

<b>MAJOR EVENTS IN ST. PAUL'S LIFE</b>	<b>YEAR AD</b> (most dates are approximate)
Born at Tarsus (in modern Turkey) of Jewish parents who trace their ancestry to the tribe of Benjamin and who are Roman citizens, a status also given Saul/Paul (Rom 11:1; Phil 3:5).	10?
Arrival in Jerusalem to study with the scholar Gamaliel (Acts 22:3). He is a Pharisee (Acts 23:6; 1 Co 15:9; Gal 1:13; Phil 3:6)	30?
Sent as an officer of the Sanhedrin to arrest Christians in Damascus Encounter with Christ and conversion on the road to Damascus	34?
3-year sojourn in Arabia and mission to Damascus (Gal 1:17)	34-36?
Visit to Jerusalem to meet with the Apostles (Gals 1:18)	36/37?
Return to home in Tarsus (Acts 9:30)	?
Barnabas brings Saul to the church in Antioch, Syria (Acts 11:25)	41-43?
Mission to take supplies to the church in Jerusalem and return to Antioch (Acts 11:29-30; 12:25)	44
1 <sup>st</sup> Missionary journey to Cyprus and Asia Minor (S. Galatia) Changes his Hebrew name to the Latin name "Paulus" (Acts 13-14)	45-49
-Jewish Christians from Jerusalem upset the church at Antioch -Letter to the Galatians -Sent as a delegate to the Council of Jerusalem (Acts 15)	49/50 49/50
2 <sup>nd</sup> Missionary journey (Acts 15:36-18:21) -speaks at Athens & Corinth in Greece. Meets the Roman Gallio+ -writes the letters 1 & 2 Thessalonians	50-52 50/51 51-52
3 <sup>rd</sup> Missionary journey (Acts 18:23-21:14) -mission to Phrygia & N. Galatia -mission to Ephesus and stays three years (Acts 20:31) -wrote First Letter to the Corinthians from Ephesus -mission to northern Greece (Macedonia) -wrote Second Letter to the Corinthians from Macedonia -mission to Corinth (Greece) -wrote Letter to the Romans from Corinth	53-58 53 54-56 54 54 56/57 57/58 Winter 58
Return to Jerusalem with offerings from the Gentile Christian churches Sermon/letter to the Hebrews attacked by the Jews (Acts 21:15-23:22).	Spring 58
Imprisoned by the Romans in Caesarea for two years (Acts 24:24-27) -Preaches the Gospel to Roman governor Felix and his wife -Preaches the Gospel to Roman governor Festus & King Agrippa II	Spring 58 58 60
As a Roman citizen, he appeals to the tribunal and is sent to Rome. -Shipwrecked off Malta (Acts 27); he arrives in Rome (Acts 28:11-14)	60-61
Under Roman "house arrest" for two years and preaches to all visitors -writes letters to Christian churches in Colossus, Ephesus, Philippi and to Timothy and Philemon (Acts 28:30-31)	61-63
Released by the Romans and probably made 2 missionary journeys: one to the East and another to the West (Romans 15:24, 28) -Letter to Titus	63-67
Arrested upon his return to Rome -2 <sup>nd</sup> Letter to Timothy and martyrdom by beheading	67

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Paul's life can be related to four dates fixed by external historical sources:

1. The death of King Herod Agrippa I in AD 44
2. The administration of the Roman governor Gallio at Corinth in AD 50/51 or 51/52
3. The administration of the Roman governor Felix in Judea in 58-60 AD
4. The administration of the Roman governor Festus in Judea in 60-61 AD

Paul recorded that three years passed from the time of his conversion until his first journey to Jerusalem (Galatians 1:17-18) and that there was a 14-year span (Galatians 2:1) between his first and his second visit to Jerusalem to consult with the Apostles at the Council of Jerusalem (the ancients counted without the concept of 0 as a place value so the first number or day or year in any series would count as #1). If the Council of Jerusalem was in AD 50, then Paul's first visit to Jerusalem was in AD 36/37.

For the period of Paul's life not covered by Biblical sources, I referred to the writings of Clement, Bishop of Rome (martyred circa AD 96/100). Clement, who was baptized and later ordained by St. Peter, served as Peter's assistant and became a friend of Paul's when he was imprisoned in Rome in AD 61. He may be the Clement mentioned by Paul in Philippians 4:3. In his letter to the Church at Corinth, St. Clement recorded that Paul had suffered imprisonment seven times *preaching both in the East and in the West, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the West, and suffered martyrdom under the prefects.* Clement's reference to "the West" may be to Paul's journey to Spain to spread the Gospel, a plan Paul outlined in his Letter to the Romans (Romans 15:24, 28). St. Clement was the 4<sup>th</sup> Bishop of Rome after St. Peter, counting Peter as the 1<sup>st</sup> Bishop of Rome. See, *The Epistles of Clement, Chapter V; The Ante-Nicene Fathers*, volume 9, pages 230-231.

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Handout 2: Letter to Titus Lesson 1  
Summary Outline of St. Paul's Letter to Titus

BIBLICAL PERIOD	# 12 The Kingdom of the Church				
FOCUS	Pastoral Charge		Teaching About Christian Life		
COVENANT	New and Eternal Covenant				
SCRIPTURE	1:1-----1:10-----2:1-----2:15-----3:9-----3:15				
DIVISION	Greeting and ordaining qualified pastors	Rebuking false teachers and teaching sound doctrine	Good Christian behavior	Maintaining good works and obedience to leaders	Final words of advice and farewell
TOPIC	Protecting sound doctrine		Practicing sound doctrine		
	Organization		Offenders, operation, and obedience		
LOCATION	Titus received this letter from Paul while organizing the various Christian communities on the Island of Crete				
TIME	c. AD 63 after Paul's release from prison in Rome				

The main divisions of Paul's Letter to Titus:

- I. Greeting and ordaining qualified pastors (1:1-10)
- II. Rebuking false teachers and teaching sound doctrine (1:10-16)
- III. Good Christian behavior (2:1-14)
- IV. Maintaining good works and obedience to leaders (2:15-3:8)
- V. Final words of advice and farewell (3:9-15)

In 1:5, the word "presbyter" is from the Greek term *presbuteros*, meaning "older man" or "elder" but referring to one in charge of a clan or tribe and a term familiar to Greek-speaking Gentile converts. Jewish Christians would also have found the term "elder" a familiar designation for a leader in a Jewish community. In the first century of the Christian Church, the Greek word came to identify a leader/pastor of a local Christian congregation. St. Peter identified himself as a primary presbyter/elder in his First Letter, writing: *So I exhort the presbyters [presbuteroi] among you, as a fellow presbyter [sumpresbuteros = chief presbyter] and witness to the sufferings of Christ and one who has a share in the glory to be revealed* (1 Pt 5:1). And Peter used the lesser designation again a few verses later in the letter: *Likewise, you younger members, be subject to the presbyters [presbuteros]* in 1 Peter 5:5 (IBGE, vol. VI, page 631). In the Church, it came to be the term for an ordained shepherd of a community (1 Pt 5:10) or a priest (Acts 14:23). In verse 7, the Greek word translated as "bishop," is *episkopos*, literally "overseer," from *epi* ("over") and *skopos* ("one who watches or looks out"). Later, *episkopos*

came to identify a bishop who was the “overseer” responsible for the “household” of the Church and her *presbuteros*, priests, who shepherd the various faith communities.

St. Ignatius of Antioch identified the various offices of bishop, priest, and deacon in a letter written in circa AD 107.110: “Indeed, when you submit to the bishop [*episkopos*] as you would to Jesus Christ, it is clear to me that you are living not in the manner of men but as Jesus Christ, who died for us, that through faith in His death you might escape dying. It is necessary, therefore, and such is your practice, that you do nothing without the bishop [*episkopos*], and that you be subject also to the presbytery [*presbuteroi*], as to the Apostles of Jesus Christ our hope, in whom we shall be found, if we live in Him. It is necessary also that the deacons [*diakonoi*], the dispensers of the mysteries of Jesus Christ, be in every way pleasing to all men. For they are not the deacons of food and drink, but servants of the Church of God. They must, therefore, guard against blame as against fire.” (Ignatius, *Letter to the Trallians*, 2:1-3). Our English word “priest” is a contraction of the Greek term *presbuteros*.

Titus 1:6-9 lists what Paul requires of the men Titus appoints as leaders/bishops of the Christian communities on Crete. The man Titus appoints to be a presbyter must have these qualities:

1. He must be of sound character.
2. He must be married only once.
3. He must have children who are Christians and of upright character themselves.
4. He cannot be arrogant.
5. He needs a mild disposition (not irritable).
6. He cannot be a drunkard or materialistic.
7. He must be hospitable.
8. He must love goodness and justice.
9. He must be self-controlled.
10. He must adhere to the true message of the Gospel so he can both teach sound doctrine and refute those who teach falsely.

The seven positive qualities Paul lists for a bishop are hospitable, a lover of goodness, temperate, just, holy, self-controlled, and his ability to transmit faithfully the apostolic Tradition that has been handed on to him.

Paul’s recommendations concerning correct Christian behavior in 1:13-15 and 2:1-10:

1. Paul advises Titus to urge them to ignore Jewish myths and false commandments (1:14).
2. Titus must teach sound doctrine (2:1) and be a model of good deeds (2:7-8).
3. Older men must be temperate, dignified, self-controlled, and sound in the faith (2:2).
4. Older women should not engage in slander or drink too much wine and teach what is righteous as an example to younger women (2:3).
5. Young women should love their husbands and children, be self-controlled, chaste, good homemakers, and have harmony with their husbands (2:4-5).
6. Young men should be self-controlled (2:6-8).
7. Slaves must be obedient to their masters without talking back or stealing but exhibiting good faith in keeping with the doctrine God has taught them (2:9).