

1. Last week I taught an outline of the book of 1st Timothy and the Doctrine of Gnosticism. When time expired we were in the process of exegeting 1Ti 1:1.
2. I want to review some of that learned and then resume our study at point 10 on page 5. First, however, you may want to use God's grace provision for fellowship by silently naming your sins to God, as the Holy Spirit may or may not show.
3. So far we have exegeted that portion of verse 1 which in the KJV has been rendered, "Paul, an apostle ..." noting it is well translated, "**Paul, an apostle** ..."
4. The entire verse has been translated in the KJV:

KJV-New Sentence

1Ti 1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;

5. Last week I gave you several points about Paul. Since these were not in your lesson plan, I think it advisable to provide them in writing.

Paul The Apostle

1. Paul, before his ministry as an apostle of Jesus Christ, was known as Saul.
2. **Paulos** is the apostle's adopted name, meaning "small."
  - 2.1 Paul was a circumcised Israelite of the tribe of Benjamin, speaking the Aramaic language in his home, inheritor of the tradition of the Pharisees and was a "strict observer" of the requirements of the Torah.
  - 2.2 He advanced in Judaism beyond many of his contemporaries. Paul was first and foremost a Jew.
  - 2.3 So deeply ingrained were these qualities that even near the end of his life he spoke with honest appreciation of his Jewish heritage.
  - 2.4 More than 20 years after his Christian conversion he cried, "I am a Pharisee, a son of a Pharisee; I am on trial for the hope and resurrection of the dead." (Acts 23:6)
  - 2.5 Even some time after this, he claimed that he served "the God of our fathers, believing everything that is in accordance with the law and the prophets." (Acts 24:14)
  - 2.6 Paul was a Jew born in Tarsus of Cilicia. Paul said of Tarsus, "I am a Jew from Tarsus ... a citizen of no ordinary city." (Acts 21:39)

2.7 As a child he lived in the midst of a Greek culture, a place of education and commerce. Tarsus was a city in which Oriental and Western culture were best and most completely united within its institutions.

2.8 Such an environment would likely have posed problems for a practicing Jew. Paul would have been a member of an often-despised minority group. His tenacious loyalty to his religion would have invited the taunts of many of the Gentiles living in Tarsus.

2.8.1 As a Pharisee, Paul may have had incompatibility issues with certain Gentile groups. Pharisees were sensitive, although not necessarily hostile, to Gentiles.

2.9 Paul developed a spirit of kinship with these "outsiders." He learned to understand them and to "become all things to all men." (1Co 9:22)

2.10 Paul grew to adolescence in this environment before going to Jerusalem to be educated under Gamaliel. (Acts 22:3)

2.11 After Paul's failure to fit-in with the Jews of Jerusalem, he spent a number of years in Syria. These were years of preparation for his later ministry. Paul in the Temple was told in a vision that the Jews of Jerusalem would never listen to him. The Lord Jesus in Paul's vision reminded him, that he was called to be the messenger to the Gentiles. (Acts 22:17-18)

2.12 Paul was a Roman citizen. He considered this citizenship a prized possession. (Acts 16:38 and 22:25)

2.13 Paul recognized the value of his citizenship. Tarsus was made a city of Rome just before Paul's birth, so his dad and his dad's family became Roman citizens, as did all freemen of the city. (Acts 22:28)

2.14 In his letter to Galatia, Paul referred to his "former manner of life in Judaism" and "how that beyond measure I persecuted the church of God, and wasted it" (Gal 1:13)

2.15 While the narratives in Acts and the epistles seem to indicate the suddenness of his conversion, there were certain experiences that prepared him for his conversion.

2.16 The death of Stephen, with which Saul was in hearty agreement, and the heat of his house-to-house campaign against those of the faith could hardly have left him unaffected. (Acts 7:58-60, 8:1-3, 9:1-2)

2.17 There was a change in his sense of mission. He was convinced that God had called him to "preach Jesus, the Son of God, among the Gentiles."

2.18 Just as surely as Christ had appeared to others after His resurrection, He appeared to Paul on the road to Damascus. (1Co 15:5-9)

2.19 After his encounter with Ananias in Damascus, Paul went into the Arabian desert

where he was taught by God the Holy Spirit. He returned to Damascus where he preached for approximately three years. (Gal 1:17-18; 2Co 11:32-33; Acts 9:23-26)

2.20 Paul next traveled to Jerusalem, where he met with Peter and James. (Gal 1:18-19)

2.21 Paul was forced to return to Tarsus because of the hostility of many Jews. (Acts 9:28-30; 22:17-18; Gal 1:21-24)

2.22 While Paul was preaching in Tarsus, (and other places in Syria and Cilicia), the gospel was spread from Jerusalem to Antioch, Syria. (Gal 1:21-24; Acts 11:19-21)

2.23 Barnabas had been sent to see what had happened in Antioch. Barnabas was instrumental in enlarging the number of converts. When the work grew too large for Barnabas, "he left for Tarsus to look for Saul." Together the two worked in Antioch "for an entire year." (Acts 11:25-26)

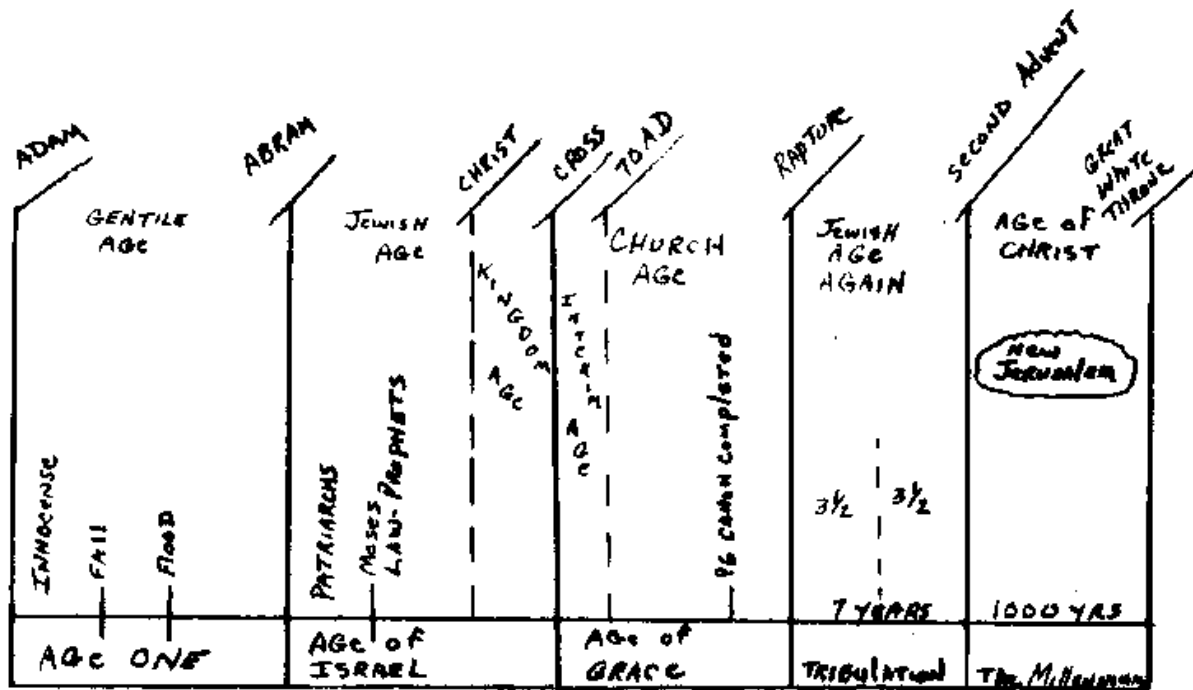
### The Doctrine of Apostleship

1. Paul had significant authority as an apostle.
2. We have no direct comparison today.
3. There are people today in certain denominations who claim to be apostles, but in point of fact, there are no de jure apostles in this portion of the Church Age.
4. The gift of apostleship is no longer available.

4.1 It was appropriate in the early part of the Church Age, in what I like to call the Interim Age, a sub-age of the Church Age.

4.2 The Interim Age is also called the Apostolic Age.

4.3 The Interim Age was an age of transition from the Kingdom Age to the Church Age. It was during the Interim Age that the Canon of Scripture was written.



5. The word apostle comes from the Greek word **Apostolos**; originally it meant the supreme commander of the Athenian fleet, though it came to mean a messenger.

5.1 In Scripture, it means a supreme spiritual commander in the Apostolic Age. This period is also called the Pre-Canon Period of the Church Age.

6. An apostle was in most cases over one or more local churches. In the case of Paul, he was the apostle to the Gentiles and thus over all Gentile local churches. Peter was given authority over all the Judaeo-Christian churches in Syria, Asia Minor, Macedonia and Greece. In the case of James, the half-brother of Jesus, he was over the 200-plus churches located in Jerusalem.

7. Originally there were 12 apostles. Later there were delegated apostles. The original 12 apostles were the 12 disciples, minus Judas Iscariot, plus Paul.

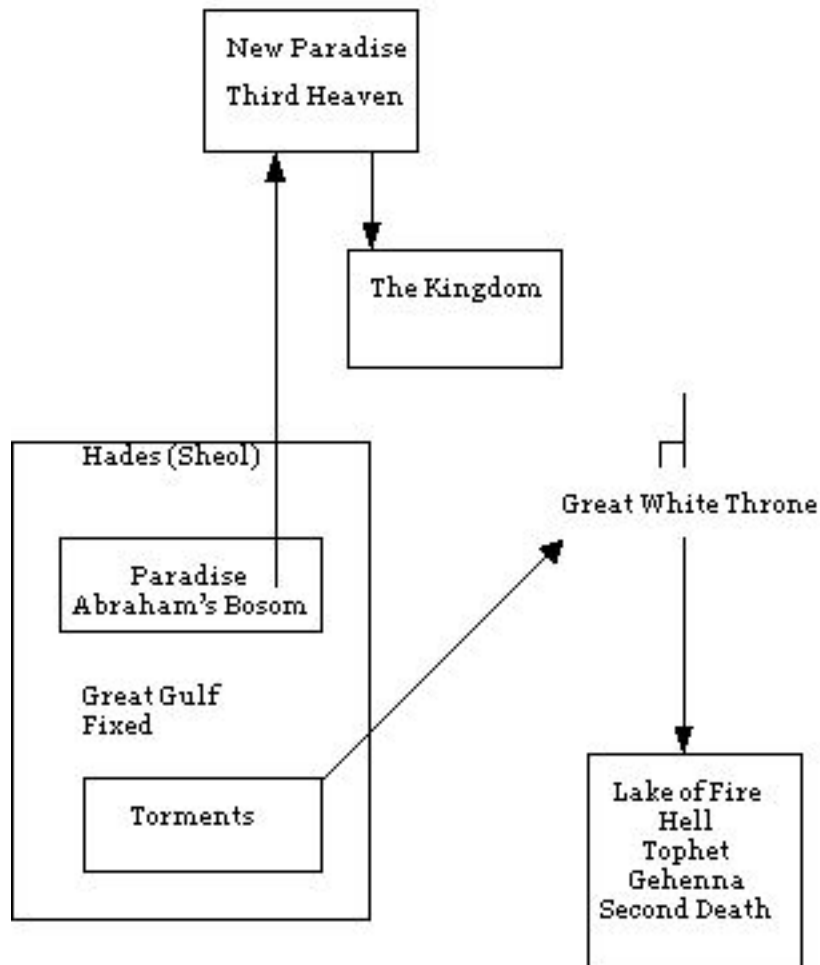
7.1 The delegated apostles included men like Timothy and James, the half brother of Jesus.

8. The original twelve were ordained of God to start the Church Age.

9. The gift of apostleship, like all other gifts, was bestowed by God the Holy Spirit. (1Co 12:8-12)

10. All gifts were historically provided solely at the discretion of God the Holy Spirit because of the work of Christ.

## The Compartments of Hades



10.1 Christ earned those gifts by successfully completing our Father's plan. He went to the cross as a Lamb without spot.

10.2 Jesus, as our substitute, was judged for the sins of the world; for God made Him to be sin for us, the Godman who knew no sin in order that we might become the righteousness of God in Him.

10.3 He propitiated God on our behalf, taking care of all the sins of the world, was buried and was raised for our benefit, making possible all manner of presents or gifts which He seized as His well-earned booty.

10.4 At His victorious ascension, when He escorted to paradise the souls of the Old Testament and (some, not all) of the Kingdom Age believers from Sheol, there is mention of His giving gifts to men. (Eph 4:8)

Eph 4:8 This is why it says: "When he ascended on high, he led captives in his train and gave gifts to men ..."

11. Now it is time for us to prepare for the only ordinance remaining for the church, a time of remembering and examining. Get your hymnals and turn to hymn number 99 and let's stand and sing together the first and last verses of "When I Survey The Wondrous Cross." Ken come and lead us.

12. I would ask our three Deacons to come and assist in our celebration of The Lord's Table.

13. You may uncover the Sacraments.

14. In order to prepare for the real Passover Meal, we need to pause for a moment of silent prayer during which you may confess your sins as may or may not be necessary and at the end of that short moment I will close by asking God's blessing of our celebration of the Lord's table.

15. Thank you Father for your forgiveness for both time and eternity; now I ask that God the Holy Spirit will make this Lord's Table uniquely meaningful; help us to recall the wonderful work of Jesus and aid us as we examine how we are doing with reference to becoming more like our Lord and Savior. I pray this in the Name of Jesus Christ - Amen

16. We do not in this Church recognize what some call closed communion. If you are a believer in the Lord Jesus you may certainly participate in our Lord's Table.

17. I would stress however that it is a solemn ceremony: Paul warned the Corinthians that many of them were sick and some had even died because of their abuse of the Lord's Table.

1Co 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

1Co 11:30 For this cause many are weak and sickly among you, and many sleep.

18. The Lord Jesus the same night in which He was betrayed took the bread and broke it before giving it to His Disciples. The bread we shall eat today represents His body which was broken for us.

19. The unleavened nature of the Bread represents His sinless condition He was peccable and yet impeccable. He was capable of sin but He chose not to sin. Again let us pray.

20. Father thank you for your presence. Help us to remember You in all we do. We are indeed awed by the example of our Savior. Like a Lamb without spot He went to the Cross in absolute perfection making our so great salvation possible. Now bless this bread and give us understanding of its true meaning for I ask this in the name of the King of Kings and Lord of Lords even Jesus our Savior. Amen.

21. Please retain the bread until all have been served. You may serve the Bread.
22. At the last Passover Celebration our Lord broke the bread and said, "Take, eat: this is My body which was broken for you: this do in remembrance of Me."
23. After the same manner He also took the cup, , saying, "This cup is the New Testament in My blood.
24. Thank You Father for the gift of Your only begotten Son and the shedding of His Blood so beautifully symbolic of His Spiritual Death and Atonement for sin. Impress upon us the meaning and full implication of our Lord's Work for I ask this in the name of the King of Kings and Lord of Lords even Jesus our Savior. Amen.
25. Again please retain the cup until all have been served. You may serve the juice.
26. At that last Passover and first Lord's Table, Our Lord said: "As oft as you drink this cup you do it in remembrance of Me."
27. Now let's turn to page 188 in your hymnal as we sing together "Amazing Grace".

End Lesson Taught 7-5-09