

Timothy, Titus, and Philemon, and probably Hebrews.

These books are all epistles which were originally addressed to designated congregations or individuals. They are replete with precepts and admonitions "profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16-17).

**REVIEW EXAMINATION OVER LESSON
SIXTY-SEVEN**

10. Who was Paul?
11. Of what nationality was Paul?
12. What do we know about Paul's training and scholarship?
13. Where in the New Testament writings do we find the account of Paul's call to the apostleship?
14. Give a brief outline of the life and work of Paul.
15. How many books of our New Testament Canon were written by Paul, and what are they?

Lesson Sixty-eight

**PAUL'S TESTIMONY ABOUT JESUS
OF NAZARETH (Concluded)**

Scripture Reading: Acts 9:1-19, 22:3-21, 26:1-23.

Scripture to Memorize: "Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day ac-

ording to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as to the child untimely born, he appeared to me also" (1 Cor. 15:1-8).

16. Q. What is Paul's testimony with regard to his own experience on the way to Damascus?

A. His testimony is that Jesus appeared to him in person on the Damascus road.

(1) In his Address to the Jewish people in Jerusalem (Acts 22:1-22), he said: "And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. . . . And I said, what shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do" (vv. 6-11). (2) In his Defense before King Agrippa (Acts 26:2-23), he said: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem; and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at mid-day, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to

the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest" (vv. 9-15). (3) Luke gives substantially the same account in Acts 9:1-9, having no doubt heard it many times from the lips of Paul himself, with whom he was long and intimately associated (cf. 2 Tim. 4:11). (4) As this incident occurred some years after the resurrection of Jesus, it follows that it must have been, and in fact was, the *risen Christ* who appeared to Saul on this occasion.

17. Q. What is Paul's testimony with regard to the nature of this divine manifestation to him on the way to Damascus?

A. His testimony is that Jesus manifested Himself in the midst of a "great light from heaven" which suddenly enveloped the cavalcade as it neared the city of Damascus.

(1) Acts 9:3—"and as he journeyed, it came to pass that he drew nigh unto Damascus; and suddenly there shone round about him a light out of heaven." Acts 22:6, 11—"And it came to pass, that, as I made my journey, and drew nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. . . . and when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus." Acts 26:12, 13—"as I journeyed to Damascus, with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me." (2) It should be noted that Jesus spoke to Saul *out of the midst of this halo* which was so wondrously bright that it exceeded the brilliance of the noon-day sun. The inference is that *this radiance emanated from the spiritual (i.e., immortalized, glorified) body of the risen Lord*. Cf. John 7:39—"for the

Spirit was not yet given; because Jesus was not yet glorified." John 17:5—"Father, glorify thou me with thine own self with the glory I had with thee before the world was." 1 Tim. 6:14-16, "our Lord Jesus Christ . . . the King of kings and Lord of lords, who only hath immortality, dwelling in light unapproachable." 1 Cor. 15:40—"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another." 1 Cor. 15:42, 43—"So also is the resurrection of the dead. . . it is sown in dishonor: it is raised in glory." (See especially Daniel 12:3). Similarly, concerning the City of the redeemed, we are told that "the glory of God" will lighten it, and that "the lamp thereof is the Lamb" (Rev. 21:23). No wonder that experience made such a deep and lasting impression upon the mind and heart of the man from Tarsus!

18. Q. What is Paul's testimony with regard to the design of this heavenly manifestation to him on the Damascus road?

A. His testimony is, that Jesus thus manifested Himself to him, in His glorified body, for the purpose of calling him and qualifying him for the apostleship.

(1) According to Paul's own testimony, the risen Lord said to him: "But arise, and stand upon thy feet: for to this end have I appeared unto thee, *to appoint thee a minister and a witness* both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me" (Acts 26:16-18). Similarly, the Lord said to His servant Ananias, later, in a vision: "he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how

many things he must suffer for my name's sake" (Acts 9:15-16). And Ananias said to Saul, on the occasion of their first meeting: "The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard" (Acts 22:14-15). Cf. also Gal. 1:15-16. (2) Paul testifies also, that those who accompanied him "beheld indeed the light, but they heard not the voice of him that spake to me" (Acts 22:9). Luke says: "the men that journeyed with him stood speechless, hearing the sound, but beholding no man" (Acts 9:7). The inference is that the rest of the company heard a vague, indistinguishable sound, but could not discern the nature of it, much less the exact words spoken. Why, then, was it that the only person of that group with whom the Lord conversed, was Paul? The answer is clear: *because it was he, and not any of those who were with him, who was to be called to the apostleship; consequently it was he alone who received the heavenly visitation* (Acts 26:19). (3) The Apostles, as we have learned, were essentially witnesses of Christ. A witness, moreover, is one who testifies regarding what he has seen with his own eyes. Therefore, in order that Paul be qualified for the apostleship, it was necessary that *he see Jesus in person and after His resurrection* (cf. Acts 1:22). To have sent an angel, as was done in the case of Cornelius (Acts 10:1-8); or to have dispatched a preacher, as in the case of Philip and the Ethiopian (Acts 8:26-40); would not have sufficed in this instance. Here was a man divinely appointed, and about to be divinely called, to the apostleship. Hence the circumstances of this particular case required that the risen Christ appear to Paul in person, in order that the latter might be properly qualified to serve as a witness of Christ and His resurrection, on a par with the rest of the Apostles (Acts 1:8, 22). So Jesus Himself appeared to Paul, calling him to the apostleship, and gave him his divine

commission (Acts 26:15-17, 9:15-16, 22:14-15). (4) It should be made clear at this point that *Paul became a Christian and a member of the Church of Christ in the same way and on the same terms that all aliens were accepted under the preaching of the Apostles: viz., by confessing Jesus as Lord (Acts 9:5, 22:8); by repenting of his sins (Acts 9:8-11, 22:11-13); and by being buried with the Lord in baptism (Acts 9:18, 22:16; Rom. 6:3-5; Gal. 3:27; Col. 2:12; cf. Acts 8:36-39).*

19. Q. On what grounds does Paul himself defend his apostolicity, in his own writings?

A. He defends his apostolicity on the grounds of having had (1) the proper evidence, (2) the proper authority, (3) the proper testimony, and (4) the proper credentials.

(1) *The proper evidence: he had seen the risen Lord.* 1 Cor. 9:1—"Am I not an apostle? have I not seen Jesus our Lord?" 1 Cor. 15:8—"and last of all, as to the child untimely born, he appeared to me also." (2) *The proper authority, i.e., he had received his commission from the risen Christ Himself.* 2 Cor. 5:20—"we are ambassadors therefore on behalf of Christ." Eph. 6:19, 20—"the mystery of the gospel, for which I am an ambassador in chains." Cf. again Acts 22:14-15, 26:15-18. (3) *The proper testimony, i.e., the Gospel message, which he had received "by revelation of Jesus Christ."* Gal. 1:11-17, "For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." See also 1 Thess. 2:13, Eph. 3:6-12, etc. Cf. 1 Cor. 2:12—"But we received, not the spirit of the world, but the spirit which is from God; that we might know the things which were freely given to us of God; which things also we speak not in words which man's wisdom teacheth, but which the Holy Spirit teacheth; combining spiritual things with spiritual words." Here Paul defends the *inspiration* and *infallibility*

of the entire apostolic group, his own included. (4) *The proper credentials, i.e., the power to perform miracles, by which the Lord authenticated his ministry.* See Mark 16:19-20, Heb. 2:3-4. Cf. 1 Cor. 2:3-5, "And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." 2 Cor. 12:11, 12—"for in nothing was I behind the very chiefest apostles, though I am nothing. Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works." Acts 19:11—"God wrought special miracles by the hands of Paul." Paul had the credentials of an apostle, not only in his own power to perform miracles (Acts 14:8-11, 13:6-12, 16:18, 20:9-12, 28:3-6, 28:7-9), but also in his power to confer this "gift" upon others (Acts 19:1-7, Rom. 1:11; cf. Acts 8:14-25).

20. Q. What is the testimony of the Apostle Peter with regard to Paul's testimony?

A. The Apostle Peter states expressly that Paul's testimony is that of an Apostle and therefore trustworthy.

2 Pet. 3:15, 16—"And account that the longsuffering of our Lord is salvation; even as *our beloved brother Paul* also, according to the wisdom given to him, wrote unto you; as also in all his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as they do also the *other scriptures*, unto their own destruction." Note that Peter here alludes to Paul's writings as being on a par with "the other scriptures."

21. Q. On what grounds are we fully justified in accepting Paul's testimony as trustworthy?

A. On three grounds, primarily: (1) that it is the testimony of a sane and intelligent man; (2) that it is confirmed by the marvelous change which was

wrought in his attitude and life; (3) that it is further confirmed by his ministry of unwavering devotion to Christ and diligence in the Gospel.

Paul "came to the whole singular phenomenon" of the resurrection of Jesus, writes Frank Morison, "from the opposite point of the compass," *i.e.*, opposite from the original group of twelve Apostles. "He was saturated with the priestly point of view. To him the disciples, like their Master, were deceivers, blasphemers against God, and the authors of a wicked and dangerous heresy. He was determined to stamp it out to the last man. He started for Damascus with that intent. He arrived there an utterly shaken and repentant man. Nothing that he saw or heard or experienced thereafter had the slightest effect upon this settled state of mind. He recovered from his temporary blindness; he did not recover either his skepticism or his hate. He went into Arabia for many months in solitary seclusion to think it out. He came back the same radically altered man. He was ready to preach in Damascus, and did preach, but his name spelt terror to his late enemies, and some friendly spirits let him down in a basket over the ramparts of the city. He had the courage to go to Jerusalem and face the ignominy, the contempt of his return. He spent fifteen days with Peter, who knew as much as any mortal man could know about the matter. Again he was smuggled out of the city to avoid trouble, and returned to his native Tarsus. And yet, when eleven years later the young church at Antioch, remembering his zeal, sent Barnabas to fetch him, they found a man utterly unchanged in the serenity and fixity of his belief. As we read the letters of his middle and later life we find no trace of any mental weakening, rather the coming to maturity of a fine intellect, an intensely ordered and logical mind. I have purposely stated the essential facts very soberly because the facts themselves are sober. You cannot explain a lifetime's practical devotion like this by 'atmospherics,' or providential thunderstorms or any ephem-

eral or hysterical experience" (*Who Moved the Stone?* pp. 215-216). Cf. Gal. 1:15-22; Acts 9:23-30, 11:19-26; 2 Cor. 11:22-33; 2 Tim. 4:6-8, etc. *The life and ministry of the Apostle Paul is in itself sufficient evidence, for every intelligent and honest person, of the trustworthiness of his testimony.*

REVIEW EXAMINATION OVER LESSON SIXTY-EIGHT

16. What is Paul's testimony with regard to his own experience on the way to Damascus?
17. What is Paul's testimony with regard to the nature of this divine manifestation to him on the way to Damascus?
18. What is Paul's testimony with regard to the design of this heavenly manifestation to him on the Damascus road?
19. On what grounds does Paul himself defend his apostolicity, in his own writings?
20. What is the testimony of the Apostle Peter with regard to Paul's testimony?
21. On what grounds are we fully justified in accepting Paul's testimony as trustworthy?

Lesson Sixty-nine

THE GOSPEL FACTS ABOUT JESUS OF NAZARETH

Scripture Reading: Acts 2:22-36, 10:34-43; 1 Cor. 15:1-8.

Scripture to Memorize: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written" (John 21:25).

22. Q. What briefly are the facts presented in the New Testament writings respecting Jesus of Nazareth?