Gal 1:21

Afterwards **I came into the regions of Syria and Cilicia**;

Act 9:30

Which when the brethren knew, they brought him down to Caesarea, and **sent him forth to Tarsus**.

Act 15:41

And **he went through Syria and Cilicia, confirming the churches**.

They were Tentmakers

Act 18:3

And because he was of the same craft, he abode with them, and wrought: **for by their occupation they were tentmakers.**¹

As was the custom, Paul had learned a trade as a young man. A saying of the times was: "Whoever does not teach his son a trade is as if he brought him up to be a robber."

The goat's-hair cloth that was manufactured in Cilicia was a coarse fabric that was largely used for tents but had other uses where toughness was important. A trade of making of tents from goats' hair cloth, was one of the most common in Tarsus.

Whether it was tents or saddlecloth, Paul's trade served him throughout his ministry.



Figure 1 - Inside 19th Century Bedouin Tent

1Th 2:9

For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

2Th 3:8

Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:



Figure 2 - Typical Saddle from 19th Century

He was a Free Born Roman

Act 22:26-28

26 When the centurion heard *that*, he went and told the chief captain, saying, ~~Take heed~~ what thou doest: **for this man is a Roman.**

¹ the Aramaic says they were "makers of saddlecloth"

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But **I was free born.**

According to a note from the *Working Translation*, a person could have been a Roman citizen by birth or by acquiring citizenship as the centurion mentioned in verse 26 had done. Because Paul, being born in Tarsus of Cilicia, a Roman province, his parents may have obtained Roman citizenship, thus making Paul a citizen by birth.²

A Hebrew, an Israelite, of the Seed of Abraham, Circumcised the Eighth Day

2Co 11:22

Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

Php 3:5

Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

According to *Life & Times of Jesus the Messiah*:

“No domestic event was so important or so joyous as that of circumcision. The child had, as it were, laid upon it the yoke of the Law, with all of duty and privilege which this implied. Through this deeply significant site, the child was admitted in the number of God’s chosen people. It was, so tradition has it, as if the father had acted sacrificially as High-Priest, offering his child to God in gratitude and love; and it symbolized this deeper moral truth, that man must by his own act complete what God had first instituted.

“A benediction was spoken before circumcision, and the ceremony closed with the usual grace over the cup of wine, when the child received his name in a prayer: “Our God, and the God of our fathers, raise up this child to his father and mother, and let his name be called in Israel [*the child’s name*], the son of [*the child’s father’s name*]. Let his father rejoice in the issue of his loins, and his mother in the fruit of her womb, as it is written:

Pro 23:25

Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

Eze 16:6

And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee *when thou wast* in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live.

² Cummins, Walter C., *A Journey through the Acts and the Epistles*, (Franklin, Ohio, Scripture Consulting, 2006, pg 152.)

Psa 105:8

He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations.

Gen 21:4

And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

“The prayer closed with the hope that the child might grow up and “attain to the *Torah*, the marriage-baldachino (the covering under which the marriage ceremony took place), and good works.

“Devotion to the Law was, indeed, to the Jew the all in all - the sum of intellectual pursuits, the aim of life. What better thing could a father seek for his child?”³

Of the Tribe of Benjamin

Php 3:5

Circumcised the eighth day, of the stock of Israel, **of the tribe of Benjamin**, an Hebrew of the Hebrews; as touching the law, a Pharisee;

Remembering Jacob’s prophecy concerning two of his sons, Judah and Benjamin:

Gen 49:9 and 10

9 **Judah is a lion's whelp: from the prey, my son, thou art gone up:** he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.

Gen 49:27

Benjamin shall ravin [tear apart] as a wolf: in the morning **he shall devour the prey,** and at night he shall **divide the spoil.**

The tribe of Benjamin at the Exodus was the smallest tribe. The first king of the Jews was Saul, a Benjamite. A close alliance was formed between this tribe and that of Judah in the time of David. Even though Saul was a Benjamite, Benjamin supported David.

³ Edersheim, Alfred, *Life & Times of Jesus the Messiah*, (Grand Rapids, MI, Christian Classics Ethereal Library, 1953, pg 588.)

2Sa 3:19

And **Abner also spake in the ears of Benjamin**: and Abner went **also to speak in the ears of David** in Hebron all that seemed good to Israel, and **that seemed good to the whole house of Benjamin**.

Benjamin remained faithful to the kingdom of Judah as shown in this example:

1Ki 12:21

And when Rehoboam was come to Jerusalem, he assembled all the house of **Judah, with the tribe of Benjamin**, an hundred and fourscore thousand chosen men, which were warriors, **to fight against the house of Israel**, to bring the kingdom again to Rehoboam the son of Solomon.

The prophet Jeremiah was a priest in the land of Benjamin and he spoke God's Word to Benjamin and Judah during the days of the last kings of Judah:

Jer 1:1

The words of **Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin**

Therefore, the tribe of Benjamin stood as tall as any of God's people in Israel's history. Other notable Benjamites include Ehud, Kish, Mordecai and Esther.

A Hebrew of Hebrews

Php 3:5

Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an **Hebrew of the Hebrews**; as touching the law, a Pharisee;

A Hebrew of the Hebrews: Omit "the". It is possible this refers to his parents who were both Hebrews and can be rendered "I am a Hebrew of Hebrews" or "I am a Hebrew from Hebrews."

The Scriptures Speak of Some of His Near Relatives

Act 23:16

And when Paul's **sister's son** heard of their lying in wait, he went and entered into the castle, and told Paul.

Rom 16:7

Salute Andronicus and Junia, **my kinsmen**, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

Rom 16:11

Salute Herodion **my kinsman**. Greet them that be of the *household* of Narcissus, which are in the Lord.

At the time the Scriptures were written, Paul's nephew and several kinsmen (blood relatives, such as cousins) are mentioned. There is no scriptural evidence that Paul had been married.

Taught in Jerusalem by Gamaliel

Act 22:3

I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city **at the feet of Gamaliel**, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

Gamaliel was a celebrated doctor of the law and was considered the authority in the Jewish oral *Torah* in practice at this time. He was a Pharisee and was noted for his learning. He taught from 22-55 A.D.

In the Second Century, the oral traditions were codified and put into print as the *Mishnah*. In Paul's day, the *Mishnah* was learned through oral instruction. An educational truism in the Second Century was:

“At five years of age the children begin the Scripture; at 10, the Mishnah; at 13, let them be subjects of the Law.”

There's no reason to suppose that this general practice was very different before the floating maxims were brought together in the *Mishnah*. Therefore it may be concluded with a strong degree of possibility that Saul began his learning the Law under Gamaliel at age 13.⁴

The *Mishnah* (Sotah 9:15) pays tribute to Gamaliel, saying: "Since Rabban Gamaliel the Elder died, there has been no more reverence for the *Torah*, and purity and abstinence died out at the same time." The title "Rabban" is used of a person that received a higher degree of respect than a Rabbi.

Gamaliel is mentioned in Acts 5 and was sought out for his wisdom as is noted below:

⇒ Act 5:34-35, 38-39

Many scholars put the birth of Paul from 2-5 A.D. However, if he began his learning under Gamaliel at age 13 and the earliest that Gamaliel taught was 22 A.D., the earliest year for the birth of Paul would be 9 A.D. In any event, at the time of the death of Stephen in Acts 7, he is called a "young man."

⁴ W. J. Conybeare and J. S. Howson, *The Life and Epistles of the Apostle Paul*, (Crowell and Company, New York, 1890, page 57.)

Act 7:58

And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes **at a young man's feet, whose name was Saul.**

It is important to point out that Gamaliel and others like him in high Hebrew positions, would have had a strong distaste for their Roman occupiers and its culture. What we see in 2 Corinthians 11:22 and Philippians 3:3 are an illustration of Paul's seclusion from the Gentile culture during his youth.⁵

To summarize what we have seen thus far, Paul was born in the city of Tarsus in the province of Cilicia. Here, he learned the trade of working with goat's hair cloth. He was a freeborn Roman citizen. He was a pureblood Hebrew of the tribe of Benjamin, having received the solemn token of circumcision and taught by Gamaliel, one of the greatest educators of the Law and the traditions of the fathers. Another significant attribute, and one which had a great effect on Paul and his early attitude toward the Christian church, was that he was a Pharisee.

I Lived a Pharisee

Act 22:3

I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, **and taught according to the perfect manner of the law of the fathers, and was zealous toward God,** as ye all are this day.

Gal 1:14

And **profited in the Jews' religion** above many my equals in mine own nation, being more **exceedingly zealous of the traditions of my fathers.**

Act 26:5

Which knew me from the beginning, if they would testify, that **after the most straitest sect of our religion I lived a Pharisee.**

Act 23:6

But when Paul perceived that the 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:** of the hope and resurrection of the dead I am called in question.

⁵ 2Co 11:22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

Php 3:5 Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

By way of summarizing Paul's description of himself, he was taught by Gamaliel according to the perfect manner of the law of the fathers and he was zealous toward God. He advanced forward above his contemporaries and was exceedingly zealous of the traditions of the fathers which would have been understood through the oral traditions of the *Mishnah*. He was a Pharisee and the son of a Pharisee, the most exact sect of all Hebrews. This training and the thinking of the Pharisees would have affected Paul's outlook and approach to life prior to him meeting Jesus Christ on the road to Damascus.

The Pharisees were *the separated ones*, being devoted to holiness and personal piety. It is believed that a central tenet of their thinking could be summed up as:

Lev 11:44

For I *am* the LORD your God: **ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing** that creepeth upon the earth.

It is estimated that the population of the city of Jerusalem at the time of our Lord was less than 50,000. It is further estimated that there were about 6,000 Pharisees living in the vicinity. There were also about 480 synagogues that dotted the area.⁶

Some of the core beliefs of the Pharisees included: tithing, purification, and "how do we look?" Emphasis on these things, while overlooking God's commandments, is one of the reasons that Jesus Christ locked horns with them so often.

The Pharisees had some good points. They were dedicated national heroes. They accepted the Scriptures as God-given and were careful Old Testament students. They kept the ceremonial laws, emphasized education, were fervent evangelists, strict tithers, and they anticipated the Messiah. A fault however is that some carried these good points too far and caused burdens to be borne by the people.

Mat 23:2-4

2 Saying, **The scribes and the Pharisees sit in Moses' seat:**

3 All therefore **whatsoever they bid you observe, that observe and do;** but do **not ye after their works: for they say, and do not.**

4 For **they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.**

⁶ William L. Coleman, *The Pharisees Guide to Total Holiness*, (Bethany House Publishers, Minneapolis, MN, 1977, page 26.)

Perhaps that is why Jesus Christ's exultation, received such approval by the people.

Mat 11:28-30

28 **Come unto me, all ye that labour and are heavy laden, and I will give you rest.**

29 **Take my yoke upon you, and learn of me;** for I am meek and lowly in heart: and **ye shall find rest unto your souls.**

30 For **my yoke is easy, and my burden is light.**

The Pharisees were among those looking for the Messiah as can be seen regarding John the Baptist. They wondered if he might have been the Messiah.

Joh 1:24 and 25

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, **Why baptizest thou then, if thou be not that Christ,** nor Elias, neither that prophet?

Having an appreciation for the Scriptures, they would have been aware that baptism could have a great significance to the coming Messiah. Ezekiel predicted that God was to sprinkle clean water on Israel and cleanse it from its filthiness:

Eze 36:24-27

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 **Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness,** and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And **I will put my spirit within you, and cause you to walk in my statutes,** and ye shall keep my judgments, and do *them*.

Appendix II provides a list of Scriptures that describe some of the characteristics of the Pharisees.

Many rulers, lawyers, and scribes were Pharisees and they had their own disciples. Some displayed meekness. Some even invited Jesus Christ to dine with them, but as a body they rejected John the Baptist and condemned Jesus Christ for associating with sinners. They mocked Jesus Christ by asking him to perform signs. They said that the miracles of Christ were due to Satan's power and sought how they might destroy him.

In return, Jesus Christ gave them no quarter. He said their imaginary righteousness was insufficient for salvation and he declared their doctrine to be hypocrisy. He denounced woes against them and said they were an evil and adulterous generation. A good illustration of the conflict between the teachings of Jesus Christ and the Pharisees is in Matthew chapter 15:

⇒ Mat 15:1-9

An example of the degree to which the Pharisees considered these traditions, even at risk of failing to adhere to more important Scriptural matters, is illustrated with their desire regarding tithing:

Mat 23:23 and 24

23 Woe unto you, scribes and Pharisees, hypocrites! for **ye pay tithe of mint and anise and cummin**, and **have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.**

24 Ye blind guides, which **strain at a gnat, and swallow a camel.**

Luk 11:42

But woe unto you, Pharisees! for **ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God:** these ought ye to have done, and not to leave the other undone.

The Pharisees were careful to tithe, including all manner of herbs. Now whether Leviticus 27:30⁷ was to be applied to every seed is uncertain, but Jesus Christ did say “these you ought to have done.” His point was that they concentrated on the smallest matters but passed over “the weightier matters” such as judgment, mercy, believing and the love of God. This is further explained by the statement that they strain out a gnat but gulp down a camel, an unclean animal.⁸

The weightier matters that are cited (law, judgment, mercy, faithfulness, the love of God) perhaps referred to Micah or Hosea.

Mic 6:8

He hath shewed thee, O man, what *is* good; and **what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?**

⁷ Lev 27:30 And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD'S: *it is* holy unto the LORD.

⁸ Lev 11:4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

Hos 12:6

Therefore **turn thou to thy God: keep mercy and judgment, and wait on thy God continually.**

Here are some tithing and the washing of hands examples paraphrased from the *Mishnah*:⁹

107 – **MAASEROT** (tithing)

1:1 A general principle concerning tithes is this: anything which is food, cultivated, and which grows from the earth is subject to tithes. Anything which at its first stage of development is food and which at its ultimate stage of development is food, even though the farmer maintains its growth in order to increase the food yield, is subject to tithes, small or large at all points in its development. But anything which at its first stage of development is not food, yet which at its ultimate stage of development is food [e.g., the fruit of trees] is not subject to tithes until it becomes food.

3:8 A fig tree which is standing in a courtyard - the householder eats the figs one by one from the tree, and is exempt from tithing. But if he gathers figs together before eating, he is required to tithe them. If he has one in his right hand, and one in his left hand, and one in his mouth he is exempt from tithing. If he climbed to the top of the tree, he stuffs his pocket with figs and eats without incurring the obligation to tithe.

611 – **YADAYIM** – (washing)

2:3 The hands are susceptible to uncleanness and are rendered clean up to the wrist. If one poured the first water up to the wrist, and the second beyond the wrist and it went back to the hand—it is clean. If he poured out the first and the second pouring of water beyond the wrist and it went back to the hand, it is unclean. If he poured out the first water onto one hand, and was reminded and poured out the second water onto both hands, they are unclean. If he poured out the first water on to both hands and was reminded and poured out the second water on to one hand, his hand which has been washed twice is clean. If he poured out water on to one hand and rubbed it on the other, it is unclean. If he rubbed his hand on his head or on the wall, it is clean. They pour out water on the hands of four or five people side by side, or above one another, on condition that they [the hands] lie loosely so that the water will flow among them.

With respect to the matter of washing hands and keeping clean, in order to observe this law the people had to keep large supplies of water on hand in sizable jars. It would have been a considerable pain to make sure the water stayed pure.

⁹ Eugene J. Lipman, *The Mishnah Oral Teachings of Judaism*, (New York, N.Y., The Viking Press, Inc. 1970.)

The tithing of all manner of herbs fruits and even seeds was expected. The problem, it appears, is that the Pharisees were so concerned about counting seeds they forgot, or put less importance on some of the weightier matters.

These traditions may seem silly to us but remember Peter's attitude when he was on Simon's rooftop:

Act 10:13 and 14

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

The Pharisees saw themselves as being a cut above everyone else. Having prestige and power in hand, they were not about to give it up to anyone, certainly not an uneducated, illegitimate son of a carpenter! This kind of thinking undoubtedly infected Paul.

When Jesus Christ told his disciples to beware of the leaven of the Pharisees which is hypocrisy, he cut them to the core.

Luk 12:1

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, **he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.**

To our thinking, leaven or yeast is an additive that is used to make dough rise when baking bread. However, to the pious of Israel, unleavened bread with no additives was good because it reminded them of the hardship and their miraculous escape from Egypt. Mixing yeast in the baking of bread would have been an unacceptable desecration during one of the annual festivals. If the Pharisees were likened to an additive, they were corruptive in their nature, words that did not help to pacify them.¹⁰

SAUL HAD A GREAT DISLIKE FOR THE CHURCH

⇒ Act 6:7-15

⇒ Act 7:54, 57 and 58

¹⁰ William L Coleman, *The Pharisees Guide to Total Holiness*, (Minneapolis, MN, Bethany House Publishers, 1977, page 12).

We read about Saul (who was also named Paul) in Acts chapter 6. This was a time when the Word of God was increasing and the number of those who were devoted to it multiplied greatly.

Attention is called to versus 8, 9 and 10, where we learn of a man named Stephen, who was full of believing and power and did great wonders and miracles among the people.

Stephen was taken before the Sanhedrin. Those that stoned Stephen laid their clothes at the feet of a young man whose name was Saul, but this does not mean that Saul was a member of the Sanhedrin. We know he was a Pharisee and the son of a Pharisee. We also know that he advanced forward above many of his equals in his own nation which might have put him on a career track to become a member of the Sanhedrin. Apparently, mature men of age were preferred for this body unless a young man possessed “incomparable wisdom and was universally respected.”¹¹ Concerning Paul, the Scriptures do not say.

We do know he had an attitude against Christians, which is described in the following:

Act 8:1

And Saul was **consenting unto his death [approved of Stephen being put to death]**. And at that time there was **a great persecution against the church** which was at Jerusalem; and they were **all scattered abroad** throughout the regions of Judaea and Samaria, except the apostles.

Act 8:3

As for **Saul, he made havock of [ravaged] the church, entering into every house, and haling [dragging] men and women committed them to prison.**

Gal 1:13

For ye have heard of my conversation in time past in the Jews' religion, how that **beyond measure I persecuted the church of God,** and **wasted [ravaged] it:**

Php 3:6

Concerning zeal, **persecuting the church;** touching the righteousness which is in the law, blameless

Act 22:4

I persecuted this way unto the death, binding and delivering into prisons both men and women.

¹¹ Kaplan, Aryeh, “Handbook of Jewish Thought”, <http://www.aish.com/jl/m/pm/48936377.html>, Published: July 21, 2004, accessed May 25, 2015.

Act 26:10 and 11

10 Which thing I also did in Jerusalem: and **many of the saints did I shut up in prison,** having received authority from the chief priests; and **when they were put to death, I gave my voice [cast my vote] against them.**

11 And **I punished them oft in every synagogue,** and **compelled them to blaspheme [speak slanderously];** and **being exceedingly mad [unusually enraged] against them,** I **persecuted them even unto strange [distant] cities.**

Paul was just a young man, but so full of anger and bitterness toward this upstart church. He had participated in capturing members of that church, causing them to blaspheme, voting to put them to death, and was exceedingly mad against them. Now, with proper authorizations coming from the highest levels, he was determined to go to Damascus to bring more of these disciples of the Lord back to Jerusalem.

Act 9:1-3

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3a And as he journeyed, he came near Damascus:

As Paul travelled to Damascus something unexpected happened.

Paul - The Man After

PAUL ENCOUNTERS JESUS CHRIST

By the end of this session you should be able to explain:

1. What happened to Paul on the road to Damascus, while he was there, and what happened to him afterwards
2. The general timeline of Paul's travels and when he wrote certain epistles to the Church
3. How Paul viewed the mercy that he received
4. What Paul was as he carried the gospel to those that would believe
5. How Paul's zeal was an asset to moving the gospel of God concerning Jesus Christ

There are three main records in the book of Acts that describe what happened to Paul on the road to Damascus. These can be found in Acts 9, 22, and 26. We shall read all three records.

The original narrative is in Acts 9:

⇒ Act 9:1-19

The second account is in Acts 22 when some years later before the Judeans, Paul recalls what occurred:

⇒ Act 22:6-16

The third record is in Acts 26 when Paul is before King Agrippa and he speaks concerning what occurred:

⇒ Act 26:13-20

When you put these records together, when Paul and his company were near Damascus, about noon, they saw a light that was brighter than the sun. They fell to the ground and heard a voice speaking in the Hebrew tongue. Paul was the only one that understood what the voice said. It was Jesus Christ and Paul was asked why he was persecuting the lord? He was also told that he was harming himself by his rebellion against the lord and against the church. When Paul asked what he should do, he was told to go to Damascus where he would be shown what to do.

While at Damascus he was three days without sight and during that time he did not eat or drink. Here he met a certain disciple named Ananias who had received very specific instructions from Jesus Christ. Ananias ministered to Paul to the end that he received his sight and was filled with holy spirit. Then he arose and was baptized, after which he ate and was strengthened. Immediately thereafter, Paul preached Christ in the synagogues, that he is the son of God.

Right after His Conversion, He is a Hunted Man

⇒ Act 9:20-23

After Paul's conversion, he spent some time in Damascus, proving [*sumbibazō*] that this Jesus is the Christ. The word for proving is *sumbibazō* and is not just a showing or a demonstrating that Jesus was the Christ. *Sumbibazō* is much more intense. He forcefully, by repetition, drove the point that Jesus was the long anticipated and promised Christ. He did this with the view of uniting those he taught through exhaustive persuasion. Just as Paul exhibited a great zeal for the things of God in his dealings against the church prior to his encounter with Jesus Christ on the road to Damascus (although that zeal for God was misguided in the extreme), he now applied a great zeal showing that Jesus was the Promised One. This confounded the Jews and some took counsel to kill him. A great zeal would prove to be an asset and something needed to spread the gospel.

Later this week, we will see that after this, Paul spent a period of time in Arabia and Damascus, and then briefly in Jerusalem. There, he continues to speak of Jesus Christ with the result that he is hunted again:

⇒ Act 9:29-31

These were times when Paul spoke openly and with great authority concerning Jesus Christ, and he disputed with the Grecians (the word Hellenists is used here – those of Judean descent who lived in Greek cultures and spoke Greek) according to Acts 9:29. Paul may have been able to speak Greek by this time. These could have been those who attended the Jerusalem synagogue of the Libertines and of the Cyrenians and of the Alexandrians and of those from Cilicia and Asia that disputed at one time with Stephen in Acts 6. In any event, the Grecians that he disputed with in Verse 29 “went about to slay him.” Paul then was sent to Tarsus (his boyhood home) according to verse 30. Galatians 1 comments on his time in Syria and Cilicia:

Gal 1:21-24

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judaea which were in Christ:

23 But they had heard only, That he which persecuted us in times past now preacheth the [right way of believing] ~~faith~~ which once he destroyed.

24 And they glorified God in me.

Now remembering what we read from Acts 22 and 26:

Act 22:14

And he (Ananias) said, **The God of our fathers hath chosen thee**, that thou shouldest know his will, and **see that Just One, and shouldest hear the voice of his mouth.**

Act 26:16

But rise, and stand upon thy feet: **for I (Jesus Christ) have appeared unto thee for this purpose**, to **make thee a minister and a witness** both of these things which thou hast seen, and **of those things in the which I will appear unto thee;**

Paul had been informed that the God of our fathers had chosen him to know His will and that he would see Jesus Christ (the Just One) and hear his voice. He was also told that he would be a minister and a witness of those things which Jesus Christ would show him in the future, including the gospel that he would preach which was not received after man but by the revelation of Jesus Christ. Thus, Paul had a partner in the Lord Jesus Christ and as we will see, one that worked with him and stood by him throughout his ministry.

Paul now enters into a period of great evangelism. It is during this time that revelation concerning the Church, with Jesus Christ at the head and all that is available to the believer, is made more fully known.

Please refer to Appendix I that presents a general timeline and chronology of the subsequent goings on in the life of Paul and the Church along with an indication of when the Church and personal epistles of Paul were written. A map of the general area is also provided.

A NEW LIFE FOR PAUL

After his conversion, he was not the same man that he was when he left Jerusalem to go to Damascus. Many characteristics of the new Paul stand out, among those are he was a very humble man who received much mercy; and he knew it.

I am the Least of the Apostles

1Co 15:9 and 10

9 For **I am the least of the apostles**, that **am not meet to be called an apostle**, because I persecuted the church of God.

10 But by the grace of God I am what I am: and **his grace which was bestowed upon me was not in vain**; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

Eph 3:6-9

6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

7 Whereof **I was made a minister, according to the gift of the grace of God** given unto me by the effectual working of his power.

8 Unto me, who **am less than the least of all saints, is this grace given**, that I should preach among the Gentiles the unsearchable riches of Christ;

9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Paul knew that he was delivered and that he receive God's grace. His background had not qualified him to be righteous. His education, the former zeal that he demonstrated, none of what he previously did made him righteous. He had worked very hard to become righteous, but it didn't work. What did work was receiving and accepting God's favor, His grace upon his life. He took it and he ran with it. He made sure the grace that was given to him was not vain.

I Obtained Mercy

2Co 4:1 and 2

1 Therefore seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, 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.

⇒ 1Ti 1:11-16

Paul knew that he received mercy which is God's favor in spite of his shortcomings. He renounced the secret things of shame, no longer walking in craftiness or handling the Word of God deceitfully. While he was formerly a blasphemer, a persecutor and caused injury, Paul obtained mercy and Jesus Christ enabled him. Jesus Christ came into the world to save sinners. Paul considered himself to be the chief of sinners. In Paul's example of deliverance, one could see that Jesus Christ showed much patience, a pattern that could help others believe on him. Many could ask: "If Jesus Christ was that patient with a scoundrel like Paul, why wouldn't he be just as patient with me?"

I Come to you in the Spirit of Meekness

1Co 4:14-21

14 I write not these things to shame you, but as my beloved sons I warn *you*.

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: **for in Christ Jesus I have begotten you through the gospel.**

16 Wherefore I beseech you, **be ye followers of me.**

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For **the kingdom of God is not in word, but in power.**

21 What will ye? **shall I come unto you with a rod, or in love, and in the spirit of meekness?**

2Co 10:1-3

1 Now I Paul myself **beseech you by the meekness and gentleness** of Christ, who in presence *am* base among you, but being absent *am* bold toward you:

2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

Eph 4:1-3

1 I therefore, the prisoner of the Lord, **beseech you that ye walk worthy** of the vocation wherewith ye are called,

2 With **all lowliness and meekness, with longsuffering, forbearing one another in love;**

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

1Ti 6:11

But thou, O man of God, flee these things; and **follow after righteousness, godliness, faith, love, patience, meekness.**

2Ti 2:24-26

24 And the servant of the Lord must not strive; but **be gentle unto all men, apt to teach, patient,**

25 **In meekness instructing those that oppose themselves;** if God peradventure will give them repentance to the acknowledging of the truth;

26 And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Tit 3:1-7

1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To **speak evil of no man,** to be no brawlers, *but* **gentle, shewing all meekness unto all men.**

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but **according to his mercy he saved us,** by the washing of regeneration, and renewing of the Holy Ghost;

6 Which **he shed on us abundantly through Jesus Christ our Saviour;**

7 That **being justified by his grace,** we should be made heirs according to the hope of eternal life.

Paul's approach to the believers was to treat them as he had been treated by grace, and he came to them not with a hardness, but in love and in the spirit of meekness. He lovingly implored the

believers by exercising the meekness and gentleness of Christ, and was humble toward them. He urged them to walk in a worthy manner, with humility, being long in patience and upholding one another in love.

Paul urged Timothy to pursue justness, godliness, believing, love, patience, and meekness. He reminded him that the servant of the Lord should not fight but should be gentle toward all, skillful in teaching, able to endure evil, and with meekness educate those who oppose themselves. Perhaps God will give them repentance unto an acknowledgment of the truth. He also urged Titus to slander no one and to be patient, showing meekness to all, and he reminded him that we are justified by His grace and that we are heirs according to the hope of eternal life.

What Paul was to the Saints

One way to make an assessment of the apostle Paul and what he became, is to consider how the Word describes him. Paul is described in the opening address of many of the Church epistles that were authored by God and written down by Paul. Knowing that all Scripture is God-breathed¹² and that the prophecy of the Scripture came when holy men of God spoke as they were moved by Holy Spirit¹³, we should consider what God had Paul write concerning himself.

Rom 1:1

Paul, a servant [doulos] of Jesus Christ, called [klētos] *to be* an apostle [apostolos], separated unto the gospel of God,

Gal 1:1

Paul, an apostle [apostolos], (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

1Co 1:1

Paul, called [klētos] *to be* an apostle [apostolos] of Jesus Christ through the will [thelēma] of God, and Sosthenes *our* brother,

2Co 1:1

Paul, an apostle [apostolos] of Jesus Christ by the will [thelēma] of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

Eph 1:1

Paul, an apostle [apostolos] of Jesus Christ by the will [thelēma] of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

¹² 2Ti 3:16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

¹³ 2Pe 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

Col 1:1

Paul, an apostle [apostolos] of Jesus Christ by the will [thelēma] of God, and Timotheus *our* brother,

Phm 1:1

Paul, a prisoner [desmios] of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellowlabourer,

Php 1:1

Paul and Timotheus, the servants [doulos] of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

1Ti 1:1

Paul, an apostle [apostolos] of Jesus Christ by the commandment [epitagē] of God our Saviour, and Lord Jesus Christ, *which is* our hope;

Tit 1:1

Paul, a servant [doulos] of God, and an apostle [apostolos] of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2Ti 1:1

Paul, an apostle [apostolos] of Jesus Christ by the will [thelēma] of God, according to the promise of life which is in Christ Jesus,

2Ti 1:11

Whereunto I am appointed a preacher [kēruχ], and an apostle [apostolos], and a teacher [didaskalos] of the Gentiles.

1Th 2:4

But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth [dokimazō] our hearts.

While Paul's epistles were written at different times to different people or churches, and covered different situations, there are a number of words that are used to describe him and by whose authority he was sent. The following provides a listing of certain English words that describe Paul, the corresponding Greek word, and a brief definition of each word:

<u>English</u>	<u>Greek</u>	<u>Brief Definition</u>
servant	doulos	a bond slave who has devoted his life in service to another while disregarding one's own interests, in this case by extending and advancing cause of Christ among men
apostle	apostolos	a delegate or a messenger that is sent out with orders

prisoner	desmios	a captive, the prisoner in bonds
called	klētos	called, with the sense of being invited
will	thelēma	by the specific determination, choice, and purpose of God
commandment	epitagē	by the decree, the authority, the commandment of God
preacher	kēruξ	a herald, a public servant sent by an authority to communicate something, sent by God
teacher	didaskalos	an instructor
tested	dokimazō	examined, tested, considered genuine

Putting these records together helps us see that Paul freely chose to serve Jesus Christ in a way you could describe as being “all-in.” He accepted the invitation to go forth with orders, heralding forth and teaching the pure, undefiled Word of God, doing so even when it meant spending time as a prisoner. He was called upon to do these things by invitation according to the determination and authority of God and our Lord Jesus Christ. This is quite a turnaround by the man who left Jerusalem to go to Damascus with the intent of binding Christians and throwing them into prison.

Perhaps the best way to illustrate the Paul before and after, is to consider the Greek word *diōkō*, a word that aptly describes Paul’s approach to the Church before and after his encounter with Jesus Christ on the road to Damascus. *Diōkō* means to “to run swiftly towards, in order to catch a person or thing, even to the point of harassing.”

Consider Paul’s approach to the Church before he met Jesus Christ:

Act 9:4 and 5

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest [*diōkō*] thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutes [*diōkō*]: *it is* hard for thee to kick against the pricks.

Act 26:11

And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted [*diōkō*] *them* even unto strange cities.

1Co 15:9

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted [*diōkō*] the church of God.

Gal 1:13

For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted [*diōkō*] the church of God, and wasted it:

Gal 1:23

But they had heard only, That he which persecuted [*diōkō*] us in times past now preacheth the faith which once he destroyed.

Php 3:6

Concerning zeal, persecuting [*diōkō*] the church; touching the righteousness which is in the law, blameless.

Prior to meeting Jesus Christ, Paul had a zeal for persecuting [*diōkō*] the Church as stated in Acts 22:4, Acts 26:11, I Co 15:9, Gal 1:13, Gal 1:23 and Php 3:6. By extension, he persecuted [*diōkō*] Jesus Christ, the head of the Church as stated in Acts 9:4-5.

Initially, Paul's zeal led him to aggressively run swiftly towards the believers in the Church in order to snatch and harass them. He was more than an annoyance, he hunted them down, stalked them as a prey, cast them in prison and was then consenting to their death. He also persecuted Jesus Christ himself in this practice.

After Paul met Jesus Christ on the road to Damascus, he continued to aggressively pursue, and he urged others to do the same, but with an important difference:

Rom 14:19

Let us therefore follow after [*diōkō*] the things which make for peace, and things wherewith one may edify another.

1Co 14:1

Follow after [*diōkō*] charity, and desire spiritual *gifts*, but rather that ye may prophesy.

Php 3:12

Not as though I had already attained, either were already perfect: but I follow after [*diōkō*], if that I may apprehend that for which also I am apprehended of Christ Jesus.

Php 3:14

I press [*diōkō*] toward the mark for the prize of the high calling of God in Christ Jesus.

1Th 5:15

See that none render evil for evil unto any *man*; but ever follow [*diōkō*] that which is good, both among yourselves, and to all *men*.

1Ti 6:11

But thou, O man of God, flee these things; and follow after [*diōkō*] righteousness, godliness, faith, love, patience, meekness.

2Ti 2:22

Flee also youthful lusts: but follow [*diōkō*] righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

Paul was a changed man! Now he aggressively pursued and urged others to follow after [*diōkō*] the things which make for peace and things wherewith one may edify another, to follow after [*diōkō*] the love of God, to follow after [*diōkō*] the things of Christ, to *diōkō* that which is good to all men including righteousness, godliness, faith, love, patience, meekness and peace with them out of a pure heart. Paul pressed toward [*diōkō*] the mark for the prize of the high calling of God in Christ Jesus.

Perhaps God saw something deeper in Paul than was apparent on the surface with his aggressive tactics. What was really needed to move the gospel concerning Jesus Christ was a man that could be tender but aggressive to pursue after [*diōkō*] the things of God and of Jesus Christ. After all, he was called by them and he did not fail to pursue after [*diōkō*] those things that declared that man's righteousness was available to everyone through Jesus Christ.

During the rest of this week we will consider many aspects of the life and teaching ministry of this man who accepted the invitation to be a *doulos* and willingly went forth as an *apostolos* of Jesus Christ. Paul received deliverance and righteousness by the grace of God. None of the other things that he worked so hard at did this for him. He recognized this and was not going to let the opportunity that was given to him by this grace and mercy slip by. Rather, he would hold forth the pure Word of God during the rest of his life with the outcome that the whole world became turned upside down, which is to say it was turned right side up because here was a man who accurately taught what God had accomplished through His Son, Jesus Christ. Now, people could believe and receive the righteousness of God. These are subjects that we will continue to explore this week.

Paul's Identification / Philippians 3

Identification WITH Christ is introduced in Romans 6. It is a result of having been justified FROM the sin of (and identification with) Adam in Romans 5.

- Romans 5:6-19 Salvation, justification
vs. 11 – “atonement” = reconciliation
- Romans 6:1-13 Identification
vs. 5 – “planted together” = identified
vs. 6 – “destroyed” = made inactive

Philippians was written after Romans, but it also contains a passage where Paul revisits identification with Christ as it relates to his life before and after Christ.

As Ray handled Paul for us, “The Man Before” and “The Man After,” so Philippians chapter 3 does similarly in brief.

Philippians 3:5-14

- vs. 10 – “That I may know” = As a result, I know. The genitive article *tou* used with an infinitive to indicate result in Greek.
- So having been found in Christ, Paul no longer acknowledges his former life, it is a loss.
- His gain is now is the excelling nature of the knowledge of “Christ Jesus my lord.”

Why, though, is Paul bringing identification with Christ *back into view* in this epistle to the Philippians?

Philippians 1:15-17, 28

- conflicts

Php 1:16-17 (KJV)

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

Php 1:16-17 (WT)

16 Some *do it* out of love, knowing that I am set for the defense of the gospel,

17 but others preach Christ out of factious strife, not purely, supposing to impose pressure on top of my bonds.

Philippians 2:1-3

- a need for unity, humility

Philippians 2:5-30

- examples of humility and dedication

Philippians 3:1

- Rejoice!

Php 1:4,18,25

Php 2:17,18,19,28,29

Php 4:1,4,10

Philippians 3:2

- beware

Philippians 3:3

- we are the true “circumcision”

Philippians 3:4-7

- the old “circumcision” Paul,

Philippians 3:8-14

- the new “identified with Christ” Paul
- Verse 10 speaks of Paul “knowing” Christ. That is NOT referring to those biblical accounts where Paul had direct contact with Christ. Nor is “the fellowship of his sufferings” referring to situations where he was being directly persecuted.

Paul knew Christ and had fellowship with the sufferings of Christ---by IDENTIFICATION with Christ---just like the rest of us.

2Co 5:14-17, 21

- vs. 17 – “all things” = Omitted according to most critical Greek texts
- We can read the Gospels and know of a *Christ after the flesh*, but the Christ we truly know via identification is a **risen** Christ.

1 Peter 1:8

- Peter wrote of our unseen lord who we LOVE. We know him in our believing identification with him, and there is glorious joy in that believing.

Philippians 3:15-19

- Paul spoke, weeping, of those enemies of the cross of Christ. In verse 2 he warned the Philippians of those teaching circumcision as a requirement for salvation.
 - Rom 9:1- 3 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
 - That I have great heaviness and continual sorrow in my heart.
 - For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

- Rom 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

The above verses from Romans indicate the longing Paul had for the salvation of those of Israel that rejected belief in Christ who were still in favor of keeping the laws, such as circumcision. He loved them, but in Philippians Paul again pointed them out and contrasted them with the brethren in Christ.

Paul brought up his identification with Christ to the Philippians as an enabler to needed harmony and unity.

Identification thinking enables the unity of “thinking the same, having the same love, thinking as one”. We are all equally saved and equipped to live the Mystery together in humility and dedication, the same dedication Christ demonstrated in giving up his life.

1 John 3:1-2 and 4:17

- as he is

Philippians 3:20-4:1

At Christ’s return we will all equally have our vile body changed fashioned like unto his glorious body because we are identified with him NOW.

The Mystery Revealed To Paul

The Mystery was a secret, concealed, hidden in God?

Romans 16:25-27

:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began [**from times eternal**] ,

:26 **But now** is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, **made known to all nations** for the obedience of faith:

:27 To God only wise, *be* glory through Jesus Christ for ever. Amen

Ephesians 3:9-11

:9 And to make all *men* see what *is* the fellowship [administration or dispensation] of the mystery, which from the beginning of the world [**the ages, plural**] **hath been hid in God**, who created all things ~~by Jesus Christ~~:

:10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

:11 According to the **eternal purpose** [purpose of the ages] which he purposed in Christ Jesus our Lord:

Colossians 1:26,27

:26 *Even* the mystery which **hath been hid from ages and from generations**, but now is made manifest to his saints:

:27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

I Corinthians 2:7-10

:7 But we speak the wisdom of God in a mystery, *even* the **hidden wisdom**, which God ordained before the world [**before the ages**] unto our glory:

:8 Which **none of the princes of this world knew**: for had they known *it*, they would not have crucified the Lord of glory.

:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

:10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

Isaiah 64:4

:4 For since **the beginning of the world** [*olam, olam* - time out of mind, forever, eternity] , *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him.

I Corinthians 2:9

:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

:10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

I Peter 1:10,11 W.T.

:10 "Concerning this salvation, the prophets, who prophesied of the grace that *was to come* to you, sought and searched diligently,

:11 searching for who or what sort of time the spirit that was in them did signify regarding Christ, when it testified beforehand about the sufferings of Christ and the *matters of glory* to follow after those *sufferings*."

The prophets of the Old Testament searched for the period of time of "the" grace, which was between the sufferings of Christ and the glory that should follow.

There are prophecies concerning the coming of Christ, the sufferings of Christ, and Christ's glory that should follow, **but**, there were **no prophecies** in the Old Testament that pertained to this time period known as **the Administration of The Grace**, otherwise known as **the Administration of The Mystery**.

Even the spirit messengers (good or bad) did not know, they desired to "look into"

I Peter 1:12

:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

Such was the greatness of this Mystery that had the Adversary and his kingdom of darkness known of the Mystery, they would not have crucified the Lord of Glory - I Corinthians 2:8 If God "**dropped bread crumbs**" in the Old Testament then this would not be true. God's Word is true. Man's ideas about God's Word may or may not be true.

How long has the Mystery been hidden in the heart of our Father God?

The Mystery was hidden in the heart of God, from:

- **from times eternal**
- **the ages, and generations**
- **Before the ages**

The Mystery was in the heart of God long before there were the designations of Jew **or Gentile**. The Mystery remained hidden until God **more completely** revealed the purpose of the ages, which He, God, purposed in Christ Jesus.

Certainly The Mystery conceived before there were Jews or Gentiles **does not negate** that it would have been a secret that people designated as Gentile or Jew for that matter, would make up the new man, the church, the body of Christ.

What was known? Remember what was known could not have been part of the Mystery.

Was salvation, not just blessings, but salvation for the Gentiles part of the Mystery?

Genesis 12:1-3

- :1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:
- :2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:
- :3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall **all families of the earth be blessed.**

Galatians 3:6-9

- :6 Even as Abraham believed God, and it was accounted to him for righteousness.
- :7 Know ye therefore that they which are of faith, the same are the children of Abraham.
- :8 And the scripture, foreseeing that God would justify the **heathen** through faith, preached before the gospel unto Abraham, *saying*, In thee shall **all nations** be blessed.
- :9 So then they which be of faith are blessed with faithful Abraham.

Galatians 3:14

- :14 That the blessing of Abraham might come on the **Gentiles** through Jesus Christ; that we might receive the promise of the Spirit through faith.

Isaiah 49:1-8

God's Servant that was yet to come, was to be given:

For a light unto the Gentiles :6

For God's salvation unto the ends of the earth :6

For a covenant of the people :8

To establish the Earth :8

Isaiah 52:14,15

:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

:15 So shall he **sprinkle [sanctify by his blood] many nations**; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

Isaiah 65:1,2

:1 I am sought of *them that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, **unto a nation that was not called by my name.**

:2 I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;

Romans 10:20,21

:20 But Esaias is very bold, and saith, **I was found of them that sought me not; I was made manifest unto them that asked not after me.**

:21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Was it part of the Mystery that the Gentiles would be baptized with holy spirit?

Matthew 28:18-20

:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

:19 Go ye therefore, **and teach all nations, baptizing them** ~~in the name of the Father, and of the Son, and of the Holy Ghost:~~ (my name)

:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you *always*, *even* unto the end of the world. Amen.

Mark 16:15-20

- :15 And he said unto them, Go ye into **all the world**, and preach the gospel to **every creature**.
:16 He **that believeth** and is **baptized shall be saved**; but he that believeth not shall be damned.
:17 And these signs shall follow **them that believe**; In my name shall they cast out devils; **they shall speak with new tongues**;
:18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.
:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.
:20 And they went forth, and **preached every where**, the Lord working with *them*, and confirming the word with signs following. Amen.

Joel 2:28-29

- :28 And it shall come to pass afterward, *that I will pour out my spirit upon all flesh*; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:
:29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

Acts 2:16,

- :16 But this is that which was spoken by the prophet Joel;

Verses concerning baptism - holy spirit

Matthew 3:11

- :11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost**, and *with* fire:

Luk 3:16

- :16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: **he shall baptize you with the Holy Ghost** and with fire:

Mark 1:8

- :8 I indeed have baptized you with water: but **he shall baptize you with the Holy Ghost**.

If the disciples were charged to "teach all nations, baptizing them in my name," and the baptism that men would be baptized by was the baptism of holy spirit, was Acts 10 with Peter and the household of Cornelius part of the Mystery?

Acts 1:4,5,8

- :4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.
- :5 For John truly baptized with water; **but ye shall be baptized with the Holy Ghost** not many days hence.
- :8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and **unto the uttermost part of the earth.**

Acts 2:39

- :39 For the promise is unto you, and to your children, **and to all that are afar off**, *even* as many as the Lord our God shall call.

Acts 10:34-48; 11:15-16

What **was** hidden in the secret counsels of the Almighty God was that an entirely new creation, composed from among all of mankind (by their freedom of will), both of Jews and of Gentiles, **these being the designations of people current at the time of the revelation of the Mystery.** One new man, the one body of Christ, with Christ as its head directing, with the fullness of the resurrected, ascended, seated and glorified Christ indwelling in every member. Forever and completely identified and united with the resurrected, ascended, seated and glorified Christ (not Adam). A new creation Christ with position, blessing and power in the heavenly realm not just the senses realm.

An Entirely New Creation, One New man, composed from among All of Mankind

II Corinthians 5:14-18

- :14 For the love of Christ constraineth us; because we thus judge, that if one died for **all** then were **all** dead:
- :15 And *that* he died for **all**, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.
- :16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.
- :17 Therefore if any man *be* in Christ, *he is* a **new creature**: old things [**the original**], are passed away; behold, **all things are become new.** [**all things not in most critical Greek texts**]
- :18 And **all things** *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

Ephesians 4:24

:24 put on the **new man**, which **after God is created** in righteousness and true holiness.

Colossians 3:10

:10 And have put on **the new man**, which is renewed in knowledge **after the image of him that created him**:

Ephesians 2:12-19

:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.
:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;
:15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain **one new man**, *so* making peace;
:16 And that he might **reconcile both unto God in one body** by the cross, having slain the enmity thereby:
:17 And came and preached **peace** to you which **were afar off, and to them that were nigh**.

Isaiah 57:19

:19 I create the fruit of the lips; **Peace, peace** to *him that is far off*, and to *him that is near*, saith the LORD; and I will heal [heal, restore to normal, to mend] , him.

:18 For through him we both have access by one Spirit unto the Father.
:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the **saints**, and of the household of God;

Galatians 6:15,16

:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, **but a new creature**.
:16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

Ephesians 3:2-8

:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:
:3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,
:4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)
:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
:6 **That** [**not in the text**] the Gentiles should be **fellowheirs [joint heirs]**, and of the **same body [joint members of the body]**, and **partakers [joint partakers]** of his promise in Christ by the gospel:

- :7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.
- :8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the **unsearchable riches of Christ**;

Colossians 3:11

:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but **Christ is all, and in all**.

Galatians 3:27,28

- :27 For as many of you as have been baptized into Christ have put on Christ.
- :28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for **ye are all one in Christ Jesus**.

A New Man, with the fullness of the Indwelling Christ In Them

Colossians 1:24-28

- :24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:
- :25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;
- :26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:
- :27 To whom God would make known what *is* **the riches (**)** of the glory of this mystery among the Gentiles; **which is Christ in you**, the hope of glory:
- :28 Whom we preach, warning every man, and teaching **every** man in all wisdom; that we may present every man perfect in Christ Jesus:

** *πλοῦτος*, ploutos, **Thayer Definition:**

1a) abundance of external possessions, 1b) **fulness**, abundance, plenitude, 1c) a good, i.e. that with which one is enriched - root word - *pletho*- completely filled, or fulfilled.

Ephesians 1:7

In whom we have redemption through his blood, the forgiveness of sins, according to the **riches** of his grace; [see John 1:16]

Ephesians 2:7

That in the ages to come he might shew the exceeding **riches** of his grace in *his* kindness toward us through Christ Jesus.

Ephesians 3:8

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable **riches** of Christ;

Colossians 2:2

That their hearts might be comforted, being knit together in love, and unto all **riches** of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

John 1:15,16

:15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

:16 And **of his fulness have all we received**, and grace for grace.

Ephesians 4:11-16

:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

:12 For the perfecting (complete furnishing or equipping) of the saints, for the work of the ministry, for the edifying of **the body of Christ**:

:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect [mature] man, unto the measure of the stature of **the fulness of Christ**:

Ephesians 1:22,23

:22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

:23 Which is his body, **the fulness of him that filleth all in all**.

Colossians 2:9,10

:9 For in him dwelleth all the **fulness** of the Godhead bodily.

:10 And ye are **complete** (*pleroo* - crammed completely full) in him, which is the head of all principality and power:

Colossians 1:18,19

:18 And **he is the head of the body, the church**: who is the beginning, the firstborn from the dead; that in **all things** he might have the **preeminence**.

:19 For it pleased *the Father* that **in him should all fulness dwell**;

Christ, The Head of The Church, His Body

Ephesians 1:22,23

:22 And hath put all *things* under his feet, and gave him *to be* the **head over all things to the church**,

:23 Which is **his body, the fulness of him that filleth all in all**.

Ephesians 4:15,16

:15 But speaking the truth in love, may grow up into him in all things, which is **the head, even Christ:**

:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Ephesians 5:22-24

:22 Wives, submit yourselves unto your own husbands, as unto the Lord.

:23 For the husband is the head of the wife, even as **Christ is the head of the church:** and he is the saviour of the body.

:24 Therefore as **the church is subject unto Christ,** so *let* the wives *be* to their own husbands in every thing.

Colossians 1:18,19

:18 And he is **the head of the body, the church:** who is the beginning, the firstborn from the dead; that in all *things* he might have the **preeminence.**

:19 For it pleased *the Father* that in him should all **fulness** dwell;

Colossians 2:18,19

:18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

:19 And not holding the **Head,** from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

A New Man, A New Creation, Completely and Forever Identified With Christ

Galatians 2:20

:20 I am [have been] **crucified with Christ:** nevertheless I live; yet not I, but **Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God,** who loved me, and gave himself for me.

Ephesians 2:4- 7

:4 But God, who is rich in mercy, for his great love wherewith he loved us,

:5 Even when we were dead in sins, hath **quicken'd us together with Christ,** (by grace ye are saved;)

:6 And hath **raised us up together, and made us sit together in heavenly places in Christ Jesus:**

:7 That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

Colossians 3:1-4

- :1 If **ye then be risen with Christ**, seek those things which are above, where Christ sitteth on the right hand of God.
- :2 Set your affection on things above, not on things on the earth.
- :3 For **ye are dead**, and your life is hid with Christ in God.
- :4 When **Christ, *who is our life***, shall appear, then **shall ye also appear with him in glory**.

The Heavenly Realm.

Ephesians 1:2,3

- :2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.
- :3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in **heavenly places [heavenly realm]** in Christ:

Ephesians 1:19,20

- :19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
- :20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the **heavenly places [heavenly realm]**,

Ephesians 2:5,6

- :5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)
- :6 And hath raised *us* up together, and made *us* sit together in **heavenly places [heavenly realm]** in Christ Jesus:

Ephesians 6:11,12

- :11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
- :12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in **high places [the heavenly realm]**.

The Church, the One Body of Christ, Members One of Another

Romans 12:4,5

- :4 For as we have many members in one body, and all members have not the same office:
- :5 So we, *being* many, are **one body in Christ**, and **every one members one of another**.

Ephesians 4:15,16

:15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

:16 From whom the whole body **fitly joined together** and **compacted** by that which **every joint supplieth**, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

"fitly joined together"

sunarmologeō - joined together, connected together (see Ephesians 2:21)

"compacted by that which every joint supplieth"

sumbibazō - united, knit together

Colossians 2:2,3

:2 That their hearts might be comforted, being **knit together in love**, and unto all riches of the **full assurance** of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

"full assurance" *plerophoria* ; Thayers - full assurance; Stongs - entire confidence
the root word is *pletho*

:3 In whom are hid all the **treasures** *** of wisdom and knowledge.

"treasures" - *thesauros* ; Thayers - the place in which good and precious things are laid up. Treasury, storehouse, repository.

The body is united, joined together (*sunarmologeō*) by that which every joint supplies, being knit together (*sunarmologeō*) in love.

Every joint, band, member unites the body, supplies nourishment to the body and edifies the body in love. Every member unites and supplies.

I Corinthians chapter 13 has long been emphasized as the way the manifestations of the spirit are to be operated, and that is very true, but chapter 12 of I Corinthians is a double analogy both of the manifestations and the One Body of Christ. Chapter 13 not only declares the truth of how the manifestations are operated but **also** how the Body is to function and lives.

I Corinthians 12:12-ff

I Corinthians 12:19,29,30

:19 And if they were **all** one member [*just one member and only that one member*] , where *were* the body?

:29 Are **all** apostles [*just apostles and only apostles*]?
are all prophets [*just prophets and only prophets*] ?

are all teachers [*just teachers and only teachers*] ?
are all workers of miracles [*just workers of miracles and only workers of miracles*]?

:30 Have **all** the gifts of healing [*just gifts of healing and only the gifts of healing*] ?

do **all** speak with tongues [*just speak with tongues and only speak with tongues*] ?

do **all** interpret [*just interpret and only interpret*] ?

Rhetorical Questions - With the same Answer - NO!

Chapter 12 is a double analogy - the one spirit and the many manifestations of that one spirit and the one body and the many members of that one body

:31 But covet earnestly **the best gifts** [irony] : and yet shew I unto you **a more excellent way**.

The More Excellent Way! - Love

I Corinthians 13:1-8a

With the truth of the Mystery, that we, the church, the new man, the new creation, with the fullness of the indwelling Christ active in each member, taking direction from Our Head, Jesus Christ, allows us, constrains us to love with the love of Christ. This love unites, nourishes and edifies the body of Christ.

With the truth of the Mystery, our position, our identification with Christ and the truth of the fullness of the indwelling Christ living in us, our confidence and boldness will not be one of intimidation but of power and authority.

With the truth of the Mystery, We can understand there is only one member of the Body higher, only one member as its Head, we can live with an appreciation and a true understanding of the inherent value and vital necessity of each and every member being more than just equal, but the greater reality of joint members connected and being one of another.

With the truth of the Mystery, that Church, the fulness of him that filleth all in all, the pillar and ground of truth, has Christ as its head, love supplied by each and every member as uniting, nourishment, edifying the whole body, and the Gospel of God concerning His son Jesus Christ according to the revelation of the Mystery given to be its wisdom.

Ephesians 3:8-11

The Men and Women with Whom Paul Lived the Mystery

Ephesians 3:4

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ

- *Knowledge*: The Greek word “sunesis,” used by Homer (the secular writer of The Odyssey and The Iliad) at about 800 B.C. of two rivers flowing together. Understanding occurs when thoughts flow together with God’s Word in our minds to the end that we can separate truth from error. Thoughts from the world will not flow together with God’s Word.

Romans 12:3 – 9a (WT)

3 So by the grace that was given to me, I say to everyone among you to not think beyond what you ought to think but to think with sober thinking according as God has distributed the measure of [*the foundation for*] believing to each of you.

4 Even as we have many members in one *physical* body and *as* all members do not have the same function,

5 so we, the many, are one body in Christ and individually members one of another,

6 having gifts differing according to the grace given to us. If it is prophecy, *then let us prophesy* according to the proportion of the believing.

7 Or *if it is another* ministry, *then let us minister according to the proportion of the believing* in the ministry. Or if it is teaching, *then let us teach according to the proportion of the believing* in the teaching.

8 Or *if it is any other service such as* exhorting . . . in the exhortation; giving . . . in integrity; leading . . . in diligence; showing mercy . . . in cheerfulness.

9 Let love be without hypocrisy.

Ephesians 4:4 – 14

4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)

- 10** He that descended is the same also that ascended up far above all heavens, that he might fill all *things*.)
- 11** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
- 12** For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
- 13** Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:
- 14** That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive
- When the object of our focus becomes living the Mystery and growing up together in Christ, we are no longer distracted by other objects of worldly novelty, crafted to deceive.

1st Peter 4:10 – 11

- 10** As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.
- 11** If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.
- *Giveth*: The Greek word “chorēgeō”, from which we get our English word “choreography.”
 - Thayer’s Definitions:
 - to be a chorus leader, lead a chorus
 - to furnish the chorus at one’s own expense
 - to procure and supply all things necessary to fit out a chorus
 - to supply, furnish abundantly
 -

Epaphras

Colossians 1: 3 – 8 (WT)

- 3** We give thanks to God, the Father of our Lord Jesus Christ, praying continually for you
- 4** since we heard of your believing in Christ Jesus and of the love that you have for all the holy [*sanctified*] ones
- 5** because of the hope laid up for you in heaven. You previously heard of that [*hope*] in the Word of the truth of the gospel

- 6 that came to you. Just as it is bearing fruit and growing in all the world, even so it is also [*bearing fruit and growing*] in you since the day in which you heard and knew about [*acknowledged*] the grace of God in truth,
- 7 even as you learned from Epaphras, our beloved fellow servant. He is a faithful minister of Christ for you,
- 8 and he related to us your love in the spirit.

- Paul didn't establish the church in Colosse, Epaphras did.
- There is no indication that Paul had ever been to Colosse (see **Colossians 2:1**).
- Epaphras taught them the gospel at Colosse, was a faithful minister to them and declared their love to Paul and Timothy. Since they heard, they did not stop praying for them.

Colossians 4:12 – 13 (WT)

- 12 Epaphras, who *is one* of you, greets you. *He is* a servant of Christ Jesus who contends for you in prayers always so that you may stand mature and completely convinced in all the will of God.
- 13 In fact, I bear witness to him that he overexerts himself for you and for them in Laodicea and for them in Hierapolis.

- Colosse was off the Lycus River in what is modern day Turkey and was in close proximity to Laodicea and Hierapolis. 120 miles west was Ephesus (about the distance from Harrisburg to Philadelphia).
- Yet, there is no Scriptural indication that Paul had ever visited these places. It would seem that Epaphras had.
- Faithful Epaphras, who was one of them, was not with them now, but he was still fervently praying for them. Where was he?

Philemon 23 (WT)

- 23 Epaphras, **my fellow prisoner** in Christ Jesus, greets you

- *Contends*: The Greek word “agōnizomai,” from which we get our English word “agonizing.” It means a striving or contending for a prize. It was used secularly of those wrestling in the completion of the Olympic Games.

Tychicus

Colossians 4:16 (WT)

16 When this epistle has been read among you, make arrangements for it to also be read in the church of the Laodiceans and for you to also read the *epistle* from Laodicea.

- The epistles were encyclical and carried from church to church. This epistle from Laodicea referenced is likely what we know as the book of **Ephesians**.
- What kind of individual would be entrusted with such a great responsibility?

Colossians 4:7 - 8 (WT)

7 Tychicus will make known all my affairs to you. *He is a beloved brother and faithful minister and fellow servant in the lord,*

8 whom I am sending to you for this very *purpose*, /that you may know our affairs {Or /that he may know your affairs} and that he may encourage your hearts.

- *Encourage*: The Greek word “parakaleō,” meaning to call to one's side to exhort, comfort, admonish, and strengthen by consolation
- Tychicus was entrusted with not only carrying epistles, but also to encourage the hearts of the churches, communicate their state back to Paul, and Paul's to them.

Ephesians 6:21 - 22 (WT)

21 So that you may also be aware of my affairs, what I am doing, Tychicus, the beloved brother and faithful minister in the lord, will make all *things* known to you.

22 I am sending him to you for this very purpose, that you may know our affairs and that he may encourage your hearts.

- *Encourage*: parakaleō
- Tychicus accompanied the Apostle Paul on a part of his journey from Macedonia to Jerusalem (**Acts 20:4**).
- He was also likely with Paul in Rome, from where his last orders from him in **2nd Timothy** were to go to Ephesus, probably for the purpose of building up and encouraging the church there. The sending of Tychicus to Ephesus would free up Timothy so that he could visit Paul at Rome as he requested of him. See **Titus 3:12** and **2nd Timothy 4:12**

Colossians 4:18a (WT)

18a With (Tychicus) *him will be* Onesimus

- Tychicus is carrying both the epistles of Colossians, Ephesians and a personal letter to Philemon and the church in his home. Traveling with him is “a faithful and beloved brother” named Onesimus.

Onesimus

Philemon 1:1 - 25

- This epistle is the maturity of Colossians and Ephesians practically applied.
- **Verse 2** “beloved” should be “sister,” according to most critical Greek texts
 - “thy” is singular and refers to either Philemon, Apphia or Archippus
- **Verse 3** “You” is a 2nd person plural pronoun referring to the entire fellowship. Therefore, this epistle was written to the entire fellowship that met in their home.
- **Verse 6 and 7** “communication” is the Greek word “koinonia” meaning fellowship, sharing or communion
 - Martin Luther called this “spiritual flattery.” When someone is blessing you, take the time to let them know. “Oh, they already know that.” So what?
 - “Acknowledging” is the Greek word “epignōsis.” It’s comprised of the word “gnōsis,” which is the usual word for knowledge and with the prefix “epi” it includes the idea of personal recognition and acknowledgement. The more we grow in acknowledging every good thing in us in Christ, the more effectual our full sharing of love and believing will be towards the saints.
 - “bowels” refers to the inner seat of emotions. We would use the word “hearts,” this man was a heart refresher!
 - Paul prayed always that the full sharing his believing with the sanctified ones would become powerfully active by the acknowledging of every good thing in him in Christ.
 - “You” reads as “us” in most critical Greek texts. Christ completely fills all in all. He was not to grow in just seeing Christ in himself, but in all! As he did, he would become an even more effectual minister.
- **Verse 8** “enjoin” = order
 - “convenient” = proper
- **11** This is a witty pun, the name Onesimus means “profitable or useful”
- **12** “mine own bowels” this is in the sense of him as his own son. Similar to saying “my own flesh and blood”
- **Verse 13** This is the one-time self-righteous Pharisee, the heir of Jewish exclusiveness, and he is speaking of a newly born again Gentile, and a runaway slave at that, from the very dregs of Roman society. Yet refers to him as a son. So his statements that, “there is neither Greek nor Jew,” (**Colossians 3: 11**) “neither bond nor free” (**Galatians 3:28**) are no empty formulas, but reflects the attitude of heart to which he himself had been brought to by God.
 - Paul would teach the great realities of the Mystery and then the first example of it for you to imitate was living in him.
- **Verse 20** This is a loving jab, “come on, heart refresher!”

Colossians 4:18 (WT)

18 With (Tychicus) *him will be* Onesimus, a faithful and beloved brother, who is *one* of you. They will make known to you all *things that are done* here.

- Not Onesimus “the slave”, rather “one of you” being a native Colossian, but more importantly a faithful and beloved brother in the body of Christ.
- “They will make known to you all *things that are done* here.” both were equally qualified.
- There used to be categories among God’s people. There are no longer.
- If God is the one who tempered the body together as He was pleased(**1st Corinthians 12:18**), do I really want to make the argument that He included someone who should not be?

Luke

Colossians 4:14 (WT)

14 Luke, the beloved physician, and Demas greet you.

- The writer of Luke and Acts
- With Paul in the “we” sections of **Acts 16:10-17, 20:5-15, 21:1-18, and 27:1-28:16**
- He is mentioned by Paul here, **Philemon 24** and **2nd Timothy 4:11**
- Had a “loyalty of love” to Paul

Phebe

Romans 16:1 – 2 (WT)

1 I commend to you our sister Phebe, who is a minister of the church that *is* at Cenchrea
2 so that you may welcome her in the Lord in a manner worthy of the holy [*sanctified*] *ones* and *that* you may assist her in whatever matter she may have need of you. In fact, she herself also has been a helper of many, including me.

- Phebe was a servant of the church at Cenchrea, which is the eastern harbor of Corinth.
- She had shown care and provided help to many, including Paul himself
- She was entrusted to carry the epistle of Romans to Rome.

Aquila and Pricilla

Romans 16: 3 - 5a (WT)

3 Greet Priscilla and Aquila, my fellow workers in Christ Jesus

4 (who have laid down their own necks for my soul; I not only give thanks to them, but also to all the churches of the Gentiles)

5a and the church at their house.

- They are mentioned seven times in four different books of the Bible: here, **Acts 18:2 - 26**, **1st Corinthians 16:19** and **2nd Timothy 4:19**.
- They are never mentioned apart.
- Of the twenty-six people greeted who are living in Rome in **Romans 16** they are named first.
- At a time when many turned away by the writing of **2nd Timothy**, they are still standing faithful and to be saluted.
- A model of a marriage committed to living the Mystery and serving the saints

Hebrews 10:23 – 25 (WT)

23 Let us hold fast the confession [*what is to be confessed*] of the hope without wavering, for He Who has promised *is* faithful.

24 Let us also carefully consider one another with a view to stirring up love and good works,

25 not forsaking the gathering together of ourselves, as *is* the custom of some, but exhorting *one another*, and so much more as you see the day drawing near.

Our Lord is returning one day. This places an urgency on our time because our God is faithful Who has promised. Until then, we need to live the realities of the Mystery together. In the one body is where we, as active members grow, are edified, become equipped and get stirred up to love and good works.

Some esteem these one body realities as of little value. Their manner is to forsake the assembling of ourselves together. The lack of their presence and function in operation is a loss to the body entire, to them individually and most importantly to our Lord. However, we can choose to be faithful together as we see that day approaching. We can gather together, until we are gathered together. We can understand, believe and live these realities as confident Christ-filled men and women in the very same way that Paul and other Christ-filled men and women did in the first century.

Additional Saints Personally Recognized and Saluted by Paul

Romans 16:5b – 16, 21 – 27 (WT)

5b Greet my beloved Epaenetus, who is a first fruit for Christ from Asia.

- *Epaenetus*: A well-beloved early believer from Asia.

6 Greet Mary, who labored very hard for you.

- *Mary*: A believer who toiled much. She is the only one in this chapter with a Hebrew name (from Miriam).

7 Greet Andronicus and Junia, my kinsmen and my fellow prisoners, who are of note among the apostles and who were in Christ before me.

- *Andronicus and Junia*: Noteworthy believers among the apostles who were born again before Paul. Fellow, former Judeans and now also prisoners.

8 Greet Amplias, my beloved in the lord.

- *Amplias*: A beloved believer to Paul.

9 Greet Urbane, our fellow worker in Christ, and my beloved Stachys.

- *Urbane*: A helper in Christ with a Latin name.
- *Stachys*: A brother in Christ beloved to Paul.

10 Greet Apelles, the approved in Christ. Greet those from the *household* of Aristobulus.

- *Apelles*: A brother in Christ tried and proved as genuine with a Greek name frequently adopted by Jews.
- *The household of Aristobulus*: A believing family

11 Greet Herodion, my kinsman. Greet those from the *household* of Narcissus, who are in the lord.

- *Herodian*: A brother in Christ with a Greek name who also was a fellow former Judean.
- *The household of Narcissus*: A believing family

12 Greet Tryphena and Tryphosa, who labor hard in the lord. Greet the beloved Persis, who labored very hard in the lord.

- *Tryphena and Tryphosa*: Two active sisters in the church with Greek names.
- *Persis*: A very active sister in the church, also with a Greek name.

13 Greet Rufus, the chosen in the lord, and his mother and mine.

- *Rufus*: A brother in Christ with a common Latin name. Possibly the son of Simon the Cyrenian who helped the Lord bear his cross unto Golgotha in **Mark 15:21**.
- *His mother and mine*: Implying a tender relationship.

14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers *who are* with them.

- *Asyncritus, Phlegon, Hermas, Patrobas, Hermes*: Five brothers in Christ with Greek names and other brothers who serve with them.

15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the holy [*sanctified*] ones *who are* with them.

- *Philologus, and Julia*: these, being coupled together, may have been man and wife, or brother and sister.
- *Nereus and his sister, and Olympas and all the saints which are with them*: Fellow saints standing together, though not know to us they were to Paul and dear unto him.

16 Greet one another with a holy [*sanctified*] embrace. All the churches of Christ greet you.

21 Timothy, my fellow worker, as well as Lucius and Jason and Sosipater, my kinsmen, greet you.

- *Timothy*: Paul’s own “dearly beloved son” (**2nd Timothy 1:2**) “in the faith” (**1st Timothy 1:2**).
- *Lucius*: Referred to in **Acts 13:1** at Antioch among “certain prophets and teachers.”
- *Jason*: Likely the Jason from Thessalonica of **Acts 17:5** and **7**.
- *Sosipater*: May be the Berean of **Acts 20:4**.

22 I Tertius, who wrote the epistle, greet you in the Lord.

- *Tertius*: The amanuensis of the epistle of Romans.

23 Gaius, my host and *host* of the whole church, greets you. Erastus, the administrator of the city, greets you, as well as the brother Quartus.

- *Gaius*: Apparently Paul was staying with him while at Corinth and he was a host to the whole church. Perhaps the church met in his home. May be the same Gaius of Macedonia a “companion in travel” with Paul as in **Acts 19:29**, or Gaius of Derbe in **Acts 20:4**, but almost certainly the same Gaius of **1st Corinthians 1:14**.

- *Erastus*: Perhaps the same who “ministered unto him” and was sent with Timothy to Macedonia in **Acts 19:22**. Likely the same who “abode in Corinth” later in **2nd Timothy 4:20**.
- *Quartus*: A brother in Christ with a Roman name.

24 [omitted according to most critical Greek texts]

25 Now to Him Who is able to strengthen you according to my gospel and heralding concerning Jesus Christ according to the revelation of the mystery, which has been kept secret from times eternal

26 but is now manifested by the prophetic Scriptures according to the command of the eternal God, made known to all the Gentile nations for obedience of believing;

27 to the only wise God, through Jesus Christ; to Him be the glory forever. Amen.

Paul's Instruction about the Manifestations of holy spirit

I Cor 12:1 (WT):

Now concerning spiritual *matters*, brothers, I do not want you to be ignorant.

I Cor 12:7-11 (WT):

- 7 However, the manifestation of the spirit is given to each *person* for profit.
- 8 (For example, for one *profit* a word of wisdom is given by the spirit; for another, a word of knowledge by the same spirit;
- 9 for another, believing by the same spirit; for another, gifts of healings by the /same ^{Or/ one} spirit;
- 10 for another, operations of miracles; for another, prophecy; for another, discernings of spirits; for another, kinds of tongues; for another, interpretation of tongues.)
- 11 The one and the same spirit energizes all these [*manifestations*], distributing to each *person* individually even as he wills.

All of the manifestations of holy spirit are produced by the same spirit, the very same spirit each believers receives the moment they get born again. This spirit energizes all the manifestations. This is done by way of each believer making a deliberate choice to manifest. The gift of holy spirit enables you to operate all nine manifestations. The act of manifesting is the result of your operation of the gift. This is done by your freewill choice to manifest.

I Cor 13 is set in the context of spiritual matters and shows that the proper conduct of those with ministries to the church and those operating the manifestations of holy spirit is with the right kind of love, true, genuine love.

I Cor 14:1-5 (WT):

- 1 Pursue the [*right kind of*] love. Be zealous of spiritual *matters*, and moreover that you may prophesy.
- 2 In fact, he who speaks in a tongue does not speak to men but to God, because no one understands what he hears *himself speaking*. By the spirit, he is speaking mysteries.
- 3 However, he who prophesies speaks to men edification and encouragement and comfort.
- 4 He who speaks in a tongue edifies himself, but he who prophesies edifies the church.

5 Now I want you all to speak in tongues, and moreover that you would prophesy, for he who prophesies is greater than he who speaks in tongues except and unless he interprets so that the church may receive edifying.

- “Edification”- to build up
- “Exhortation”- to caution, to encourage, to inspire to a more worthy endeavor
- “Comfort”- to speak tenderly so as to soothe, to console, to give quiet acquiescence

I Cor 14:12-18 (WT):

12 So you also, since you are zealots of *matters relating to* the spirit, seek that you may abound to the edifying of the church.

13 Wherefore, let him who speaks in a tongue pray that he may interpret [*in the church*].

14 Surely, if I pray in a tongue, *then* my spirit prays, but my mind is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the mind also. I will sing with the spirit, and I will sing with the mind also.

16 Otherwise, if you bless with the spirit, *then* how will he who occupies the place of the uninstructed say “Amen” at your giving of thanks, since he does not know what you are saying?

17 You indeed give thanks well, but the other is not edified.

18 I thank God, I speak in tongues more than you all.

Paul encourages each believer to seek or to desire to excel in edifying the church. He made it clear that each believer could choose to manifest the spirit they received. He chose to speak in tongues more than any of them. That tells us a lot about how important it is to speak in tongues.

In I Cor 14:19-38, Paul gives specific instructions regarding the profit and proper use of the manifestations in the church. In verse 22 he tells us that tongues are a sign to the unbelieving ones who would hear them. Prophecy is for those who believe. In verse 26 he tells us that all things are to be done for edification.

I Cor 14:27, 28 (WT):

27 If anyone speaks in a tongue, *then let it be* by two or at the most three, and *that* in succession, and let *each* one interpret.

28 However, if he is not one who interprets, *then* let him be silent in the church, and let him speak to himself and to God.

I Cor 14:37- 40 (WT):

37 If anyone considers *himself* to be a prophet or a spiritual *person*, *then* let him acknowledge that the *things* which I am writing to you are a commandment of the Lord.

38 However, if anyone is [*willfully*] ignorant, *then* let him be ignorant.

39 Wherefore, /brothers ^{Or/ my brothers}, be zealous of prophesying, and do not forbid speaking in tongues.

40 Let all *things* be done with propriety of conduct and with orderliness.

Rom 8:26-28 (WT):

26 Likewise, the spirit also jointly helps *us* with our weakness. Moreover, we do not know what we should pray for as necessary, but the spirit itself makes intercession with inexpressible groanings.

27 He Who searches the hearts knows what the thinking of the spirit *is*, because it makes intercession for the holy [*sanctified*] *ones* in accordance with God.

28 We know that all *things* work together for good to those who love God, *that is*, to those who are called *ones* in accordance with *His* purpose,

Praying by the spirit, speaking in tongues, enables us to make intercession for the saints in accordance with His purpose.

Paul Walking with God and Utilizing the Manifestations of holy spirit

Acts 13:1-12 - Barnabas and Saul were sent on this itinerary at God's direction.

- v.7, Sergius Paulus had a great desire to hear God's Word.
- v. 8, Elymas stood against, opposed them speaking God's Word to him, seeking to turn Sergius Paulus away from the right way of believing.
- v.9, Paul was filled with information from God that he received by revelation and he spoke what God told him to say.
- v. 12, The result was that Sergius Paulus believed God's Word.

Acts 14:1-10 - Paul and Barnabas went to Iconium speaking to the end that a great multitude believed.

- v. 3, Signs and wonders were done by the hands of Paul and Barnabas.
- v. 6 and 7, To avoid being stoned they head to Lystra and there proclaim the gospel.
- v. 9, Paul perceived by word of knowledge that the man had believing to be healed.
- v. 10, By word of wisdom Paul knew what to say to the man so he could be healed. This gift of healing was a miracle because it was instantaneous.

Acts 15:12 - Barnabas and Paul made known how many signs and wonders God had done among the Gentiles by them.

Acts 16:16-18 - By discerning of spirits Paul knew it was a spirit of divination. Why was it many days before Paul ordered the spirit to come out of her? By revelation he knew when he could tell the spirit to go. Then it left that very moment.

Acts 16:27-29 - Paul knew that the jailer was about to kill himself and that he should tell him not to do that. If not by revelation, how could Paul have known this in the dark?

- v. 37-39, Why wouldn't Paul have mentioned this sooner and avoided being beaten with rods? He was fully aware of his rights as a Roman citizen.

Acts 18:9 and 10 - God has various ways of getting information to us. Here it was the Lord who told Paul what he needed to know. Our job is to listen and obey the instructions.

Acts 19:1-6 - When Paul came to Ephesus he helped the believers there manifest holy spirit. They spoke in tongues and prophesied.

Acts 19:11 and 12 - God did uncommon miracles by Paul's hands. People received deliverance from sickness and devil spirits.

Acts 20:9-12 - Raising Eutychus from the dead would seem to involve revelation, manifestation of believing, gifts of healing, and a miracle.

Acts 20:29-31 - Paul spoke this by revelation for the elders of the church to be prepared for what would happen after he departed from them.

Acts 22:7-10 - Jesus Christ revealed these things to Paul on the road to Damascus.

Acts 22:17-21 - Jesus revealed these things to Paul in the Temple.

Acts 23:11 - While Paul was imprisoned at Jerusalem the Lord stood by him and told him he needed to testify concerning him at Rome.

Acts 26:26,27 - How did Paul know that King Agrippa believed?

Acts 27:10 - Paul perceived these things that he could only know by revelation. He told them that there would be injury and much damage to the ship's cargo and of their lives. This information was completely contrary to opinion of the master and owner of the ship, and the advice of the majority, and the weather report. (See v. 11-13.) The centurion chose to go with the will of the majority rather than the will of God.

Acts 27:21-26 - Paul received this information from an angel. The angel revealed to Paul that God had given Paul all of those who were sailing with him as a favor to him. This is a change from the statement Paul made in v.10. Perhaps this is an answer to prayer for Paul.

- v. 25, This is manifestation of believing. Paul believed the specific information that was revealed to him and as a result of his believing that information the impossible came to pass.

Acts 27:30-34 - Paul receives more information that he could not know by his five senses.

Acts 27:30 (WT):

When the sailors were seeking to flee from the ship by lowering the lifeboat into the sea under a pretense of being about to stretch out anchors from the bow. This is word of knowledge. God showed Paul what they were doing. In verse 31 we see that God revealed what to do with that information. This is word of wisdom.

- v. 33, 34, The word of wisdom was for them to eat food for their deliverance. The word of knowledge was that not a hair from any of their heads would perish.
- v. 35, 36, Paul's believing the promise God gave him inspired believing in the other passengers and they were of good cheer.
- v. 44, The words that the angel spoke and Paul believed came to pass and even though the ship wrecked all the passengers made it to land safely.

Acts 28:3-6 - It was a miracle that Paul shook the venomous viper off his hand without suffering any harm.

Acts 28:7 and 8 - Paul healed the father of the island's chief, named, Publius.

Acts 28:9 - After that healing other people on the island with diseases came and were healed.

Rom 15:16-19 - Paul did mighty signs and wonders by the power of the spirit from God. He manifested holy spirit as he preached the gospel of Christ.

Rom 15:16-19 (WT):

16 that I am a minister of Christ Jesus for the Gentiles, administering the gospel of God so that the offering up of the Gentiles might be very acceptable, having been sanctified by holy spirit.

17 Therefore, I have *reason for* boasting in Christ Jesus in things pertaining to God.

18 Surely I would not dare to speak of anything that Christ has not produced by way of me for the obedience of the Gentiles by word and deed, by the power of signs and wonders, by the power of 'the spirit from God ^{Or/ holy spirit}. Hence, from Jerusalem all the way to Illyricum, I have fulfilled *the ministry of* the gospel pertaining to Christ.

Paul produced signs and wonders by manifesting holy spirit as he fulfilled his ministry to the Gentiles from Jerusalem to Illyricum.

I Cor 2:4, 5 - When Paul preached God's Word in Corinth it was not with enticing words of man's wisdom. Instead it was in demonstration of the spirit and power.

II Cor 12:7-9 - Paul besought the lord three times concerning the thorn in the flesh and he received the - revelation he needed.

II Cor 12:12 - Paul produced the signs of an apostle among the Corinthians with all patience by signs and wonders and miracles.

I Thess 1:5

5 (because our gospel came to you not only in word but also in power and in holy spirit and complete certainty), just as you know what manner of *men* we became among you for your sake.

When Paul, Silas and Timothy went to Thessalonica they manifested holy spirit as they shared God's Word with them.

Paul's life and ministry was a fulfillment of the prophecy spoken by Jesus Christ just before his ascension in Mark 16:17- 20.

Mar 16:17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

Mar 16:18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Mar 16:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Mar 16:20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

Preaching the Gospel with Power – (Acts 13 - 14)

Acts 13:1 – 12

Isaiah 58:3-7 - The fast chosen by God

- From Antioch of Syria to Cyprus, Salamis and Paphos. Sergius Paulus and Elymaus. Paul and Barnabas persevered.
- vs. 9 – The man called Saul in previous records will from this point onward in Acts will be referred to as Paul.

Acts 13:13 – 52

- To Perga...Mark departs, vs.13 – Mark having left them at this time proved to be a problem in later considerations as recorded in Acts 15:36-41.
- Antioch of Pisidia. Great scriptural presentation.
 - vs. 29 – tree (Greek: *xulon*) = wood, things made of wood, such as a wood post or stake. This is not the usual word for a living tree.
 - vs. 34 – sure (Greek: *pistos*) = faithful
- Those who believed received salvation and passed from death unto life. An absence of references to the manifestations of holy spirit does not mean the manifestations were not in operation.
- Persecuted, Paul and Barnabas leave with no bitterness (...idiom - shook off the dust of their feet against them)

Acts 14:1 – 7

- Iconium. Resistance, but God bore witness through signs and wonders via the hands of Paul and Barnabas.

Acts 14:8 – 20

- Derbe and Lystra. Healing, controversy, suffering and deliverance.

Acts 14:21 – 23

- vs. 22 - “we must” = This phrase may be translated from the Greek – “it is necessary for us.” The final clause of this sentence does not suggest that tribulation or affliction is a requirement for entering the kingdom of God, but rather that such things do happen along the way, such as had just happened to Paul.
- In spite of clear danger, they return through Lystra, Iconium and Antioch, making many disciples and strengthening them.

Acts 14:24 – 28

- Speaking the Word in Perga and back to Antioch of Syria.

Preaching the Gospel with Power – (Acts 16 - 19)

INTRODUCTION:

According to Acts 9, the apostle Paul was to be a chosen vessel unto Jesus Christ, to bear his name before the Gentile nations, and kings, and the children of Israel. Jesus Christ would show Paul how many things he must suffer or endure on behalf of his name.

In Acts 16-19, we will see Paul preaching the gospel with power. We will see the commitment and willingness of Paul, as well as his companions, Silas, Timothy, and Luke to endure things on behalf of the name of Jesus Christ and for the sake of the gospel. We will read of them enduring a public beating, imprisonment, mob violence, and evil speaking from the Judeans in various synagogues, yet they continued to preach concerning the Lord Jesus Christ with boldness and joy.

1. ACTS 16 – SECOND ITINERARY BEGINS; FROM ANTIOCH TO PHILIPPI

Following the Council at Jerusalem in Acts 15, in which Paul and Barnabas had gone up to Jerusalem to the apostles and elders to deal with the controversial issue of whether the Gentiles who believed needed to become circumcised and keep the Mosaic Law, Paul and Barnabas returned to Antioch. With them came two other men from that council to Antioch: Judas and Silas. They also brought the letter from the Council with the apostles and elders conclusion. The opening of the letter describes Barnabas and Paul.

Acts 15:24-26

- Paul and Barnabas were described as beloved, and men that had hazarded their lives, or had given their souls, for the name of our Lord Jesus Christ.

Acts 15:35-41

- Barnabas determined to take John Mark, who had deserted them at Pamphylia and had not gone with them to the work, but Paul thought that was not good.
- A sharp contention arose from this (other matters may have been involved as recorded in Galatians 2:11-14), so they departed from one another.
- Barnabas took Mark and sailed to Cyprus, but Paul, having chosen Silas, went out, being recommended or commissioned to the grace of the Lord by the brethren.
- From there the God breathed Scriptures in the book of Acts follow the itinerary of Paul and Silas, rather than the journey of Barnabas and John Mark to Cyprus.
- Paul went through Syria and Cilicia and strengthened the churches.

Acts 16:1-3

- Paul went to revisit the churches of his first itinerary in Derbe and Lystra, the cities of Lycaonia, in the region of Galatia.
- Acts 16:1 declares, “and **behold** a certain disciple was there named Timothy.”
- Timothy was well spoken of by the brothers in Lystra and Iconium, the son of a believing Judean woman.
- In II Timothy 1:5, Paul states he remembers that Timothy had believing without hypocrisy, which Paul said dwelt in his grandmother Lois, and his mother Eunice.
- A wonderful relationship between Timothy and Paul began, described in Philippians 2:22 “as a son with the father, he hath served with me in the gospel.”
- Paul desired Timothy to go with him and Silas, and took the most interesting action of having him circumcised, because the Judeans in those places knew that his father was a Gentile. This must have been done by revelation.
- Compare this to Galatians 2:3, speaking of this not being necessary for Titus, who accompanied Paul and Barnabas to the council in Jerusalem in Acts 15.

Galatians 2:3 (WT)

3 (however, not even my companion Titus, who was a Greek, was compelled to be circumcised)

Acts 16:4-5

- Paul, delivering the decrees from the council in Jerusalem helped to strengthen these churches in the faith – the [right way of] believing. The truth that salvation is by believing on the Lord Jesus Christ and not by the works of the Mosaic Law.
- However, the epistle to the Galatians indicates that the churches in these areas would continue to be harassed by some who preached “another” legalistic gospel.

Acts 16:6-10

- The “we” in verse 10 indicates that Luke the writer of Acts joined them in Troas.
- Paul received clear revelation from God; this vision appeared to him in Troas.
- Although Paul was the only one who saw the vision, all the men travelling with him (Silas, Timothy, and Luke) were convinced God had called them to preach the gospel to those in Macedonia, and immediately endeavored to travel there.

Acts 16:11-13 (WT)

11. Therefore, sailing from Troas, we ran a straight course to Samothracia, and on the next day to Neapolis.

12. From there, we went to Philippi, a [Roman] colony, which is a chief city of the region of Macedonia, and we spent several days in this city.

13. On the Sabbath day, we went outside of the *city* gate beside a river, where we supposed was a *place of prayer*. Having sat down, we spoke to the women who had gathered there,

- Philippi was a Roman colony established by Octavian after his defeat of Mark Antony and Cleopatra in 31 BC. It was a colony of Roman citizens.
- The apostle Paul supposed that outside the gate by the river was a place of prayer. There may not have been enough Judeans living there to have a synagogue.
- It was unusual, culturally, for them to be speaking to the women there.

Acts 16:14-15 (WT)

14. And a certain woman named Lydia, a seller of the purple *dye* of the city of Thyatira, one who was devoted to God, was listening. The Lord opened her heart as she gave attention to the *things* that were spoken by Paul.

15. When she was baptized, as well as her household, she besought *us*, saying, “If you have judged me to be faithful to the Lord, *then* come to my house and stay *with me*,” and she constrained us.

- The phrase “**whose heart the Lord opened**” is a characteristic idiom used in the languages of the lands and the times of the Bible.
 - Luke 24:31: a similar phrase used of two men on the road to Emmaus: “**And their eyes were opened, and they knew him; and he vanished out of their sight.**”
 - Luke 24:45: Jesus Christ appears to the apostles, and these two men: “**Then opened he their understanding, that they might understand the scriptures.**”
 - Luke 24:32: “**And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?**” Their eyes and their understanding were opened by the Scriptures.
- This idiom was not used to indicate that Lydia’s freedom of will was overstepped, but to indicate that she was humble to the things spoken by the apostle Paul.
- Lydia was then baptized, and her household, not with water (even though they were near a river), but with the gift of holy spirit in the name of Jesus Christ.

Acts 16:16-18

- They were going to prayer, perhaps to the same place where they had already met Lydia, and this young maidservant that met them had a spirit of divination.
- “a way of salvation” - The kind of salvation the spirit of divination spoke of may have been different from the salvation or deliverance that Paul actually preached.
- Paul was disturbed, and by revelation he commanded the spirit to come out of her, and it came out that very moment. Paul had waited on God a number of days.

Acts 16:19-23

- Paul and Silas were beaten publicly, although Paul was listening to and walking with God. This did not look like a positive result however God's hand was in it.

Acts 16:24-30

- It is remarkable to see the commitment Paul and Silas had to do the will of God. After a painful and humiliating beating, they were thrown into the inner part of the prison with their feet secured in the wooden stocks, yet in the middle of the night Paul and Silas were praying and singing hymns to God!
- It does not say they prayed for an earthquake - God knew how to deliver them!
- The jailer wakes up to this catastrophe, and figures with all the prisoners bonds loose they would have escaped, so he drew out his sword to kill himself.
- Paul shouts to the jailer with a loud voice in to tell him not to harm himself, because all the prisoners were still there. God must have told Paul to say this.
- The jailer asked them, "Lords what must I do to be saved?"

Acts 16:31-34

- The jailer, who was entrusted to guard these prisoners with his life, now receives new spirit life by believing on the Lord Jesus, as well as his whole household.
- This jailer then washed Paul and Silas's wounds, and he and his household were all baptized in the name of Jesus Christ with the gift of holy spirit.
- He brought them to his house and fed them; the jailer and his household rejoiced.

Acts 16:35-39

- Paul had kept the rulers of Philippi unaware of his Roman citizenship.
- Had he informed the leaders before, Paul and Silas may have been able to avoid the beating and imprisonment, but they would not have had the opportunity to speak the Word of God to the jailer and his household.
- Paul and Silas delayed to leave the city until they first went to the house of Lydia and they encouraged the brothers who had believed as a result of his ministry.
- Timothy and Luke had accompanied Paul and Silas to Philippi.

2. ACTS 17 – THESSALONICA TO ATHENS

Acts 17:1-4

- Paul was accustomed to entering into the synagogue in the cities he visited and reasoning with them from the Scriptures, and he opened and set before them that Christ was to suffer and rise again from the dead.
- The Lord Jesus Christ in his earthly ministry went into the synagogues to teach.
- Paul was faithful to teach what God wanted taught, but the results were the results. Some Judeans believed in the synagogue, but some did not.
- During the week, Paul must have preached in the city of Thessalonica, because there was a great multitude of devoted Greeks, and many prominent women.

Acts 17:5-10

- The envious Judeans took wicked men from the market place to start an uproar (a riot) then approached the home of Jason looking to bring out Paul and Silas.
- When they did not find them, they dragged out Jason and certain other brothers.
- The mob, which assaulted the house of Jason, could not find Paul and Silas but the brothers knew where Paul and Silas were, and sent them away by night to Berea.

I Thessalonians 1:5-10 and 2:1-14

- These sections of the first epistle to the Thessalonians describe Paul and Silas and Timothy's entrance to the Thessalonians, which is seen in Acts 17:1-10.
- The gospel came to the Thessalonians not in word only, but also in power and in holy spirit and much assurance, and the Thessalonians knew what manner of men Paul, Silas, and Timothy became among them. That is described in chapter 2.
- The Thessalonians became imitators of not only Paul, Silas, and Timothy, but also of the Lord Jesus Christ. They received the Word in much affliction, but with joy from the Holy Spirit - God - who was the originator of that joy!
- The Thessalonians became a model for all those who believe in Macedonia and Achaia. The short time Paul and company had there produced quite an impact on them.
- Paul declares in I Thessalonians 2:4 that they were allowed of God to be put in trust with the gospel, and they took care of the Thessalonians as a nursing mother.
- The Thessalonians also became imitators of the churches of God that were in Christ Jesus in Judea, because they suffered the same things of their own people.

Acts 17:11-15

- The Judeans in the synagogue in Berea were more noble than the Judeans in the synagogue in Thessalonica because they received the Word that Paul shared with all readiness of mind and searched the Scriptures daily. So many of them believed!

- The envious and agitating Judeans from Thessalonica became aware that Paul was preaching the Word in Berea and came all the way down to Berea, about 30 miles away, to stir up another mob in Berea.
- The brothers did not waste their time in getting Paul out of Berea to the sea, although Silas and Timothy stayed in Berea. They escorted Paul to Athens.
- Sometime during that time period, Paul and Silas decided to have Timothy return to Thessalonica to see how those at Thessalonica were enduring the persecution.

I Thessalonians 2:18 and 3:1-4 (WT)

18. because we wanted to come to you, yes I Paul, not once but twice, but Satan dug a trench to impede us.

- 1. Wherefore, when we could no longer refrain, we considered it good to be left at Athens alone,**
- 2. And we sent Timothy, our brother and fellow worker of God in the gospel pertaining to Christ, to strengthen and to encourage you concerning your believing**
- 3. So that no one would be moved by these afflictions. In fact, you yourselves know that we are positioned among such things.**
- 4. Moreover, when we were with you, we told you ahead of time that we were about to suffer affliction, even as it also happened and you know it.**

Acts 17:16-18

- Paul's response to being upset with the idolatry was to reason with the Judeans in the Synagogue, and daily in the marketplace with those who happened to be there.
- "babblers" = seed picker - birds that picked up seeds that fell by the wayside.
 - The expression was used by the Athenians to refer to idle people who lived on refuse from the marketplace. It is used here as a figure of comparison between the seed pickers and someone who picked up bits of philosophical information.

Acts 17:19-21

- The Areopagus was a prestigious Athenian council named after the hill of Ares, the Greek god of war, whose Roman name was Mars. Hence it was named Mars hill, which was at the base of the Acropolis. By the times of Paul, it met at the Royal Porch in the market place at Athens.
- Paul's preaching in this instance stood in contrast to him opening the Scriptures concerning Jesus Christ in the synagogues in Thessalonica, Berea, and in Athens.

Acts 17:22-31

- Superstitious: Greek word- *deisidaimon* = religious, fearing the deities
- Paul began his presentation of the gospel of God concerning Jesus Christ with the observation of the altar 'TO AN UNKNOWN GOD'. No Scriptures were quoted.

- Paul makes known to them the unknown God who they ignorantly revered. He is the one who made the world and all things in it. He does not dwell in sanctuaries.
- Paul tells them the time of this ignorance God has overlooked, but now charges all men everywhere to repent. Judeans and Gentiles.
- Paul tells them that God has set a day in which He is to judge the world with justice by the man [His Son] whom he determined, having given all people the foundation for believing in that He has raised that man [His Son] from the dead.

Acts 17:32-34

- Concerning the resurrection, some mocked, and others asked for another hearing.
- Paul departed from them, but Dionysius the Aeropagite and other men stuck with Paul and believed, as well as a woman named Damarius. It was not fruitless.

3. ACTS 18 – CORINTH TO EPHESUS TO JERUSALEM, THEN ANTIOCH

Acts 18:1-3

- Paul became acquainted with Aquila and his wife Priscilla, and because they practiced the same trade of being a tentmaker, he lived and worked with them.
- Aquila and Priscilla would be spoken of in a number of places in God's Word, including the salutations at the end of the epistle to the Romans, which said that Aquila and Priscilla had laid down their own necks for Paul's life.

Acts 18:4-5 (WT)

- 4. On every Sabbath, he reasoned in the synagogue, and he persuaded both Judeans and Greeks.**
- 5. When Silas and Timothy arrived from Macedonia, Paul was absorbed in the Word, testifying to the Judeans that Jesus was the Christ.**
 - Paul came into Corinth and began to reason with the Judeans in the synagogue every Sabbath, and persuaded the Greeks perhaps on the other days of the week.
 - When Silas and Timothy arrived, God's Word was gripping Paul's attention, and he was testifying to the Judeans that Jesus was the Christ.
 - When Silas and Timothy arrived from where they had been in Berea, Paul would have also heard the good news concerning the Thessalonians.

I Thessalonians 3:6- 8 (WT)

6. However, now, after Timothy came from you to us and proclaimed the joyful message to us *regarding* your believing and love and that you have good remembrance of us always, yearning to see us even as we also *yearn to see* you,
7. We were, for this reason, encouraged regarding you, brothers, in our every obligation and affliction, by your believing,
8. For now we come alive if you stand fast in the Lord.

Acts 18:6-8

- Verse 6 – raiment: Greek word – *himation* = cloak, mantel, outer garment
- In the lands and times of the Bible, shaking out the cloak, which had a large fold in the breast for carrying things, was a custom signifying to the audience that they were to be emptied out in the same manner.
- Paul’s statement following that action made his point clear: “Your blood be upon your own heads, I am clean.”
- Paul had done his job: he made known the salvation available to them through testifying that Jesus was the Christ.
- Ezekiel 33:4: the prophet Ezekiel spoke of the watchman, to whom he was being compared. If Ezekiel did his job and warned the evil man to repent, he would be like a watchman that sounded a trumpet to warn the people of a coming enemy
- Because the Judeans set themselves in opposition and spoke slanderously, Paul departed from the synagogue, and entered the house of Justus, whose house was next door to the synagogue.
- Crispus, the ruler of the synagogue, believed in the Lord.

Acts 18:10-11

- After all Paul had been through in Philippi, Thessalonica, and in Berea, this must have been very encouraging.
- God had many people for Himself in that city, and it’s interesting to consider when reading I Corinthians 6, it appears there is a variety of people from an assortment of backgrounds of darkness that were reached with the gospel of Christ in Corinth.

I Corinthians 6:9-11 (WT)

9. Do you not know that the unjust will not inherit the kingdom of God? Do not be misled. Neither fornicators nor idolaters nor adulterers nor catamites nor homosexuals
10. Nor thieves nor the greedy nor drunkards nor abusers nor swindlers will inherit the kingdom of God.
11. Such were some of you, but you washed yourselves, but you were sanctified, but you were justified in the name of the Lord Jesus {+Christ} and by the spirit from our God.

- Paul reached many people who came from ungodly backgrounds, but they were sanctified in the name of the Lord Jesus Christ and by the gift of holy spirit.

Acts 18:12-17

- God was faithful to what He had promised Paul, and Paul was not harmed.
- The chief ruler of the synagogue had been Crispus when Paul first arrived, according verse 8 of this chapter, and he had believed in the Lord.
- During Paul's one year and six months, there was a new chief ruler of the Synagogue, Sosthenes.
- In the address of the I Corinthians, a brother Sosthenes is mentioned. This may have been the same Sosthenes who was the chief ruler of the synagogue and was beaten; perhaps he had also come to believe on the Lord Christ.

Acts 18:18-21

- Paul stayed in Corinth, as it stated in verse 11 of this chapter, for a year and six months. It may have been during this time that Paul penned the two epistles to the Thessalonians after Timothy and Silas had rejoined him in Corinth.
- When he left Corinth, he sailed toward Syria; Priscilla and Aquila came with him.
- Paul reasoned with the Judeans in the synagogue, but did not agree to stay longer.
- He took his leave of them, and said he would return again if God wills, but he left Priscilla and Aquila in Ephesus.

Acts 18:22-23

- This concludes Paul's second itinerary, which began with him revisiting the churches in the region of Galatia, and then going into Macedonia and Achaia before he briefly stops in Asia and visits the synagogue at Ephesus.
- Not much is said about this visit to Jerusalem. It appears to have been brief, and then he went to Antioch, from there he began his second itinerary.
- Paul embarks on his third itinerary, passing through the region of Galatia and Phrygia, for the third time, to strengthen all the disciples.
- No mention is made as to whether Silas and Timothy are with him at this time.
- Acts 18 speaks of Apollos coming to Ephesus, who was eloquent in the Scriptures, but only knew the baptism of John; and Aquila and Priscilla took him and expounded unto him the way of God more accurately.
- When Apollos wanted to go to Achaia, the brothers wrote urging the disciple there to welcome him.
- Apollos vigorously contested publicly with the Judeans, showing by the Scriptures that Jesus is the Christ.

4. ACTS 19 – EPHESUS

Acts 19:1-4

- Verse 1: the upper coasts = “upper parts” meaning the higher inland region of Galatia and Phrygia mentioned in Acts 18:23; Ephesus was at lower elevation.
- Verse 2: Holy Ghost = gift of holy spirit
- These certain disciples, whom Paul found at Ephesus, must have been taught by Apollos, because he only knew the baptism of John. They had not heard of holy spirit.
- Paul explained that John baptized with the baptism of repentance, saying to the people that they should believe in Jesus Christ who was coming after John.
- Jesus told the twelve apostles he had chosen [Acts 1:5]: **“John truly baptized with water, but ye shall be baptized with holy spirit not many days hence.”**
- Paul must have taught the same things to these disciples in Ephesus as you can read in the following verses.

Acts 19:5-7

- When they heard about the greater baptism with holy spirit, these disciple, who were about twelve men, were baptized in the name of the Lord Jesus.
- Paul laid his hands on them, the gift of holy spirit came on them in manifestation; and they were not only speaking in tongues but they were prophesying.
- What a tremendous day this must have been for these men! The great move of God’s Word in Ephesus began with about twelve men receiving holy spirit!

Acts 19:8-10

- Paul then entered the synagogue in Ephesus and spoke boldly reasoning and persuading them concerning the kingdom of God.
 - Jesus Christ preached the kingdom of God was at hand; after his resurrection, he told his apostles about the kingdom of God; it became available for people to see and enter on the day of Pentecost. Paul persuaded them concerning this kingdom.
- Some of those in the synagogue were hardened and refused to be persuaded, and began speaking evil of the way publicly in front of the multitude.
- Paul separated the disciples and reasoned daily with in the school of Tyrannus.
- Paul’s reasoned in the synagogue for three months, then reasoned daily in the school of Tyrannus for two years.
- The result of this heralding of the gospel concerning Jesus Christ was that everyone living in Asia heard the Word of the Lord, both Judeans and Greeks.
- Perhaps not all in Asia believed, but they all heard and could decide to believe.
- It does not speak of Paul himself travelling about to different cities in Asia preaching the gospel, but the disciples he was teaching must have been getting around and preaching the Word of the Lord.

- The word for the Word of the Lord here is the Greek word *logos*, used here to refer to the Word of God regarding Jesus Christ and his accomplishments.

Acts 19:11-12

- Verse 11- “by the hands” refers to the means by which something was done.
- These were definitely uncommon miracles. Paul was teaching the Word of God regarding Jesus Christ and there were uncommon miracles taking place.
- Acts 5 declares that in Jerusalem they carried sick people into the street so that at least the shadow of Peter passing by might overshadow some of them.
- When the Word of God regarding Jesus Christ was being believed in Jerusalem, and being believed here, there was powerful deliverance.

Acts 19:13

- Exorcists were those who practiced dealing with evil or devil spirits by whatever spiritual power they exercised, not from a godly source.
- It does not indicate that they utilized the gift of holy spirit with its manifestations and received information concerning the devil spirits, nor whether they had permission to cast them out.
- It says they took it upon themselves to name the name of the Lord Jesus, which does not indicate they had the right to use his name to do what they were doing.
- If you are going to use the name of someone to do something in their name, you need to have authority and permission to do what you are doing in their name.

Acts 19:14

Matthew 12:24-28

24. But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of devils.
25. And Jesus knew their thoughts, and said unto them, Ever kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:
26. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?
27. And if I by Beelzebub cast out devils, by whom do your children cast *them* out?
28. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

- It is interesting that it mentions here that the exorcists were seven sons of Sceva, a Judean chief priest who were doing this.

Acts 19:15-17

- It is great to see that the name of the Lord Jesus was **magnified**, as the Judeans and Greeks in Ephesus became aware of what happened to the seven sons of Sceva who used his name unlawfully, without authority or permission.
- There was power and deliverance in the name of the Lord Jesus, and yet for those who were endeavoring to mess around with the spiritual realm by naming his name without his authority, they got their butts kicked! The result was that those who had believed then publicly confessed their practices of using counterfeit spiritual power, which they recognized was no longer an acceptable practice in light of what they had believed regarding Jesus Christ.

Acts 19:18-20

- Showed their deeds = reported their practices
- The Greek word for practices in verse 18 is *praxis*, which means acts, deeds, doings, or practices. This is the same word used as the title of the book of Acts.
- The “acts,” “deeds,” “doings,” or “practices,” of the Ephesians changed as they considered the “acts,” “deeds,” “doings,” or “practices,” of those manifested the gift of holy spirit.

CONCLUSION:

After the time of the Council in Jerusalem in Acts 15, Paul and Silas, along with Timothy and Luke, walked with God and proclaimed the gospel in such a manner to bring great deliverance to those who believed in Macedonia and Achaia. Paul briefly returned to Jerusalem, then to Antioch and began his third itinerary, which brought him to Ephesus.

During two years and three months that Paul taught the things of the kingdom of God in Ephesus, everyone living in Asia had heard the Word of God regarding Jesus Christ, and uncommon miracles occurred. Those who endeavored to operate counterfeit power, using the name of the Lord Jesus without authority, were publicly humiliated, and it was known to all the Judeans and Greeks living in Ephesus. And there was reverence for God, and the name of the Lord Jesus was magnified. And they burned their books that dealt with their counterfeit practices.

In this manner the Word of the Lord was growing and prevailing mightily. It was quite a high water mark for the outreach of the Word of God regarding the Lord Jesus Christ.

Paul's Relationship with Peter: Fighting for the Mystery

While there is no record of Peter and Paul sharing an itinerary together, both of these men had a tremendous impact on making known the gospel regarding our lord Jesus Christ. Peter's background was that of a fisherman. Paul on the other hand was highly educated, a Pharisee of the Pharisees. Both were called personally by Jesus Christ to be apostles. Jesus Christ had given to Peter the "keys to the Kingdom of God", and it was Peter who opened the door to the Judeans on the day of Pentecost and later to the Gentiles at the house of Cornelius. It was unto Paul that the mystery of the gospel was revealed.

We will see that their paths did cross and that both of these men, at the end of their lives were passionately concerned for the things of God and His Word.

Galatians 1:11 - 19 (WT)

11 Now, brothers, I give you to know that the gospel, which gospel was proclaimed by me, is not according to mankind.

12 In fact, I did not receive it from mankind, nor was I taught it by mankind, but I received it by the revelation of Jesus Christ.

13 Certainly you have heard of my former manner of life in Judaism how excessively I was persecuting the Church of God and ravaging it.

14 I was also advancing in Judaism beyond many of my national contemporaries, being much more zealous of my ancestral traditions.

15 However, when God, Who separated me from my mother's womb and called me by His grace, was pleased

16 to reveal His Son in me so that I might proclaim the gospel regarding him among the Gentile nations, I did not immediately consult with flesh and blood.

17 I did not go to Jerusalem to them who were apostles before me, but I went away into Arabia, and then I returned again to Damascus.

- The "flesh and blood" in verse 16 is put for people in the physical sense, which is explained in verse 17. The other apostles were not his source of information regarding the gospel. Rather, Paul received it by the revelation of Jesus Christ.

18 Then, after three years, I went to Jerusalem to become acquainted with Cephas, and I stayed with him fifteen days.

19 However, I did not see any other of the apostles except James, the lord's brother.

Acts 9:23 – 30

- **Verse 27** When none of the disciples would have anything to do with Paul – Barnabas stepped up and took him. Quite a man. (Barnabas means “son of consolation or comfort”)
- **Verse 28** “Them” in verse 28 of Acts 9 must be referring to Peter and James as was noted in Galatians 1:19. He was here with the specific intent of becoming acquainted with Peter.
- While there’s no mention here of Paul going to Arabia as was mentioned in Galatians, when these records are put together we know that Paul went to Damascus after he saw Jesus Christ, then to Arabia and then back to Damascus which covered a period of three years. He then returned to Jerusalem for the specific purpose of becoming acquainted with Peter.
- Intertwined with looking at the relationship between Peter and Paul is the relationship between Paul and this wonderful man Barnabas.

Acts 11:19 – 30

- In Vs 24 the divine record describes Barnabas as a man full of holy spirit, here referring to information that comes from God. Immediately after this description of Barnabas, in verse 25 it says “then departed Barnabas to Tarsus, for to seek Saul”. Barnabas walked with God, doing this at God’s direction.
- Verse 26 includes “and the disciples were called Christians first in Antioch.”

Colossians 1:27, 28

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

- This chapter closes with Barnabas and Saul (Paul) selected to bring the material abundance of the saints at Antioch to Jerusalem.

Galatians 2:1 -21 (WT)

1 Then, fourteen years later, I went again to Jerusalem with Barnabas, and I also took along Titus.

- This third trip to Jerusalem is recorded in Acts 15.

Acts 15:1 – 32

- **Acts 15:6.** This is the first time that elders are included with apostles in referencing the church leadership at Jerusalem.

- **Acts 15:13-19.** It is apparent that James, the half-brother of Jesus, had a seat of great influence. Possibly the chief seat of influence in this Jerusalem based church.

Galatians 2:2 I went *there* by revelation and laid before them the gospel that I herald among the Gentile nations, but privately to those who seemed *to be of reputation* lest somehow I would run or had run in vain

- “Seemed to be of reputation” (“which were of reputation” in KJV) is from the Greek word *dokeō* = to seem, to appear, to suppose, reputed to be. This word is also used in two times in verse 6 and once in verse 9.

3 (however, not even my companion Titus, who was a Greek, was compelled to be circumcised)

4 and [*I did it privately*] because of the sneaky false brothers who sneaked in to spy on our freedom that we have in Christ Jesus in order to put us in bondage.

- Here we are provided the additional information that Paul went up by revelation. He also shared privately with those of reputation the gospel that he preached among the Gentiles – this would have included the Mystery!

5 Not for a moment did we yield in submission to them so that the truth of the gospel might remain constant with you.

6 Of those who seemed to be something *of reputation*, whatever they once were, it makes no difference to me. God is not a respecter of persons. In fact, those who seemed *to be of reputation* contributed nothing to me.

- This is not an egotistical statement by Paul. This is what God had him write to the believers who knew him and the gospel that he preached. There was no one of reputation at the council who contributed to his knowledge of the gospel that he preached among the Gentiles.

7 Quite the contrary, when they saw that I had been entrusted with the gospel to the uncircumcision even as Peter *had been entrusted with the gospel* to the circumcision

8 (for He Who energized in Peter for the apostleship of the circumcision also energized in me for the Gentiles),

9 and when they knew about the grace that was given to me, *then* James and Cephas and John, who seemed to be pillars *by reputation*, gave to me and Barnabas the right hands of fellowship that we go to the Gentiles and they to the circumcision.

10 They only asked that we would remember the poor, which I was most diligent to do.

11 However, when Cephas came to Antioch, I resisted him to the face, because he was at fault

- At some point after the council in Jerusalem, Peter came to Antioch. The following verses relate what took place at that time.

12 in that before certain *people* came from James he [*Cephas*] was eating with the Gentiles, but when they came, he withdrew and separated himself [*from the Gentiles*] because he feared those *who were* of the circumcision.

13 Likewise, the rest of the Judeans also joined in the hypocrisy with him with the result that even Barnabas was led astray by their hypocrisy.

- This gives some indication of the reputation of Peter that even Barnabas was carried away by this hypocrisy!

14 However, when I saw that “they are not walking uprightly” with a view to the truth of the gospel, I said to Cephas before all, “If you, who are a Judean, live like a Gentile and not like a Judean, *then* how can you compel the Gentiles to Judaize?”

15 We *who are* Judeans by nature and not sinners from among the Gentiles

16 and who know that a person is not justified by the works of the law but through believing concerning Jesus Christ, even we have believed in Christ Jesus so that we might be justified by believing concerning Christ and not by the works of the law, because by the works of the law no flesh will be justified.

17 If, while we were seeking to be justified in Christ, even we ourselves were found *to be* sinners, then *is* Christ a minister of sin? May it not be!

18 Surely, if I rebuild those *things* that I *once* dismantled, *then* I show myself to be a transgressor [*of the law*].

19 However, through the law, I died to the law so that I might live to God.

20 With Christ I have been crucified and I live no longer, but living in me is Christ. So what I now live in the flesh I live by believing concerning the Son of God, who loved me and gave himself for me.

21 I do not reject the grace of God. Moreover, if justness is through the law, then Christ died for no reason.

- This incident could very possibly have been the beginning of the end of the relationship that Paul had with Barnabas.

Acts 15: 35 – 41

II Peter 3:1, 2

- These verses indicate that this second epistle was addressed to the same people as his first epistle.

I Peter 1:1 ... strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia.

One of the locations addressed here was Asia. Paul states in II Timothy that “all they in Asia” had turned away from him.

II Peter 1:12 – 21

- Peter had been shown by Jesus Christ that he would shortly fall asleep. His concern was to diligently put the saints in remembrance of God’s Word.

II Peter 3:15 – 16

- Here Peter refers to Paul as “our beloved brother”, and to Paul’s writings as the Scriptures.
- Some years later when Paul went to Jerusalem for the final time as recorded in Acts 21, it is noteworthy that none of the original apostles are mentioned as being at Jerusalem. It is simply James and the elders. There is nothing recorded that indicates that Peter ever went back to Jerusalem after the incident at Antioch. Perhaps that incident as recorded in Galatians 2 freed Peter once and for all of the division and hypocrisy that had crept into the church at Jerusalem. Here, near the end of Peter’s’ life, he and Paul are standing together for the gospel of God concerning Jesus Christ.

Paul's Final Journey to Jerusalem

INTRODUCTION:

Paul would make one final journey to Jerusalem following his time at Ephesus in which all Asia heard the Word of the Lord and in which the Word of the Lord grew mightily and prevailed. He would first journey from Ephesus to Macedonia, then to Achaia, back to Macedonia, and then along the coast of Asia on to Jerusalem. During this journey, Paul was warned on a number of occasions to **not** go to Jerusalem at that time, because bonds and afflictions would await him, yet he remained determined to travel there. Paul would be imprisoned; however, God would graciously deliver him out of his bonds and afflictions. His ministry to the saints would continue, and he would receive the revelation to write the epistles of Ephesians, Philippians, Colossians, and Philemon during his time in bonds.

1. PAUL'S JOURNEYS TO JERUSALEM AFTER HIS CONVERSION:

There are five recorded journeys to Jerusalem by Paul, following his conversion on the road to Damascus, as recorded in the book of Acts and Galatians.

1. Acts 9:26-30, Acts 22:17-21, Galatians 1:18-19 - Paul stayed with Peter
 2. Acts 11:29-30, Acts 12:25 - Paul and Barnabas with gift from Antioch
 3. Acts 15:4-30, Galatians 2:1-10 – Paul and Barnabas concerning circumcision
 4. Acts 18:22 – Paul greeted the church after second itinerary
 5. Acts 21:15-23:31 – Paul went despite God's warning and was imprisoned
- After Paul's teaching at Ephesus for two years and three months in which all Asia heard the Word of the Lord, both Judeans and Gentiles, and the Word of the Lord grew mightily and prevailed, Paul made the decision to return to Jerusalem.

Acts 19:21-23

- Acts 19:21: spirit- used idiomatically here to refer to the life of man, its issues, and characteristics. Paul purposed within himself; Paul resolved in his own mind.
- Compare to Acts 16:6-7: the Holy Spirit, in verse 6, and the Spirit in verse 7, refer to God as the giver of information which He communicates. Paul, Silas, and Timothy were forbidden by the Holy Spirit (God) to speak the Word in Asia at that time and were not permitted by the Spirit (God) to go to Bithynia.

2. PAUL WROTE OF HIS TRAVEL PLANS IN CORINTHIANS & ROMANS

I Corinthians 16:2-8 (WT)

2. On the first of the week, let each of you set aside in treasure by himself as he has prospered along the way so that no collection of contributions *need* to be made when I come.
3. When I arrive, I will send whomever you approve with epistles to carry your favor unto Jerusalem.
4. If it is fitting for me to travel *there* also, *then* they will travel with me
5. I shall come to you whenever I have passed through Macedonia, for I am to pass through Macedonia.
6. However, it may be that I shall stay or even spend the winter with you so that you may help me on my journey wherever I travel.
7. In fact, I do not want to *just* see you now in passing, but I hope to remain with you for some time if the Lord permits *it*.
8. Nevertheless, I shall remain at Ephesus until Pentecost.
9. for a great and powerfully active door has opened to me, and *there are many* adversaries.
 - From verses 4 & 6 we may conclude that Paul resolved in his own mind to go to Jerusalem [Acts 19:21] after he had written the epistle of I Corinthians.

II Corinthians 1:15-17

- While at Ephesus, Paul previously intended to come directly to Corinth, going to Macedonia, and then back to Corinth and be sent by them on the way to Judea.
- Paul made it clear he did not make the decision of when to travel back to them at Corinth according to the flesh, and he did not use levity, nor was he indecisive.

II Corinthians 1:23; 2:1 & 4

- Paul by revelation wrote the epistle of I Corinthians, rather than visiting them, to spare them and that they would know the love he had for them. He also sent Timothy to them (**I Corinthians 4:17**) as well as Titus (**II Corinthians 7:13**).
- When Paul wrote II Corinthians, he had come to Macedonia and had been reunited with Titus, who had told him of the godly response to the epistle of I Corinthians.

Romans 1:9-13

- When Paul came to Corinth from Macedonia for the winter, he wrote the epistle to the Romans before he had ever visited Rome, and sent the epistle by Phoebe.
- Paul had desired to go to Rome, and had gone to God in prayer looking for His guidance and permission but had not yet received permission. He was obedient.

Romans 15:24-31

- Paul states that he is travelling to Jerusalem to minister to the saints, the holy ones.
- Paul asks those at Rome to pray for his deliverance from those in Judea who did not believe, and that his service at Jerusalem may be accepted by the saints.

3. PAUL SPEAKS OF HIS CONCERN FOR ISRAEL

Romans 9:1-6

- Paul expresses in his epistle to the Romans he had great grief that many of the Israelites had not accepted what God had made available to them in Christ.

Romans 10:1-4

- Paul's heart's desire and prayer request to God for Israel was their salvation; that they would submit themselves to the justness of God.

4. PAUL JOURNEYING TOWARDS JERUSALEM

Acts 20:1-5

- The uproar was caused at Ephesus by Demetrius the silversmith.
- It states here that he went into Macedonia and then to Greece, as it states in Corinthians.
- The group of men accompanying him on his journey to Asia were named Sopater, Aristarchus, Secundus, Gaius, Timothy, Tychicus, and Trophimus.
- Some or all would eventually go with him to Jerusalem. These may have been those whom the Corinthians would have approved of, as Paul stated in I Corinthians.
- The usage of the word "*us*" in verse 5 also indicates that Luke, the writer of Acts, was travelling with them.

Acts 20:6-12

- Paul and Luke had stayed at Philippi for the Feast of Unleavened Bread.
- Paul spent seven days in Troas, on his way to Jerusalem and he evidently had a lot to talk about as he talked until midnight. A young man name Eutychus fell down from the third floor asleep and was taken up dead, but Paul delivered him, then he continued speaking until the break of day.
- Calculating the time of **the Feast of Unleavened Bread**, it would have ended on a **Tuesday**, and then in 5 days they would have arrived at Troas on **Sunday**, the first of the week. They stayed 7 days in Troas until the following **Sunday**, the first of the week. The

only year that these events recorded in Acts 20, which was most likely the last part of the 6th decade of the first century, when **the last day of the Feast of Unleavened Bread** would have occurred on a **Tuesday**, would have been in **58 AD**.¹⁴

Acts 20:13-17

- Paul was hurrying down the coast of Asia to be at Jerusalem if at all possible for the Day of Pentecost. If this occurred in **58 AD**, it would have been the 30th anniversary of the original outpouring of the gift of Holy Spirit.

5. MEETING WITH THE ELDERS OF EPHESUS AT MILETUS

Acts 20:18-21

Acts 20:22-25 (WT)

22. **“Now, behold, I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there,**
23. **“except that the Holy Spirit testifies to me in every city, saying that bonds and afflictions await me.**
24. **“However, I do not regard my soul life to be dear to myself, so that I may finish my course and the ministry, which I received from the Lord Jesus, to testify concerning the gospel of the grace of God.**
25. **“Now, behold, I recognize that you all, among whom I have gone about heralding the kingdom, will see my face no more.**

- Acts 20:22: **“bound in the spirit,”** is used idiomatically to refer to the life of man, its issues, and characteristics. Paul was compelled in his own mind, or heart.
- Acts 19:21: **“Paul purposed in his spirit”** to go to Jerusalem, he determined in his own mind and heart to go to Jerusalem.
- Acts 20:23: **“the Holy Spirit,”** refers to God as the giver of true, reliable information, testifying to him in every city that bonds and afflictions await him.
- This is the first record of a warning from God mentioned in this passage dealing with Paul’s trip to Jerusalem.
- Acts 20:24: **course** is the Greek word **dromos** - used of a race course. To finish one’s course or one’s race with reference to life was a common idiom.
- Paul told the elders they would see his face no more, no more personal visits.
- Paul’s possible motivation to go to Jerusalem at this time

¹⁴ For more on these calculations, see Cummins, Walter C., *Riches of God’s Grace in the New Covenant*, (Franklin, Ohio, Scripture Consulting, 2010, pg 279.)

- His concern for his kinsmen, Israel's salvation, as expressed in Romans.
- His concern for the Church in Jerusalem, which had continued to promote circumcision and zeal for the Mosaic Law, as was written in Galatians, despite the gospel Paul had communicated to them at the council in Acts 15.

Acts 20:26-32

- Paul told them to take heed to themselves and the flock to shepherd them.
- Acts 20:26: Paul states, "**I am pure from the blood of all,**" which appears to be a comparison to the watchman referred to in **Ezekiel 33:1-7**, who when he saw the enemy was to blow the trumpet and sound a warning, just as Ezekiel the prophet was to warn God's people by God's Word, so their blood was not upon his head.
- Acts 20:31: Paul told the elders from Ephesus to also watch as watchmen, after his departure, and to remember how he had admonished them for 3 years.
- Paul reminded them of his example of labor. Then he knelt down and prayed with them before he left for the ship, and they wept. It was a heart rending moment for the elders of Ephesus hearing that they would see his face no more.

Acts 21:1-4

- In Acts 21:4, **spirit** is used by metonymy to refer to the information that God, the Holy Spirit and Originator of the information, gave to these disciples.
- The disciples at Tyre spoke that information with boldness to the apostle Paul. He was told emphatically that he **should not even set foot (WT)** in Jerusalem.

Acts 21:7-14

- When Paul's entourage came to Caesarea to the home of Philip the evangelist, his four maiden daughters prophesied, although it does not say what they prophesied.
- The prophet Agabus came from Judea, who had prophesied of the famine that came to pass in Acts 11:28.
- God was giving Paul one final warning, and it would be very emphatic!
- Acts 21:12 records that when we heard these things, we (Paul's travelling companions like Luke, Timothy, etc.) and the local residents (Philip and his daughters) besought him not to go to Jerusalem.
- Paul would not be persuaded, so they ceased telling him to do the will of the Lord.

Acts 21:15-18

- Paul and his companions went to see James the next day. Only the elders were present, but no mention is made of any of the apostles such as Peter or John.

6. MEETING WITH JAMES AND THE ELDERS AT JERUSALEM

Acts 21:19-21

- Paul made known to James and the elders the things God had done among the Gentile nations by his ministry, similar to what had occurred in Acts 15.
- At first they glorified God, but then they immediately told Paul to see how many myriad of Judeans there were who believed and were all zealots of the Mosaic Law.
- They told Paul that the Judeans were informed that he was teaching the Judeans, who are among the Gentiles, a departure from the Mosaic Law. Why were they not informed that Paul taught from the Scriptures that Jesus was the Christ?
- Paul told the elders from Ephesus that he was going to Jerusalem, “bound in the spirit,” to finish his course, to testify concerning **the gospel of the grace of God**.
- James and the elders apparently had not accepted the gospel of the grace of God, **the Mystery**, although James heard the gospel Paul preached among the Gentiles.
- In Acts 15, when James and Peter and John knew about the grace that was given to Paul, they gave to Paul and Barnabas “**the right hands of fellowship;**” that Paul and Barnabas would go to the Gentiles and that Peter, James, and John would go to the circumcision with the **same gospel**, not two different gospels.

Acts 21:22-25

- They told Paul to demonstrate to the Judeans he walked **orderly** according to the Mosaic Law, while they themselves continued to walk **disorderly** according to the gospel that Paul had presented to them in Acts 15.
- They spoke of the epistle written to Gentile believers at the Acts 15 council, but their understanding of the resolution was that it was for the Gentiles and not the Judeans. A double standard was set forth in the Church by James and the elders at Jerusalem, considering the Gentiles to be a separate body of believers.
- When they told Paul what to do, the sad fact is that he, rather than doing what God had told him to do, to not even set foot in Jerusalem, did what James and the elders suggested he do. They did not get their information from God.
- The vow they wanted Paul to take involved shaving the head and a seven day period of purification; likely it was the Nazarite vow described in Numbers 6:1-21, a vow in which a person demonstrates he is sanctified for the service of God.
- Paul had preached to the Judeans and Gentiles that they were delivered from the Mosaic Law according to Romans 7:6, so they could serve in newness of spirit.
- Paul purified himself according to the law and custom, making himself bound by this vow to do certain things contrary to what he was preaching.
- Paul had written in I Corinthians 9:19-22 that he had become all things to all people so that he could save some of them. But he had disobeyed God here.

Acts 21:26-30

- The Judeans from Asia, when they saw Paul in the Temple for the purification, stirred up the people in Jerusalem to riot, and they laid hands on Paul to kill him.

Acts 21:31-36

- Verse 31: chief captain is the Greek word *chiliarchos* – a chiliarch, a commander of a Roman cohort [about 600 soldiers] in Jerusalem, and his name is given in Acts 23:26 as **Claudius Lysias**.

Acts 22:17-22

- After speaking to the crowd about his conversion, Paul speaks to them about his first return trip to Jerusalem in which he was told he would be sent to the Gentiles.
- The crowd begins to cast off their cloaks and throws dust in the air; Claudius Lysias orders the soldiers to interrogate Paul by scourging.
- Paul informs them that he is a free born Roman citizen. The chiliarch then releases Paul and orders Paul to stand trial before the Sanhedrin the next day.

7. PAUL'S TRIAL BEFORE THE SANHEDRIN

Acts 23: and 6-10

- Paul states he has conducted himself as a citizen before God in good conscience.
- Paul recognizes that the one part of the Sanhedrin were Sadducees and the other Pharisees, so he told the Sanhedrin he was a Pharisee, a son of a Pharisee, and he was being judged concerning the hope and the resurrection of the dead.
- This caused a dissension among the two groups, and the chiliarch was concerned that Paul might be torn in pieces by these two groups, so he orders his troops to go down and snatched him from the midst of them and put him back in the fortress.

Acts 23:11

- Paul is given the promise that he was to bear witness of Jesus Christ at Rome.
- Paul had been praying to God for his permission to go to Rome, as recorded in Romans, and he was given this wonderful promise that he would do that.

Acts 23:12-16

- Paul's nephew heard about this planned ambush, and reported it to Paul. Paul then asked one of the centurions to bring the young man to the chiliarch, and Paul's nephew tells

Claudius Lysias of the plot. He responds by sending Paul to Felix the governor in Caesarea.

Acts 23:22-25, 34-35

- Claudius Lysias also writes a letter to Felix the governor.
- When Paul arrives at Caesarea, he is guarded in the praetorium of Herod, and Felix tells him he will have a hearing when his accusers from Jerusalem arrive.
- After 5 days, Ananias, the high priest and elders arrive at Caesarea; an orator named Tertullus lays the accusations they have against Paul to Felix the governor.

8. PAUL'S TRIAL BEFORE FELIX THE GOVERNOR

Acts 24:5-6 (WT)

5. **“We have, in fact, found this man *to be* an epidemic and instigator of dissension among all the Judeans throughout the world, and *he is* a ringleader of the cult of the Nazarenes.**
6. **“Moreover, he tried to profane the Temple, and *so* we took custody of him.**
 - Then they explain that the chiliarch Lysias took him with great force out of their hands. Then Paul is allowed to speak on his own defense.

Acts 24:12-15 (WT)

12. **“*During that time*, they did not find me reasoning with anyone nor stirring up a hostile crowd in the Temple, nor in the synagogues, nor in the city,**
13. **“nor can they prove the things of which they now accuse me.**
14. **“However, I do confess this to you, that after the way which they call a cult, so I serve the ancestral God, believing all that *is* according to the law and that has been written in the prophets.**
15. **“I have hope toward God, which these themselves also accept, that there is to be a resurrection, both of the just and of the unjust.**
 - Paul then explains after many years he came to bring alms and offerings to his nation. Paul tells Felix the governor that the Judeans found him in the Temple purified and not with a crowd or uproar, but the Judeans from Asia had stirred up the people and should have come to this trial before Felix against Paul.

Acts 24:22-23 (WT)

22. Then Felix, having a more exact knowledge concerning the way, postponed these *proceedings* and said, “When Lysias, the chiliarch, comes down, I will determine the matter.”

23. He also directed the centurion to guard him [*Paul*], to *let him have relaxation [in confinement]*, and to forbid none of his own *friends* to minister to him.

- This trial before Felix had not succeeded in either condemning or freeing Paul.
- Paul’s confinement was relaxed, and his friends such as Luke, Timothy, and others visit and minister to Paul.

Acts 24:24-27

- Felix listened to Paul concerning the right way of believing in Christ Jesus, but he became afraid. He would summon Paul and talk with him, hoping for some money, probably a bribe to be given him by Paul.
- He left Paul in prison for two years to gain political favor with the Judeans.

9. PAUL’S HEARING BEFORE FESTUS THE GOVERNOR

Acts 25:1-7

- Festus went up to Jerusalem from Caesarea, and the chief priests and men of Judea asked Festus to summon Paul to Jerusalem so that they could ambush him.
- Festus answered that Paul was to be kept at Caesarea and if they had anything to accuse Paul of, they would have to do it before Festus at Caesarea.
- Festus summoned Paul to be brought before his judgment seat, and the Judeans came down from Jerusalem, with charges against Paul they could not prove.

Acts 25:7-12

- Paul appeals to Caesar, rather than return to Jerusalem for trial, and Festus tells him he is to be sent to Rome, which God already had determined and told Paul when he was imprisoned in Jerusalem, that he would bear witness at Rome also.

10. PAUL’S TESTIMONY BEFORE KING AGRIPPA

- Agrippa the king, who was Herod Agrippa II, was made king of the territories of North and Northeast Palestine, historically the name Herod belonged to the line.

- He is the son of the Herod in Acts 12, Herod Agrippa I, who had killed the apostle James the brother of John, and imprisoned Peter to please the Judeans.
- King Agrippa visits Festus, who tells him of Paul's case, and how the Judeans brought up controversial issues concerning their religion against him, but nothing that was punishable under Roman law. Agrippa desires to hear Paul himself.
- King Agrippa and his sister Bernice come in with great pomp into the courtroom along with the chiliarchs and prominent men of the city and Paul was brought in.
- Festus wanted King Agrippa to hear Paul so that he would have something to write to signify the nature of the charges against him, so Agrippa listens to Paul.

Acts 26:6-8

- Paul recounts to Agrippa his previous persecution of the church, how he was going to Damascus to persecute them, and his meeting with Jesus Christ.

Acts 26:15-19

- In Acts 9, Jesus Christ had told Ananias, when he sent him to Paul that Paul was a chosen vessel to bear his name before Gentile nations and kings and the children of Israel. Here Paul is bearing Jesus Christ's name before King Agrippa.

Acts 26:22-26

- Paul states that after the Jews seized him in the Temple, he obtained help from God and was continuing to witness both to small and great. He had stood saying nothing but what Moses and the prophets said of what Christ would do.

Acts 26:27-29 (WT)

27. "King Agrippa, do you believe the prophets? I know that you do believe."

28. Agrippa said to Paul, "With little, you are persuading me to become a Christian."

29. Then Paul said, "I pray to God that both with little and with great {Or/much}, not only you but also all those who are hearing me today might become the same as I am, except for these bonds."

- What a heart to speak about the Lord Jesus Christ, what a faithful witness he was, and how faithful he was even during his imprisonment.
- Although Paul could have been set free because of the lack of evidence, he was apparently bound by Roman law to a hearing before the authorities at Rome because of his appeal to Caesar; his next step would be on a ship toward Rome.

11. THE JOURNEY ON A PRISON SHIP TO ROME

Acts 27:1 (WT)

1. When it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius of the august [*emperor's*] cohort.

- This begins the fourth “we” section of the book of Acts, where the writer Luke is included in the narrative. Julius is a centurion of the Roman Emperor.
- Luke, the writer of Acts, travelled on this ship with Paul, accompanying him from Caesarea to Rome, as he had accompanied him from Macedonia to Troas and to Miletus and continued with Paul to Jerusalem, before his imprisonment.

Acts 27:2-3

- Aristarchus was another of Paul’s travelling companions from Macedonia, and in Colossians 4:10, Paul refers to Aristarchus as a “fellowprisoner.” He may have been a fellowprisoner at Caesarea or on this voyage or later at Rome.

Acts 27:9-11

- “the fast” in verse 9 is often understood to be the Day of Atonement on 10 Tishri, which would have been around September or October.
- Big mistake! Although the centurion showed Paul friendliness, he did not put confidence in Paul having received accurate information from God.

Acts 27:21-25

- Paul had been told in Jerusalem, “Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness at Rome also.”
- Here the angel of God told him in the midst of this bad storm, “Fear not Paul, Thou must be brought before Caesar: and, lo, God hath given thee all that sailed with thee.” Paul tells them, “I believe God that it shall be even as it was told me.”

Acts 27:30-37

- Paul advises the centurion and tells them all to eat.

Acts 27:44b (WT)

44b. ... So it came to pass that they were all safely delivered upon the land.

- They found out they landed on the island called Melita.
- The people of the island were non-Greek speaking people referred to as barbarians, but they were uncommonly friendly.

Acts 28:3-10

- The place where they landed were properties of the island's chief Publius, and he courteously entertained the saved people of the ship as guests.
- Publius' father was laying, oppressed with fever and dysentery, and Paul came to him and prayed and laying hands on him he healed him.
- Then the rest who had diseases on the island came to Paul and were healed. And then the people honored them with many honors.

Acts 28:16 (WT)

16. When we came into Rome, Paul was permitted to dwell by himself with the soldier who guarded him.

Acts 28:17-24

Acts 28:28 (WT)

28. "Therefore, let it be known to you that this salvation [*deliverance*] of God has been sent to the Gentiles, and they will themselves listen.

12. PAUL'S EPISTLES WHILE IN CHAINS

- Paul was given access to his friends while in prison at Caesarea, and probably while under house arrest at Rome. He received the revelation to write the epistles of Ephesians, Colossians, Philemon, and Philippians while in bonds, and his friends ministered to his needs. They were also able to bring these epistles to the various cities. They could report to the believers of Paul's affairs, and Paul could hear concerning the believers in those cities.

Ephesians 6:21-22 – Tychicus was sent from Paul with the epistle to the Ephesians.

Colossians 4:7-14 – Tychichus was sent with Onesimus also with the epistle to the Colossians, and more than likely they were sent with both epistles, and Philemon.

Philippians 2:19-25 – Epaphroditus was sent by Paul to the Philippians, most likely at the same time he sent the epistle to the Philippians. Paul intended to send Timothy to them a little later; then he himself planned to visit them, when he was released from bonds. Philippians may have been sent from Rome.

Philippians 1:12-18

- The “palace” in verse 13 is the word for praetorium, which was a Roman military or governmental residence. This could have referred to the praetorium in Jerusalem, at Caesarea, or when he was alone in Rome under the guard of a soldier; that may have been the residence of the guard.
- Paul wanted them to know that as long as Christ was preached, he would rejoice.

Philippians 1:19-21

- Paul, being a prisoner, had brought the two options of life or death to mind. While in Jerusalem, and other times Paul faced the possibility of death. And there was the possibility of finally being delivered as he spoke of here in Philippians 1:19.
- Paul stated that, whether he lived or died, Christ would be magnified in him.
- For him to live would be Christ, to die would be gain personally in that he could rest from his conflicts as he awaited Christ’s return.

Philippians 1:22-26 (WT)

- 22. If I am to live in the flesh, this will bring fruit from my work, and I do not know what I shall choose.**
- 23. I am confined by the two choices (having the passionate desire to release *them both* and to be with Christ, *which would be far, far better*).**
- 24. However, to remain in the flesh is more necessary for you,**
- 25. And being confident of this, I know that I shall remain and continue with all of you for your progress and joy in the [*right way of*] believing**
- 26. So that your boasting with me in Christ Jesus may abound by my coming to you again.**

- Compare this with what he said to the elders of Ephesus at Miletus when he told them he knew that they would see his face no more.
- He told the elders from Ephesus he did not count his life dear unto himself, but now he tells the Philippians to remain in the flesh is more necessary for you.
- Philippians 3:13-14

Acts 28:30-31 (WT)

- 30. Then he stayed two whole years in his own rented dwelling, and he welcomed all who came to him,**

31. Heralding the kingdom of God and teaching the *things* concerning the Lord Jesus Christ with all freedom of speech and without hindrance.

CONCLUSION:

Paul had gone to Jerusalem in Acts 21 contrary to God's clear warning, to make known the gospel of the grace of God. He brought a contribution from the saints in Macedonia and Achaia to give to those at Jerusalem. Perhaps he wanted to help change the legalistic and divisive direction that the church in Jerusalem had gone. Perhaps Paul was the one man who could have pulled it off, considering that he himself was once a zealot of the Law, thus he could relate to those who continued to be zealots for the Law who believed in Jerusalem. However, he had gone contrary to the will of God, and as many speaking for God had forewarned him, he was imprisoned.

He endured more than two years of plots against his life, trials, bonds, and a shipwreck. However, he was given access to his friends who ministered to him while in prison, and he received the revelation to write epistles, which were profitable for the church, both then and today. He was delivered finally from being under house arrest in Rome, and he was able to enjoy two years of living in his own rented dwelling, welcoming all who came to him, heralding the kingdom of God and teaching the things concerning the Lord Jesus Christ with all freedom of speech and without hindrance.

Timothy and Titus - Doctrine

Mat 16:5-12

- 5 And when his disciples were come to the other side, they had forgotten to take bread.
- 6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.
- 7 And they reasoned among themselves, saying, [It is] because we have taken no bread.
- 8 [Which] when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?
- 9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?
- 10 Neither the seven loaves of the four thousand, and how many baskets ye took up?
- 11 How is it that ye do not understand that I spake [it] not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?
- 12 Then understood they how that he bade [them] not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Acts 2:41-43

- 41 Then they that gladly received his word were baptized: and the same day there were added [unto them] about three thousand souls.
- 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.
- 43 And fear came upon every soul: and many wonders and signs were done by the apostles.

Rom 16:17-18

- 17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.
- 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

Eph 4:13-15

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we [henceforth] be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, [and] cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, [even] Christ:

Gal 1:6-12

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any [man] preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. 11 But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught [it], but by the revelation of Jesus Christ.

TIMOTHY AND TITUS

Didaskalia- doctrine or teaching, that which taught.

This word or a form of this word appears 7 times in Titus (3 chapters).

This word or a form of this word appears 24 times in the books of Timothy (10 chapters).

The epistles to Timothy and Titus are some of the later epistles of Paul. In particular, II Timothy is most likely his very last epistle.

Tit 1:9-11, 13-16

Speaking of an overseer...

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

- 10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:
- 11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.
- 13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;
- 14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.
- 15 Unto the pure all things [are] pure: but unto them that are defiled and unbelieving [is] nothing pure; but even their mind and conscience is defiled.
- 16 They profess that they know God; but in works they deny [him], being abominable, and disobedient, and unto every good work reprobate.
- 17 But speak thou the things which become sound doctrine:

Tit 2:6-8 (WT)

- 6 Likewise, exhort the younger *men* to think soberly
- 7 in all *things* (exhibiting yourself as a model of good works in the teaching): incorruptibility, dignity,
- 8 healthy speech *that is* above criticism so that *he who is* contrary may be ashamed because he has nothing bad to say about us.

I Timothy 1:1-7, 18-20

I Ti 4:1-16

I Ti 6:3-12

II Ti 1:5-8, 13-15

II Ti 2:1-9, 14-26

II Ti 3:1-17

Jeremiah 15:16

16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.

Job 23:12

12 Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary [food].

II Peter 1:12-15

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know [them], and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting [you] in remembrance;

14 Knowing that shortly I must put off [this] my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

I have kept the Faith

While the book of Acts ends with Paul dwelling in his own hired house preaching God's Word, there are records in the personal epistles that indicate other travels. At the time of the writing of the second epistle to Timothy, Paul was again in prison as indicated in verses 8 and 16 of chapter 1 and verse 9 of chapter 2. Here in II Timothy 4 are the last recorded words of our beloved Paul. We will see that his primary concern at the end of his life was the preservation of the scriptures. He was faithful until the end.

II Timothy 4: 1 – 19 (WT)

1 I testify before God and Christ Jesus, who is going to judge the living and the dead even by his appearing and his kingdom:

- This authority is given to Jesus Christ by his Father.

John 5:25 – 30

Acts 10:42

Acts 17:31

2 herald the Word, stand ready when it is convenient and when it is not convenient, reprove, rebuke, exhort with all long-suffering and doctrine [what was taught].

- Herald, to preach, to proclaim. Word – *logos*; The Word of God, the Word of Truth. Timothy was to preach the WORD as Paul had done and was doing.

3 Moreover, there will be a time when they will not uphold healthy teaching, but to tickle the ear they will surround themselves with teachers according to their own cravings,

4 and they will turn the ear away from the truth, and they will turn aside unto myths.

- Here Paul is warning Timothy regarding those who would be deceived by their desires. This kind of deception happens a little at a time.

II Timothy 1:13 -15 In this warning concerning those who had turned away from Paul, Timothy was to “Hold fast the form (model) of sound words, which thou hast heard of me.”

II Timothy 2:15 – 18. Here, Timothy is warned regarding those who had deviated from the Truth, and made shipwreck of the believing of others. Timothy was to “study the scriptures, rightly dividing the Word of truth.

II Timothy 3:1 – 8, 14 – 17. Here, Timothy is warned regarding those who would resist the truth. He was also exhorted to continue in “the things which thou hast learned and hast been assured of, knowing of whom thou has learned them.”

5 You, however, be sober in all things, endure hardship, do the work of a gospel messenger, bring your ministry into its fullness.

6 As a matter of fact, I am already being poured out, and the time of my departure has arrived.

7 I have contended in the good contest. I have finished the race. I have kept the [right way of] believing.

- There was a time years earlier where Paul had thought he had finished his course, the race.

Act 20:22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

Act 20:23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

Act 20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

- Contended (fought in KJV) – *agōnizomai*: To contend in the games, to fight, strive, contend with difficulties and struggles.
- Contest (fight in KJV) – *agōn*: The contest, race. Used of the difficulties, obstacles and struggles between the one contending and the prize.

II Corinthians 9:22 – 27 (WT)

22 To the weak, I became as weak so that I might gain the weak. I have become all things to all people so that by all means I might save [deliver] some of them.

23 I do all things for the sake of the gospel so that I may become a fellow participant of it with them.

24 Do you not know that all of those who run in a race certainly do run, but only one receives the prize? Run in such a manner that you may win.

25 Everyone who competes (*agōnizomai*) in a contest exercises self-control in all things. Now they do it to receive a corruptible crown, but we an incorruptible prize.

26 Therefore, I run in this manner, not as with uncertainty. I box in this manner, not as punching the air.

27 I beat my body and treat it as a slave, lest by some means, after the heralding to others, I myself should be rejected [from the competition].

Colossians 1:25 – 29 ...striving (contending) according to His working.

II Corinthians 12:1 – 8 (WT)

1 It is necessary, but certainly not profitable, to boast, but I will come to visions and revelations of the lord.

2 I know a man in Christ (whether in a body, I do not know, or out of the body, I do not know; God knows), who more than fourteen years ago was caught away unto the time of the third heaven,

3 and I know such a man (whether in a body, or apart from the body, I do not know; God knows),

4 how that he was caught away unto the time of paradise and heard inexpressible words, which is not permitted for a person to speak.

5 Concerning such a person, I will boast, but concerning myself, I will not boast, except in my weaknesses.

6 Moreover, if I would desire to boast, then I would not be foolish, for I shall speak the truth. However, I refrain from doing so lest anyone would consider me above what he sees me to be or above anything he hears from me.

7 Furthermore, so that I would not be overly exalted by reason of the exceeding greatness of the revelations, there was given to me a thorn in the flesh, a messenger of Satan, to buffet me so that I would not be overly exalted.

8 Concerning this, I besought the lord three times that it might depart from me,

- **II Corinthians 11:24 – 28** Here are listed some examples of this thorn in the flesh.

II Corinthians 12: 9, 10

- Sufficient; *arkeō* – To have unfailing strength, so enabled as to have the means to bear anything.
- Timothy was instructed to continue contending in the good contest.

I Timothy 6:12 (WT)

Contend in the good contest of the [right way of] believing. Take hold of the eternal life to which you were called (and you confessed the good confession before many witnesses).

8 Henceforth, there is reserved for me the crown of justness, which the lord, the just judge, will repay to me in that day, and not only to me but also to all those who have loved his appearing.

- “Appearing” here may refer to Jesus Christ’s second coming or both his first and second comings. Paul ordered, arranged and lived in light of the hope! As he was nearing his death it would now be up to Timothy and other faithful people to uphold the right doctrine, the healthy teaching of God’s Word.

9 Be diligent to come to me quickly,

10 for Demas forsook me because he loved this present age, and he went to Thessalonica; Crescens went to Galatia; Titus went to Dalmatia.

11 Only Luke is with me. Take Mark and bring him with you, for he is very useful to me for the ministry.

12 I am sending Tychicus to Ephesus.

- At this time only Luke was with Paul – the rest had left. Demas has been with Paul when he wrote the epistles to the Colossians and Philemon. It is indicated here that Crescens and Titus had also departed. He requests that Timothy come to him and bring Mark with him. (It is interesting that of these men Tychicus is referred to as “a faithful minister” in Colossians 4:7)
- Tychicus, whom Paul was sending to Ephesus was who may have delivered the epistle to the Ephesians previously.

13 When you come, bring the carrying case that I left at Troas with Carpus and the scrolls, and especially the parchments.

- Books; *biblion* Parchments: *membrana*
The word for books is used of bound scrolls that would have been made of papyrus. The word for parchments is used to refer to writings written on scrolls made of fine animal skin, lasting much longer than papyrus.
- The word translated “cloak” is *phailones* which has an uncertain meaning. Some have suggested that the “l” and “n” were transposed (making the word *phainoles*) meaning a hooded cape or cloak. This is unlikely in that Paul knew that he would die soon. Additionally if Paul needed a coat in prison, Luke most certainly could have purchased a coat for Paul. The likelihood here is that the word *phailones* means a carrying case or portfolio for the scrolls that Timothy was to bring with him which is appropriate given the context. This is how it is translated in the Aramaic Peshitta text.
- These being Paul’s last days there, would have been a need and concern for reproducing the existing writings of the gospels and New Testament for future preservation which would explain leaving a case of his epistles and other writings for Carpus to make copies of on the longer lasting fine animal skin.
- Luke, the writer of the Gospel of Luke and the book of Acts was with Paul. It’s possible that the “Mark” who Timothy was to bring with him was the writer of the Gospel of Mark. These were likely steps taken to preserve these Scriptures. By this time the seven church epistles, the books of I and II Timothy, Titus and Philemon had been written. In addition it is likely that the gospel of Luke and the book of Acts were completed. The gospels of Matthew and Mark may also have been completed by this time.

14 Alexander the coppersmith demonstrated much evil toward me. The lord will repay him according to his works.

15 Guard against him, for he has stood against our words extremely.

16 At my first defense, no one stood with me, but everyone forsook me. May it not be laid to their account.

17 However, the lord stood beside me and made me strong so that by me the heralding might be brought to its fullness and that all the Gentiles might hear, and so I was delivered out of the mouth of the lion.

18 The lord will deliver me from every wicked work, and he will save [deliver] me for his heavenly kingdom. To him be glory forever and ever. Amen.

➤ This is the last epistle written by Paul. He, at this time was at the end of his life. At the first mention of Paul in the book of Acts it says that those who killed Stephen “laid their clothes at the feet of a young man whose name was Saul”. At the time of the writing of Philemon he refers to himself as “Paul the aged”. He fully committed himself and faithfully carried out that which God had called him to do in making known the gospel of God regarding Jesus Christ. Our beloved brother Paul, a model of mercy, an example of faithfulness, of love, of relying on his lord and his Father: a brother who stood faithfully to the end.

➤ **II Timothy 1:11,12**

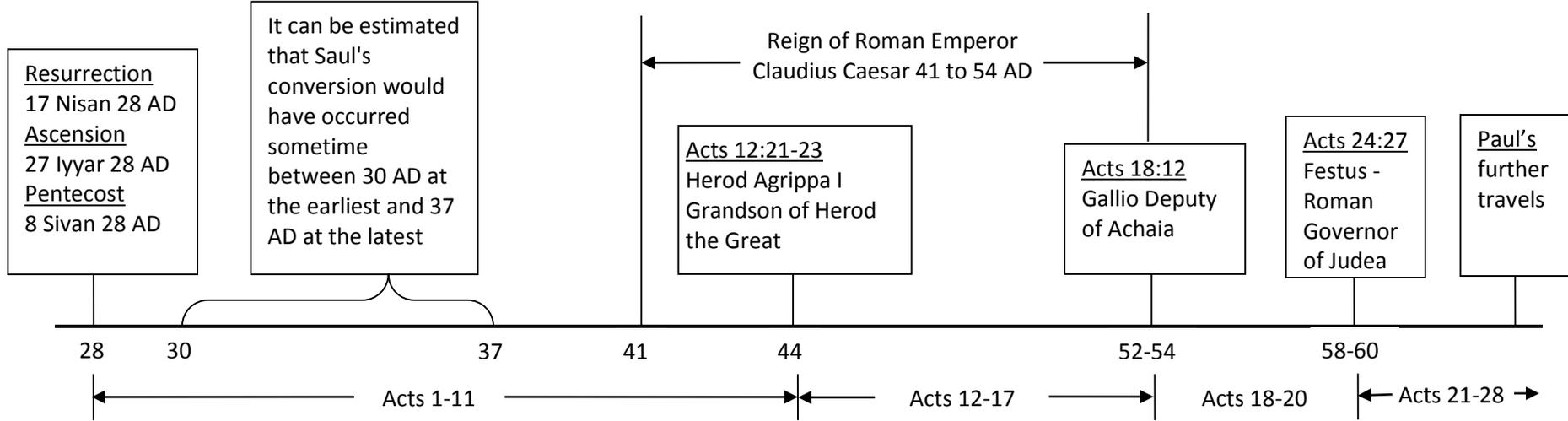
11 Unto this I was appointed a herald and an apostle and a teacher of the Gentiles.

12 For this reason, I also suffer these things, but I am not ashamed, for I know Whom I have believed. I am also persuaded that He is able to guard the deposit entrusted to me until that day.

➤ The deposit entrusted to Paul was all that he was given to do in making known the gospel of God regarding Jesus Christ. This recalls to memory of a section of one of the Psalms. Perhaps Paul considered this Psalm near the end of his life:

Psalm 71: 18 - 24

**Appendix I - Timeline of Book of Acts and Map of Places Mentioned
in Acts and Church Epistles**



28 AD to 44 AD

Acts 1-2: Ascension and Day of Pentecost.

Acts 3-8: Activities in Judea and Samaria.

Acts 9: The conversion of Saul (Paul) and Peter's travels.

Acts 10-11: First Gentiles at Caesarea, and Barnabas and Saul serving at Antioch.

44 AD to 52-54 AD

Acts 12: Barnabas and Saul at Jerusalem, and death of Herod Agrippa I.

Acts 13-14: Paul's first recorded itinerary and return to Antioch.

Acts 15: Jerusalem meeting and return to Antioch.

Acts 16-17: The beginning of Paul's second recorded itinerary

52-54 AD to 58-60 AD

Acts 18: Paul at Corinth while Gallio was the deputy. Paul wrote the two Epistles to the Thessalonians from Corinth.

Acts 19: Paul at Ephesus for three years. Paul wrote I Corinthians from Ephesus.

Acts 20: Paul to Macedonia and Corinth, then toward Jerusalem. Paul wrote II Corinthians from Macedonia, and Paul wrote Romans from Corinth. Paul expresses interest in going to Jerusalem for Pentecost (Acts 20:16).

58-60 AD and after

Acts 21-24: Paul to Jerusalem, where he was imprisoned and then taken to Caesarea, where he remained in prison for two years. At the end of those two years, Festus replaced Felix as the governor of Judea.

Acts 25-28: Paul's appeal and trip to Rome as a prisoner, after which he lived in his own hired house for two years. The Epistles to the Ephesians, Philippians, Colossians, and Philemon may have been written while Paul was a prisoner at Caesarea or at Rome. Galatians was probably written after Acts 18 or later.

Epistles to Timothy and Titus: These epistles indicate Paul's further travels, possibly to Spain, Asia, Macedonia, Crete, Nicopolis, and back to Rome.

Appendix II - Some Characteristics of the Pharisees

Among them were the strictest observers of the Mosaic ritual

Act 26:5

Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

Zealous of the law

Act 15:5

But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

Php 3:5

Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

Zealous of tradition

Mar 7:3

For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

Mar 7:7 and 8

Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

Gal 1:14

And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

Outwardly moral

Luk 18:11

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

Php 3:6

Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

Rigid in fasting

Luk 5:33

And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

Luk 18:11 and 12

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

Active in proselytizing but with questionable motives

Mat 23:15

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Self-righteous

Luk 16:15

And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

Luk 18:9

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Avaricious, even greedy

Mat 23:14

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Luk 16:14

And the Pharisees also, who were covetous, heard all these things: and they derided him.

Ambitious of precedence

Mat 23:6

And love the uppermost rooms at feasts, and the chief seats in the synagogues,

Fond of public salutations

Mat 23:5

But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

Mat 23:7

And greetings in the markets, and to be called of men, Rabbi, Rabbi.

Particular in paying all dues

Mat 23:23

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Oppressive

Mat 23:4

For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

Cruel in persecuting

Act 9:1 and 2

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

Believed in the resurrection

Act 23:8

For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

Many rulers, lawyers, and scribes were of them

Joh 3:1

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

Act 5:34

Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

Act 23:9

And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

Had disciples

Luk 5:33

And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

Some came to John for baptism

Mat 3:7

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

But as a body, rejected John's baptism

Luk 7:30

But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Often invited Jesus Christ

Luk 7:36 and 37

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

Condemned Jesus Christ for associating with sinners

Mat 9:11

And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

Luk 7:39

Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

Luk 15:1 and 2

Then drew near unto him all the publicans and sinners for to hear him.

And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

Asked for signs by Jesus Christ

Mat 12:38

Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

Mat 16:1

The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

Tempted Jesus Christ with questions about the law

Mat 19:3

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

Mat 22:15

Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

Mat 22:34 and 35

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

Watched Jesus Christ for evil

Luk 6:7

And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

Offended by Jesus Christ's doctrine

Mat 15:12

Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

Mat 21:45

And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

Luk 16:14

And the Pharisees also, who were covetous, heard all these things: and they derided him.

Their imaginary righteousness was declared to be insufficient for salvation

Mat 5:20

For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Their doctrine was declared to be hypocrisy

Mat 16:6

Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

Mat 16:11 and 12

How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Luk 12:1

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

Jesus Christ denounced woes against them

Mat 23:13-33

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

Ye fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?
Mat 23:20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Ye blind guides, which strain at a gnat, and swallow a camel.

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Thou blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

Fill ye up then the measure of your fathers.

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Called evil and adulterous generation

Mat 12:39

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

Imputed Christ's miracles to Satan's power

Mat 9:34

But the Pharisees said, He casteth out devils through the prince of the devils.

Mat 12:24

But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

Often sought to destroy Christ

Mat 12:14

Then the Pharisees went out, and held a council against him, how they might destroy him.

Mat 21:46

But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Joh 11:47

Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

Joh 11:53

Then from that day forth they took counsel together for to put him to death.

Joh 11:57

Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

Appendix III - Paul's Commitment to Prayer for the Saints

It is noteworthy to see how many churches and individuals Paul mentions that he prayed for on a continual basis:

The Church at Rome

Romans 1:8 - 9

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers

The Church at Corinth

1st Corinthians 1:4 – 5

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge

The Church at Ephesus

Ephesians 1:15 – 16

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers

The Church at Philippi

Philippians 1:3 - 4

3 I thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all making request with joy

The Church at Colosse

Colossians 1:3 – 4, 9

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding

The Church at Thessalonica

1st Thessalonians 1:2 - 3

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father

1st Thessalonians 3:9 - 10

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

2nd Thessalonians 1:3, 11 - 12

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth

11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

Timothy

2nd Timothy 1:3

I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day

Philemon

Philemon 1:4

I thank my God, making mention of thee always in my prayers

Paul wrote, believed and lived Ephesians 6:18

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints

Appendix IV - Some Scriptures that *appear* to be saying that "Christ In You" was not part of the Mystery

John 14:23

:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode **with** him.

"**with**" - *para* - beside, near

John 17:20-26

:20 Neither **pray** I for these alone, but for them also which shall believe on me through their word;

:21 **That** they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

:23 I in them, and thou in me, **that** they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

:24 Father, I **will** that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

:25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

:26 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me **may** be in them, and I in them.

"**pray**" - *erotao* - to ask, to request, to beg, to beseech

"**will**" - *ethelo* - to will, have in mind, intend, to desire, to wish

"**that**" - *hina* - denoting purpose

The phrase, "that they may be" is in the subjunctive mood indicating possibility, or potential, not necessarily certainty.

But as a dependent clause of the verb in verse 20, *erotao* (ask, request, beg, beseech), this clause beginning with the Greek word, *hina*, would be a

purpose clause indicating the purpose of the asking, requesting, begging or beseeching.

The 'purpose clause' (a dependent clause) is used to show the purpose or intention of the action of the main verb in the sentence (in the independent clause). This construction is meant to show intention, not to state whether something actually happens or not.

This is Jesus Christ sharing his heart's desire with his Father, God.

John 15:4-7

- :4 **Abide** in me, and I in you. As the branch cannot bear fruit of itself, except it **abide** in the vine; no more can ye, except ye **abide** in me.
- :5 I am the vine, ye *are* the branches: He that **abideth** in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
- :6 If a man **abide** not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.
- :7 If ye **abide** in me, and my words **abide** in you, ye shall ask what ye will, and it shall be done unto you.

"abide" - *meno* - to stay, to remain, to continue, to dwell, to be present, to tarry.

This is not speaking of the **fullness** of the resurrected, ascended, seated and glorified Christ indwelling in people. Being completely and **forever** identified with the Christ.

Appendix V - Pressures, Perils, and Persecutions

Acts 9:23-25 - The Judeans at Damascus plot to kill Paul.

Acts 9:29 - The Hellenists at Jerusalem went about to slay him.

Acts 14:5, 6 - In Iconium the Gentiles and Judeans with their rulers made an assault to abuse and to stone Paul and Barnabas.

Acts 14:19-22 - At Lystra the Judeans from Antioch and Iconium stoned Paul and dragged him out of the city. But as the disciples stood around him he stood up and went back into the city (where he'd just been stoned.) The next day they went to Derbe and then returned to Lystra (where he'd just been stoned) to strengthen and exhort the disciples. He told them that afflictions would happen to them along the way.

Acts 16:20-40 - At Philippi Paul and Silas were beaten and imprisoned.

Acts 17:5-10 - At Thessalonica the Judeans set the city in an uproar looking for Paul and Silas. When they couldn't find them they dragged Jason and certain brothers before the city rulers. Paul and Silas were sent away by night to Berea.

Acts 17:13, 14 - Judeans from Thessalonica followed Paul and Silas to Berea stirring and agitating the crowds. The brethren sent Paul away to the sea.

Acts 18:12-17 - In Corinth Judeans rose up against Paul and led him to the judgement seat, but the proconsul drove them away. They beat Sosthenes instead.

Acts 19:23-41 - In Ephesus there arose no small stir concerning the way.

V.28, The crowd was full of rage.

V.29, The city was full of confusion. They seized Gaius and Aristarchus.

V.30, In order to protect Paul the disciples prevent him from entering the assembly (mob.)

Acts 20:2, 3 - In Greece a plot was laid against Paul by the Judeans as he was about to set sail for Syria.

Acts 20:17-19 - Paul told the elders of the church from Ephesus how he served the Lord with all humility of mind and with tears and with temptations that happened to him by the plots of the Judeans.

Acts 21:30-32 - In Jerusalem the whole city was in an uproar and sought to kill Paul. They beat him.

Acts 22:22 - The Judeans “raised their voice, and said, ‘Get rid of such a *fellow* from the earth, for he is unfit to live.’” (WT)

Acts 23:10 - There arose such a great dissension that the chiliarch was concerned that Paul would be torn in pieces so he snatched him from their midst.

Acts 23:12-31 - More than forty of the Judeans banded together and put themselves under a curse not to eat until they had killed Paul. Their conspiracy and ambush attempt was thwarted.

Acts 24:9 - The Judeans joined Tertullus in a [verbal] attack on Paul.

Acts 25:1-3 - The chief priests and principal men of the Judeans appeared before Festus to ask a favor from him, namely to send Paul back to Jerusalem so they could ambush him along the way.

Acts 25:7 - The Judeans travelled from Jerusalem to Caesarea to lay down many severe charges against Paul which they couldn’t prove.

Acts 25:24 - Festus told King Agrippa that all the multitude of Judeans had petitioned him at Jerusalem and Caesarea crying that he ought not to live any longer.

Acts 26:21 - Paul told Agrippa about the Judeans in Jerusalem who seized Paul in the Temple and tried to kill him.

Acts 27:14-43 - There was a violent wind and storm that caused a shipwreck and could have killed Paul and everyone on board. In v. 42 the soldiers would’ve killed all the prisoners including Paul so they couldn’t escape. But the centurion intervened to save Paul. God saved Paul and all those sailing with him as a favor to Paul.

Acts 28:3-6 - A venomous viper attacked Paul and fastened on his hand. Paul shook it off. The natives of Melita accused Paul of being a murderer whom Justice wouldn’t allow to live.

Rom 3:7, 8 - There was conflict regarding Paul and his teaching. Apparently he was slandered against, accused of lying and of telling others to do evil.

Rom 5:3-5 (WT):

- 3 Not only *is that so*, but we also boast in afflictions, knowing that the affliction brings about patience,
- 4 and the patience *brings about* a proven integrity, and the proven integrity *brings about* hope,
- 5 and the hope does not disgrace [*by disappointed expectations*] because God’s love has been poured out in our hearts by means of holy spirit, which has been given to us.

Rom 9:2, 3 - Paul had great heaviness and continual sorrow because of his concern for his fellow Israelites who didn’t believe.

Rom 12:12-21 - Here's insight into how Paul handled his challenges: He rejoiced in the hope. He was patient in affliction and he gave persistent attention to prayer. He blessed those who persecuted him. Instead of being overcome of evil he overcame evil with the good. He showed kindness to his enemies.

Rom 15:30, 31 - Paul asked the believers at Rome to contend with him in prayers for him to be delivered from those in Judea who refuse to believe.

Rom 16:17, 18 - There were those who caused division and deceived the hearts of the innocent.

I Cor 4:9-13 - Paul and Sosthenes were dishonored, hungry, thirsty, poorly clothed, buffeted, without a permanent home and they labored hard with their hands. When they were insulted they blessed. When they were persecuted they endured. When they were slandered against they encouraged. They were treated as garbage, scum.

I Cor 15:30-32 - They stood in jeopardy every hour. Probably in reference to Acts 19:23-41 he said he would die daily if he fought the wild beasts at Ephesus in a human manner.

I Cor 16:9 - He mentioned having many adversaries.

II Cor 1:3-11 - Paul and Timothy were encouraged by God in all their affliction which enabled them to encourage others who were in affliction with the same encouragement. During this affliction in Asia (see Acts 19:21-41) they reached a point that they were exceedingly weighed down, overpowered, so much that they despaired even of life. They knew they could not have confidence in themselves, but in God, Who raises the dead. They knew that the God who had delivered them would continue to deliver them. They set their hope on this.

II Cor 2:4, 5 - Paul's concern for the Corinthians was a source of affliction and distress of heart.

II Cor 2:12, 13 - Paul had no rest in himself because he couldn't find Titus. So Paul headed to Macedonia.

II Cor 4:7-18 - This section shows how Paul dealt with all these pressures. He was focused on things not seen.

II Cor 6:4-10 - In all these challenges he was equipped with the spirit of God, the love of God and the Word of God and the power of God. And he was always rejoicing even while grieving.

II Cor 7:4-13 - He had superabundant joy in all their affliction. He had troubles on every side and fears on the inside. God encouraged him in his downhearted state. He was encouraged when Titus came to him in Macedonia with good news concerning the believers at Corinth.

Gal 4:13-16 - Paul wrote to the Galatians about his first visit to the cities in Galatia (See Acts 13 and 14) during which he was stoned by certain Judeans. In Acts 14:19 and 20 Luke records that as the disciples stood around Paul he stood up and went into the city. Here in Galatians we read

that they received him as a messenger of God, even as Christ Jesus. At that time they would've done anything to bless Paul. At the time he wrote Galatians he asked, "Am I therefore become your enemy, because I tell you the truth?" This change in their thinking would likely have caused pressure to Paul because he loved them.

Eph 3:13 - Paul told the believers at Ephesus not to be discouraged by his afflictions on their behalf. Then he prayed the amazing prayer of Eph 3:14-21 for them.

Phil 1:12-26 - Paul wrote to the believers at Philippi so that they would know that the challenges he faced had resulted in the progress of the gospel, and led to many believers becoming confident and daring in speaking God's Word. Some were trying to add pressure to his bonds. He continued rejoicing. Paul knew that his deliverance would come through their prayer request and the supply of the spirit which is from Christ Jesus.

Col 1:24 - Paul rejoiced in his sufferings for the believers at Colosse and he filled in the gap or supplemented the afflictions of Christ by his flesh for the sake of the church.

Col 4:3,4 - Paul asked the Colossians to pray for them that God would open a door of the Word for them to speak the Mystery of Christ even though that was the reason he was in prison. His desire was to make the Mystery of Christ manifest.

I Thess 1:6 - The believers at Thessalonica became imitators of Paul, Silas and Timothy in having received the Word in much affliction but also with joy from God.

I Thess 2:1, 2 - Paul reminds them that even after being abused at Philippi (see Acts 16:8-40) they were bold in their God to speak the gospel to them with much contending. The record of the struggle or contending at Thessalonica is recorded in Acts 17:1-10.

I Thess 2:14-16 - The Judeans persecuted Paul, Silas and Timothy and the churches in Judea and Thessalonica. They forbid Paul to speak to the Gentiles.

I Thess 2:17, 18 - Satan dug a trench impeding or hindering them from getting back to Thessalonica.

I Thess 3:2-8 - Paul and Silas sent Timothy to strengthen and encourage the Thessalonians. They didn't want them to be disturbed by the afflictions. They told them ahead of time that there would be afflictions.

II Thess 1:4-10 - Paul boasted about the Thessalonians regarding their patience and believing in the persecutions they were enduring. He told them that God would repay affliction to those who afflicted them. And that God would repay rest to those who were afflicted with Paul at the revelation of the Lord Jesus.

II Thess 3:1, 2 - Paul asked the brothers to pray for them so that the Word of the Lord could run its course and so that they'd be delivered from perverse and evil people.

I Tim 4:10 - Paul and Timothy labored hard and suffered reproach [or contended] because they set their hope in the living God.

II Tim 1:8-12 - Paul told Timothy not to be ashamed of the witness of their lord, nor of Paul, his prisoner but to share with him in suffering hardships for the gospel according to the power of God. Because Paul was appointed a herald and an apostle and a teacher of the Gentiles he suffered hardships, but he wasn't ashamed. He knew Whom he believed and was persuaded that God was able to keep the deposit entrusted to Paul until that day.

II Tim 1:15 - At that time everyone in Asia had turned away from Paul.

II Tim 2:3 - Paul encouraged Timothy to share with him in suffering hardships as a good soldier of Christ Jesus.

II Tim 2:9-13 - Paul suffered hardship to the point of being imprisoned like a malefactor for the gospel. But he knew the Word of God is not bound. He endured all things for the chosen ones to obtain salvation.

II Tim 3:10-16 - Paul noted that Timothy had closely followed his teaching...persecutions, sufferings such as those at Antioch, Iconium and Lystra (see Acts 13 and 14.) Paul endured those persecutions and the Lord delivered him from all of them. He told Timothy that evil people would advance, but he was to remain in the Scripture.

II Tim 3:12 (WT):

12 All who desire to live godly in Christ Jesus will be persecuted,

II Tim 4:10-18 - Demas forsook Paul. Alexander demonstrated much evil toward Paul. Timothy was to guard against Alexander because he greatly withstood their words. Everyone forsook Paul at his first defense. He desired that this would not be laid to their account.

II Tim 4:17, 18 (WT):

17 However, the lord stood beside me and made me strong so that by me the heralding might be brought to *its* fullness and that all the Gentiles might hear, and *so* I was delivered out of the mouth of the lion.

18 The lord will deliver me from every wicked work, and he will save [*deliver*] *me* for his heavenly kingdom. To him *be* glory forever and ever. Amen.

Appendix VI - Paul's Further Travels¹⁵

Paul's Further Travels

The book of Acts ends with the following:

Acts 28:30 and 31 (WT)

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

- What a time this must have been for the great apostle Paul. Making known the gospel – no man forbidding him.
- By the time of the writing of II Timothy, Paul was once again a prisoner in Rome.

II Timothy 1:8 and 16 (WT)

8 Therefore, do not be ashamed of the witness of our lord, nor me his prisoner, but share with *me* in suffering hardships for the gospel according to the power of God

16 May the lord give mercy to the household of Onesiphorus, because he frequently refreshed me, and he was not ashamed of my chain [*in prison*]

- The time of the writing of II Timothy was also near the end of Paul's life according to:

II Timothy 4:6 For I am now ready to be offered, and the time of my departure is at hand.

- Between the ending of the book of Acts and the time of the writing of II Timothy when Paul was again a prisoner at Rome, there are records in the epistles of Timothy and Titus that indicate further travels beyond what is recorded in Acts or the church epistles.

1Timothy 1:1 – 3

1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

2 Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

¹⁵ See Walter J. Cummins, *The Riches of God's Grace in the New Covenant, Appendix A.10*, (Franklin, Ohio, Scripture Consulting, 2010, page 307.

- This does not refer to the time when Paul sent Timothy and Erastus ahead of himself to Macedonia while he remained behind at Ephesus as stated in Acts 19 and 20.
- At that time when Paul got to Macedonia, Timothy was WITH him. This indicates that there was another itinerary through Asia and Macedonia which may well have been after Paul's trip to Rome as recorded in the latter part of Acts

Rom 15:24 and 28

- 24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.
- 28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.
- Here in Romans 15, Paul mentions his intention to go to Spain. This indicates that he may have carried out, after the two years in his own hired house, an itinerary possibly to Spain, Asia, Macedonia and other areas.

Titus 1:4 and 5

- 4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.
- 5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:
- These verses indicate that Paul had been with Titus at Crete, after which he left, leaving Titus behind.

Titus 3:12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

- At the time of this writing, Paul was going to send either Artemus or Tychicus to Crete (an island in the Mediterranean Sea), asking Titus to come to him at Nicopolis where Paul was going to spend the winter¹⁶. So in addition to his possible visit to Spain, Asia and Macedonia, these verses indicate that Paul may have spent time in Crete and Nicopolis after his two years in Rome.

II Timothy 4:20 and 21 (*Working Translation*)

- 19 Greet Prisca and Aquila and the household of Onesiphorus.
 20 Erastus remained at Corinth, and I left Trophimus sick at Miletus.

¹⁶ There are several cities bearing the name of Nicopolis. The most frequently cited possibilities for the one mentioned in Titus are on the west coast of Macedonia and Achaia.

21 Be diligent to come before the winter storms. Eubulus greets you, and so does Pudens and Linus and Claudia and all the brothers.

➤ Verse 20 indicates that Paul had been to Miletus (in Asia), leaving Trophimus behind.