

THE LIFE OF PAUL

LESSON XVI

PAUL, A MISSIONARY AFTER REACHING ROME

PART II Paul's Last Travels, Second Imprisonment and His Death

1. Let's attempt to identify the time the three letters, I, II Timothy and Titus were written.

We might assume that all three letters were written for basically the same purpose and with the same style. For this reason, any clue will most likely apply to all three letters.

- a) It does not appear that Paul is in prison when writing I Timothy (**I Tim. 1:3 - As I urged you when I went into Macedonia-- remain in Ephesus that you may charge some that they teach no other doctrine**). No mention is made of prison.
- b) It does not appear that Paul is in prison when writing to Titus (**Tit. 3:12 - When I send Artemas to you, or Tychicus, be diligent to come to me at Nicopolis, for I have decided to spend the winter there.**).
- c) Paul seems to be in prison when writing II Timothy (**II Tim. 1:16-17 - The Lord grant mercy to the household of Onesiphorus, for he often refreshed me, and was not ashamed of my chain; but when he arrived in Rome, he sought me out very zealously and found me.**). He is also certain that he will not be delivered from prison this time (**II Tim. 4:6 - For I am already being poured out as a drink offering, and the time of my departure is at hand.**).

Considering that Paul was released or acquitted from his first imprisonment, this must be the second imprisonment. I Timothy and Titus most probably were written shortly before Paul's second imprisonment.

- d) We can also notice that Titus 3:13 makes mention of Apollos. (**Titus 3:13 - Send Zenas the lawyer and Apollos on their journey with haste, that they may lack nothing.**). Paul met Apollos on his third missionary journey while staying in Ephesus. (**Acts 18:24 - Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus.**). He may have first met him in Corinth when traveling back and forth between Asia and Achaia. This would mean that the letters could not have been written before that time. It is probably safe to conclude that the letters could not have been written before Paul's journey to Rome. Both Nicopolis and Crete appear to have been unlikely visits until after Paul's first imprisonment (**Tit. 1:5 - For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you--**) (**Tit. 3:12 - When I send Artemas to you, or Tychicus, be diligent to come to me at Nicopolis, for I have decided to spend the winter there.**).
- e) A boundary of the date written might be AD 68, since Nero died about June of that year. Paul is recorded to have been executed under Nero's reign in AD 68. Most scholars date the writings of the three letters in AD 67 and 68.

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2. The possible events of Paul's life after his first imprisonment.
 - a) Some believe Paul to have traveled through Macedonia and on to Laodicea after being released from prison. Paul seems to have not visited that area about Colossae and Laodicea before, and that he longed to see them face to face **(Col. 2:1 - For I want you to know what a great conflict I have for you and those in Laodicea, and for as many as have not seen my face in the flesh,)**.
 - b) After going to Asia, it is believed that Paul most likely went on to Spain, reaching that country in AD 64 **(Rom 15:24 - whenever I journey to Spain, I shall come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while.)**. Paul possibly spent two years in Spain leaving in AD 66.
 - c) Clement, a renowned historian, records that Paul had instructed the whole world, (i.e. Roman empire). Clement said that Paul had gone to the extremity of the West, which most interpret to be Spain. Clement is thought by a few scholars to be the Clement that Paul speaks of in Philippians 4:3. **(Phil. 4:3 - And I urge you also, true companion, help these women who labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names are in the Book of Life.)**
 - d) It seems that Paul went from Spain on to Ephesus. He took Timothy with him and left Timothy at Ephesus as he went on to Macedonia, I Timothy 1:3. **(1 Tim 1:3 - As I urged you when I went into Macedonia-- remain in Ephesus that you may charge some that they teach no other doctrine,)** Most likely it was from Macedonia that Paul wrote I Timothy.
 - e) From Macedonia Paul may have gone to Crete, taking Titus with him and leaving him. Paul then went on to Nicopolis of Macedonia. **(Tit. 1:5 - For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you--)** **(Tit. 3:12 - When I send Artemas to you, or Tychicus, be diligent to come to me at Nicopolis, for I have decided to spend the winter there.)** Paul probably wrote this letter from Nicopolis.
 - f) It seems that Paul returned from Acaia and probably to Ephesus. He then went to Miletus and on to Rome, II Timothy 4:20. **(2 Tim. 4:20 - Erastus stayed in Corinth, but Trophimus I have left in Miletus sick.)** If Paul wrote II Timothy in the spring of AD 68, most likely Timothy didn't get the letter before Paul had been executed.
3. The outline of these events are, at best, speculation from the minimal amount of scripture that we have available. Much of the thoughts are the results of the early historians and scholars, such as:
 - a) Pantaenus AD 180
 - b) Clement AD 187 (Not the Clement of Philippians 4:3)
 - c) Origen AD 185
 - d) Eusibius AD 264
 - e) Jerome AD 392
 - f) Augustine

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4. Outline I Timothy:
 - a) Paul's Charge Concerning Doctrine 1:1-20
 - i) Paul's Past Charge to Timothy 1:1-11
 - ii) Christ's Past Charge to Paul 1:12-17
 - iii) First Charge: "Wage the Good Warfare" 1:18-20
 - b) Paul's Charge Concerning Public Worship 2:1-3:16
 - i) Prayer in Public Worship 2:1-8
 - ii) Women in Public Worship 2:9-15
 - iii) Qualifications of Bishops 3:1-7
 - iv) Qualifications of Deacons 3:8-13
 - v) Second Charge: "Conduct Yourself in the House of God" 3:14-16
 - c) Paul's Charge Concerning False Teachers 4:1-16
 - i) Description of False Teachers 4:1-5
 - ii) Instruction for the True Teacher 4:6-10
 - iii) Third Charge: "Do Not Neglect the Gift" 4:11-16
 - d) Paul's Charge Concerning Church Discipline 5:1-25
 - i) How to Treat All People 5:1-2
 - ii) How to Treat Widows 5:3-16
 - iii) How to Treat Elders 5:17-20
 - iv) Fourth Charge: "Observe These Things without Prejudice" 5:21-25
 - e) Paul's Charge Concerning Pastoral Motives 6:1-21
 - i) Exhortation to Servants 6:1-2
 - ii) Exhortation to Godliness with Contentment 6:3-16
 - iii) Exhortation to the Rich 6:17-19
 - iv) Fifth Charge: "Guard What Was Committed" 6:20-21
5. Outline II Timothy:
 - a) Persevere In Present Testings 1:1-2:26
 - i) Thanksgiving for Timothy's Faith 1:1-5
 - ii) Reminder of Timothy's Responsibility 1:6-18
 - iii) Characteristics of a Faithful Minister 2:1-26
 - a) Discipling Teacher 2:1-2
 - b) Single-minded Soldier 2:3-5
 - c) Enduring Farmer 2:6-13
 - d) Diligent Workman 2:14-19
 - e) Sanctified Vessel 2:20-23

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- f) Gentle Servant 2:24-26
- b) Endure In Future Testings 3:1-4:22
 - i) Approaching Day of Denial 3:1-17
 - a) Coming of Denial 3:1-9
 - b) Confronting Denial 3:10-17
 - ii) Charge to Preach the Word 4:1-5
 - iii) Approaching Death of Paul 4:6-22
 - a) Paul's Hope in Death 4:6-8
 - b) Paul's Situation in Prison 4:9-18
 - c) Paul's Closing Greetings 4:19-22
- 6. Outline Titus:
 - a) Appoint Elders 1:1-16
 - i) Introduction 1:1-4
 - ii) Ordain Qualified Elders 1:5-9
 - iii) Rebuke False Teachers 1:10-16
 - b) Set Things In Order 2:1-3:15
 - i) Speak Sound Doctrine 2:1-15
 - ii) Maintain Good Works 3:1-11
 - iii) Conclusion 3:12-15
- 7. Who is the author of Hebrews?
 - a) Some conclude that Clement, Barnabas, Silas, Silvanus, Apollos, Aquila, Mark and Paul wrote the great epistle known as "Hebrew". The following scholars claim Paul to be the author.
 - i) Pantaenus AD 180 - oriental scholar who was president of the Catechetical School of Sacred learning in Egypt.
 - ii) Clement of Alexandria AD 187 - Succeeded Pantaenus as president of the Catechetical School in Alexandria.
 - iii) Origen AD 185 - born in Egypt. Jerome calls him "the greatest doctor of the church since the apostles."
 - iv) Eusebius AD 264 - born in Caesarea and became bishop of the church in that city.
 - v) Jerome AD 392 - it wasn't until Jerome that the Western churches believed that Paul authored Hebrews. Most of the Latins do not accept Hebrews among the canonical scriptures. However, the Greeks do not accept the Apocalypse (Revelation) of John.
 - vi) Augustine - Bishop of Hippo in North Africa. In his commentary to the Romans, he says: "Paul had a like salutation at the beginning of all his epistles, with the exception of that he wrote to the Hebrews; where he is said to have omitted his ordinary salutation by design, lest the Jews, who were obstinately opposed to him, taking offense at his name, should

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either read with an unfriendly mind, or neglect altogether to read what he had written respecting their salvation.

b) Other scholars and writers such as:

Luther	DeWette	Tholuck
Bartholdt	Ullmann	Alford
Schultz	Wieseler	
Eichborn	Bunsen	

believe that Paul did not write Hebrews for the following reasons:

- i) The style of Hebrews is different than the other epistles written by the apostle.
 - ii) The epistle wasn't written by an apostle due to the first few verses of chapter IV, verse 2: "For unto us was the gospel preached,....". The conclusion by these men is that none of the apostles had the gospel preached to them.
 - iii) A third argument is that the writing reflects the "Alexandrian hue" and therefore the writer must have been schooled in the Alexandrian Jewish school. They further conclude that Paul was schooled in Jerusalem.
- c) Robert Milligan, author of the Gospel Advocate Commentary on Hebrews answers these arguments with the following thoughts.
- i) By Paul's own words, he was a Jew to the Jews and a Greek to the Greeks, I Cor. 9:20-23. **(1 Cor 9:20-23 - and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some.)** Paul adopted his style of writing to match the person or group to whom he was writing. Milligan therefore claims that the writing to the Hebrews by necessity should take on a different style. Remember Paul's desire to the Jew, Rom. 9:1-5. **(Rom 9:1-5 - I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, that I have great sorrow and continual grief in my heart. For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen.)**
 - ii) In answer to chapter IV of Hebrews, Paul was placing in himself in the presence of those to whom he was writing. Since he was a Jew and a Christian, he was including himself with those to whom he was writing. **(Heb 4:2 - For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it.)** He believed his that his

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readers would be more receptive if he included himself with them. Refer to I Cor. 9:20-23, quoted in paragraph i).

- iii) As far as the “Alexandrian hue”, Milligan believes Paul, likewise was educated with Philo in the Alexandrian school. He also states that that I Cor. 10:1-12 and Gal. 4:19-31 reflect this same Alexandrian style of writing and all accept Paul as the author of these two epistles.
- d) Further proof of Paul as the most probable author might be sought from the letter itself.
 - i) Hebrews 13:23 - **Know that our brother Timothy has been set free, with whom I shall see you if he comes shortly.** Most believe it is most likely that Paul would speak of Timothy in this manner.
 - ii) Hebrews 13:24 - **Greet all those who rule over you, and all the saints. Those from Italy greet you.** The writer of Hebrews must have been in Italy at the time of the writing. This, of course could have been Paul while in prison at Rome.
 - iii) Putting these two verses together, one might conclude that the letter was written by Paul during his first imprisonment. Paul was looking forward to a trip back into Asia and Timothy was with him on that trip. In fact, Paul left Timothy in Ephesus at one time (I Tim. 1:3).
 - iv) We might also consider Hebrews 8:4 and 10:11 where Paul makes reference to offerings and sacrifices made by priests. This indicates that the letter was written before the destruction of Jerusalem (AD 70). **(Heb 8:4 - For if He (Jesus Christ) were on earth, He would not be a priest, since there are priests who offer the gifts according to the law;) (Heb 10:11 - And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins.)**
- 8. Summarize the letter to the Hebrews:
 - a) Part One: The Superiority of Christ's Person (1:1-4:13)
 - i) The Superiority of Christ over the Prophets 1:1-3
 - ii) The Superiority of Christ over the Angels 1:4-2:18
 - a) Christ Is Superior because of His Deity 1:4-14
 - b) First Warning: Danger of Neglect 2:1-4
 - c) Christ Is Superior because of His Humanity 2:5-18
 - iii) The Superiority of Christ over Moses 3:1-4:13
 - a) Christ Is Superior to Moses in His Work 3:1-4
 - b) Christ Is Superior to Moses in His Person 3:5-6
 - c) Second Warning: Danger of Unbelief 3:7-4:13
 - b) Part Two: The Superiority of Christ's Work (4:14-10:18)
 - i) The Superiority of Christ's Priesthood 4:14-7:28
 - a) Christ Is Superior in His Position 4:14-16
 - b) Christ Is Superior in His Qualifications 5:1-10

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- c) Third Warning: Danger of Not Maturing 5:11-6:20
 - d) Christ Is Superior in His Priestly Order 7:1-28
 - ii) The Superiority of Christ's Covenant 8:1-13
 - a) A Better Covenant 8:1-6
 - b) A New Covenant 8:7-13
 - iii) The Superiority of Christ's Sanctuary and Sacrifice 9:1-10:18
 - a) Old Covenant's Sanctuary and Sacrifice 9:1-10
 - b) New Covenant's Sanctuary and Sacrifice 9:11-10:18
- c) Part Three: The Superiority of the Christian's Walk of Faith (10:19-13:25)
 - i) A Call to Full Assurance of Faith 10:19-11:40
 - a) Hold Fast the Confession of Faith 10:19-25
 - b) Fourth Warning: Danger of Drawing Back 10:26-39
 - c) Definition of Faith 11:1-3
 - d) Examples of Faith 11:4-40
 - (1) Abel 11:4
 - (2) Enoch 11:5-6
 - (3) Noah 11:7
 - (4) Abraham and Sarah 11:8-19
 - (5) Isaac 11:20
 - (6) Jacob 11:21
 - (7) Joseph 11:22
 - (8) Moses' Parents 11:23
 - (9) Moses 11:24-29
 - (10) Joshua and Rahab 11:30-31
 - (11) Many Other Heroes of Faith 11:32-40
 - ii) Endurance of Faith 12:1-29
 - a) Example of Christ's Endurance 12:1-4
 - b) A Call to Endure God's Chastening 12:5-24
 - c) Fifth Warning: Danger of Refusing God 12:25-29
 - iii) A Call to Love 13:1-17
 - a) Love in the Social Realm 13:1-6
 - b) Love in the Religious Realm 13:7-17
 - iv) Conclusion 13:18-25

9.