

PAUL

HIS LIFE, JOURNEYS AND DEATH



By James Pilgrim

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“MY MANNER OF LIFE FROM MY YOUTH”

This series of thirteen (13) lessons begins with the birth of “Saul, (who is also called Paul,)....” (Acts 13:9). The beloved apostle (Romans 1:1) tells us something of his birth and early life as he speaks before leaders of the Jewish community and the Roman leaders. The Jews at Jerusalem (Acts 21:17), upon **supposition** (Acts 21:29), falsely accused Paul of teaching contrary to the people and the Law of Moses, and polluting the temple. (Acts 21:27-30). “They went about to kill him.” (Acts 21:31). “The chief captain of the band” heard that “all Jerusalem was in an uproar.” He took soldiers and centurions, a captain of one hundred (100) men (Acts 21:31), an army (Acts 23:27), “and ran down unto them.” (Acts 21:32). “They left beating of Paul.” (Ibid). The chief captain arrested Paul, and was carrying him into the castle for protection amid people crying various things, among which was, “Away with him.” (Acts 21:33-37).

It was at this point that Paul puzzled the chief captain asking him if he could speak to him, then he asked if he could speak unto the people. (Acts 21:37, 39). The Roman chief captain gave him “license”, or permission. (Acts 21:40). When all was quiet and orderly, Paul began to reveal who he was. Speaking to them in the Hebrew tongue, which brought even greater attention (Acts 22:1, 2), Paul said, “I am verily a man which am a Jew.” (Acts 22:3; 21:39). He stated that he was “born in Tarsus, a city of Cilicia.” (Acts 22:3; 21:39). Some believe that Saul was born around A. D. 1. Paul told “all the saints in Christ Jesus, which are at Philippi” that he was “circumcised the eighth day,...” (Philippians 1:1; 3:5). In the same breath, Paul told the saints at Philippi that he was “of the stock of Israel, of the tribe of Benjamin, an Hebrew of Hebrews;....” Saul was also “of the seed of Abraham.” (Romans 11:1). Benjamin was the thirteenth (13th) and last child of Jacob and Rachel. This claim would be of no little significance to those assembled, for Jacob’s name was changed to Israel (Genesis 32:28). Benjamin was one of the twelve tribes of Israel, bordering the northern part of the Dead Sea, and Jordan River where it emptied into the Sea of the Plain, the Dead Sea. Saul, King to be over the united kingdom of Israel, called the tribe of Benjamin “the smallest of the tribes of Israel.” (1 Samuel 9:21). Benjamin, Benjamite, etc., are found some one hundred sixty five (165) times in the word of God. Once would suggest importance, but this many times amplifies the significance.

Paul said the city of Tarsus was “no mean city.” (Acts 21:39). By that he meant, Tarsus was “ASEMOS...unmarked, i. e. (fig.) ignoble” (Thayer’s Greek-English Lexicon, Page 666), or a

menial, lowly, peaceable, important city. Tarsus was located in the northwest corner of the Mediterranean Sea, a few miles from the coast, near the Cnidus River, which emptied into the sea.

Paul told Agrippa that his manner of life from his youth was an open book, and that the Jews could attest to his faithful life from the beginning, if they would. What a great testament to his parents! We read very little of Paul's family life. However, we know that he had at least a sister and a nephew. (Acts 23:16). He may have had other relatives, namely, Andronicus, Junia, and Herodian, some of whom became Christians before he did. (Romans 16:7, 11). Being raised by Jewish parents, Saul would have been taught the law of Moses from his youth. One can picture Saul's parents following the instruction given in Deuteronomy 6, especially verses 6 thru 9. It is certain that they, like Abraham, "will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment;...." (Genesis 18:19). Based upon Paul's statement before Agrippa, "after the most straitest sect of our religion I lived a Pharisee" (Acts 26:5) and that he "was zealous toward God" (Acts 22:3), we see young Saul honoring his father and mother." (Exodus 20:12). One pictures Saul, like Jacob, who "obeyed his father and his mother,...." (Genesis 28:7). Acts 23:1-5 is an excellent example of Saul's life from the past until the time Paul made the statement recorded in Acts 23:1-5.

The scriptures do not indicate at what age Saul left Tarsus and went to Jerusalem, but Saul said he was born in Tarsus, "yet brought up in this city." (Acts 22:3). He was in the city of Jerusalem when he made that statement. In Jerusalem he studied under Gamaliel, "a Pharisee...a doctor of the law, had in reputation among all the people." (Acts 5:34). Though not stated, Gamaliel was a wise man, as is seen in his words. (Acts 5:34-39). "To him they agreed" (Acts 5:40), and beat the apostles, rather than slaying them, as they had originally planned to do. (Acts 5:33, 40). According to secular history, Gamaliel was the son and grandson of educated men, Simeon (father) and Hillel (grandfather), both of whom were said to be head of the highest Jewish councils. (Ellicott's Commentary on the Whole Bible, Acts 5:34, Page 30). Since Saul was what he was taught, one may look at his life at the first, and may conclude that Gamaliel may have taught him many things which were true. However, based upon Saul's actions at the first, one realizes that Gamaliel wrongly taught some things. (Acts 26:9; 22:4-6).

Everything one reads about young Saul indicates that he was a model child from youth upward. Paul could conscientiously tell young Timothy to “charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith,.... (1 Timothy 1:3, 4). He could also without having a “do as I say, not as I do” mentality, tell them, “Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.” (1 Timothy 4:12). There would be no hesitancy in saying, “Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.” (1 Timothy 4:16).

Paul would have no problem admonishing younger ones to “Rebuke not an elder, but intreat him as a father; and the younger men as brethren; The elder women as mothers; the younger as sisters, with all purity. Honor widows that are widows indeed.” (1 Timothy 5:1-3). Unashamedly, Paul could write, “But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life,....” (1 Timothy 6:11, 12). Without blushing, Paul could charge younger and older, to “keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.” (1 Timothy 6:13, 14). Paul could ask them to follow him as he followed Christ (1 Corinthians 11:1), knowing that he had first lived it (Acts 26:4, 5), saying, “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith. Grace be with thee. Amen.” (1 Timothy 6:20, 21). Read the entire books of 1 & 2 Timothy and Titus to note all that Paul said to all, especially to the younger.

Older people should also seek to be good examples for others, whether young or older.

A YOUNG MAN...WHOSE NAME WAS SAUL

The last lesson was about the birth and youthful years of Saul of Tarsus, a city of Cilicia. This lesson picks up with Saul, who is a little older, but still young enough to be described as a young man. Acts 7:58 says those who stoned Stephen to death laid their clothes down “at a young man’s feet, whose name was Saul.” Acts 8:1 adds, “And Saul was consenting unto his death.” “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.”

As for Saul, “he made great havoc of the church, entering into every house, and hailing men and women committed them to prison.” (Acts 8:3). Hailing, Greek SURO, means, “to force away....” (The Analytical Greek Lexicon, Revised, by Harold K. Moulton, Page 393). Thayer’s Greek-English Lexicon, Page 607, says, “To draw, drag...one (before the judge, to prison, to punishment;....” Young Saul was making havoc, Greek, LUMAINOMAI, meaning, “to treat shamefully or with injury, to ravage, devastate, ruin:....” (Thayer, Page 383). He may have been beating them while bringing them to be tried and imprisoned at the authority of the chief priests (Acts 26:12; 9:2; 22:5). More on this later.

Paul was a good person in a number of ways. However, his opposition to the doctrine of Jesus Christ, to the Church belonging to the Christ and built by Him (Matthew 16:13-19), made him an evil person. Saul, as a dedicated Pharisee (Philippians 3:5), while persecuting the Church Jesus built, was a believer in the resurrection. (Acts 26:5, 8; 23:8). Following his conversion, and on his second missionary journey, Paul was labeled as a preacher of “Jesus, and the resurrection.” (Acts 17:18). This was a “new doctrine” to those who met at the Areopagus, Mars Hill, to learn something new. (Acts 17:19, 20). Paul, in defending himself, set forth the truth about God. (Acts 17:22-31). He, without hesitation, declared concerning Jesus, that God had “raised him from the dead.” (Verses 31, 32). There was mixed reaction to this matter. Some mocked, while others desired to hear more. (Verse 32). Happily, Paul’s faithfulness with boldness produces faith in a number of them. (Verse 34).

Paul would declare his faith in the resurrection of the dead again and again. Before the “council” and “the high priest Ananias” (Acts 23:1, 2), when Paul “perceived that one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a

Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.” (Acts 23:6). When the Governor, Felix” beckoned, that is, gave him permission to speak (Acts 24:10), Paul said, “I do the more cheerfully answer for myself.” (Acts 24:10). Paul then answered for himself. (Acts 24:10-21). Among the things Paul declared was his belief in the Law of Moses, which pointed to the coming of Christ and His new law, the Christian religion (Verse 14), the resurrection (Verses 15, 21), and such like. “Felix...commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come to him.” (Acts 24:22-25). “When Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.” (Acts 24:24). Paul “reasoned of righteousness, temperance, and judgment to come,...” (Verse 25). This demanded the preaching of the resurrection, one of the very things for which he was imprisoned. Sadly, Felix’s only response was, “Go thy way for this time; when I have a convenient season, I will call for thee.” (Verse 25). Felix could and would have loosed Paul, freed him, had Paul bribed the Governor. Felix continued to call Paul “the oftener, and communed with him.” (Verse 26). It seems that this happened for a period of two years, and that Felix left Paul bound to please the Jews. (Acts 24:27).

Paul now had to answer before Festus. (Acts 24:27; 25:1ff). He learned that “Jesus, which was dead,...Paul affirmed to be alive.” (Acts 25:19; Cf. Acts 13:30; 17:2, 3, 31, 32; 22:8). Paul continued to preach the resurrection of Jesus and His people, in spite of the problems it brought.

The next day (Acts 25:22-27), King Agrippa II, and Bernice hear Paul. (Acts 26). Paul promptly says, “Why should it be thought a thing incredible to you, that God should raise the dead?” (Acts 26:8). Jesus had been shown to be alive and well following His resurrection from the dead. He appeared to so many. Romans 1:4 says Jesus was “declared to be the Son of God with power , according to the spirit of holiness, by the resurrection from the dead.” Again, Paul tells of many who saw Jesus following His resurrection from the dead. For, example, Cephas, the twelve (12), above five hundred (500+), James, the twelve (12), Saul. (1 Corinthians 15:5-8; Acts 26:12-19). That is over five hundred twenty seven (527+). Additionally, count those following His resurrection. (Matthew 28; Mark 16; Luke 24; John 20; 21; Acts 1:1-11). Paul also told Agrippa, “That Christ should suffer, and that he should be the first that should arise from the dead,...” (Acts 26:23). Festus accused Paul of being mad (Acts 26:24), Greek,

MANIA, “craziness.” (Strong’s Exhaustive Concordance of the Bible, Page 640). Paul told Festus, “I am not mad”, Greek, MAINOMAI, “to rave as a maniac.” (Ibid). He then said he spoke “forth words of truth and soberness.” (Acts 26:25). It takes two to argue, so with this most brief statement, Paul turned back to Agrippa to continue his words.

Paul wrote the books of Romans through Philemon or Hebrews. In over one-half of those books, he boldly declared the resurrection. (Cf. Romans 1:4; 1 Corinthians 15; Philippians 3:10, 11, etc.).

Paul also knew, and was inspired of the Holy Spirit (2 Peter 1:20, 21) to preach the ending of the Law of Moses, and the institution of the New Testament. (Hebrews 8:6-13; Romans 7:1-4; 2 Corinthians 3; Galatians 1:8; 3:19-29; etc.). The book of Acts finds Paul defending and preaching the faith of Jesus Christ. (Acts 9-28).

Paul knew and preached the doctrine of angels. (Acts 27:23, 24; Galatians 1:8; Romans 1:1; 1 Corinthians 13:1; Galatians 3:19; 2 Thessalonians 1:7; etc.).

The apostle out of season also believed in the existence of the spirit. Little has been written about the “spirit” mentioned in Acts 23:8. The Greek word is PNEUMA, and can refer to air, breath, the human spirit, an angel, God, the Holy Spirit, etc. The word “both”, rather than “all three” in verse 8, might suggest that it refers to an angel. In other words, the Pharisees believed in “both” the resurrection and angels (spirits). Cf. Verse 9.

We need more young, middle aged, and older Christians like Paul. Are you one? If not, will you become one?

WHO ART THOU, LORD...AND WHAT SHOULD I DO?

In the previous two lessons, Saul of Tarsus has been shown to persecute the Church, even as a young man, being zealous of the Jewish religion. (Acts 8:3). Jesus promised to, and did build His Church. (Matthew 16:13-19; Acts 2). Paul is clearly seen working with the high priests and other Jewish leaders to harm the Lord's Church. (Acts 9:1, 2; 22:4, 5; 26:10, 12). He "was zealous toward God." (Acts 22:3). However, Saul was about to make an astounding change; he was about to be converted (Acts 3:19) to Christianity, the religion he had tried to destroy.

On a journey to Damascus to persecute Christians Saul's life was changed in a dramatic way. He would leave with one attitude, but return with a completely different, changed one. One can picture Saul arising from a good night's sleep, eating a good meal, and somberly, but with joy, looking forward to the work he had planned to do. He was going to arrest and persecute the people he hated so much (Acts 26:11), "breathing out threatenings and slaughters against the disciples of the Lord." (Acts 9:1). He "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." (Acts 9:1, 2). Acts 22:4 says Saul "persecuted this way unto death, binding and delivering into prison both men and women", giving his voice against them when they were put to death, causing them to blaspheme (speak against Jesus), persecuting them unto strange cities. (Acts 26:10, 11). A child of God in the first century had to be "strong in the Lord, and in the power of his might." (Ephesians 6:11-18). The child of God had to be committed to even dying for the cause of Christ to live eternally. (Matthew 16:25). This was said shortly after Jesus' promise to build the church.

Near Damascus, at midday, about noon (Acts 22:6, 10, 12), "suddenly there shone from heaven a great light round about" Saul. (Acts 22:6; 9:3). The light that shined on Saul and his company was "above the brightness of the sun." (Acts 26:13). Saul and company fell to the ground. (Verse 14). The persecutor heard a voice from heaven in the Hebrew tongue, saying, "Saul, Saul, why persecutes thou me? It is hard for thee to kick against the pricks." (Verse 14). The prick was a sharp-pointed goad used to punch an animal to cause it to move in the direction one wanted it to go. It was difficult to resist. Paul's resistance to the Lord was so described. Just here, Saul asked, "Who art thou, Lord?" (Acts 9:5; 22:8; 26:15). Jesus told him, "I am Jesus of Nazareth, whom thou persecutest." (Acts 22:8; 9:5; 26:8). Saul must have believed, because he

asked, “Lord, what wilt thou have me to do?” (Acts 9:6; 22:10). Jesus DID NOT tell him to “say the sinners prayer”, as many do today. Neither did Jesus, like many today, tell him, “Nothing! What part of ‘It is finished’ do you not understand? Since it was finished it on the cross, there is nothing left for you to do.” Jesus did not tell Saul that his faith alone had saved him right then and there on the Damascus road. Jesus told Saul that there was something he MUST DO.

By inspiration, we learn at least five (5) things about Saul’s conversion: First, God told Saul, Arise, and go into the city, and it shall be told thee what thou must do.” (Acts 9: 6; 22:10). MUST DO. ALL THINGS WHICH ARE APPOINTED FOR THEE TO DO. Was God ignorant of Saul’s salvation? NO! Second, Saul “arose...and when his eyes were opened, he saw no man.” (Acts 9:8). This blind believer went into Damascus to find out what he MUST, WAS APPOINTED TO DO. (Acts 9:8, 9). Was he ignorant of his own salvation? NO! Third, “Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there” (Acts 22:12), was sent by God to tell Saul ALL he MUST DO. Was Ananias ignorant of Saul’s salvation? NO! Fourth, if Saul were saved on the road to Damascus, he is the only saved one in God’s word, who still retained his sins three days after forgiveness. However, he was fasting and praying, signs of repentance, not salvation. Did Saul have his sins after salvation? NO! Fifth, if Saul were saved on the road to Damascus, he is the only saved person one reads about who was miserable after forgiveness. The eunuch went on his way rejoicing. (Acts 8:39). Those delivered from Egyptian bondage were happy. (Exodus 15:1-21). This believer, Saul, who had repented and confessed Jesus as Lord was told, “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” (Acts 22:16). It was in the act of baptism that Saul called upon the name of the Lord, completing what he MUST DO. (Cf. Romans 10:9-13).

Saul told king Agrippa, “I was not disobedient to the heavenly vision.” (Acts 22:19). Saul would later be called Paul (Acts 13:9, and thereafter), would teach the lost to do what he had done. Cf. Romans 10:17; 5:1 (Hear and Believe); Acts 17:30, 31; 2 Corinthians 7:8-11 (Repent); Matthew 10:32, 33; Romans 10:9, 10 (Confess); and Acts 22:16; 1 Peter 3:20, 21; Romans 6:1-5; Galatians 3:26, 27 (Be Baptized). Paul lived in all good conscience before God, living under the Law of Moses while it existed, and following Christ when he learned to do so.

(Acts 23:1). He could not have said this if he told people to continue to follow the Law of Moses. (Galatians 5:1).

A final thought! Some claim that the Bible contradicts itself, often using this story as a “proof text.” They say Acts 9:7 and 22:9 are contradictory, saying that one says they saw the light, while the other says they did not. They also affirm that one verse says they heard a voice, while the other says they did not. Such people increase one’s faith. Sometimes one may hear but not understand what is heard. Another may see but not see an event. In these verses, those with Paul saw the light. Saul saw the one in the light. They heard a sound, but Saul understood the words spoken.

Only you and God know the sins you have committed. God has forgiven such sins as murder, sorcery, blasphemy, fornication, adultery, and many more. (Acts 2; 8; 9, 22, and 26; 16; 18; 1 Corinthians 6:9-11; etc.). You have not committed a sin God will not pardon. Whatever sin(s) you have committed, bring them to Jesus, who shed His precious blood for the removal of them, and He will abundantly pardon. (Isaiah 55:7; Matthew 26:26-29; John 1:29; Hebrews 5:8, 9). No one has surpassed the chief of sinners (1 Timothy 1:15), but God forgave him. Imitate Paul as he follows Christ. (1 Corinthians 11:1).

PAUL, A SERVANT OF JESUS CHRIST

The chief of sinners (1 Timothy 1:15), the persecutor of the Church (Acts 22:4) who made havoc of it (Acts 8:4), beating and imprisoning Christian men and women (Acts 26:10, 11), killing some (Acts 26:10, causing others to blaspheme (Acts 26:11), and much more, is converted. From a time of serving sin (Romans 6:12), persecuting the church of God (1 Corinthians 15:9; Galatians 1:13; Philippians 3:6), Saul now becomes “a servant of Jesus Christ, called to be an apostle.” (Romans 1:1; Titus 1:1). From trying to destroy the church, Saul becomes a builder of it. (Acts 9:28; 1 Corinthians 9:19; the epistles of Paul).

Notice how Paul described himself after his conversion. He said, “I made myself servant unto all, that I might gain the more.” (1 Corinthians 9:19). In 2 Corinthians 4:5, Paul said, “For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake.” Paul began the Philippian letter, “Paul and Timotheus, the servants of Jesus Christ,....” (1:1). He told Philemon that he was “a prisoner of Jesus Christ.” (Philemon 1). He told the “churches of Galatia” (Galatians 1:1, 2) how he had once persecuted the Church, but now preached the faith he once destroyed. (Galatians 1:13-23). One wonders how many faces of the saints Saul imprisoned, beat, killed, and punished, he saw, and how frequently. Even “a certain damsel possessed with a spirit of divination met” Paul and those with him. She cried, “These men are the servants of the most high God, which shew unto us the way of salvation.” (Acts 16:16-18).

Paul, the servant of Jesus Christ, faithfully followed the Lord in a number of ways. First, we have seen that Saul the rebellious became, likely, the greatest servant of Jesus of all time. When James and John’s mother requested that Jesus grant her two sons the prominent places with him, one sitting on His right hand, and the other on His left hand (Matthew 20:20, 21; 4:21), Jesus explained some things to her (Matthew 20:22-28), including the statement, “whosoever will be great among you, let him be your minister. And whosoever with be chief among you, let him be your servant.” (Verses 26, 27). Verse 28 tells us that Jesus came not to be ministered to, but “to minister, and to give his life a ransom for many.” With these thoughts in mind, and looking at Paul’s life, one naturally concludes that Paul was likely the greatest servant of Jesus Christ who ever lived. Cf. Romans 15:16, 25, 31.

Second, do not overlook Paul's service as an apostle. He was "called to be an apostle of Jesus Christ." (1 Corinthians 1:1). The ever humble Paul said, "For I am least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." (1 Corinthians 15:9). What Godly sorrow! (2 Corinthians 7:8-11). What humility! (Acts 20:19). Many leaders in the present church, whether elders, preachers, deacons, Bible class teachers, associates, members, or whomever, would do well to memorize this verse, and certainly to follow it. Some are now calling themselves "apostles", thinking of themselves "more highly than they ought to think." (Romans 12:3). Others have the attitude once expressed to this author by a fellow preacher, "I made this church what it is." Consider what happened to Herod the king when he assumed the glory which belonged to God. (Acts 12:19-23). In spite of this, "the word of God grew and multiplied." (Acts 12:24).

One might ask, "How could Paul be an apostle?" The simple answer is, Jesus made Paul an apostle, or as Paul said, "By whom we have received grace and apostleship,...." (Romans 1:1-5). One had to have seen Jesus. (Acts 1:20-26). Paul saw Jesus on the road to Damascus. (Acts 9:3-6, 26-29; 22:14, 15; 26:15-18). That was after the Lord's resurrection. Paul did not preach a hear-say resurrected Jesus. (1 Corinthians 15:8). Unless one is some two thousand (2000) years old at the present, and saw the events required in Acts 1:20-26, one cannot possibly be an apostle today. Further, the apostles alone could impart the Holy Spirit to others. (Acts 8:18). The apostles could perform wonders, signs, and miracles. (Acts 8:13; Mark 16:17-20). One preacher who claimed to be saying what the Spirit was telling him said he did not know how to end his program. Imagine that! What "signs of an apostle...signs , and wonders, and mighty deeds can one show today? (2 Corinthians 12:12).

Third, Paul was a preacher. (Acts 9:20; 17:3; Romans 1:15). Paul also declared that his work in 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, etc., was "the word of the Lord." (Acts 15:35). He said he preached "the kingdom of God" (Acts 20:25), "the gospel of Christ" (2 Corinthians 10:14), "the cross" (1 Corinthians 1:18), and that such was done without shame. (Romans 1:16). Paul's preaching was also done without compromise (Galatians 2:3-5) or change. (Galatians 1:6-9). The message was not Paul's to change. The same is true of all today!!! Cf. 1 Peter 4:11; Colossians 3:17.

Fourth, Paul was exceedingly zealous in the Jew's religion. (Acts 22:3; Galatians 1:14). He was no less zealous as a Christian. The work he did, including the missionary journeys, voyage to Rome, and all else are proofs of this claim. More later on the journeys.

Fifth, Paul was a devout Christian. He preached the truth in love, and he taught and lived it. (Colossians 4:6; 1 Corinthians 9:23-27; Philippians 1:21; 2 Corinthians 5:1, 6-8). As we hear today, he "talked the talk, and he walked the walk." It was not a "do as I say, not as I do" message from Paul. He pled, "Be ye followers of me, even as I also am of Christ." (1 Corinthians 11:1). Paul wrote and followed, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Galatians 2:20). Paul had put off the old man, and he had put on the new man. (Ephesians 4:17ff). Speaking under the inspiration of the Holy Spirit (Galatians 1:11, 12), Paul exhorts all to flee evil, and do right (Galatians 5:19-26; 1 Corinthians 6:9-11; 2 Peter 1:5-11; Titus 2:11, 12), even calling upon all to "Abstain from all appearance of evil." (1 Thessalonians 5:22).

Men, young or old, seek to be like Paul. Ladies, young or old, seek to be like the woman you think Paul would have been had he been born a female, or be like Eunice, Dorcas, Elizabeth, Mary, and other godly ladies. (2 Timothy 1:5; Luke 1:5, 6, 27, 28, 38).

SAUL...WITH THE DISCIPLES

Much of Saul's past life had been filled with being taught and living under the Law of Moses (Acts 22:3), making him, "Zealous toward God" under the Law of Moses. (Acts 22:3). He lived "according to the perfect manner of the law of the fathers", which was given them at Mt. Sinai. (Ibid). This he did "in all good conscience before God until this day." (Acts 23:1). "This day" does not refer to the present year, but to the date Paul made the statement, likely, prior to A. D. 50. Neither do these words picture Saul as sinless. (Cf. 1 Timothy 1:15). Saul was honestly wrong (Proverbs 14:12; 16:25), but said, he "being exceedingly mad against the saints, persecuted them unto strange cities." (Acts 26:10, 11; 22:4, 5; 9:1, 2, 13, 14). One can but develop cold chills in thinking of all Paul and company may have done to the Lord's people.

However, and it is a wonderful, thankful however, **Saul was converted**. He is now "**with**" God's people, rather than attempting to wipe them off the face of the earth. (Acts 9:19). Shortly after Ananias of Damascus (Acts 9:10) went to Paul from the Lord to tell him what he "must do", "all things which are appointed for thee to do" (Acts 9:6; 22:10), we see Paul working **WITH** the Lord and His people, Christians, to build the church by additions. (Acts 2:38, 41, 47). Ananias asked Saul, "And now why tarriest thou?" (Acts 22:16). He then admonished Saul to "arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Ibid). Acts 9:18 says, "Immediately...he...arose, and was baptized." Paul told Agrippa II, "I was not disobedient to the heavenly vision." (Acts 26:19). In other words, Saul did all things which were appointed for him to do, what he must do, obeying the Lord's words, calling upon His name. Just here, we learn: (1) That Paul had something to do; (2) Saul was told that he must do what he was told; (3) He had to do all that he was appointed to do; (4) These were not suggestions, something he could ignore and obey Jesus; (5) It was in being baptized that he would call on the name of the Lord, being saved. When Saul went into the city of Damascus (Acts 22:11; 9:8, 9), and obeyed what Ananias, sent from the Lord (Acts 9:10-16), told him to do (Acts 9:17, 18; 22:12-16), he was then saved. Saul was now "with the disciples." (Acts 9:19). He is now a staunch proclaimer of the Christ and His Deity, God. (Acts 9:20-22). Paul now preaches the Deity, Jesus, he had once denied and whose religion he had tried to destroy. (John 1:1-3).

Following Saul's conversion, he is seen forcefully and effectively preaching "Christ in the synagogues, that he is the Son of God." (Acts 9:20). He not only preached that Jesus is the Son

of God, but he proved that Jesus “is very Christ.” (Acts 9:22). Now, “the Jews took counsel to kill him.” (Acts 9:22). The disciples helped Paul escape. (Acts 9:25). At Jerusalem, Saul sought to join himself to the disciples, but they were afraid of him, not believing that he had been converted. (Verse 26). However, Barnabas took Paul in, and he carried him to the apostles, telling them of his conversion, and of his preaching boldly in the name of Jesus at Damascus. (Verse 27). “And he was with them coming in and going out at Jerusalem.” (Verse 28). “And he spake boldly in the name of the Lord Jesus,....” (Verse 29). Saul was then taken to Caesarea, then to Tarsus. (Verse 30). Verse 31 declares, “Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.” No little of this was surely due to Saul’s conversion. He is now a builder, rather than a mad destroyer.

The people listened to Paul’s speech (Acts 22:1-22) until he told them that (1) the Lord told him to leave Jerusalem because the Jews would not receive his testimony concerning Jesus (22:18), (2) that he was a conspirator in Stephen’s death (Verse 20), and (3) that God had told him, “Depart: for I will send thee far hence unto the Gentiles.” (Acts 22:21). At this point, they irrationally called for Paul’s life, stating that he was not fit to live, and “cried out, cast off their clothes, and threw dust into the air.” (Acts 22:22, 23). Such a fit answered not one word; it bore truth to Saul’s words. Many today think this silly, yet they refuse to hear the truth. (John 14:6).

Paul told Agrippa II that he had obeyed God, becoming a Christian. (Acts 26:19, 28). Paul also said he preached repentance to the Jews and Gentiles. (Acts 26:20). He explained to the audience how the Jews caught him in the temple, and went about to kill him for simply preaching the death, burial, and resurrection of Jesus for Jew and Gentile, as proclaimed in the Law of Moses. (Acts 26:21-23). Gospel preachers in any age should preach the word of God (2 Timothy 4:2) without change. Cf. Galatians 1:6-9; 1 Peter 4:11. As is often the case, objectors to the truth, do not wish to hear it, and they, like Festus, loudly say, “Paul, thou art beside thyself; much learning doth make thee mad.” (Acts 26:24). We should never shout back, “Takes one to know one.” We should imitate the meek Paul, who correctly answered, “I am not mad, most noble Festus; but speak forth the words of truth and soberness.” (Acts 26:25). Rather than adding fuel to the fire, and being sidetracked, Paul turned back to Agrippa, and said, “For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of

these things are hidden from him' for this thing was not done in a corner." (Acts 26:26). Paul felt like he had converted Agrippa, and it appears that he had nearly done so. (Acts 26:27-29). Agrippa and company knew Paul was innocent, yet out of rule and law they sent Paul to Caesar. (Acts 26:30-32).

Much is said about Paul, his life and work in the book of Acts and the epistles he wrote. Paul was busy in many ways. At times he resorted to making tents to supply his needs. (Acts 18:3; 20:34; 1 Corinthians 4:12; 1 Thessalonians 2:9; 2 Thessalonians 3:8). At other times Paul accepted support from his brethren to supply his needs. (Philippians 4:16-18). Jesus taught, "The labourer is worthy of his hire." (Luke 10:17; 1 Corinthians 9:1ff; 1 Timothy 5:18).

Paul worked with several faithful brethren. For example, Barnabus, Simeon, Lucius of Cyrene, Manaen, John Mark, who returned to Jerusalem, but was later called profitable by Paul. Others were blessed to work with Paul. He was instrumental in starting churches. More later in a study of the missionary journeys. He met with the apostles and elders at Jerusalem to discuss and settle the matter regarding circumcision. (Acts 15). As one would say today, he kept everything transparent, giving a report on his work. (Acts 14:27).

PAUL, THE FREE PRISONER

Acts 24:23; 27:3; and the last two verses of the book of Acts describe Paul as a prisoner with liberties. His words are, “I am bound with this chain.” (Acts 28:20). Verse sixteen says, “And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.” Verses 30, 31 tell us that Paul dwelt two whole years in his own hired house, and received all that came in unto him...no man forbidding him.” How comfortable this guard must have been with such a prisoner.

Question: What was the prisoner with so much liberty saying and doing? AND, why did he enjoy so much liberty seeing he was a prisoner? The answer to the second question is short and simple. The Romans did not think Paul was guilty, with King Herod Agrippa II, even saying, “This man doeth nothing worthy of death or of bonds...This man might have been set at liberty, if he had not appealed to Caesar.” (Acts 28:1, 27, 28, 31, 32). This was Caesar Nero. Paul also told the Jews at Rome, “I have committed nothing against the people, or customs of our fathers...the Romans...when they had examined me, would have let me go, because there was no cause of death in me.” (Acts 28:17b, 18).

The answer to the first question is recorded in Acts 28:17-28. “Paul called the chief of the Jews together:....” (Verse 17). Seven (7) statements are recorded: (1) Paul proclaimed his innocence (Verse 17a); (2) told them that he “was delivered prisoner from Jerusalem into the hands of the Romans” (Verse 17b); (3) was found innocent by the Romans, who would have released him (Verse 18); (4) but the “The Jews spake against it” (Verse 19a); (5) so he “was constrained to appeal unto Caesar” (Verse 19b); (6) that he was not accusing his nation of anything (Verse 19c); and (7) that he called them together to explain that he was a prisoner “for the hope of Israel.” (Verse 20).

The Jews responded by telling Paul that they had not received any letters out of Judaea, or spoken words from others concerning him. (Verse 21). They indicated a desire to hear Paul concerning the “sect” (the church), that is every where spoken against. (Verse 22).

Many came to Paul’s lodging, which again tells us of the Romans high regard for Paul, allowing him such freedom as a prisoner. Paul “expounded and testified” (1) the kingdom of God (Verse 23a); (2) “persuading them concerning Jesus” (Verse 23b); (3) “both out of the law

of Moses" (Verse 23c); (4) "and out of the prophets" (Verse 23d); (5) "from morning till evening." (Verse 23e). What did Paul say as he preached from Genesis through Malachi???

"Some believed the things which were spoken, and some believed not." (Acts 28:24). Things have not changed. The divided group departed after Paul said, "Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should hear them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." (Acts 28:25-28; Isaiah 6:9, 10). "When he had said these words, the Jews departed, and had great reasoning among themselves." (Verse 29), WHAT DID THEY HAVE TO DISCUSS??? The Holy Spirit's words by Paul are crystal clear! By the way, the statement in verse 25, "the Holy Ghost by Esaias" (Isaiah) shows that the prophet's words were inspired of God. Also, the fact that some did not believe did not change the facts stated by Paul, who was inspired of God. (1 Corinthians 2; Galatians 1:11, 12).

Paul told the Jews that their rejection of Jesus meant that his work of preaching the saving message of the cross would be primarily among the Gentiles. (Acts 28:28; Romans 11:11; Acts 13:46; 18:6; 26:17, 18). The Jews were not left out, for "whosoever will" may "take the water of life freely." (Revelation 22:17; 3:20; Matthew 11:28-30). Cf. Hebrews 5:8, 9.

Paul the free prisoner "dwelt two whole years in his own hired house, and received all that came in unto him." (Acts 28:30). In his rented house, one wonders how many Paul received during these two (2) whole years. It is believed that his time was used well in "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." (Verse 31).

Paul freely preached the kingdom of God. What might the Holy Spirit have moved Paul to say? Likely, some or all of the following found its way into Paul's teaching. Did Paul tell his hearers that God before the foundation of the world planned to make His mystery known through the church? (Ephesians 3:10, 11). Did he tell them that Jesus promised to build His Church (kingdom), and give the keys thereof to them? (Matthew 16:13-19). Did the free prisoner remind them of Daniel's prophecy of the coming kingdom in Daniel 2, where God revealed through

Daniel, Nebuchadnezzar's dream, and the meaning thereof? (Daniel 2: 28, 32, 33, 38-41). Did Paul tell the hearers that Jesus was Deity, "God manifest in the flesh" (1 Timothy 3:16), and that He was born of a virgin? (Matthew 1:16-25), and that he could establish His Church/Kingdom?

Were those who came to Paul in his own hired house for two whole years made aware of the institution of the Lord's Supper (Matthew 26:26-29), and that Jesus would not observe it again with them until He came into His Father's kingdom? (Verse 29). Did Paul make them aware of the fact that he told "the saints and faithful brethren in Christ which are at Colosse" (Colossians 1:1, 2), that Jesus "hath delivered us from the power of darkness, and hath translated into the kingdom of his dear Son. In whom we have redemption through his blood, even the forgiveness of sins"? (Colossians 1:13, 14). The writer of "The Revelation of Jesus Christ, which God gave unto him...John:" (Revelation 1:1), told "the seven churches which are in Asia" (Verse 4), "I John, who also am your brother, and companion in tribulation in the kingdom and patience of Jesus Christ,...." (Verse 9). "The church of God which is at Corinth" (1 Corinthians 1:2), was coming together to observe the Lord's Supper. (1 Corinthians 11:17-34). This was also being done at Troas. (Acts 20:6, 7). These events prove that the kingdom had come, else Paul would certainly have condemned them. He did rebuke their improper practice. (1 Corinthians 11:17ff).

Paul most likely would have reminded them of the impending destruction of the earth (2 Peter 3:10-14), but the continuation of the kingdom of God (1 Corinthians 15:24) as an everlasting kingdom. (2 Peter 1:11). The preaching of the kingdom would have tied Jesus to it by telling them that there is but one Lord and Savior Jesus Christ (Ephesians 4:5; 1 Corinthians 8:6), who is the King of kings. (1 Timothy 1:17; 6:15; Revelation 17:14; 19:16). He likely reminded them, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12). Since we are saved by the blood of Christ (Romans 5:9; Matthew 26:28), is likely that Paul would have told his hearers how they could be saved. He would have told them that in order for the blood of Jesus to save them they had to believe (Hebrews 11:6; Romans 10:17), repent (Acts 17:30, 31; 2 Peter 3:9), confess (Matthew 10:32, 33; Acts 8:37), and "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." (John 3:1-5, 23; Acts 22:16; 1 Peter 3:20, 21). He would have preached the death, burial and resurrection of Jesus. (1 Corinthians 15:1ff). There are so many other things Paul might have preached about the kingdom and Jesus.

MORE ABOUT PAUL

Multiple pages could be written about the beloved man called Paul. The word of God doesn't even tell us what his last name was. However, saying Paul says it all. It has been said that he was a short man with a number of unattractive physical traits. Some say Paul was shorter than five (5) feet tall. He describes himself as less than an orator. (1 Corinthians 2:1, 4). 2 Corinthians 10:10 quotes others, saying, "his bodily presence is weak, and his speech contemptible." Contemptible, Greek, EXOUTHNEO, means, "to make utterly nothing of, i.e. despise, set at naught, contemptible, despise, least esteemed, set at naught." (Strong's Exhaustive Concordance of the Bible, Page 217). Various translations are less complimentary. For example, Kenneth N. Taylor, in his "translation" on 2 Corinthians 10:10, says, "There is nothing great about him, and you will never hear a worse preacher." That may be taking more liberty than one ought in translation. A number of descriptions of Paul's physical appearance are less than complimentary. For example, Word Studies in the New Testament, by M. R. Vincent, 2 Corinthians 10:10, Page 834. Those words may be similar to Isaiah's description of Jesus in Isaiah 53:2, 3. The inspired Paul wrote, "Ye know how through infirmity of the flesh I preached the gospel unto you at the first." (Galatians 4:13). His appearance could have been similar to his thorn in the flesh. (2 Corinthians 12:7). One wonders how many churches would use Paul today. A number of congregations today seem to desire one who is well attired and well spoken, rather than well read and a better messenger.

Whatever may have been Paul's physical appearance and abilities as a speaker, Paul was stunningly attractive as a worker and Christian gentleman. His message was clear and easy to understand, and his life was without question.

Paul was a man of prayer. The late and lamented G. C. Brewer wrote an excellent article, published in The Gospel Advocate, Vol. LXXXII, No. 32, June 8, 1940, on pages 746, 758, in which he called "Paul, a Man of Prayer." Following are excerpts from his excellent writings. Paul was a man of prayer. Acts 20:26 says, "And when he had thus spoken, he kneeled down and prayed with them all." Cf. Also. Acts 21:5; 16:25. Paul prayed for others. For example, Paul prayed for the saints in Rome (Romans 1:7, 9, 10), the church of God which is at Corinth (2 Corinthians 1:1; 13:7), the saints at Ephesus (Ephesians 1:1, 16ff), all of the saints in Christ Jesus which are at Philippi (Philippians 1:1, 3ff), and others. The apostle also asked them to pray

for him. So called he upon the church of the Thessalonians, saying, “Brethren, pray for us.” (1 Thessalonians 5:25; 2 Thessalonians 3:1, 2). Cf. Also. Colossians 4:2-4; Ephesians 6:18-20. Brother Brewer observed that “Paul desired the saints to pray:

1. That the word of the Lord might run and be glorified.
2. That the lord might open a door for the word.
3. That he might be given utterance and speak boldly.
4. That he might be given deliverance from evil men.
5. That the saints might accept his ministration.
6. That he might come to Rome.”

Paul’s desire was for God’s people to “Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you.” (1 Thessalonians 5:17, 18). He also hoped that they would be found “continuing instant in prayer” (Romans 12:12), and “that men pray every where, lifting up holy hands, without wrath and doubting.” (1 Timothy 2:8). Paul personally prayed specifically, that is, for Israel to be saved. (Romans 10:1). Cf. 1 Timothy 2:1; Philippians 4:6.

Paul was an “ambassador in bonds.” (Ephesians 6:20). He represented the Christ, whether in or out of bonds, whether a prisoner or free. He asked for prayers that he would speak boldly as he ought. (Ephesians 6:18-20).

The enthusiastic and energetic apostle of Jesus Christ exemplifies all that “labourers together with God” ought to be. First, Paul is a marvelous example of working with God. Mary told those at the wedding feast, speaking of Jesus, “Whatsoever he saith unto you, do it.” (John 2:5). Paul wrote, “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.” (Colossians 3:17). Paul was faithful to do as he wrote, and as Mary had admonished. Second, Paul also worked steadfastly with other Christians to do the work of the Lord. (1 Corinthians 15:58). Jesus said, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” (Matthew 28:19). Mark records it thusly, “Go ye into all the world, and preach the gospel to every creature, He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” (Mark 16:15, 16). Immediately after becoming a Christian, calling in the name of the Lord, being baptized (Acts 22:16; 9:18; 26:19), Saul, later called Paul, went out preaching. (Acts 9:19ff).

Soon, thereafter, he embarked on three (3) missionary journeys, a voyage to Rome, and possibly another missionary journey between his first and second Roman imprisonments. To say the very least, Paul was as energetically preaching the word, evangelizing for Jesus, as he was in promoting the law of Moses before he understood that the law had been abolished (2 Corinthians 3), and been replaced with the new (Hebrews 8:6-13), according to prophecy. (Jeremiah 31:31-34). One wonders how many guards might have been converted as they heard Paul teaching others. The author remembers hearing W. A. Bradfield tell of selling a product to one across the street who heard him speaking to the person on the other side of the street. Paul worked with some good people. He worked with Barnabas (Acts 13:2ff), John whose surname was Mark (Acts 13:5; 12:25; 2 Timothy 4:11), Silas (Acts 15:40; 16:19, 25; 17:10), Timotheus, called Timothy (Acts 16:1-3; 1 Timothy 1:2), Erastus (Acts 19:22), Trophimus (2 Timothy 4:20), Luke (Colossians 4:14; 2 Timothy 4:11; Acts 20:5, 6, “us” and “we” show that Luke joins the tour heat Troas), Titus (Galatians 2:1; Titus 1:4, 5), and others, some of whom prayed and sent financial help, but who were not with him in person. (Philippians 4:16-18). Those who helped Paul to do the work of the Lord were also given credit for doing the work. Beloved, go if you can. However, not all can go, but all can have a part, whether great or small. Do what you can to teach the gospel to the lost. The work of the Lord is not in vain. (1 Corinthians 15:58). Either be a Paul or a helper of those who can go.

PAUL THE PENMAN

Amid all the teaching and traveling Paul was doing from place to place, the zealous apostle was moved by the Holy Spirit (2 Peter 1:20, 21) to write thirteen (13) of the twenty-one (21) epistles. If Paul wrote the book of Hebrews, he wrote fourteen (14). These writings seemed to have been done over some fourteen (14) years.

Reading the first verse in each chapter of each book, one can know that Paul, inspired of God (2 Timothy 3:16, 17), wrote the books of Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First and Second Thessalonians, First and Second Timothy, Titus and Philemon. Many believe Paul also penned the book of Hebrews. Actually, the message, rather than the author, is all that is important.

Much speculation is given to the date of the writing of the books. Since the books do not contain a date, and since Peter said, “his divine power hath given unto us all things that pertain unto life and godliness” (2 Peter 1:3), it is true that the dates are unimportant. The message is the important thing. Read, study, and rightly divide it. (2 Timothy 2:15). The general idea is that the epistles of Paul were written while he journeyed on his missionary trips, between A. D. 52 and A. D. 68, just prior to his execution.

Following is the author’s **uninspired** look at the books Paul penned:

ROMANS. Paul wrote this book “to all that be in Rome, beloved of God, called to be saints.” (Romans 1:1, 7). The purpose of the book of Romans is to remind and encourage all to heed the doctrine of Christ without shame, that salvation is in Jesus Christ, by grace when one believes and obeys His will. It is similar to Israel’s inheriting the land of Canaan by God’s grace when they did His will. (Compare, Ephesians 2:8-10).

FIRST CORINTHIANS. Paul penned this book “Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus,...with all that in every place call upon the name of Jesus Christ our Lord,...” (1 Corinthians 1:1, 2). Paul addressed problems in almost every chapter in the book, with some doubting and rejecting his apostleship.

SECOND CORINTHIANS. Paul’s second letter to the Corinthians was written to defend his apostleship and refute the Judaizing teachers, who were trying to bind the circumcision God

commanded Abraham to do (Genesis 17:9-14) upon Christians. He was also refuting their claims that he was not an apostle. Read, IV. Salient points in the life of Paul in the Epistles, Gospel Advocate Commentary of Second Corinthians, Pages 13-17.

GALATIANS. Paul addressed this book “unto the churches of Galatia.” (Galatians 1:1, 2). He begins the book with a refutation of false gospels, affirming that all are under the doctrine of Christ, and no longer under the law of Moses.

EPHESIANS. Paul’s letter “to the saints which are at Ephesus, and to the faithful in Christ Jesus” (Ephesians 1:1) begins with his purpose in writing to them. Notice the words, “in Christ Jesus.” (Verse 1). These words or their equivalent are found over thirty (30) times in this book. One sees Christ the Husband of His Wife, the Church, and Her submission to Him.

PHILIPPIANS. This book was written by Paul “to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.” (Philippians 1:1). He expressed his great joy in their fellowship in the gospel, and especially to Epaphroditus for his long and perilous trip of some seven hundred (700) miles. Warnings concerning the Judaizing teachers were also given.

COLOSSIANS. “The saints and faithful brethren in Christ which are at Colosse”, by “Paul”, were told that Christ is preeminent, and that all should submit to Him. They were to deny the various forms of Gnosticism, whether Docetic, their doctrine which denies that Jesus had a real body, or Cerenthian, which claimed that Jesus had only a temporary body, which came upon Him at His baptism, and left Him on the cross. Others felt that they needed more than Jesus. Paul made it clear that Jesus was the only Savior. Cf. Acts 4:12; Ephesians 4:5.

FIRST THESSALONIANS. Paul wrote the First Thessalonian letter “unto the church of the Thessalonians.” (1 Thessalonians 1:1). The letter discusses a few issues they had. Paul told them how to hear and preach the word. He also gives them exhortations and comfort by reminding them of the second coming of Jesus.

SECOND THESSALONIANS. This book by Paul “unto the church of the Thessalonians” (2 Thessalonians 1:1), also deals with the second coming of Jesus, the judgment, and church discipline.

FIRST TIMOTHY. Paul wrote this letter “Unto Timothy, my own son in the faith:....” (1 Timothy 1:1, 2). He warns Timothy against false teachers, tells him how God’s people should live, describes Biblical elders and deacons, and tells him what to do when others do and do not do right, ending with a plea for faithfulness.

SECOND TIMOTHY. Paul’s second letter to Timothy his beloved son (2 Timothy 1:1, 2) appears to be the last letter Paul wrote. He sits alone, except for Luke, in a prison cell, knowing that death is imminent and will shortly come. He is calm, joyful, fearless, unashamed, full of hope, and encouraging. The beloved apostle pleads for Timothy to get there quickly, lest it be too late. He asks for a profitable John Mark to be brought. One can change! The key in this letter is, “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.” (2 Timothy 4:2). He reminds Timothy that Jesus was raised from the dead, implying that he should not be concerned with martyrdom. The grave is but a temporary place. (1 Corinthians 15).

TITUS. Paul addressed the book of Titus “To Titus, mine own son after the common faith:....” (Titus 1:1, 4). This young convert, like Timothy, was sent a letter. Paul reminded Titus that there is hope from a God who cannot lie. Paul, inspired of God (1 Corinthians 2; Galatians 1:11, 12), told him to ordain elders who met the Lord’s qualifications, to watch over and protect the sheep from false teachers. Titus is reminded of how Christians should live; this he was also to teach.

PHILEMON. Paul wrote this brief book “unto Philemon...And...Apphia and Archippus...and to the church in thy house:....” (Philemon 1, 2). Paul requests, fully believing that Philemon will bring him joy by doing more than he asks, that Philemon receive Onesimus, a runaway slave, as a brother or partner in Christ. Paul appeals to the golden rule Jesus set forth. (Matthew 7:12).

HEBREWS. If Paul wrote Hebrews, he showed that Jesus, the Son of God and Creator is superior to Moses, and that all should be subject to the New Law, rather than the Old. This is in perfect harmony with the rest of Paul’s teaching, from Acts 9 through Philemon or Hebrews.

At any rate, Paul the Penman, has laid out before Christians, how the saved came to be saved, and how the saved are to live. May God help us to not only read and study these things, but to **DO THEM.** Begin now (2 Corinthians 6:2), today. (Hebrews 3:7, 13, 15; 4:7).

PAUL'S FIRST MISSIONARY JOURNEY

Out of all the teachers, prophets, and such like, in the church at Antioch, two were chosen to go on this first recorded missionary journey, Paul and Barnabas. They chose “John to their minister.” (Acts 13:1-5). He was related to Barnabas. (Colossians 4:10). Please take time to notice the recorded places they visited, as well as the recorded events described at each stop along the way. (Acts 13 and 14).

ANTIOCH. This is the city from which they began. (Acts 13:1).

SELUCIA. This is the place where they caught the ship going abroad. (Acts 13:4).

ISLAND OF CYPRUS. Two cities were recorded as visited on Cyprus. (Acts 13:4-13).

1) **SALAMIS.** They preached the word of God in the Jewish synagogue. (Acts 13:5).

2) **PAPHOS.** They ran into trouble with a false prophet names Elymus (Bar-Jesus), a sorcerer, who was punished for his perversion of the right ways of the Lord. (Acts 13:6-11). Sergius Paulus, the deputy believed when he saw these things. (Acts 13:7, 12).

PERGA IN PAMPHYLIA. For some unknown reason, John (Mark) left Paul and Barnabas, and he returned to Jerusalem. (Acts 13:13).

ANTIOCH IN PISIDIA. (Acts 13:14-52). Paul and Barnabas entered into a synagogue on the sabbath day. (Verse 14). Paul, being given permission, spoke to them, giving an excellent lesson on God’s scheme of redemption from His promises (Verses 15-41) to their fulfillment in Christ, whom God raised from the dead. The Gentiles desired to hear these things again the next Sabbath day. (Verse 42). Many Jews and proselytes followed Paul and Barnabas, who exhorted them to continue in the grace of God. (Verse 43). The words spoken had an impact—almost everyone in the city came together to hear God’s word the next Sabbath day. (Verse 44). As is often true, error in envious; Jews contradicted and blasphemed Paul’s message. (Verse 45). With the Jewish rejection of the Lord’s word, Paul and Barnabas turned to the Gentiles (Verses 46-48), who happily received it. “The word of the Lord was published throughout all the region.” (Verse 49). Jews stirred up the religious men and women, who raised persecution against Paul and Barnabas, and expelled them out of their coasts. (Verse 50). Paul and Barnabas shook off the dust of their feet against them, and left. (Verse 51; Cf. Matthew 10:14).

ICONIUM. (Acts 13:51). “And the disciples were filled with joy, and with the Holy Ghost.” (Verse 52). Paul and Barnabas went into the Jewish synagogue and so spake that a great

multitude of Jews and Greeks believed. (Verse 1). The unbelieving Jews (error) responded negatively, stirring up Gentiles, making their minds evil affected against the brethren. (Verse 2). Paul and Barnabas were not intimidated; they remained in the city a long time, boldly preaching and performing signs and wonders. (Verse 3; Mark 16:20). The city was divided between the Jews and the apostles. (Verse 4). Learning of a plot to kill them, they fled. (Verses 5, 6).

LYCAONIA. (Acts 14:6).

1) **LYSTRA.** (Acts 14:6-20). Paul and Barnabas preached the gospel here and in the regions round about. (Verses 6, 7). An impotent man, cripple in his feet from before birth was healed, “And he leaped and walked.” (Verses 8-10). Paul and Barnabas were mistaken for the gods, Jupiter (Barnabas) and Mercurius (Paul). (Verses 11, 12). Paul and Barnabas refused worship by the people, telling them to worship the Creator. (Verses 13-18). Jews from Antioch and Iconium persuaded the people to stone Paul to death, but failed to kill him. (Verse 19). He and Barnabas left Lystra. (Verse 20).

2) **DERBE.** (Acts 14:20). They preached the gospel, and taught many. (Verse 21). At this time, they now turn homeward, retracing their steps. (Verse 21).

LYSTRA. (Acts 14:21). Confirming (strengthening) the disciple’s souls, they exhorted them to continue in the faith. Telling them of tribulations which must be faced to enter the kingdom of God, ordaining elders in every church, they prayed and fasted with them, and commended them to the Lord. (Verses 22, 23).

ICONIUM. (Acts 14:21). Confirming (strengthening) the disciple’s souls, they exhorted them to continue in the faith. Telling them of tribulations which must be faced to enter the kingdom of God, ordaining elders in every church, they prayed and fasted with them, and commended them to the Lord. (Verses 22, 23).

ANTIOCH. (Acts 14:21). Confirming (strengthening) the disciple’s souls, they exhorted them to continue in the faith. Telling them of tribulations which must be faced to enter the kingdom of God, ordaining elders in every church, they prayed and fasted with them, and commended them to the Lord. (Verses 22, 23).

PISIDIA. (Acts 14:24). They possibly visited a number of places.

PAMPHYLIA. (Acts 14:24). They passed through.

PERGA. (Acts 14:25). John Mark had left them in Perga on the first journey.

ATTALIA. (Acts 14:25). The first new place visited we have recorded on their way home.

ANTIOCH. (Acts 14:26). Paul and Barnabas are back home. They gave reports of success with God's help. They remained here for a long time.

PAUL'S SECOND MISSIONARY JOURNEY

The second missionary journey of Paul was proposed by Paul to visit the brethren where he and Barnabas had preached the word of the Lord, to see how they were doing. (Acts 15:36). It was made with Silas (Acts 15:40), Timothy (Acts 16:1-3), and Luke (Acts 16:10; notice the uses of “they” and “we during the journey”). Neither Barnabas nor John Mark accompanied Paul on this missionary endeavor. (Acts 15:36-40). Barnabas wanted John Mark to go (Acts 15:37), but Paul thought it not good to have John Mark go on this trip because he departed from them on the first journey, and went not with them to the work. (Acts 15:38). Paul and Barnabas had such a sharp contention between themselves over this matter that Barnabas took John Mark, and they sailed to Cyprus. (Acts 15:39). Paul and Silas went a different way. (Acts 15:40). The second book Paul wrote to Timothy reveals that he a different attitude about the two brethren, which we shall see further into this study.

Consider places and events that took place on this second journey.

ANTIOCH. (Acts 15:35, 40). “Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.”

SYRIA. No record is given as to what cities in Syria were visited. However, Luke said that they confirmed (strengthened) the churches. (Acts 15:41).

CILICIA. (Acts 15:41). Again, there is no mention of churches visited in this province, but they confirmed the churches.

DERBE. (Acts 16:1). Paul had visited Derbe on his first journey. (Acts 14:20).

LYSTRA. Timothy was at Lystra. Paul invited Timothy to accompany him; he accepted the invitation. Timothy was the son of a certain Jewish woman, named Eunice, who, Paul was confident, along with her mother Lois had instilled the unfeigned (noon-hypocritical) faith in him. (2 Timothy 1:2, 5). Timothy’s father was a Greek. (Ibid). Timothy “was well reported of by the brethren that were at Lystra and Iconium.” (Verse 2). Paul had Timothy circumcised because the Jews of that area knew his father was a Greek. (Acts 16:3). It was simply a matter of convenience, for Titus was of the same circumstance, but Paul refused to have him circumcised because some were making a law out of it. (Galatians 2:1-5; Acts 15). Lystra is also the place where Paul had been stoned, and left for dead. (Acts 14:19). He was unafraid to return there.

PHRYGIA. (Acts 16:6). Though not stated, it is possible that the trio visited some of the

churches Paul and Barnabas had established on the first missionary journey.

GALATIA. (Acts 16:6). This may have been Paul's first visit. He was forbidden by the Holy Ghost to preach the word in Asia.

MYSIA. (Acts 16:8). They actually only passed by Mysia.

TROAS. (Acts 16:8). Paul saw a vision in the night of a man from Macedonia, praying that he would come there and help them. (Verse 9). Concluding that the Lord was calling them to preach the gospel in Macedonia, Paul and company loosed from Troas, and headed to Macedonia. (Verses 10, 11). By the way, Luke joins Paul here. Notice the change in pronouns from "they" (Acts 16:8) to "we" (Acts 16:10), and compare Luke 1:3 and Acts 1:1.

SAMOSTHRACIA. (Acts 16:11). They stayed here until the next day.

NEAPOLIS. (Acts 16:11). Nothing is recorded.

PHILIPPI. (Acts 16:12-40). They were in the chief city of Macedonia, a colony, for certain days. (Verse 12). They went out of the city to pray on the Sabbath day, and met a group of women by the river side, among whom was Lydia, a seller of purple, of the city of Thyatira, a worshipper of God under the law, who heard Paul. (Verse 14). She and her household were baptized. (Verse 15). To be baptized demands understanding and confessing Jesus. (Acts 8:30; 37), neither of which a baby, one in a coma, or one mentally challenged may do. Some base infant baptism on Lydia's conversion. However, such assumes that (1) she was married, (2) had a child or children, (3) had a child or children out of wedlock, (4) adopted one or more children, (5) had those babies with her, or (6) had exceptional babies who could understand and speak. Following her baptism, Lydia convinced Paul and company to abide with her. (Verse 15).

Paul's next action landed him and Silas in prison. He cast the spirit out of the damsel possessed with a spirit of divination after many days of hearing her proclaim them to be servants of the most high God, who showed them the way of salvation. (Verses 16-18). Lost hope of financial gain caused the damsel's masters to falsely accuse them, cause them to be beaten, likely with 39 stripes (2 Corinthians 11:24), unjustly (Acts 16:37), and imprison them. Rather than crying, "Why me?" "Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (Acts 16:25). They were unashamed. (Romans 1:16). An earthquake freed every prisoner, but none ran away. (Acts 16:26-29). The jailor asked Paul and Silas, "Sirs, what must I do to be saved?" (Verse 30). He was not told to "say the sinner's prayer", "believe only", "nothing", or such like. He was told to "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy

house.” (Verse 31). They then “spake unto him the word of the Lord...And he took them the same hour of the night, and washed their stripes” (repentance) “and was baptized,...” (Verses 32, 33). That harmonizes with Jesus’ remarks in Mark 16:15, 16, “He that believeth and is baptized shall be saved.” Further, there is no evidence that the Jailor had babies. Cf. assumptions regarding Lydia’s having children. Compare Acts 16:34, “rejoiced” and Acts 8:39, “rejoicing.” Paul was released from prison. (Acts 16:37-39). They went to Lydia’s house, saw the brethren, and departed. (Verse 40).

AMPHIPOLIS. (Acts 17:1). Passed through. No recorded work or churches visited.

APPOLONIA. (Acts 17:1). Passed through. No recorded work of churches visited.

THESSALONICA. (Acts 17:10). Paul reasoned (Isaiah 1:18) with them three Sabbath days out of the scriptures. (Verse 2). He opened and alleged the death, burial, and resurrection of Jesus. (Verse 3; 1 Corinthians 15:1-4). His lessons were effective, with Jews, devout Greeks, and chief of the women believing. (Acts 17:4). However, as is true today, many did not believe, and allowed their envy to cause them to take Jason and others to the rulers of the city, accusing them of turning the world upside down. (Verse 6). Securing Jason, they let Paul and Silas go. (Verses 7-9). The brethren immediately sent Paul and Silas away. (Verse 10).

BEREA. (Acts 17:10). At Berea they went into the synagogue of the Jews. At Berea they found people who “were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.” (Verse 11). Many of them believed. (Verse 12). However, when Jews of Thessalonica heard that the word was being preached by Paul at Berea, they went and stirred up the people. (Verse 13). The brethren sent Paul away; Silas and Timothy remained in Berea. (Verse 14).

ATHENS. (Acts 17: 15-34). Paul sent to Berea for Silas and Timothy to come quickly. (Verse 15). Paul was not idle while he waited on them. He saw that the city was wholly given over to idolatry, so he disputed, thoroughly discussed, (1) in the synagogue with the Jews and devout persons, (2) in the markets, (3) with the Epicureans, who taught that pleasure is the end of all morality and that genuine pleasure is derived from a life of prudence, honor, and justice, (4) with the stoics, who taught that the wise man should be free from passion, unsubdued by joy or grief, willingly submissive to natural law, (5) at the Areopagus, (6) and with strangers. (Verses 17-21). Paul’s objective was to turn people from false gods to the true God. (Acts 17:22-29). He called all to repentance in view of the coming judgment. (Verses 30, 31). Paul’s words were met

with mixed emotions, from mockery to desire to hear more to faith. (Verses 32-34).

CORINTH. (Acts 18:1-18). Paul met fellow tentmakers. (Verses 2, 3), He reasoned in the synagogue every Sabbath day, and persuaded the Jews and the Greeks. (Verse 4). Silas and Timothy came from Macedonia, and rejoined Paul. (Verse 5). Paul preached that Jesus was Christ. (Verse 5). The Jews rejection of Paul's message of Jesus Christ, led Paul to tell them that he was free from the blood of the Jews, and that he would turn to the Gentiles. (Verse 6; Ezekiel 3:18-21). Paul visited Justus. (Acts 18:7). Crispus, the chief ruler of the synagogue, and many of the Corinthians were saved. (Acts 18:8; Mark 16:16; 1 Corinthians 1:14; 6:9-11). Paul, at God's promise, remained in Corinth a year and a half teaching the word of God. (Verses 9-11). Gallio refused to try Paul, and cared not that the Greeks beat Sosthenes before his judgment seat. (Verses 12-17).

CENCREA. (Acts 18:18). Paul took Priscilla and Aquilla with him when he left Corinth. (Verse 18). Paul also had his head shaved in Cenchrea because of a vow. (Ibid).

EPHESUS. (Acts 18:19). Paul left Priscilla and Aquilla in Ephesus. (Acts 18:19). Paul then went into the synagogue of the Jews and reasoned with them, leaving them with the desire that he tarry longer with them. (Verses 19, 20). Paul left them wanting to study more. He left because he wanted to keep the feast in Jerusalem. (Acts 18:21). He promised to return for further study if it were God's will. (Verse 21).

CAESAREA. (Acts 18:22). This is where they landed on their return home.

JERUSALEM. (Acts 18:21, 22). "Gone up" indicates Jerusalem. For example, Matthew 20:17, 18; Mark 3:22; and at least twenty more similar New Testament examples.

SYRIA. (Acts 18:19). Paul is almost home, entering the province from whence he left.

ANTIOCH. (Acts 18:22). Safely at Antioch again. He must have been physically tired from his three-years of work. It was no vacation by any definition of the word. Paul labored in the work of the Lord. (1 Corinthians 4:11, 12; 15:58; 1 Thessalonians 2:9; 2 Corinthians 11:23; etc.).

PAUL'S THIRD MISSIONARY JOURNEY

Acts 18:23 through Acts 21:16 records the third missionary journey taken by Paul. What might he have done if he had enjoyed the means of travel of modern times? What might he be doing, saying and writing if he were living today? Please take a few moments to journey with Paul as he embarks on another journey.

ANTIOCH. (Acts 18:22). Paul spent some time at Antioch after going up to Jerusalem to salute (greet) the church. (Acts 18:21-23).

GALATIA. (Acts 18:23). Departing Antioch, Paul went all over the country of Galatia. He was strengthening the disciples, called Christians. (Acts 11:26).

PHRYGIA. (Acts 18:23) Paul also went all over the country of Phrygia strengthened these disciples. (Acts 18:23).

EPHESUS. (Acts 19:1). Apollos, a Jew born at Alexandria, was in Ephesus. Acts 18:24, 25, describe Apollos as (1) “an eloquent man”; (2) “mighty in the scriptures”; (3) “instructed in the way of the Lord”; (4) “fervent in the spirit”; (5) “spake and taught the things of the Lord”; (6) “knowing only the baptism of John.” (Acts 18:24, 25). Verse 26 says, “he began to speak boldly in the synagogue.” “When Aquila and Priscilla...heard, they took him unto them, and expounded unto him the word of God more perfectly. (Acts 18:26). He was disposed to pass through Achaia. Letters were sent by the brethren exhorting the brethren to receive him. (Verse 27). He helped the believers through grace much, mightily convincing the Jews publicly by the scriptures that Jesus was Christ. (Verses 27, 28). Likely, no one was more sincere than Apollos, yet he was wrong. Cf. Proverbs 14:12; 16:25. He needed correcting, as does anyone who is in error, whether teaching error or living it wrongly. (Galatians 1:6-9; 2:11-14). Anyone who is corrected should have the attitude of Simon the sorcerer and Apollos. (Acts 8:18-24; 18:24-28).

Paul passed through the upper coasts, missing Apollos who was in Corinth, and came to Ephesus. (Acts 19:1). He found twelve (12) Jews (Acts 19:7) there who had been taught and received the baptism of John the Baptist, the baptizer. (Verse 3, 4). They were taught the truth, and received the baptism of Jesus. (Acts 19:5). Because one has been baptized does not mean one has been saved. Baptism must be done properly, the Lord’s way.

Next, Paul, in the synagogue, “spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.” (Acts 19:8). Paul did not compromise! His teaching was not received positively; “some were hardened, and believed not, but spake evil of that way before the multitude.” (Verse 9). Paul “departed from them, and separated the disciples, disputing in the school of one Tyrannus…two (2) years.” Cf. Matthew 10:13-15. His teachings were widespread throughout Asia. (Verse 10). God, the doer, wrought special miracles by the hands of Paul. (Verse 11, 12). Paul was but God’s instrument.

Vagabond Jews unsuccessfully tried to cast out evil spirits. (Acts 19:13-16). Their failures brought magnification to the name of the Lord, destruction of error, and growth of the word of God. (Verse 17-20).

Acts 19:21, 22 reveals Paul’s desire to pass through Macedonia and Achaia, then go to Jerusalem, and end up in Rome. (Verse 21). He sent two of his workers, Timothy and Erastus, to Macedonia, but he stayed in Asia for a season. (Acts 19:22).

“There was no small stir about that way.” (Acts 19:23ff). Demetrius, a very successful, influential, silversmith, which made silver shrines for Diana, called fellow shrine builders together, and he incited them to reject Paul and support their lucrative businesses, which they did. (Verses 25-29). Gaius and Aristarchus were taken by the confused mob. (Acts 19:29). Paul was kept from going into the theatre. (Verses 30, 31). Most of the confused assembly did not even know why they had come together. (Acts 19:32). Alexander, a Jew, was about to make his defense, but when they realized that he was a Jew, they cried out for some two (2) hours, “Great is Diana of the Ephesians.” (Verse 34). Their cries changed absolutely nothing! The townsclerk appeased and dismissed them. (Verses 35-41). Many today refuse to listen to the word of God.

Much is learned about those in religious error. (Acts 19:23-41). A few lessons are, (1) There is usually a leader; (2) They react, rather than act, to the truth; (3) They often feel threatened; (4) Some are wrathful; (5) Their doctrines are committed by followers; (6) Many are confused; (7) Many act wrongfully; (8) Most are divided; (9) Many are ignorant of truth; (10) Many are prejudiced; (11) Many have a closed mind; (12) Many have an appeaser; (13) Many may be convinced that their doctrines are right; (14) Many refuse to hear. Cf. Acts 28:26, 27.

TROAS. (2 Corinthians 2:12, 13). These verses show that Paul went to Troas before going to Macedonia. Paul preached Christ’s gospel while there.

MACEDONIA. (2 Corinthians 2:12, 13; Acts 20:1). He gave them much exhortation.

ACHAIA. (Acts 19:21). Paul had purposed to go through Achaia when he went to Macedonia.

GREECE. (Acts 20:2). Paul stayed in Greece three (3) months. The Jews laid in wait to kill him, as he was about to sail into Syria.

MACEDONIA. (Acts 20:3). Paul purposed to return through Macedonia. Going ahead, he was accompanied into Asia by Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. Luke and others sailed toward Troas, where Paul was waiting. (Verses 4-6). Notice the pronouns, “us” and “we.” (Verses 5, 6). Luke has joined ranks.

PHILIPPI. (Acts 20:6). Paul and company were in Philippi until “after the days of unleavened bread.” What did they do there? One feels certain that Paul preached Jesus. One never reads of Paul being idle.

TROAS. (Acts 20:6). The trip from Philippi to Troas took five (5) days, and they abode there seven (7) days. They observed the weekly Lord’s Supper, then Paul preached to them until midnight. (Verse 7). Young Eutychus was restored to life. (Acts 20:9-12).

ASSOS. (Acts 20:13). Luke (“we”) and others sailed to Assos, where Paul, having gone afoot, was waiting to be taken in. Again “we” took him in. Luke is still with Paul.

MITYLENE. (Acts 20:14, 15). They were over night at some point just here.

CHIOS. (Acts 20:15). Again, a night is spent somewhere.

SAMOS. (Acts 20:15). The night is spent somewhere.

TROGYLLIUM. (Acts 20:15). Again, a night is spent at one of these places.

MILETUS. (Acts 20:15). Paul is now in a hurry to get to Jerusalem for the day of Pentecost. From Miletus, he sent for the elders of the Ephesian Church to come. (Acts 20:16, 17). Notice that he called for the elders (plural) over the church (singular). Paul taught them what it meant to preach the word, and what it meant to be overseers of the church Jesus bought with His blood. (Verses 18-35). Emotions ran high. (Acts 20:36-38). Prayer was such a special blessing, which Paul used in his serving the Lord. So should we. Cf. also Romans 16:16 and Acts 20:37.

COOS. (Acts 21:1). It seems Paul and company spent the night in Coos.

RHODES. (Acts 21:1). The missionaries just passed through Rhodes.

PATARA. (Acts 21:1). The Pauline company changed ships at Patara.

CYPRUS. (Acts 21:3). It appears that they sailed under Cyprus, as it was on their left side.

SYRIA. (Acts 20:3). Sailed into Syria.

PHENICIA. (Acts 21:2).

1) **TYRE.** (Acts 21:3). They stayed in Tyre seven (7) days while the ship was being unloaded. Paul warned of the coming events, there was prayer, and they left.

2) **PTOLEMAIS.** (Acts 21:7). The brethren were saluted, and they stayed there one (1) day.

CAESAREA. (Acts 21:8-11). They entered the house of Philip the evangelist (Acts 6:5), who had four (4) prophesying virgin daughters. (Verses 8, 9). Agabus, a prophet from Judaea, came down, and foretold of Paul's impending arrest and deliverance before the Roman government. (Verses 10, 11). When Agabus' prophecies were heard, Paul's company and those of that place wept, pleading with Paul not to go to Jerusalem. Paul's response was classic Paul. He said, "What mean ye to weep and to break my heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Verse 13). When Paul could not be persuaded, those who were pleading with him said, "The will of the Lord be done." (Verse 14). "And after those days we took up our carriages, and went up to Jerusalem. There went up with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. And when we were come to Jerusalem, the brethren received us gladly." (Verses 15-17). The third missionary journey comes to an end.

REPORTS OF THE THIRD MISSIONARY JOURNEY WERE MADE

Paul reported to James and the elders of the successes among the Gentiles. (Acts 21:18, 19). The Lord was glorified. (Verse 20).

PAUL WAS ENCOURAGED TO PURIFY HIMSELF TO PLEASE THE JEWS

Paul is encouraged to purify himself with four (4) men who had a vow, which he did.

CONFRONTATIONS, EXPLANATIONS, AND CHALLENGES LEADING TO ROMAN IMPRISONMENT

Paul was constantly harassed for his deep and abiding faith in Jesus Christ, the Son of the living God. He refused to blaspheme the name of the One he had come to love so deeply. He would not compromise on any matter of salvation. His life on earth was nothing to be compared to the life hereafter. In short, Paul truly loved God.

PAUL'S VOYAGE TO ROME

The end of Paul's third missionary journey actually ends in Acts 21:16, and his voyage to Rome does not begin until Acts 27:1. However, for this study, Paul's third journey is being tied to the events of Acts 21:17-26, inclusive of his meeting with "James; and all the elders" (Acts 21:18), his report to them on the work done among the Gentiles (Verse 19), and his purification of himself with four men. (Verses 20-26). Although Paul and others do not embark upon the journey to Rome until Acts 27:1, things that make that trip necessary begin at Acts 21:27, so for this study, the journey is beginning at that point.

JERUSALEM. (Acts 21:15, 27). Paul was in the temple at Jerusalem. Asian Jews saw Paul in the temple, and they stirred up all the people against him with **suppositions** (Cf. John 7:24; Cf. Leviticus 19:15), planning to kill him. (Acts 21:27-31). The Roman captain took soldiers (plural) and centurions (plural). Remember that one (1) centurion was over one-hundred (100) soldiers. Thus, he took hundreds of soldiers, and saved Paul. The Roman captain bound Paul with two chains, that is, he arrested him, likely, because he thought he was the Egyptian leader who had made an uproar, and led four thousand (4,000) men who were murderers into the wilderness. (Acts 21:33, 38). Paul told the captain who he was, and he asked to speak to the people. (Verse 39). When he received liberty to do so, and when there was "made a great silence" (order) "he spake unto them in the Hebrew tongue,...." (Verse 40). Paul's defense showed who he was, his conversion, and his current person. (Acts 22:1-21). At this point, the Jews reacted negatively, calling for Paul's execution. (Verses 22, 23). The Roman chief captain again saved Paul, but he examined him by scourging. (Verse 24). Fear came upon the Romans when they learned that Paul was Roman born. (Verses 25-30).

Paul pled his case before the council, and was pronounced innocent by the scribes of the Pharisees. (Acts 23:1-9). The chief captain again rescued Paul. (Verse 10). The Lord promised Paul that he would bear witness before him in Rome (Verse 11), which came to pass. (Acts 28). The next day forty (40) conspirators pledged neither to eat nor drink until they killed Paul. They must have died hungry and thirsty. They hatched a plot to kill Paul, but Paul's nephew heard it, went to the Roman chief captain and informed him of the plot; he saved Paul again. (Acts 23:14-24). He sent four hundred seventy (470) soldiers to protect Paul. (Acts 23:23). Claudius Lysias, the chief captain, sent a letter to the governor, proclaiming Paul's innocence. (Verses 26-30).

ANTIPATRIS. (Acts 23:31). Paul was taken from Jerusalem to Antipatris by night.

CAESAREA. (Acts 23:33). The letter from Claudius Lysias and Paul were presented to the Governor, Felix. (Verse 26). Paul was confined to “Herod’s judgment hall.” (Verse 35). Ananias the high priest and the elders of the Jews (Acts 25:15) came to Caesarea with Tertullus, an orator, who informed Felix against Paul. (Acts 24:1). Tertullus made false accusations, and was supported by the Jews. (Acts 24:2-9). When Governor Felix told Paul he could speak, he cheerfully answered for himself. (Verse 10). Paul began his refutation by telling Felix that it had only been twelve (12) days earlier that he was in Jerusalem (Acts 21:15). The idea being, that he could not have done all they accused him of doing in twelve (12) days. He stated that they did not see him doing the things of which he had been accused, saying, “Neither can they prove the things whereof they now accuse me.” (Verses 12, 13). Paul professed to be worshipping God according to the law and the prophets, having hope toward God, which they have, living with a clear conscience. (Verses 14-16). He affirmed that they should be there objecting if they thought he was wrong. (Verses 17-20). Paul told Felix that the matter was all about his faith in the resurrection of the dead. (Verse 21). Felix deferred them until he had heard Lysias, then commanded a centurion (a soldier over 100 men) to keep Paul, giving him liberty to minister or receive any of his acquaintance. (Acts 24:22, 23). Freedom under arrest!

Felix “sent for Paul, and heard him concerning the faith in Christ.” (Acts 24:24). Paul “reasoned of righteousness, temperance, and judgment to come.” (Verse 25a). Felix, trembling, responded, “Go thy way for this time; when I have a convenient season, I will call for thee.” (Verse 25b). We do not read of Felix ever calling Paul. He would have released Paul if he had given him a bribe. (Verse 26). Festus came into the Governor’s office. (Acts 27a). Felix left Paul bound to do the Jews a pleasure. (Verse 27b). Thus, Festus inherited Paul.

Festus, now the Governor, ascended (geographically, south, but, physically, up) to Jerusalem, a great Christian evidence seen several times. (Acts 25:1ff). The Jews again plotted to kill Paul, asking that Festus bring him to Jerusalem. (Verses 2, 3). Festus refused. (Acts 25:4; Cf. 23:11). Again, God saved Paul, using the Roman government. At Caesarea, Paul was accused, but with complaints “which they could not prove.” (Verse 7). Paul refused to go to Jerusalem, appealing to Caesar. (Verses 9-12). Perhaps Paul was refusing to be tried in Jerusalem by a similar

kangaroo court to the one which Jesus faced. (Matthew 26:57-68). King Herod Agrippa II came to Caesarea, heard Festus, then he agreed to hear Paul the next day. (Acts 25:13-27).

Acts 26 records Agrippa's permission to Paul to speak, and Paul's joyous, complete, and informative speech. Agrippa, Felix, Agrippa's wife, and they that sat with them:...“were gone aside,...talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.” (Acts 26:30-32). Nero was the Caesar at this time.

Chapter 27 begins the actual journey to Rome. Luke was with Paul on this voyage. Notice the pronouns used: “we” and “us” (Acts 27:1-3). Aristarchus, a Macedonian of Thessalonica (Acts 27:2; 19:29), and other prisoners were on board. They were delivered to Julius, a centurion of Augustas' band, and were headed to Rome, Italy. (Acts 27:1; 28:16).

SIDON. (Acts 27:3). The ship landed here. Julius gave Paul the prisoner liberty to go unto his friends and refresh himself. (Verse 3).

UNDER CYPRUS. (Acts 27:4). Contrary winds forced them to sail under Cyprus.

OVER THE SEA OF CILICIA. (Acts 27:5). Sailed over this sea.

OVER THE SEA OF PAMPHYLIA. (Acts 27:5). Sailed over this sea.

MYRA. (Acts 27:5). A city of Lycia. They changed ships here, finding a ship going to Italy.

AGAINST CNIDUS. (Acts 27:7). Due to bad winds they only came close to Cnidus.

UNDER CRETE. (Acts 27:7). They sailed under Crete.

THE FAIR HAVENS. (Acts 27:8). They spent much time at the Fair Havens. Dangerous sailing caused Paul to encourage them to stay put. However, listening to the wrong people, drawing erroneous conclusions, thinking the majority was right, being deceived, and such like, caused serious problems (Verses 9-16), which could have been avoided had they listened to Paul. Those in charge began to listen to Paul, and all but the ship were saved. (Acts 27:21-44). Paul told them was that an angel of God had told him, (1) “Be of good cheer: for there shall be no loss of...life,” (2) they would all go to Rome, and, he said, (3) “I believe God.” (Verses 22-25).

ADRIA. (Acts 27:27). Things said in verses 27-29 lead one to believe that Adria was a shallow sea. Paul kept them from escaping, and dying. (Acts 27:30-34). Paul practiced what he wrote about thankfulness. (Acts 27:35; 1 Timothy 4:3-5; 1 Thessalonians 5:17, 18). Thus, Paul saved two hundred seventy-six (276) souls. (Acts 27:36-44; Cf. Verse 37).

MELITA. (Acts 28:1). It was cold and rainy when the group arrived at Melita. The Barbarous (foreigners, non-Greeks) received them kindly because of the cold, wet weather. (Acts 28:1, 2). Paul was bitten by a viper, a venomous beast, but he did not die. (Acts 28:3-6). They went from thinking of him negatively to looking at him as a god. (Verses 3-6). Oh, error, thou art a jewel rare. Paul healed Publius' father and others. Cf. John 20:30, 31; Mark 16:17-20; Hebrews 2:1-4. They stayed there three (3) months.

SYRACUSE. (Acts 28:12). They spent three (3) days there.

RHEGIUM. (Acts 28:13). They spent some time there.

PUTEOLI. (Acts 28:13). Paul and his group found brethren in Puteoli, and they stayed with them seven (7) days, possibly to worship with them as they had done at Troas. (Acts 20:7). Cf. 1 Peter 1:22; Romans 16:16). What an impact this "prisoner" had!!!

APPIIFORUM. (Acts 28:15). Brethren came to meet Paul, who thanked God and took courage.

THE THREE TAVERNS. (Acts 28:15). Brethren came to meet Paul, who thanked God and took courage.

ROME. (Acts 28:16). The group arrived in Rome, and the centurion, Julius, "delivered the prisoners to the captain of the guard: **BUT PAUL WAS SUFFERED TO DWELL BY HIMSELF WITH A SOLDIER THAT KEPT HIM.**" (Acts 28:16, Emphasis mine, JP). Cf. Verses 30, 31. Thus ends Paul's Voyage to Rome. His death is in the near future.

Paul explained why he had been sent to Rome as a prisoner. Being appointed a day by the Jews, many went to his lodging. (Acts 28:23). Paul preached the Kingdom of God, and Jesus, using the scriptures (Verse 23). There was mixed reaction. (Verse 24). Paul then quoted from Isaiah, showing that the prophet, inspired by the Holy Ghost, had said they would neither see nor hear because their hearts were waxed gross. (Acts 28:25-27). Paul would turn to the Gentiles. (Acts 28:28). They left reasoning among themselves. (Verse 29). Paul wrote four epistles (Ephesians, Philippians, Colossians, and Philemon) while a prisoner "by himself" "in his own hired house" "with a soldier that kept him." (Acts 28:16, 30). He received all who came in unto him, and preached the kingdom of God, and Jesus, with all confidence, no man forbidding him." (Acts 28:30, 31).

Paul was joyous in the face of death. The book of Philippians contains the words joy, rejoice, rejoicing and rejoiced, eighteen (18) times. 2 Timothy 4:1 (life), 7 (no fear), 8 (no shame), 10 (abolished death...brought Life and immortality); 2:8 (Jesus...was raised), 11 (live with him);

4:1 (the quick—living), 8 (crown of righteousness for me...all them that love his appearing), 9 (Come quickly), 11 (Bring profitable Mark), 18 (Lord shall deliver me...preserve me unto his heavenly kingdom), 22 (The Lord Jesus Christ be with thy spirit). All of this, and much more, pictures a happy man in the face of impending death, soon to come to him. How could this be? 1 Corinthians 15 (read the entire chapter), especially verses 42-58; 15:24 and 2 Peter 1:11; 2 Corinthians 5:1-11; Philippians 1:21; etc.

Beloved, be faithful (Revelation 2:10), and you can die and be buried, knowing that the grave cannot keep you. (John 5:28, 29). “That which thou sowest is not quickened, except it die:....(1 Corinthians 15:36). Paul wrote, “In hope of eternal life, which God, that cannot lie, promised before the world began;....” (Titus 1:2).

LOOKING FOR THAT BLESSED HOPE

Looking for that blessed hope, Paul faced death with the greatest of calmness. One could never tell from his prison epistles, Ephesians, Philippians, Colossians, Philemon 2 Timothy, that he was about to be put to death. How could Paul stare in the face of death with such peace of mind? The shortest answer is found in two words, Knowledge and Faith. Paul, “at the feet of Gamaliel”, had been “taught according to the perfect manner of the law of the fathers, and was zealous toward God,....” (Acts 22:3). Later, having learned that the Law of Moses had been “abolished” and the Law of Christ had replaced it, Paul now believed (Romans 7:1-4; 2 Corinthians 3; Jeremiah 31:31-34; Hebrews 8:6-13) and “preached Christ in the synagogues, that he is the Son of God” (Acts 9:20), “proving that this is very Christ.” (Acts 9:22).

At Miletus, Paul “sent to Ephesus, and called the elders of the church.” (Acts 20:17). He told them that he had served “the Lord with all humility of mind” (Acts 20:19), omitting nothing profitable (Verse 20), serving publicly and privately (Verse 20), declaring repentance (Verse 21), and that the Holy Spirit made him aware of what he was about to face. (Verses 22, 23). How did Paul react? He said, “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.” (Verse 24). Paul said a few more things to the Ephesian elders, and he left. (Acts 20:25-35).

The beloved apostle is soon to be “offered”, killed. (2 Timothy 4:6). The Asian Jews (Acts 21:26, 27) took Paul, crying for “Men of Israel” to help them (Acts 21:28), beat him, and “went about to kill him.” (Acts 21:31, 32). He was rescued by the Roman chief captain and soldiers. (Acts 21:32). Paul continued his work as if nothing was about to happen.

Paul relied upon the things recorded in the first covenant. (Romans 15:4). He knew that God “cannot lie.” (Titus 1:2). The writings of the Old Testament are proofs of that statement. Thus, every statement regarding eternity is true. Such knowledge gives assurance of things written in the New Testament. Paul told Governor Felix (Acts 24:3, 10), “I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets. (Verse 14). Paul, therefore, believed that there will be a

resurrection of the dead as taught in Matthew through John. For example, Jesus declared a “resurrection of the dead” to the Sadducees. (Matthew 22:23-33, especially verses 31, 32).

Jesus proclaimed recompense “at the resurrection of the just.” (Luke 24:14). Likely, many have memorized the Lord’s statement in John 5:28, 29, “Marvel not at this: for the hour is coming, in the which that all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” One qualification of an apostle was that he had to be a witness of the resurrection of Jesus. (Acts 1:22). Saul saw Jesus following His resurrection on the road to Damascus. (Acts 9:1ff; 22:6-10; 26:13-18). The humble Paul preached the risen Lord to philosophers of the Epicureans and Stoicks, people who came together to hear some new philosophy. (Acts 17:19-21). He also preached the resurrection of the dead to the Pharisees, high priests, others, and even to non-believers in the resurrection, such as, the Sadducees. (Acts 23:5-8). Paul taught the resurrection of the dead to “all that be in Rome, beloved of God, called to be saints;....” (Romans 1:1-7). The Corinthians could read a whole section on the resurrection, including the resurrection of Jesus, and His saved ones. (1 Corinthians 15; Cf. also Romans 6:1-5). Read also Philippians 1:1; 3:10, 11. Faithful Paul even refuted the erroneous doctrine of Hymenaeus and Alexander, blasphemers, who said the resurrection was past already. (2 Timothy 2:17, 18; 1 Timothy 1:19, 20).

There is no doubt that Paul’s inspired words to the Corinthians, (2 Corinthians 5:1-11), had much to do with his calmness in the face of impending death. He knew that his body and spirit would be separated at death. (James 2:26). Paul also knew that death would not be final. This temporary separation of the body and spirit was an appointment all must face. (Hebrews 9:27; Ecclesiastes 3:1, 2). Our bodies will return to the dust in some form. (Ecclesiastes 3:20). We may be buried. (John 19:41, 42; 5:28, 29). Paul could quietly die knowing that, as the author’s father used to pray, “in the morning of the resurrection we will hear thee say, ‘Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.’” (Matthew 25:21, 23). Paul knew that Jesus was in heaven preparing a mansion (a place of residence) for him. (John 14:1, 2), and that He would return to receive him to Himself (Verse 3), because he had followed Jesus, the way, truth and life.” (Verse 6). This would also be true of “all them also that love his appearing.” (2 Timothy

4:8). Paul was in God's kingdom upon earth (Colossians 1:13), but in eternity he would have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. (2 Peter 1:11). His new body, given by God (1 Corinthians 15:38), would be incorruptible, glorious, powerful, spiritual, heavenly, without flesh and blood, incorrupt, immortal. (1 Corinthians 15: 42-52). Paul knew that he would die no more. (1 Corinthians 15:54-56). Victory would belong to him and all other saved ones (1 Corinthians 15:55-57). He would no longer be at home in the body, and be absent from the Lord, but would be absent from the body, and be at home with the Lord, which is far better. (2 Corinthians 5:6-8; Philippians 1:23). Paul reminded them that they, too, were going to be judged by the Lord, according to what they had done, whether good or bad. (2 Corinthians 5:10; Romans 14:12). The apostle encouraged them to be ready, and knowing the terror of the Lord to persuade others. (2 Corinthians 5:10, 11).

Beloved, imitate the life of Paul (1 Corinthians 11:1), obeying the Lord, and living faithfully, and you will enjoy eternity with God, Jesus, the Holy Spirit, the Holy Angels, and the redeemed of all ages. Fight the good fight. (Revelation 2:10). Finish your course. Keep the faith. Die "in hope of eternal life, which God, that cannot lie, promised before the world began." (Titus 1:2).

Hear the word of God and believe it (Romans 10:17; John 8:24; Hebrews 11:6), repent of any and all sins (Acts 3:19; 17:30, 31; 2 Peter 3:9), confess the Deity of Jesus (Matthew 10:32, 33; Romans 10:9, 10; Acts 8:37), and be buried (Colossians 2:12; Romans 6:1-5) in water baptism (Acts 8:38, 39) for the remission of sins (Acts 2:38; Mark 16:16; 1 Peter 3:20, 21), to enter Christ (Galatians 3:26, 27) and His Church (1 Corinthians 12:13), with the Lord adding you to it. (Acts 2:41, 47). In so doing, you will call upon the name of the Lord (Romans 10:13; Acts 22:16), and be saved by His blood. (Romans 5:9; 1 Peter 1:19). Read Hebrews 5:8, 9.

It almost appears that Paul shook his fist in the face of death, asking, "O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15:55). Paul then confidently said, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (Verse 57, 58). You will die (Hebrews 9:27), if the Lord does not return first (1 Thessalonians 4:17), and you will be buried. However, the grave is not permanent. (John 5:28, 29). Live faithfully (Revelation 2:10) to hear, "Well done" (Matthew 25:21, 23) and "Come." (Matthew 25:24).

MY MANNER OF LIFE FROM MY YOUTH (Questions)

1. What was Saul also called?
2. Where was Saul born?
3. T or F (Circle one) Paul was loved by all who knew him.
4. T or F (Circle one) Paul was a Sadducee.
5. T or F (Circle one) No one knew anything about Paul's early life.
6. At whose feet did Paul study?
7. T or F (Circle one) Paul taught one way, but he lived another.
8. T or F (Circle one) The Jews used unprovable suppositions against Paul.
9. T or F (Circle one) Paul was not circumcised as a child.
10. T or F (Circle one) Paul was born in Jerusalem.

A YOUNG MAN...WHOSE NAME WAS SAUL (Questions)

1. At whose feet were the garments of those who stoned Stephen laid?
2. T or F (Circle one). Saul loved the church of Christ from a youth.
3. T or F (Circle one) Saul believed in the resurrection of the dead.
4. T or F (Circle one) Those who came to the Areopagus discussed only old matters.
5. T or F (Circle one) Felix refused to listen to Paul.
6. What three things did Paul reason about with Felix?
7. T or F (Circle one) Felix became a Christian immediately.
8. T or F (Circle one) Paul answered for himself before King Agrippa.
9. According to 1 Corinthians 15:5-8, who, and how many saw Jesus after His resurrection?
10. T or F (Circle one) Paul believed in angels and spirits.

WHO ART THOU, LORD...AND WHAT SHALL I DO (Questions)

1. Where did Saul get authority to arrest Christians?
2. T or F (Circle one) Paul only arrested men.
3. Where and when did Paul and his company see a light from heaven?
4. What question did Saul ask Jesus when He appeared to him on the road to Damascus?
5. T or F (Circle one) Jesus told Saul that he was saved right there on the road to Damascus.
6. T or F (Circle one) Ananias told Saul to say the sinner's prayer and only believe.
7. Give five (5) reasons Saul could not have been saved on the road to Damascus.
8. What does one do in calling upon the name of the Lord?
9. T or F (Circle one) Paul told Agrippa that he immediately obeyed Jesus.
10. Read Acts 9:7 and 22:9, and explain why there is no contradiction.

PAUL, A SERVANT OF JESUS CHRIST (Questions)

1. Who called himself "chief of sinners"?
2. T or F (Circle one) No Christian was caused to blaspheme in the first century.
3. What did Paul say he did to win more?
4. T or F (Circle one) Paul became a zealous advocate of Jesus Christ.
5. T or F (Circle one) Paul was an apostle.
6. T or F (Circle one) There are living apostles today.
7. T or F (Circle one) Paul never became a preacher.
8. T or F (Circle one) Paul preached the kingdom of God.
9. T or F (Circle one) Paul was zealous toward God as a Jew, then as a Christian.
10. T or F (Circle one) Paul never became a Christian.

SAUL...WITH THE DISCIPLES (Questions)

1. Paul had lived according to what?
2. T or F (Circle one) "This day" refers to the present day, the day you are reading this.
3. T or F (Circle one) Saul was sinless because he "thought" he was right.
4. T or F (Circle one) Saul was never converted from Judaism to Christ.
5. T or F (Circle one) "Must do" includes and demands baptism, washing away one's sins.
6. T or F (Circle one) Saul was never with the disciples.
7. What did Paul preach in the synagogue?
8. Who took Paul in, to whom did he carry him, and what did he tell them?
9. Who called Paul mad, and how did Paul respond?
10. Name some of the brethren with whom Paul worked.

PAUL, THE FREE PRISONER (Questions)

1. Discuss: Paul's freedom as a prisoner.
2. Did the Romans in general think Paul was innocent or guilty as charged?
3. What seven recorded statements are found in Acts 18:17-28 did Paul make?
4. T or F (Circle one) The church has never been called a sect at any time.
5. What did Paul teach to those who came to his lodging, from what, and for how long?
6. T or F (Circle one) Everyone believed and cherished every word spoken by Paul.
7. T or F (Circle one) Isaiah's writings were his own personal ideas and opinions.
8. Why would Paul turn to the Gentiles primarily?
9. T or F (Circle one) The gospel is not for all, especially the Jews.
10. Discuss: Things which Paul may have preached, but are not recorded in the scriptures.

MORE ABOUT PAUL (Questions)

1. What was Paul's last name?
2. T or F (Circle one) Physical appearances and oratorical skills are mandatory in preachers.
3. Discuss: Paul, a man of prayer.
4. T or F (Circle one) Paul was an ambassador in bonds.
5. What did Mary tell the people at the marriage feast in Cana of Galilee?
6. What did Paul tell those at Colosse to do, and did that harmonize with Mary's statement?
7. Jesus said, "He that _____ and is _____ shall be saved."
8. What was abolished? What law became effective?
9. How does one know Luke was not always physically with Paul?
10. What book, chapter, and verse tell us that the work of the Lord is not in vain?

PAUL THE PENMAN (Questions)

1. Name and tell how many New Testament books Paul penned.
2. Discuss: Did Paul write the book of Hebrews.
3. Between what dates do we think Paul wrote the books he penned?
4. Discuss briefly the content of each book Paul wrote.
5. T or F (Circle one) Paul's letters were inspired of God.
6. What did Paul lie out before Christians, and what should we do?
7. Tell how there is no difference in a spoken thought and a written thought?
8. Tell how the truth must be preached by writers and preachers from the pulpit.
9. Discuss: Galatians 1:6-9.
10. Discuss: Acts 26:22, 23, "saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles." Cf. 2 Timothy 4:2; 2 Peter 3:9.

PAUL'S FIRST MISSIONARY JOURNEY (Questions)

1. Who accompanied Paul all the way on his first missionary journey?
2. T or F (Circle one) John Mark left Paul and Barnabas at Antioch in Pisidia.
3. What did Paul and Barnabas enter on the Sabbath day?
4. What did Paul preach in the synagogue at Antioch in Pisidia?
5. T or F (Circle one) The Jews contradicted and blasphemed Paul's inspired message.
6. To whom did Paul turn when the Jews rejected his message, shaking off what?
7. How was Paul's message received in Iconium?
8. T or F (Circle one) Paul enjoyed being called a god in Lystra.
9. What did Paul and Barnabas do to the churches they visited on their return home?
10. What did Paul and Barnabas do when they got back to Antioch?

PAUL'S SECOND MISSIONARY JOURNEY (Questions)

1. Who did Paul not take on his second missionary journey, why, and whom did he take?
2. What did Paul and Silas do to the churches in Syria?
3. Whom did Paul invite to join he and Barnabas at Lystra, and why?
4. What did Paul have done to Timothy, and why?
5. Where was Paul forbidden to preach the word, and by whom?
6. Where did Luke join the group?
7. Who was converted at Philippi?
8. T or F (Circle one) Those who preach and/or teach the doctrine of Christ have no fear of being jailed.
9. Why were the Bereans more noble than those of Thessalonica, and what was the result?
10. Discuss: The events at Athens.

PAUL'S THIRD MISSIONARY JOURNEY (Questions)

1. Discuss: Apollos' abilities, teachings, corrections, and the results.
2. T or F (Circle one) It does not matter what one believes about baptism.
3. In what school did Paul teach, for how long, who heard the word of the Lord, and why did he go there?
4. T or F (Circle one) Everyone could cast out evil spirits in the first century.
5. T or F (Circle one) Demetrius was happy, and he agreed with Paul about idols.
6. How do erroneous teachers often react to the preaching of the truth of God?
7. T or F (Circle one) No one ever wanted to kill Paul, or even plotted to do so.
8. Why did Paul go to Troas, and what did he do there, and on what day?
9. Whom did Paul call to Miletus, and what did he say to them?
10. In whose house did Paul and his company enter, who came, and what conversations occurred?

PAUL'S VOYAGE TO ROME (Questions)

1. Why does this study begin this voyage beginning in Acts 21:17?
2. T or F (Circle one) No one ever used suppositions against Paul.
3. What did the scribes of the Pharisees pronounce Paul?
4. Who planned to kill Paul, who heard it, to whom did he reveal it, and what happened to Paul?
5. To what was Paul confined, who accused him, what did Paul say, and what did Felix do?
6. How did Felix respond to Paul's teaching?
7. Discuss: (1) Paul and Festus; (2) Paul and Agrippa.
8. Discuss: The events regarding the ship and crew, and how many Paul saved.
9. T or F (Circle one) Once in Rome, Paul lost his liberty to preach or write about Jesus.
10. T or F (Circle one) Paul trembled, hopelessly fearing death with much sadness.

LOOKING FOR THAT BLESSED HOPE (Questions)

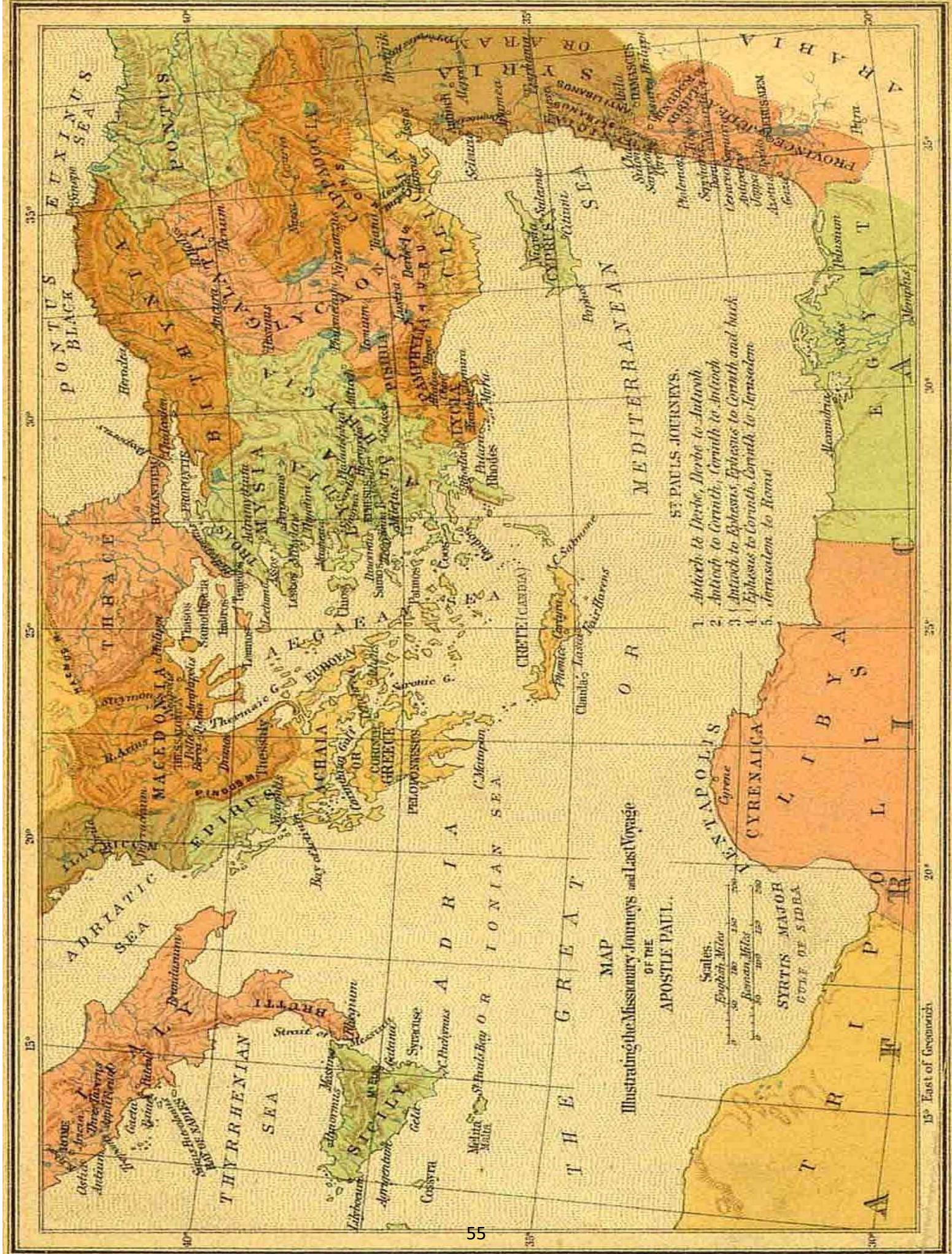
1. Name the letters Paul wrote from his first and second Roman imprisonments.
2. T or F (Circle one) Paul only preached things with which he agreed.
3. T or F (Circle one) Paul only preached things which were not controversial or life-threatening.
4. T or F (Circle one) Asian Jews loved Paul.
5. T or F (Circle one) Paul was a firm believer in the resurrection, and he preached it.
6. T or F (Circle one) Seeing Jesus after His resurrection was a qualification of an apostle.
7. T or F (Circle one) One's body and spirit will never be separated.
8. Who will hear the words "Come" and "Well done"?
9. Describe the corruptible, mortal, dishonorable, weak, natural, body in heaven.
10. T or F (Circle one) The buried body will remain there forever.

**Beloved, "Be ye followers of me,
even as I also am of Christ." Paul
(1 Corinthians 11:1).**

**"Denying ungodliness and worldly lusts,
we should live soberly, righteously, and godly,
in this present world." Paul
(Titus 2:12).**

Be able to truthfully say, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Paul

(2 Timothy 4:6-8)



LIST OF TRACTS IN PRINT

1. A BABY WAS BORN
2. A ROUND TUIT FOR YOU
3. A SERPENT ON A POLE, AND THE SON OF MAN ON A CROSS
4. ACTIVITIES THAT BRING CONVERSIONS
5. ARE YOU DOING GOD SERVICE?
6. BEAUTIFUL GOD ORDAINED/DESIGNED MARRIAGE
7. BOOK: THERE IS A GOD IN HEAVEN (Irrefutable book on Christian Evidences for all ages).
8. CAN A CHILD OF GOD BE LOST ONCE SAVED ALWAYS SAVED No. 1
9. CAN A CHILD OF GOD BE LOST ONCE SAVED ALWAYS SAVED No. 2
10. CHRIST IN YOU, THE HOPE OF GLORY
11. CONVERSATIONS IN HADES
12. DANIEL FROM YOUTH TO THE AGED
13. DO ALL IN THE NAME OF THE LORD JESUS
14. ENEMIES OF THE CROSS OF CHRIST
15. EVIL COMMUNICATIONS
16. FOR WHERE YOUR TREASURE IS THERE WILL YOUR HEART BE ALSO
17. GAMBLING
18. GET THEE BEHIND ME, SATAN No. 1
19. GET THEE BEHIND ME, SATAN No. 2
20. GET THEE BEHIND ME, SATAN No.3
21. GOD'S ETERNAL CHURCH
22. HAPPINESS IS APPLYING KNOWLEDGE
23. HATE SPEECH
24. HAVE A GOOD (GREAT) DAY
25. HIS BLOOD WILL I REQUIRE AT THY HAND...THY SOUL
26. I AM A PILGRIM, AND SO ARE YOU
27. I BELIEVE EQUALS GOD SAID
28. I LOVE YOU
29. I REMEMBER
30. I WILL BUILD MY CHURCH/KINGDOM
31. I'M GOING TO STOP PROCRASTINATING TOMORROW
32. IF I HAD MITES
33. ILLUSIONISTS
34. INSEPARABLES
35. ISLAM VS CHRISTIANITY ISLAM'S PLAN OF SALVATION VS JESUS'PLAN OF SALVATION WHICH IS RIGHT?
36. IT IS FINISHED
37. JESUS IS THE ANSWER TO ASSEMBLING
38. JESUS IS THE ANSWER TO BAPTISM
39. JESUS IS THE ANSWER TO COMMUNION
40. JESUS IS THE ANSWER TO GIVING
41. JESUS IS THE ANSWER TO MARITAL HAPPINESS
42. JESUS IS THE ANSWER TO MARRIAGE
43. JESUS IS THE ANSWER TO MODESTY
44. JESUS IS THE ANSWER TO MORAL PROBLEMS
45. JESUS IS THE ANSWER TO PRAYER
46. JESUS IS THE ANSWER TO PREACHING
47. JESUS IS THE ANSWER TO RACE RELATIONS
48. JESUS IS THE ANSWER TO SALVATION
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The author is available for presentations on these thoughts. Number of days and subjects are flexible, ranging from Friday thru Sunday, or Sunday thru Wednesday, or Saturday: 9:00-9:45 A. M.; 10:00-10:45 A. M.; 11:00-11:45 A. M.; 11:45 A. M.-1:00 P. M (LUNCH, provided by host church); 1:00-1:45 P. M.; 2:00-2:45 P. M. (5 Lessons). 5 lessons on Sunday could be arranged. Various visual aids are used. Churches will be encouraged to provide a FREE book to each attendee from their congregation at a low cost.

The author is now retired, healthy, and is available for speaking engagements of various kinds, from filling in when the local preacher is away, to summer series, gospel meetings, and such like. He has many subjects for various occasions, or is happy to develop one or more lessons on important, needed, edifying, and instructive Bible subjects. References provided if desired.

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The Death of Paul

Among Paul's last trials, that master of cruelty and disgrace to his race, Nero, had him apprehended in Ephesus, and confined long months in a loathsome prison. Tradition has it that he was here thrown to wild beasts, and that it was to this he alluded when he says, "I have fought with wild beasts in Ephesus," and when he again says, "God delivered me from the jaws of the lion." Whether this is all literally true or not, it is certain that he was imprisoned and suffered "great things," as the Lord said he should when he called him to the ministry. Through it all he held on to the faith and never wavered.

Finally he visited Rome, the seat of cruelty and blood; since designated the Seven-Hilled City, and styled by the Papacy the "Eternal City." The edicts that have issued from there have caused the blood of fifty millions of the best people of their time to flow. It was fitting that the blood of Paul, the apostle to the Gentiles, should consecrate the ground of this wonderful seat of cruelty and slaughter-ground of the saints of the Most High. Nero had Paul apprehended again, and for the last time, and imprisoned. Long months the noble man of God, the great sufferer for the name of Jesus, lies in a loathsome prison, as if he had been a felon. As the appointed time drew near, he evidently looked to the time of his deliverance with joyful emotion. The day for his execution arrived; the great assembly came together, and the officer brings out of the prison the victim of their vengeance. The people thirsted for his blood. It is said that he was a small man, uncomely in his personal appearance, not five feet in height. He is not now young Saul, but Paul the aged; his hair, it may be, is white; his body bent under the pressure of years and his wonderful labors and sufferings. He stands before the people for the last time. Before him is a huge block, and an ax that will cut off a man's head instantly of its own weight. He is called on to recant, to deny Christ and curse him. No! he cannot do this; he can die, but he cannot deny his Lord and Redeemer. He once said, "Have I not seen Jesus Christ our Lord?" and he could say, "Bear in my body the marks of the Lord Jesus;" and again, "I have received abundance of revelations from him."

His neck is deliberately laid on the block; the great ax is raised over it; all stand in breathless silence; instantly the ax falls; the head of Paul is cut off. It falls over on one side of the block and his body on the other side. His warm heart's blood runs down on the ground, and the smoky vapor rises as a sweet incense toward heaven. Men walk away from that scene, inquiring: "What has that man done? Why was he beheaded?" Others talk viciously, exclaiming: "Away with him! He ought to die!" Thus ended the transaction. But what was left? A life and a name that martyrdom could not blot out. Through the ravages of eighteen centuries the name and life of Paul have come down, and today they are known to more people and shine brighter than at any former period. They fill a broader space in the history of the past, and are more interwoven in the literature of the civilized world, than any other name this side of the name that is above every name that is named, in heaven or on earth; the name for which Paul suffered the loss of all things; the name he loved and for which he laid down his life the name of the Lord Jesus, Emmanuel, or God with us.

He enjoyed the learning of his time, and the honors and preferments of the world were open before him; but when he was brought to know his Lord and Redeemer, and the power of his resurrection and the fellowship of his sufferings, it lifted his soul far above all earthly learning, all human sciences and philosophies, to the spiritual and divine, the enduring and imperishable; "a house not made with hands, eternal in the heavens;" "a rest remaining for the people of God;" "glory, honor, immortality, and eternal life;" his "crown of rejoicing in the day of the Lord Jesus."

What are the prospects of the men of wealth compared with the prospects of such a man as Paul? At death the fine things of wealth take their flight; the title to them holds them no longer; they seek new owners, take wings and fly away. The former owner, if not in Christ, is miserable, poor, blind, and naked! Alongside of this man, what can be said of the man that was too great a coward to confess the name of Jesus before men? or what of the man who never became sufficiently interested in the matter to come to Christ at all? or the poor, timid creatures that did not have moral fortitude enough to come out on the Lord's side at all? Can such a one expect to walk the streets of the everlasting city with such a man as Paul, or to hear the welcome plaudit that will evidently greet Paul: "Well done, good and faithful servant?" Surely not. Such timid creatures could not hold up their heads in the presence of such a man.

What a beautiful matter for contemplation, that now that Paul is about eighteen hundred years from the termination of his trials, he is no nearer to any termination of his reward than on the first day after he entered it! The "eternal weight of glory," held in contrast to what he styled "these light afflictions, which are but for a moment," is still looming up in the future without limit, transcending all that human intelligence can conceive, or even the most vivid imagination picture to the mind.

The turning of this wonderful man to the Lord, and his whole life after his turning, form one continuous and unanswerable argument in favor of the divinity of Christ and his religion. There is no accounting for such a conversion and life without the divinity of Christianity.

Benjamin Franklin

Gospel Advocate

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PAUL HIS LIFE, JOURNEYS AND DEATH

ABOUT THE AUTHOR----James Andrew Pilgrim, Jr., is known to his brethren in Christ and friends as James. He was born to James Andrew Pilgrim, Sr. and Cora Lee (Elliott) Pilgrim on November 8, 1942. His father was a devoted gospel preacher, who worked to support himself, and used part of his income to preach the gospel via radio. Cora Lee was a devoted gospel preacher's wife. She was affectionately called Cora, aunt Cora, or Cora Lee. She worked after her two boys were in their teens. This couple had another son, Paul Samuel Pilgrim, called Sammy.

James attended Welmyer Elementary school (Grades 1-8), Trion, Georgia, Summerville High School (9th Grade), Summerville, Georgia, and graduated from Trion High School, Trion, Georgia, in 1960. He attended Freed-Hardeman College, Henderson, Tennessee, 1960-62. Though he did not get a college degree, he has studied under some of the best Bible teachers known to man. Over the years he has spent countless hours in a study of the scriptures. He has spoken on the Freed-Hardeman College (now University) Lectureship, Bellview School of Preaching Lectureship, Memphis School of Preaching Lectureship, Florida School of Preaching Lectureship, and a number of lectureships held by churches. James taught classes at Alabama Christian College (now Faulkner University) in Birmingham, Alabama, for two years. He has been asked to write chapters on various subjects in books by the brethren, and his articles have been printed in other books and papers. He has written for the Gospel Advocate, Words of Truth, and other religious papers. His tracts number over 106, with others planned.

James was greatly blessed on May 30, 1962, when the former Sammie Joyce Tyler, of Ripley, MS, became his beloved wife. She has been a great source of joy and wisdom through the years. Their marriage took place on the last night of college, in the Henderson Church building, after the services, with the beloved J. Walker Whittle, officiating. Sammie and James have three children, James Samuel, Gary Dan, and Donna Joy McMillin. They have five grandchildren and three great grandchildren.

James retired from full time preaching in 2015, to write and publish Bible centered material for others to study and use to the glory of God. All of his works are written simply, and in hopes that readers will learn and/or be edified. The existence of God the Creator is evident everywhere one looks. The 13-lesson studies motivate one to study and work. To GOD be the Glory in ALL we do!