

**The Apostle Paul**  
**Introduction to the New Testament**  
**Class 9**

**I. Hello!**

**II. A Basic Snapshot**

- A. Brilliant, zealous Jewish Pharisee who hated Christians and was converted dramatically in Acts 9 and then became an “apostle to the Gentiles” (Rom. 11:13).
- B. Wrote 13 New Testament letters
  - 1. Romans
  - 2. 1–2 Corinthians
  - 3. Galatians
  - 4. Ephesians
  - 5. Philippians
  - 6. Colossians
  - 7. 1–2 Thessalonians
  - 8. 1–2 Timothy
  - 9. Titus
  - 10. Philemon
- C. One of the great theological minds ever in the church.
  - 1. The breadth of topics that he covers means that *every theological discussion will have to go through Paul*.
  - 2. He had a sweeping knowledge of the Old Testament and uses hundreds of OT references in his writing.
  - 3. His theological mind was never separated from his ministry to people and the church. It was in the context of pastoring and leading people and churches that he wrote all that he wrote.
- D. We know from 2 Timothy that he ended his life imprisoned in Rome. By his mood in 2 Timothy, it’s clear he was not expecting to be released (in contrast to Philippians). Tradition says that he was beheaded there, while Peter was crucified. Crucifixion was not practiced on Roman citizens.

### III. A Controversial Figure

- A. The Gospel: Roman Catholic vs. **Protestant**
1. Salvation by works or faith? (hint: I underlined and bolded the right answers!!)
  2. *From Paul we learn that we are saved by grace through faith and not by works (Eph. 2:8–9; Rom. 3:21–4:8)*
- B. God's Sovereignty: **Calvinism** vs. Arminianism
1. Is it God's choice who gets saved or ours?
  2. *From Paul we learn that God sovereignly elects/chooses who is to be saved, but we are still called to evangelize and to respond in faith to the message of salvation in Christ (Romans 8:29–30; 9–10; Eph. 1:3–6).*
- C. Gender Roles: Egalitarian vs. **Complementarian**
1. What is the place of women in the home, in the church?
  2. *From Paul we learn that men are to be the head of the home and to serve as elders and deacons. Women are equal in importance and essentially glory and gifted in many ways (1 Tim. 2:11–15; Eph. 5:22–31).*
- D. The Organization of the Church: Congregational or **Presbyterian** or Episcopal
1. Who has the authority? What are the offices in the church? (elders, deacons, apostles)
  2. In a "congregational" church, the congregation has final authority. In an "episcopal" church, the *episkopos* or "overseer" or "bishop" has final authority. In a "presbyterian" church, the *presbuteros* or "elder" has final authority.
  3. *From Paul we learn that the authority to govern the church rests with the elders (and I believe apostles as well who are a kind of elder-for-the-elders) (Titus 1:5–9).*
- E. Spiritual Gifts: Cessationism or **Continuationism/Charismatic**
1. Have the 'sign' gifts ceased (prophecy, tongues, healing, miracles)?
  2. Cessationists say these gifts have "ceased" since they were given as "signs" to prove the truthfulness of the apostolic gospel. Continuationists say all the NT gifts "continue" and are to be pursued.
  3. *From Paul we learn that the gifts were never to cease but are part of this age, ending only when they are no longer necessary at the return of Christ (1 Cor. 12–14; 1 Th. 5:19–21).*

- F. Old Testament: How should Christians approach the Old Testament?
  1. **Reformed Covenantal** vs. New Covenant vs. Dispensationist.
  2. For “New Covenant” and “Dispensational” Christians, the Old Testament does not have laws that are directly binding on us. Only the New Testament does. Reformed Covenantal Christians say some OT laws are binding on us (moral laws like love God and love your neighbor, honor your mother and father, you shall not commit adultery, etc.).
  3. *From Paul we see that while the covenant with Moses is indeed ended because of the work of Christ, the moral commands of the OT continue to be binding for Christians* (Rom. 13:8–10; Gal. 3–5).
- G. True that all topics will work with a variety of biblical authors, but Paul is a central point of all these discussions, no mere secondary or tertiary place.

*But who was this man?*

#### IV. Persecutor Made Minister of the Gospel

- A. His basic (auto)biography is given in **Acts 22:1–16** – Jew, born Tarsus and so Roman citizen, educated by Gamaliel the Pharisee, zealous Jew – in other words, the perfect background to become “an apostle to the Gentiles” (Rom. 11:13).
- B. We meet him first as a persecutor of the church in Acts 7:58–8:3.
- C. Meet him next at his conversion in Acts 9:1–18, the “Damascus Road” experience.

#### V. Paul’s Developing Ministry

- A. Remains in Damascus “for several days” (Acts 9:19; “three years,” Gal. 1:17–18), and “immediately he began to proclaim Jesus in the synagogues” (Acts 9:20).
- B. Will minister in Jerusalem in Acts 9:26–30.
- C. Joins Barnabas in Antioch for a year of ministry (Acts 11:19–30).

#### VI. First Missionary Journey: From Antioch through Asia

- A. Recorded in Acts 13:1–14:28.
- B. Total may be 800 miles by land and sea (approx.)
- C. Ministers with Barnabas
- D. Major stops are in Pisidian Antioch, Iconium, Lystra, Derbe.
- E. Goal was preaching the gospel first in the synagogues, then to the Gentiles, and with Barnabas “appointed elders for them in every church” (14:23).
- F. **Galatians (#1)** written – approx. AD 48 (= Acts 14:28)

- G. Sent by Antioch to Jerusalem Council (Acts 15:1–35).

## VII. Second Missionary Journey: From Antioch through Macedonia

- A. Begins after Jerusalem Council in Acts 15 and recorded in 15:35–18:22.
- B. Division with Barnabas who wants to take his cousin John Mark. Paul doesn't, so takes Silas (15:36–40). The two part.
- C. 2<sup>nd</sup> is maybe twice the mileage of 1<sup>st</sup> journey.
- D. Extends to Macedonia (Philippi, Ephesus, Corinth, Athens, Jerusalem).
- E. Timothy added in Lystra, early on journey (16:1–3).
- F. Philippi ministry in 16:14–40 (Lydia; jailer conversion, "What must I do to be saved?" v. 30).
- G. Preaching on Mars Hill in Athens (17:22–34).
- H. **1–2 Thessalonians (#2–3)** written from Corinth, approx. A.D. 49–51 (= Acts 18:11).
- I. Returns to Antioch in Acts 18:22 and "after spending some time there, he departed" to begin third missionary journey in Acts 18:23.

## VIII. Third Missionary Journey: From Antioch to Arrest in Jerusalem

- A. Recorded in Acts 18:23–21:16.
- B. Three years of ministry in Ephesus (19:1–20:12), "so that all who lived in Asia heard the word of the Lord, both Jews and Greeks" (19:10).
- C. **1 Corinthians (#4)** written from Ephesus approx AD 52–55 (= Acts 19:1).
- D. **2 Corinthians (#5)** in Macedonia after leaving Ephesus approx. AD 55–56 (= Acts 20:1).
- E. **Romans (#6)** approx. AD 57 (= Acts 20:2–3).
- F. Speech to Ephesian elders in Miletus (20:17–35), esp. 20:24.

## IX. Arrest in Jerusalem and Journey to Rome

- A. Arrested in Jerusalem while there for the Passover (21:15–23:11).
  - 1. First testimony to Jerusalem council (22:1–21).
  - 2. "I am on trial for the hope and resurrection of the dead" (23:6).
- B. Jerusalem to Rome (23:12–28:31)
  - 1. Testimony before Felix in Caesarea (24:10–21). Paul at least two years in prison in Caesarea.
  - 2. Testimony before Agrippa (26:1–29).
  - 3. Journey to Rome (27:1–28:10).
  - 4. House arrest in Rome for two years (28:11–31).

5. Under house arrest writes “the prison epistles” (**Ephesus, Philippians, Colossians, Philemon (#7–10)** approx. A.D. 62–63; = Acts 28:30–31)

## X. After House-Arrest in Rome

- A. After release from Rome, writes **1 Timothy, Titus (#11–12)** (AD 62–67) and continues to minister.
- B. Re-arrested in Rome and writes **2 Timothy (#13)** approx. AD 67, dies as martyr in Rome.

## XI. What is an Epistle?

- A. Most of the New Testament (in number of books) is collection of epistles (of Paul, Peter, John, James, Jude, and the anonymous Hebrews).
- B. Some are personal from the author to specific church (Paul to Philippians), but some are called “the general epistles,” because they are written to a broad audience, sometimes not even identified in the letter.
- C. A letter written with conventions of the day, just as our letters (and emails!) have conventions as well.
  1. Paul adopts the conventions of his day for his own purposes – e.g., the greeting.
  2. Purpose of the letter would determine for Paul what shape, length, emotion it would take – e.g., Philippians (joy!) vs. Galatians (angry!).
- D. Parts of an Epistle
  1. Greeting (Author, “grace” from Greeks, “peace” from Jews)
  2. Thanksgiving
  3. Prayer
  4. Body
  5. Personal Greetings
  6. Conclusion
- E. Seen in Philemon
  1. Greeting (1:1–3)
  2. Thanksgiving (1:4–5)
  3. Prayer (1:6)
  4. Body of letter (1:7–22)—note his “signature” in 1:19.
  5. Personal greetings (1:23–24)
  6. Conclusion (1:25)