



Paul's Attitudes and Activities in His Epistles

Romans

Paul often desired to come to the Roman believers but had been kept from it. Paul stated that he had preached the Gospel from Jerusalem to Illyricum (Dalmatia). Rom. 1:13; Rom. 15:19.

"I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented so far) so that I may obtain some fruit among you also, even as among the rest of the Gentiles." (Romans 1:13, NASB)

"in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ." (Romans 15:19, NASB)

Paul planned to take a trip to Spain. At the writing of Romans, Paul was heading to Jerusalem on his third journey. Paul planned to take a contribution to Jerusalem, then go to Spain and stop off at Rome on his way. Rom. 15:24-28.

"whenever I go to Spain—for I hope to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company for a while— but now, I am going to Jerusalem serving the saints. For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem. Yes, they were pleased to do so, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things. Therefore, when I have finished this, and have put my seal on this fruit of theirs, I will go on by way of you to Spain." (Romans 15:24-28, NASB)

1 Corinthians

Paul had been told of the problems in Corinth. Paul rehearsed how he came to them in simplicity of speech, not on the human wisdom principle. This would be a Corinthian visit. Paul referred to Apollos being there at Corinth. 1 Cor. 1:11; 1 Cor. 2:1-4; 1 Cor. 3:5-6.

"For I have been informed concerning you, my brethren, by Chloe's people, that there are quarrels among you." (1 Corinthians 1:11, NASB)

"And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. For I determined to know nothing among you except Jesus Christ, and Him crucified. I was with you in weakness and in fear and in much trembling, and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power," (1 Corinthians 2:1-4, NASB)

"What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one. I planted, Apollos watered, but God was causing the growth." (1 Corinthians 3:5-6, NASB)

Paul wrote about sending Timothy on a mission to Corinth in 1 Corinthians 4:17. Paul planned to come to the Corinthians shortly after the letter he was writing them in 1 Corinthians 4:19. Paul referred in 1 Corinthians 5:9 that he had written an epistle to them, probably a note accompanying Timothy.

"For this reason I have sent to you Timothy, who is my beloved and faithful child in the Lord, and he will remind you of my ways which are in Christ, just as I teach everywhere in every church." (1



Corinthians 4:17, NASB)

“But I will come to you soon, if the Lord wills, and I shall find out, not the words of those who are arrogant but their power.” (1 Corinthians 4:19, NASB)

“I wrote you in my letter not to associate with immoral people;” (1 Corinthians 5:9, NASB)

Paul had received the information concerning the problems at Corinth in writing in 1 Corinthians 7:1. Paul referred to the fact that he had utilized the gift of tongues in his ministry in part in 1 Corinthians 14:18. Paul refers to his instruction to the Galatian churches and also the Corinthian church about the collection for the saints in 1 Corinthians 11:1.

“Now concerning the things about which you wrote, it is good for a man not to touch a woman.” (1 Corinthians 7:1, NASB)

“I thank God, I speak in tongues more than you all;” (1 Corinthians 14:18, NASB)

“Be imitators of me, just as I also am of Christ.” (1 Corinthians 11:1, NASB)

Paul planned to come to Corinth, pick up the collection and send it back to Jerusalem with whomever they choose. He said he might also accompany it back as he planned a return trip through Macedonia on his third missionary journey in 1 Corinthians 16:2-5. Paul referred to the possibility of him staying at Corinth all winter with them in 1 Corinthians 16:6. Paul did plan to do the above or certainly stay at Ephesus until Pentecost in 1 Corinthians 16:8.

“On the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made when I come. When I arrive, whomever you may approve, I will send them with letters to carry your gift to Jerusalem; and if it is fitting for me to go also, they will go with me. But I will come to you after I go through Macedonia, for I am going through Macedonia;” (1 Corinthians 16:2-5, NASB)

“and perhaps I will stay with you, or even spend the winter, so that you may send me on my way wherever I may go.” (1 Corinthians 16:6, NASB)

“But I will remain in Ephesus until Pentecost;” (1 Corinthians 16:8, NASB)

Paul referred to Timothy going to Corinth and Apollos refusing to go to Corinth even in spite of Paul’s request in 1 Corinthians 16:12. Paul referred to assistance he received from Stephanas, Fortunatus, and Achaicus in 1 Corinthians 16:17. Paul sent greetings to Corinth from the churches at Asia in 1 Corinthians 16:19.

“But concerning Apollos our brother, I encouraged him greatly to come to you with the brethren; and it was not at all his desire to come now, but he will come when he has opportunity.” (1 Corinthians 16:12, NASB)

“I rejoice over the coming of Stephanas and Fortunatus and Achaicus, because they have supplied what was lacking on your part.” (1 Corinthians 16:17, NASB)

“The churches of Asia greet you. Aquila and Prisca greet you heartily in the Lord, with the church that is in their house.” (1 Corinthians 16:19, NASB)

2 Corinthians

Paul referred his greeting to the Corinth church as from Paul and Timothy. It was Paul’s desire to make a second trip to Corinth on his third missionary journey. 2 Cor. 1:15-16.



“In this confidence I intended at first to come to you, so that you might twice receive a blessing; that is, to pass your way into Macedonia, and again from Macedonia to come to you, and by you to be helped on my journey to Judea.” (2 Corinthians 1:15-16, NASB)

Paul delayed his trip to Corinth to spare them. Paul referred to having written to them before 1 Corinthians or possibly correspondence with Timothy. Paul had not made connections with Titus as planned, so went on to Corinth. 2 Cor. 1:23; 2 Cor. 2:3; 2 Cor. 2:13.

“But I call God as witness to my soul, that to spare you I did not come again to Corinth.” (2 Corinthians 1:23, NASB)

“This is the very thing I wrote you, so that when I came, I would not have sorrow from those who ought to make me rejoice; having confidence in you all that my joy would be the joy of you all.” (2 Corinthians 2:3, NASB)

“I had no rest for my spirit, not finding Titus my brother; but taking my leave of them, I went on to Macedonia.” (2 Corinthians 2:13, NASB)

Titus and Paul made connections in Macedonia with Titus bringing good news of Corinth to Paul. Paul refers to his former epistle as making them sorry, but it also made them rejoice. Paul refers to Titus being responsible to assist the Corinthian church in getting on a responsible grace giving basis. 2 Cor. 7:6-7; 2 Cor. 7:8-16; 2 Cor. 8:6.

“But God, who comforts the depressed, comforted us by the coming of Titus; and not only by his coming, but also by the comfort with which he was comforted in you, as he reported to us your longing, your mourning, your zeal for me; so that I rejoiced even more.” (2 Corinthians 7:6-7, NASB)

“For though I caused you sorrow by my letter, I do not regret it; though I did regret it—for I see that that letter caused you sorrow, though only for a while—” (2 Corinthians 7:8, NASB)

“I now rejoice, not that you were made sorrowful, but that you were made sorrowful to the point of repentance; for you were made sorrowful according to the will of God, so that you might not suffer loss in anything through us.” (2 Corinthians 7:9, NASB)

“So we urged Titus that as he had previously made a beginning, so he would also complete in you this gracious work as well.” (2 Corinthians 8:6, NASB)

Paul referred to the Corinthians as being willing to give a year earlier. Paul referred to having sent a “brother” with Titus to Corinth. Paul referred to himself and others administering the funds of the collection given by the Corinthian church. 2 Cor. 8:10; 2 Cor. 8:18; 2 Cor. 8:20.

“I give my opinion in this matter, for this is to your advantage, who were the first to begin a year ago not only to do this, but also to desire to do it.” (2 Corinthians 8:10, NASB)

“We have sent along with him the brother whose fame in the things of the gospel has spread through all the churches;” (2 Corinthians 8:18, NASB)

“taking precaution so that no one will discredit us in our administration of this generous gift;” (2 Corinthians 8:20, NASB)

Paul referred to Achaia as being ready to give a year earlier. Paul refused to take the funds and wages from the Corinthians because he knew they were just waiting for him to try this on them. He was smarter than their plan to catch him. 2 Cor. 9:2; 2 Cor. 11:7-12.



“for I know your readiness, of which I boast about you to the Macedonians, namely, that Achaia has been prepared since last year, and your zeal has stirred up most of them.” (2 Corinthians 9:2, NASB)

“Or did I commit a sin in humbling myself so that you might be exalted, because I preached the gospel of God to you without charge?” (2 Corinthians 11:7, NASB)

“But what I am doing I will continue to do, so that I may cut off opportunity from those who desire an opportunity to be regarded just as we are in the matter about which they are boasting.” (2 Corinthians 11:12, NASB)

In 2 Corinthians 11:23-29, Paul reviews his sufferings, his bad treatment, his beatings, his being whipped, being stoned, being imprisoned, his difficult and dangerous journeys, and many hardships.

“Are they servants of Christ?—I speak as if insane—I more so; in far more labors, in far more imprisonments, beaten times without number, often in danger of death. Five times I received from the Jews thirty-nine lashes. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep. I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren; I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure. Apart from such external things, there is the daily pressure on me of concern for all the churches. Who is weak without my being weak? Who is led into sin without my intense concern?” (2 Corinthians 11:23-29, NASB)

Paul was sought after in Damascus by the Roman garrison as a criminal. He escaped over the wall at Damascus. He was “caught up” and saw things he couldn’t tell about. 2 Cor. 11:32; 2 Cor. 11:33; 2 Cor. 12:4.

“In Damascus the ethnarch under Aretas the king was guarding the city of the Damascenes in order to seize me,” (2 Corinthians 11:32, NASB)

“and I was let down in a basket through a window in the wall, and so escaped his hands.” (2 Corinthians 11:33, NASB)

“was caught up into Paradise and heard inexpressible words, which a man is not permitted to speak.” (2 Corinthians 12:4, NASB)

He had a thorn in the flesh that he tried to remove but couldn’t. He referred again to sending Titus to them. 2 Cor. 12:7; 2 Cor. 12:18.

“Because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to torment me—to keep me from exalting myself!” (2 Corinthians 12:7, NASB)

“I urged Titus to go, and I sent the brother with him. Titus did not take any advantage of you, did he? Did we not conduct ourselves in the same spirit and walk in the same steps?” (2 Corinthians 12:18, NASB)

In 2 Corinthians 13:1, Paul referred to a third time ministering to Corinth. The first was in person and the second was in 1 Corinthians.

“This is the third time I am coming to you. EVERY FACT IS TO BE CONFIRMED BY THE TESTIMONY OF TWO OR THREE WITNESSES.” (2 Corinthians 13:1, NASB)



Galatians

Paul had received his revelation directly from God. Paul had been directly and successfully involved in the Jewish religion of his day. Gal. 1:12; Gal. 1:13-14.

“For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ.” (Galatians 1:12, NASB)

“For you have heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure and tried to destroy it; and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions.” (Galatians 1:13-14, NASB)

Paul had been personally involved in the destruction of the churches of believers prior to his salvation. Paul first went to Arabia after the initial time at Damascus then returned to Damascus. Paul went to Jerusalem three years later and saw Peter and James. Gal. 1:13-14; Gal. 1:23; Gal. 1:17.

“For you have heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure and tried to destroy it; and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions.” (Galatians 1:13-14, NASB)

“but only, they kept hearing, “He who once persecuted us is now preaching the faith which he once tried to destroy.”” (Galatians 1:23, NASB)

“nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus.” (Galatians 1:17, NASB)

Paul went through Syria and Cilicia preaching. Syria is comparable to Antioch and Cilicia is comparable to Tarsus. Paul went to Jerusalem for the council and for public meeting of the congregation. Paul attended the private meeting of the heads of the church, the apostles, and the Pharisee believers. Gal. 1:21; Gal. 2:1-2; Gal. 2:2-10.

“Then I went into the regions of Syria and Cilicia.” (Galatians 1:21, NASB)

“Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also. It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain.” (Galatians 2:1-2, NASB)

“But it was because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage. But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you. But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)—well, those who were of reputation contributed nothing to me.” (Galatians 2:4-6, NASB)

Paul had previously straightened out Peter at Antioch before the council of Jerusalem. The Book of Acts records Peter’s comments at the Jerusalem council private session. Paul referred to his own labors among the Galatian believers. Paul referred to an infirmity in the flesh that was accepted by the Galatian believers. Gal. 2:12-21; Gal. 4:11; Gal. 4:14-15.

“For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision.” (Galatians



2:12, NASB)

"But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, 'If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews?'" (Galatians 2:14, NASB)

"For through the Law I died to the Law, so that I might live to God. 'I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.'" (Galatians 2:19-20, NASB)

"I fear for you, that perhaps I have labored over you in vain." (Galatians 4:11, NASB)

"and that which was a trial to you in my bodily condition you did not despise or loathe, but you received me as an angel of God, as Christ Jesus Himself. Where then is that sense of blessing you had? For I bear you witness that, if possible, you would have plucked out your eyes and given them to me." (Galatians 4:14-15, NASB)

Paul had a very great concern for the maturity of the Galatian believers. Paul wrote Galatians with his own hand. Paul personally bore the marks in his body of his faith and ministry. Gal. 4:19-20; Gal. 6:11; Gal. 6:17.

"My children, with whom I am again in labor until Christ is formed in you—but I could wish to be present with you now and to change my tone, for I am perplexed about you." (Galatians 4:19-20, NASB)

"See with what large letters I am writing to you with my own hand." (Galatians 6:11, NASB)

"From now on let no one cause trouble for me, for I bear on my body the brand-marks of Jesus." (Galatians 6:17, NASB)

Ephesians

Paul referred to himself as a prisoner of Jesus Christ for the Gentiles and being made a minister by grace. Eph. 3:1; Eph. 3:7.

"For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles—" (Ephesians 3:1, NASB)

"of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power." (Ephesians 3:7, NASB)

Paul referred to himself as the "least of all saints." Paul also referred to himself as commissioned to preach to the Gentiles. Paul prayed for the Ephesian congregation for maturity. Eph. 3:8; Eph. 3:14.

"To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ," (Ephesians 3:8, NASB)

"For this reason I bow my knees before the Father," (Ephesians 3:14, NASB)

Philippians

Paul included Timothy as one with him in sending the message of Philippians to the church at Philippi. Paul referred to his bonds or imprisonment and his longing after the Philippian believers. Phil. 1:1; Phil. 1:7; Phil. 1:8.

"Paul and Timothy, bond-servants of Christ Jesus, To all the saints in Christ Jesus who are in Philippi, including the overseers and deacons:" (Philippians 1:1, NASB)



“For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me.” (Philippians 1:7, NASB)

“For God is my witness, how I long for you all with the affection of Christ Jesus.” (Philippians 1:8, NASB)

Paul spoke of a desire to leave this life, but also of the knowledge that to stay in this life was more needful. Paul planned to send Timothy to the Philippian church to determine their condition and bring the news to Paul. Phil. 1:23-24; Phil. 2:19-20.

“But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better; yet to remain on in the flesh is more necessary for your sake.” (Philippians 1:23-24, NASB)

“But I hope in the Lord Jesus to send Timothy to you shortly, so that I also may be encouraged when I learn of your condition. For I have no one else of kindred spirit who will genuinely be concerned for your welfare.” (Philippians 2:19-20, NASB)

Paul sent Epaphroditus to the Philippian church. Paul referred to his background activities as circumcised the eighth day of the tribe of Benjamin, Hebrew of the Hebrews, a Pharisee, persecuting the churches, and blameless in carrying out the mechanics of the law. Phil. 2:25-30; Phil. 3:5-6.

“But I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is also your messenger and minister to my need; because he was longing for you all and was distressed because you had heard that he was sick.” (Philippians 2:25-26, NASB)

“because he came close to death for the work of Christ, risking his life to complete what was deficient in your service to me.” (Philippians 2:30, NASB)

“circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless.” (Philippians 3:5-6, NASB)

Paul referred to himself as the example for the Philippians to follow. Paul sent a personal admonition to Euodia and Syntyche to be of the same mind in the Lord. Paul stated that no church had helped him financially at the outset of his ministry except the Philippian church. Phil. 3:17; Phil. 4:2; Phil. 4:15.

“Brethren, join in following my example, and observe those who walk according to the pattern you have in us.” (Philippians 3:17, NASB)

“I urge Euodia and I urge Syntyche to live in harmony in the Lord.” (Philippians 4:2, NASB)

“You yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church shared with me in the matter of giving and receiving but you alone;” (Philippians 4:15, NASB)

Paul stated that the Philippians had supported him twice while he was ministering at Thessalonica. Paul referred to having received from Epaphroditus, their “offering,” the things from them. In closing the epistle, Paul referred to greetings being sent to the Philippian believers by Caesar’s household, apparently inferring that Paul had gained converts from that sphere of notables. Phil. 4:16; Phil. 4:18; Phil. 4:22.

“for even in Thessalonica you sent a gift more than once for my needs.” (Philippians 4:16, NASB)



“But I have received everything in full and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God.” (Philippians 4:18, NASB)

“All the saints greet you, especially those of Caesar’s household.” (Philippians 4:22, NASB)

Colossians

Paul stated that the Colossians had been ministered to by Epaphras, their faithful minister in Christ. Paul referred to communication he had received from Epaphras concerning the believers at Colossae. Col. 1:7; Col. 1:8.

“just as you learned it from Epaphras, our beloved fellow bond-servant, who is a faithful servant of Christ on our behalf,” (Colossians 1:7, NASB)

“and he also informed us of your love in the Spirit.” (Colossians 1:8, NASB)

Paul stated that he has a great conflict in his soul concerning the people at the Colossian church, the church at Laodicea, and other places where he had not been able to minister personally. Col. 2:1-3.

“For I want you to know how great a struggle I have on your behalf and for those who are at Laodicea, and for all those who have not personally seen my face, that their hearts may be encouraged, having been knit together in love, and attaining to all the wealth that comes from the full assurance of understanding, resulting in a true knowledge of God’s mystery, that is, Christ Himself, in whom are hidden all the treasures of wisdom and knowledge.” (Colossians 2:1-3, NASB)

Paul sent Tychicus to inform the Colossians about the welfare of Paul and to find out for Paul their spiritual condition, encourage them, then bring word back to Paul. Col. 4:7-8.

“As to all my affairs, Tychicus, our beloved brother and faithful servant and fellow bond-servant in the Lord, will bring you information. For I have sent him to you for this very purpose, that you may know about our circumstances and that he may encourage your hearts;” (Colossians 4:7-8, NASB)

Paul referred to sending Onesimus along to help clarify what all had transpired at Colossae. Paul referred to Aristarchus as being a fellow prisoner there with him. Paul referred to Marcus as a nephew of Barnabas. Col. 4:9; Col. 4:10.

“and with him Onesimus, our faithful and beloved brother, who is one of your number. They will inform you about the whole situation here.” (Colossians 4:9, NASB)

“Aristarchus, my fellow prisoner, sends you his greetings; and also Barnabas’s cousin Mark (about whom you received instructions; if he comes to you, welcome him);” (Colossians 4:10, NASB)

Paul referred to Epaphras in such a way as to indicate that he was away from the church at Colossae and a prisoner there with Paul. Paul referred to Epaphras as having a zeal for Colossae, Laodicea, and Hierapolis. Col. 4:12; Col. 4:13.

“Epaphras, who is one of your number, a bonds slave of Jesus Christ, sends you his greetings, always laboring earnestly for you in his prayers, that you may stand perfect and fully assured in all the will of God.” (Colossians 4:12, NASB)

“For I testify for him that he has a deep concern for you and for those who are in Laodicea and Hierapolis.” (Colossians 4:13, NASB)

Paul referred to Luke and Demas as sending greetings to Colossian believers. Paul referred to the



reading of the epistle of Colossians to the Laodicean believers and vice versa. Paul referred to Archippus in a personal exhortation to stay with it. Col. 4:14; Col. 4:16; Col. 4:17.

“Luke, the beloved physician, sends you his greetings, and also Demas.” (Colossians 4:14, NASB)

“When this letter is read among you, have it also read in the church of the Laodiceans; and you, for your part read my letter that is coming from Laodicea.” (Colossians 4:16, NASB)

“Say to Archippus, “Take heed to the ministry which you have received in the Lord, that you may fulfill it.”” (Colossians 4:17, NASB)

1 Thessalonians

When Paul addressed the Thessalonian believers, he included Silvanus and Timothy. Paul referred to being shamefully treated at Philippi but this didn’t affect his boldness at Thessalonica. 1 Thess. 1:1; 1 Thess. 2:1-2.

“Paul and Silvanus and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.” (1 Thessalonians 1:1, NASB)

“For you yourselves know, brethren, that our coming to you was not in vain, but after we had already suffered and been mistreated in Philippi, as you know, we had the boldness in our God to speak to you the gospel of God amid much opposition.” (1 Thessalonians 2:1-2, NASB)

Paul was careful to clarify the type of ministry at Thessalonica. It was not deceitful, not with flattering words, not with a cloak of covetousness, and not seeking glory. Paul clarified the positive side of his ministry to the Thessalonians. He was as a nurse day and night, he conducted himself justly and without blame, he exhorted, comforted, charged, and acted as a father to them. 1 Thess. 2:3-8; 1 Thess. 2:9-11.

“For our exhortation does not come from error or impurity or by way of deceit; but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men, but God who examines our hearts.” (1 Thessalonians 2:3-4, NASB)

“Having so fond an affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us.” (1 Thessalonians 2:8, NASB)

“For you recall, brethren, our labor and hardship, how working night and day so as not to be a burden to any of you, we proclaimed to you the gospel of God. You are witnesses, and so is God, how devoutly and uprightly and blamelessly we behaved toward you believers; just as you know how we were exhorting and encouraging and imploring each one of you as a father would his own children,” (1 Thessalonians 2:9-11, NASB)

Paul referred to the Thessalonian church as becoming imitators of the Judean churches and having suffered persecution. Paul referred to his desire to minister to them in person again but he had been hindered and delayed. 1 Thess. 2:14; 1 Thess. 2:17-18.

“For you, brethren, became imitators of the churches of God in Christ Jesus that are in Judea, for you also endured the same sufferings at the hands of your own countrymen, even as they did from the Jews,” (1 Thessalonians 2:14, NASB)

“But we, brethren, having been taken away from you for a short while—in person, not in spirit—were all the more eager with great desire to see your face. For we wanted to come to you—I, Paul, more than once—and yet Satan hindered us.” (1 Thessalonians 2:17-18, NASB)



Paul sent Timothy, both being at Athens, to the Thessalonian church to minister to them. Paul referred to his personal teaching of the undeserved suffering concept to the Thessalonian believers when he was with them. Paul referred to the fact that the Thessalonian believers had the undeserved suffering that he had predicted. 1 Thess. 3:4.

“For indeed when we were with you, we kept telling you in advance that we were going to suffer affliction; and so it came to pass, as you know.” (1 Thessalonians 3:4, NASB)

Paul referred to the fact that Timothy had returned with the message that the Thessalonian believers still had a positive attitude toward Paul. Paul referred to his personal prayer life for the Thessalonian believers to go on to maturity. 1 Thess. 3:6-9; 1 Thess. 3:10.

“But now that Timothy has come to us from you, and has brought us good news of your faith and love, and that you always think kindly of us, longing to see us just as we also long to see you,” (1 Thessalonians 3:6, NASB)

“for this reason, brethren, in all our distress and affliction we were comforted about you through your faith; for now we really live, if you stand firm in the Lord. For what thanks can we render to God for you in return for all the joy with which we rejoice before our God on your account,” (1 Thessalonians 3:7-9, NASB)

“as we night and day keep praying most earnestly that we may see your face, and may complete what is lacking in your faith?” (1 Thessalonians 3:10, NASB)

2 Thessalonians

Paul addressed the Thessalonian believers again with Timothy and Silvanus along with him in writing to them. Paul commanded the Thessalonian believers to be not shaken in mind or troubled by spirit, word, or letter because they were not in the Tribulation although having pressure. 2 Thess. 1:1; 2 Thess. 2:1-2.

“Paul and Silvanus and Timothy, To the church of the Thessalonians in God our Father and the Lord Jesus Christ:” (2 Thessalonians 1:1, NASB)

“Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him, that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come.” (2 Thessalonians 2:1-2, NASB)

Paul commanded them to stand fast and hold to the traditions which he had taught in person or from his epistle. Paul commanded them to withdraw themselves from every brother that walks disorderly. 2 Thess. 2:15-16; 2 Thess. 3:6.

“So then, brethren, stand firm and hold to the traditions which you were taught, whether by word of mouth or by letter from us. Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace,” (2 Thessalonians 2:15-16, NASB)

“Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from every brother who leads an unruly life and not according to the tradition which you received from us.” (2 Thessalonians 3:6, NASB)

Paul stated that at no time did he walk disorderly among them. Paul stated that at no time was he lazy, but worked day and night to not be chargeable to them. He supported himself, not taking support from them. 2 Thess. 3:7; 2 Thess. 3:8.



“For you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you,” (2 Thessalonians 3:7, NASB)

“nor did we eat anyone's bread without paying for it, but with labor and hardship we kept working night and day so that we would not be a burden to any of you;” (2 Thessalonians 3:8, NASB)

Paul had heard that there were busybodies in the Thessalonian church. A busybody in Greek is one who bustles about uselessly, to busy one's self about trifling, needless, useless matters. A person officiously inquisitive about other's affairs. 2 Thess. 3:11.

“For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies.” (2 Thessalonians 3:11, NASB)

Paul commanded the busybodies to get with it in the field of real work and to be quiet. Paul commanded that other believers note the troublemakers and if they don't shape up, to have no company with them. Paul referred to having written the epistle of 2 Thessalonians with his own hand. 2 Thess. 3:12; 2 Thess. 3:14; 2 Thess. 3:17.

“Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread.” (2 Thessalonians 3:12, NASB)

“If anyone does not obey our instruction in this letter, take special note of that person and do not associate with him, so that he will be put to shame.” (2 Thessalonians 3:14, NASB)

“I, Paul, write this greeting with my own hand, and this is a distinguishing mark in every letter; this is the way I write.” (2 Thessalonians 3:17, NASB)

1 Timothy

Paul referred to Timothy as his son in the faith. However, he was not speaking as Timothy's “spiritual father.” Paul related later that Timothy had known the Scriptures from childhood. Paul referred to leaving Timothy to stay at Ephesus when he went into Macedonia. 1 Tim. 1:1; 1 Tim. 1:3.

“Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, who is our hope,” (1 Timothy 1:1, NASB)

“As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines,” (1 Timothy 1:3, NASB)

Paul referred to the expression of his own apostolic gift functioning in delivering over to Satan, Hymenaeus and Alexander, so they would learn not to blaspheme. At the writing to Timothy of the Book of 1 Timothy, Paul hoped to come to Timothy shortly. 1 Tim. 1:20; 1 Tim. 3:14.

“Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme.” (1 Timothy 1:20, NASB)

“I am writing these things to you, hoping to come to you before long;” (1 Timothy 3:14, NASB)

2 Timothy

Paul prayed for Timothy day and night. Paul greatly desired to see Timothy. Paul referred that all those in Asia had turned away from him. He mentioned Phygelus and Hermogenes. Paul referred to having been refreshed often by one Onesiphorus. 2 Tim. 1:3; 2 Tim. 1:4; 2 Tim. 1:15.

“I thank God, whom I serve with a clear conscience the way my forefathers did, as I constantly remember you in my prayers night and day,” (2 Timothy 1:3, NASB)



“longing to see you, even as I recall your tears, so that I may be filled with joy.” (2 Timothy 1:4, NASB)

“You are aware of the fact that all who are in Asia turned away from me, among whom are Phygelus and Hermogenes.” (2 Timothy 1:15, NASB)

Onesiphorus had sought Paul out in Rome and found him. Paul referred to the fact that Onesiphorus had ministered to Paul in many things while Paul was at Ephesus, as Timothy well knew. Paul referred to Hymenaeus and Philetus as those who express “worldly and empty chatter” and whose talk would “spread like gangrene.” 2 Tim. 2:16-18.

“But avoid worldly and empty chatter, for it will lead to further ungodliness, and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, men who have gone astray from the truth saying that the resurrection has already taken place, and they upset the faith of some.” (2 Timothy 2:16-18, NASB)

Paul referred to persecutions which came to him at Antioch, Iconium, at Lystra. Paul referred to himself as having fought a good fight, finished his course and kept the faith. Paul referred to Demas abandoning him and departing into Thessalonica. Paul referred to Crescens leaving Paul and going to Galatia. Paul referred to Titus leaving and going to Dalmatia. 2 Tim. 3:11; 2 Tim. 4:7; 2 Tim. 4:10.

“persecutions, and sufferings, such as happened to me at Antioch, at Iconium and at Lystra; what persecutions I endured, and out of them all the Lord rescued me!” (2 Timothy 3:11, NASB)

“I have fought the good fight, I have finished the course, I have kept the faith;” (2 Timothy 4:7, NASB)

“for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia.” (2 Timothy 4:10, NASB)

Paul referred to Luke as being with him there in Rome. Paul referred to having sent Tychicus to Ephesus and in the previous verse referred to Timothy coming to Rome and bringing Mark with him. Paul referred to items that Timothy was supposed to bring when he came to Rome. They were to bring him a cloak, books and parchments. Paul stated that Alexander the coppersmith did him much damage. 2 Tim. 4:11-14.

“Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service. But Tychicus I have sent to Ephesus. When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments. Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds.” (2 Timothy 4:11-14, NASB)

In 2 Timothy 4:16, Paul was alone in his first defense, as all men had forsaken him. Paul referred to Erastus abiding at Corinth. Paul referred to leaving Trophimus sick at Miletus. Paul’s letter to Timothy from Rome included greetings from Eubulus, Pudens, Linus, Claudia, and the brethren. 2 Tim. 4:20-21.

“At my first defense no one supported me, but all deserted me; may it not be counted against them.” (2 Timothy 4:16, NASB)

“Erastus remained at Corinth, but Trophimus I left sick at Miletus. Make every effort to come before winter. Eubulus greets you, also Pudens and Linus and Claudia and all the brethren.” (2 Timothy 4:20-21, NASB)

Titus

Paul had left Titus at Crete to recognize the spiritual communication and leadership gifts on the island of Crete and in every city to finish the work. Paul referred to sending Artemas or Tychicus to Titus on



Crete and at that time Titus was to come to Rome to Paul. When Titus was able to come to Rome, he was to bring a lawyer, Zenas and also Apollos with him. Titus 1:5; Titus 3:12-13.

“For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you,” (Titus 1:5, NASB)

“When I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis, for I have decided to spend the winter there. Diligently help Zenas the lawyer and Apollos on their way so that nothing is lacking for them.” (Titus 3:12-13, NASB)

Philemon

Paul referred to himself as a prisoner and includes Timothy in the greeting to Philemon. Paul referred to Archippus as a fellow soldier. Paul referred to himself as one who was old or aged. Philemon 1:1-2; Philemon 1:9.

“Paul, a prisoner of Christ Jesus, and Timothy our brother, To Philemon our beloved brother and fellow worker, and to Apphia our sister, and to Archippus our fellow soldier, and to the church in your house:” (Philemon 1:1-2, NASB)

“yet for love's sake I rather appeal to you—since I am such a person as Paul, the aged, and now also a prisoner of Christ Jesus—” (Philemon 1:9, NASB)

Paul referred to Onesimus who apparently he had led to Christ while in prison. Paul sent greetings from Epaphras, the fellow prisoner of Paul in Rome. Others included in the salutation were Mark, Aristarchos, Demas and Luke. Philemon 1:10; Philemon 1:23.

“I appeal to you for my child Onesimus, whom I have begotten in my imprisonment,” (Philemon 1:10, NASB)

“Epaphras, my fellow prisoner in Christ Jesus, greets you,” (Philemon 1:23, NASB)