

RCPC Bible Quiz Study Guide 2024

The Life of Paul

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Bible Quiz Dates & Important Information

Round 1 *
Thursday, July 11, 2024
Round 2 *
Thursday, July 18, 2024
Round 3*
Thursday, July 25, 2024
FINALE
Sunday, August 11, 2024

**dates are tentative and may change based on the church scheduling. We will let you know in advance if any changes happen.*

Junior Teams

- Age: 9-12
- Class 3 & 4 students (teams **must** be mixed, at least one person from each class)
- 4 members per team
- 1 coach per team

Senior Teams

- Age: 13+
- Class 5 & 6 (teams **must** be mixed, at least one person from each class)
- 4 members per team
- 1 coach per team

Quiz Content: Life of Paul, Romans, Hebrews, I and II Corinthians, Ephesians, Galatians, Philippians, Colossians, I Thessalonians

Competition Rules

- Once teams are formed and have been approved, a coach will be assigned. Teams are allowed to find their own coach. Coaches will help teams to study and prepare for the competition. Coaches are not team members.
- Teams will be provided with the topic and study guide but should not rely entirely on the guide when preparing.
- Questions have been prepared from the King James Version of the Bible and other responses will not be taken.
- Only winning teams from each match will move on to the next round.
- Final match will determine the champion.

If you have any questions or need further clarification on the above ***please contact Sis. Sonia, Sis. Colleen or Sis. Shaudã.***

Study Tips

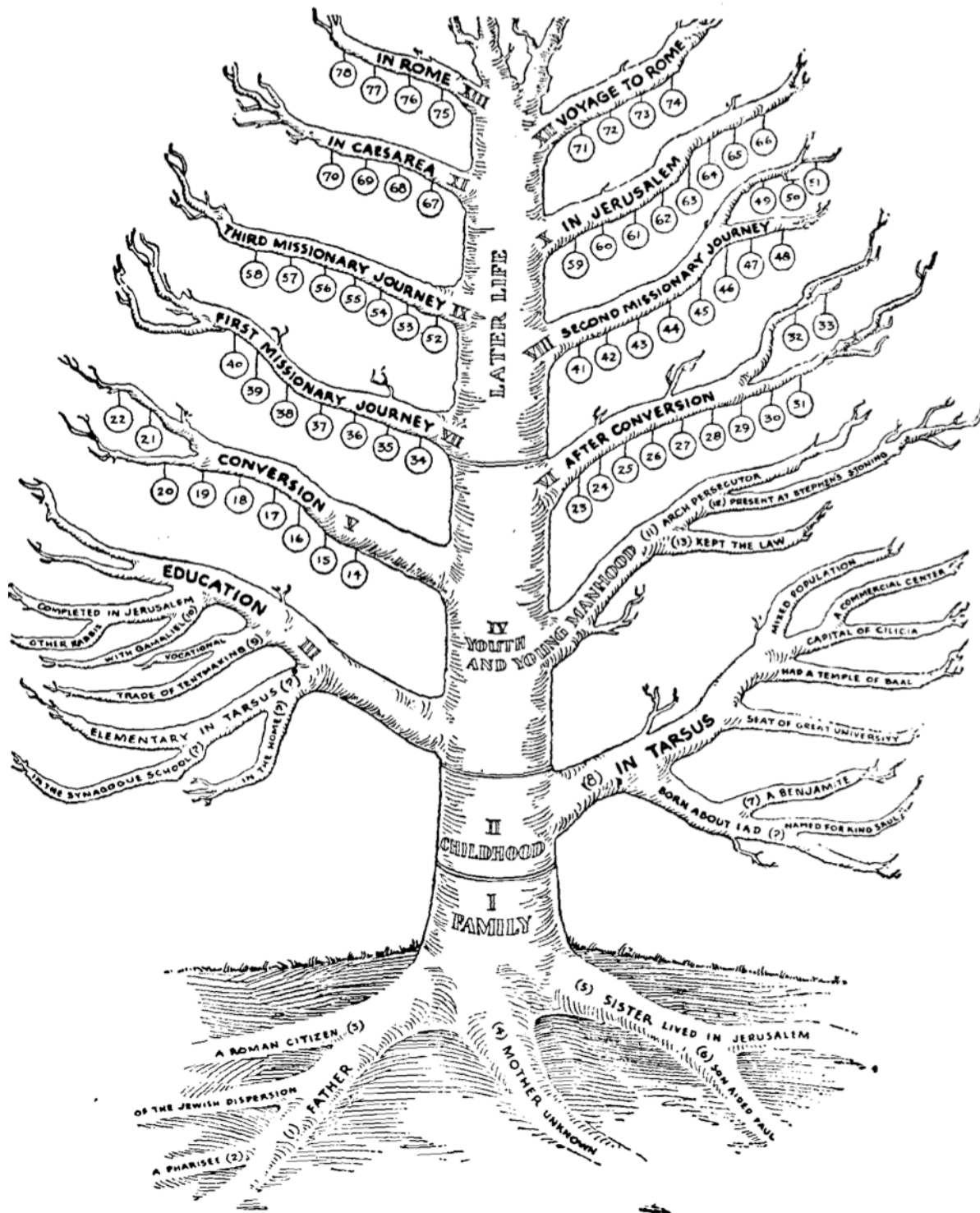
- Approach this study as if you are in a story of the past. Look at the culture, language, and geography presented in the times of Paul.
- Compare your interpretation of the text with commentaries or other versions of the scripture.
- Read over the texts often.
- Read prayerfully.

“Lord your word is a lamp to my feet and a light to my path. Help me to truly comprehend its deepest meaning. Give me a greater understanding than what I ever had before of your word and reveal to me the hidden treasures buried there. I pray that I will have a heart that is teachable and open to what you want me to know and change me as I read it. Help me to be diligent in hiding your word in my heart faithfully every day. Show me where I may be wasting time that I could better spend reading your word. Give me the ability to memorize it in my mind and heart so that it becomes a part of me in Jesus name. Amen.”

****PLEASE NOTE:** You are expected to read and study the scriptures and historical accounts on your own when studying. The content below is supplementary and is just to help you in your study. Please verify and extend the information as you see fit. You can receive questions in any form from the general below or the Bible text.

Enjoy the learning!

Tree of Paul's Life



Paul's Family¹

Paul, the son of a Pharisee, was born a Jew of the tribe of Benjamin and a Roman citizen (Acts 22:25-29; 23:6, 26:5). He was born in the city of Tarsus, the capital of Cilicia in Asia Minor. Not much is known about his mother, other than the fact that she was also a Jew. But we do know that Paul had a sister who lived in Jerusalem and had a son that helped Paul (Acts 23:16). Paul was probably born around a similar time as Jesus, around 1 A.D. Paul's parents named him Saul, a Jewish name, which means "asked for, sought, inquired". Saul's name was changed to Paul later on his first missionary journey (Acts 13:9). In Latin, Paul's name is *Paulus* and means "little". However, in Hebrew, Paul's name means "extraordinary, wonderful, one who stands tall, strong-willed".

Paul's Childhood¹

Paul grew up in Tarsus, a city which was about 1000 years old when Paul was born. Tarsus was a notable city where trading took place and sailors, merchants and citizens did business on a daily basis. Many of the citizens of Tarsus were wealthy Greeks and this is where Paul would have become acquainted with the practices of Romans and Greeks. This will later become useful in his ministry to the Gentiles.

Paul's Youth and Young Manhood¹

Paul was a tentmaker by occupation (Acts 18:1-3; 1 Cor. 4:12; 1 Thess. 2:9), a good business for nomads (*people who have no permanent home*). It is said that Paul's parents were strict Jews, teaching him the laws of Moses, and so he grew up to become a strict Jew himself. His strict upbringing continued when he was 6 years old and enrolled into synagogue school, where he would have been taught by a rabbi, Gamaliel (Acts 22:3) until he was about 30 years old. At the age of fourteen/fifteen, Paul left home and enrolled in Rabbinic training in Jerusalem. Paul was a brilliant student (Gal. 1:14) who would later write 13/14 epistles of the New Testament. He spoke many languages, including Hebrew, Greek, Aramaic and Latin. When Paul graduated, he had a zeal that he claimed proudly, without knowing who God is (Romans 10:2-3). Not much is known of Paul's marital status but we know that he committed himself to a life of celibacy (1 Cor. 7:8). However, there is speculation that Paul would have been married because he was a member of the Sanhedrin (Acts 26:10), who were comprised of men who were

considered “good” Pharisees with a family. In order to be members of the Sanhedrin, men had to be fathers of children so that they are more likely to lean towards mercy.

Paul can be considered a privileged man for the following reasons:

1. He was a Roman citizen, which gave him a lot of freedom.
2. He went to synagogue school in Tarsus and had Rabbinic training in Jerusalem.
3. He gained notoriety in high Jewish circles.

In the pages that follow, Paul’s later life will be outlined based on the seasons that he endured: his commission, including his missionary journeys and his written epistles.

Early Life and Conversion

Paul's Conversion¹

Paul's hatred of Christians was shared by Jews, who thought that Christians had a misinterpretation of Old Testament prophecies. Jews believed that Christians had a misconception of Jesus Christ being the Messiah. Jews looked forward to the coming of the Messiah and Him making them "lords over their conquerors", making them victorious over all of their enemies. However, Jesus was not the Messiah that they expected. The Kingdom of God is righteousness, and peace and joy in the Holy Ghost (Rom. 14:17). Since Jesus wasn't the Messiah they expected, established a spiritual Kingdom and not a physical one, Paul believed that He was deceiving the people and Paul became angry and bitter towards the Christians.

To Paul, Jesus seemed like an imposter and his followers were the enemy who had to be destroyed. Paul decided to make it his duty to destroy all of the Christians around the world and bring Christianity to nothing. He started in Jerusalem, where many Christians and Pharisees lived, by stoning Stephen to death (Acts 7:58-8:1). Paul continued to breathe threats to the Christians in Jerusalem (Acts 9:1) and caused more and more Christians to scatter because of the persecutions (Acts 8:1,4), which was spreading the gospel even more (Acts 26:11). Christians made a place of safety for themselves in Damascus so Paul went to the high priests to get letters of authority that allowed him to capture Christian and bring them back to Jerusalem (Acts 9:1-2; 22:5). On his (at least) 6 days, 160 miles journey to Damascus, Paul had an encounter with God (Acts 9:3-6) where he was blinded as he spoke with the Lord, who revealed Himself as Jesus Christ. Following this encounter, Paul followed Jesus's instructions, fasted and prayed, was visited by Ananias (whose name means "*one who bends or stoops in kindness*") and was baptised (Acts 9:9-18). AnaPaul was born again and he no longer fought against God and the Christians. This encounter changed Paul's reason to go to Damascus and he was now a witness for Christ in Damascus. Below is a summary of Paul's travel's after his conversion:

- From Jerusalem to Damascus to persecute Christians; kicking against the bricks
 - Changed to preaching in Damascus (Galatians 1:13- 14; Acts 9:1 -21)
- Paul went to Arabia - Petrie and Mount Sinai. (Galatians 1: 15-17)
- From Arabia back to Damascus. (Galatians 1:17; Acts 9:22 - 25)

- After three years in Damascus, he went back for the first visit to Jerusalem. (Galatians 1:17, 18; Acts 9:26-27; 22:1- 21; Romans 11: 13)
- Back to Tarsus via Cesarea and Syria. (Acts 9:30; Galatians 1:21)
- Left Tarsus with Barnabas for Antioch (Acts 11:25-26). Took an offering to Jerusalem and returned to Antioch. (Acts 11: 27- 30; 12- 25)

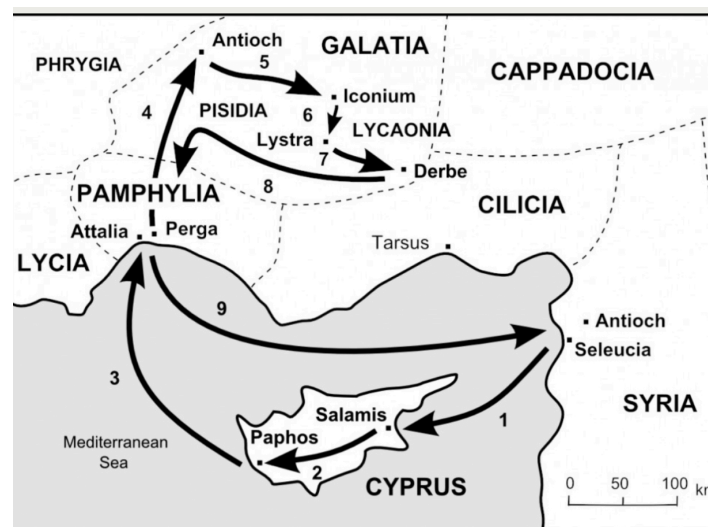
Paul's Commission & Apostleship

Paul's commission: to preach Jesus "before the Gentiles, and kings, and the children of Israel" (Act 9:15; Acts 26:13–18; 2 Corinthians 2:17; 1 Timothy 1:12-16)

Paul's Message: using the Old testament scripture and his testimony, the experience he had with Jesus Christ to preach the gospel. (Acts 16:31; 2 Corinthians 15:3-4; Ephesian 2:8-9)

First Missionary Journey

Paul's first missionary journey began in A.D. 46 and concluded sometime in A.D. 48. During this time Paul visited Seleucia, Salamis, Paphos, Petra, Antioch, Iconium, Lystra and Derbe with Barnabas and John Mark (Acts 13:5, 13) spreading the Gospel of Jesus Christ in the synagogues (Acts 13:14-16) and cities (Acts 14:21) that they visited (Acts 13-14). They encountered a false prophet (Acts 13:6) and demonstrated the power of God (Acts 13:9-12) by striking a man with blindness and healing a cripple man (Acts 14:8-9). In spite of these great miracles many Jews were in opposition to the message of the Gospel (Acts 13:45, 50) while the Gentiles were very receptive (Acts 13:42).



***image taken from www.thebiblejourney.org*

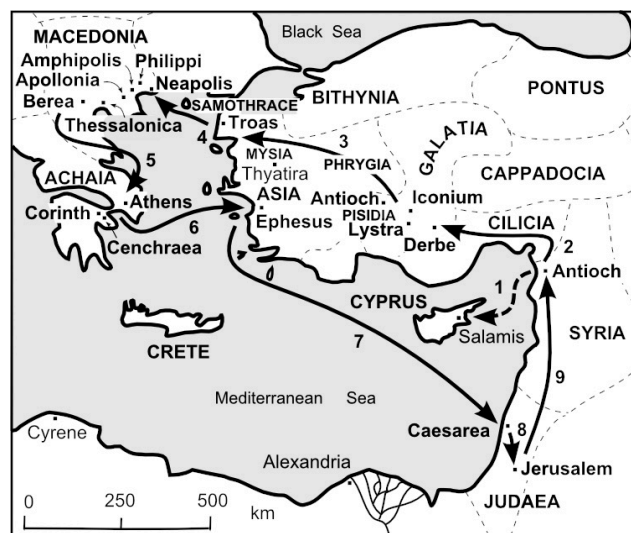
Second Missionary Journey

Paul's second missionary journey lasted 3 years (approximately A.D. 49 to A.D. 52). His intent for the second missionary journey was to revisit the brethren in every city that he and Barnabas had preached the word of God on their first journey. However, he ended up going with

Silas instead of Barnabas. After he departed Jerusalem, he went through Syria and Cilicia strengthening the churches (Acts 15:36-41), and they grew in number daily (Acts 16:5). It was during this time that Paul wrote the 1st and 2nd Thessalonians while he was visiting Corinth.

While visiting the churches in Derbe and Lystra Paul meets Timothy and takes him along with him and Silas as they deliver the decrees of the Apostles and elders who were in Jerusalem. However, his time visiting the churches was cut short when the Holy Ghost intervened and forbade him from preaching the word in Asia and Bithynia. It was in Troas where Paul had a vision about a man from Macedonia calling him to come to Macedonia to preach the gospel to them (Acts 16:6-7). They stopped in Samothracia, Neapolis and Philippi where they were thrown into prison and met the jailor who along with his entire house gets converted to the gospel (Acts 16:23-40).

From there they travelled to Amphipolis, Appolonia, Thessalonica, the capital city of Macedonia which had a mixed population of Romans, Greeks and Jews and where Paul established a church. Congregations were not only established in Thessalonica but in Philippi and Corinth where we learn of Paul's trade as a tentmaker (Acts 18:3).



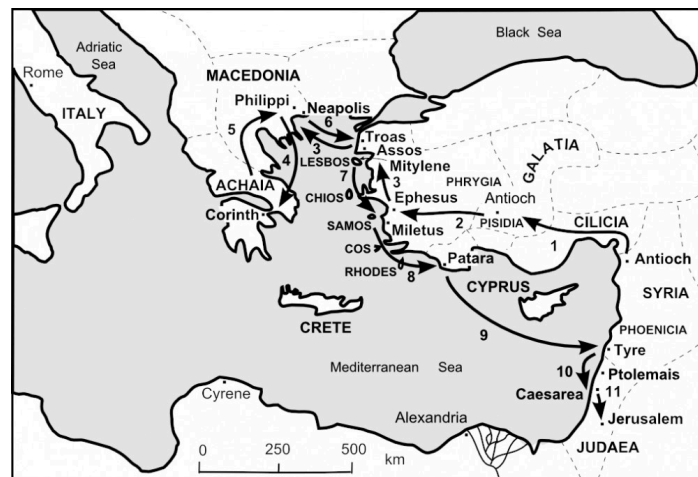
***image taken from www.thebiblejourney.org*

Third Missionary Journey

Paul begins his third missionary journey after spending some time with the saints in Antioch. He visits the church again in Galatia and Phrygia (Acts 18:22-23) before travelling back to Ephesus which was well known for its witchcraft. While in Ephesus, he encounters certain disciples which many scholars believe to have been students of Apollos who only knew of John's

baptism unto repentance and had not received the infilling of the Holy Ghost (Acts 19:1-7). Paul remained in Ephesus for two years and he encountered opposition however many in Ephesus believed as God performed many miracles by the hands of Paul and many in Ephesus believed and renounced the magic which caused a riot to erupt (Acts 19:8-41).

After revisiting Macedonia and Achaia in Greece he went to Troas and preached to the disciples there. From there he went to Assos and travelled to Miletus (a coastal town near Ephesus) and then travelled to Tyre for seven days. It was in Tyre and Caesarea where Paul's demise was prophesied and asked him not to return to Jerusalem; however, Paul remained resolute (Acts 21:7-14). He continues his journey back to Jerusalem with some of the disciples from Caesarea and lodges at the home of an old disciple Mnason before arriving in Jerusalem.



***image taken from www.thebiblejourney.org*

Pauline Epistles

Galatians (AD 47)

Paul writes this epistle to the churches in southern Galatia to address the theological crisis that arose amongst the Jewish and Gentile converts. **Galatians** addressed the issues that pertained to justification by faith alone rather than human works, particularly circumcision according to the law of Moses (Gal. 5:2-4).

Paul begins his epistle by strongly condemning anyone who attempts to change the gospel (Gal. 1:8-9). He then spends some time in the second chapter of the epistle defending his apostolic credentials before really getting into the heart of the error in chapter 3 presenting his argument that justification comes by faith in Jesus Christ (Gal. 3:11).

He reminds the church that we are children of God therefore free from the law (Gal. 4) and concludes his epistle by articulating that justification (an act of grace through faith) is not a licence for them to live a sinful lifestyle. He lets them know that they have been freed from bondage of the sinful nature and are able to walk the path of freedom (holiness) that has been opened to them through Jesus Christ (Gal. 5:22-24).

1 and 2 Thessalonians (AD 49—51)

Paul's first letter to the church in **Thessalonians** was written from Corinth not long after he preached there during his second missionary journey. Paul was concerned about false teaching getting into the church and destroying the faith of the new converts, so he sent Timothy there (1 Thess. 3:2). Timothy returns to Paul with a good report, and he writes this letter of encouragement as a result.

He encourages the church about things like:

- Growing in godliness (1 Thessalonians 4:3-7)
- Hope in Christ's return which motivates godly living (1 Thessalonians 4:16-18)

Second Thessalonians has similar themes to first Thessalonians. The deception of the false teachers intensified to the point that some were even forging letters to make them appear as if they came from Paul (2 Thessalonians 2:2) so Paul writes this epistle himself (2 Thessalonians 3:17). Many scholars believe he did so to familiarize the saints in Thessalonica with his handwriting so they could authenticate when a letter was truly coming from Paul.

What distinguishes 2 Thessalonians from 1 Thessalonians is the detailed teaching on the end times (2 Thessalonians 2). Paul talks about signs that will mark the coming of the Lord (2 Thessalonians 2:3-4), the man of sin what he does and what restrains him from coming. Paul concludes the second epistle to the Thessalonians with an encouragement to stand firm and to keep away from idle men who are not living by the gospel (2 Thessalonians 3:6).

1 and 2 Corinthians and Romans (AD 52—56)

It is believed that **First Corinthians** was not the first letter that Paul wrote to the church in Corinth (1 Cor. 5:9) but it was the first one that was inspired by God. Four years before writing this letter, Paul spent 18 months, during his second missionary journey, with the church in Corinth so he would have known them well. When Paul left them, the church in Corinth started to struggle with saints fighting and quarrelling with each other, with sexual immorality, and the misuse of spiritual gifts. It is reported that the household of Chloe reported on some of the issues taking place and Paul took this opportunity to write about the unity that is expected among the saint (1 Cor. 1:10-13), warn against false teachings (1 Cor. 12:3) and the proper use of the gifts of the Spirit (1 Cor. 12). Timothy was the one that delivered this letter to the church in Corinth in AD 55. **Second Corinthians** on the other hand had more personal details about Paul than any other epistle he's written. By the time he wrote this second letter, some of the issues in the Corinthians church were dealt with from his first letter (2 Cor. 7:8-16). However, there were charges made against Paul and he spent chapters 10-13 defending himself.

When Paul wrote the letter to the **Romans**, he was in Corinth and had never visited Rome but planned to visit (Acts 19:21; Rom. 1:10-12). In Paul's letter to the Romans, he was not addressing any specific issue but he wanted to reinforce to them the basic principles of the doctrine, God's plan of salvation (Rom. 1:16-17). His goal in this letter is to practically break down the plan of salvation through Jesus Christ uniting the churches to work together to accomplish that plan.

1 Timothy and Titus (AD 62)

First Timothy³ was letters written to a young pastor, Timothy, while Paul was still in Philippi. Along with Titus and 2nd Timothy, these epistles are called Pastoral epistles because of the way that Paul wrote advice to the young men. Paul met Timothy during his first missionary

journey and would have joined Paul on his second missionary journey (Acts 16:1-4) while he was in Lystra, 10 years before writing the first letter. Timothy was also present during Paul's third missionary journey as well (Acts 19:22; 20:4). Paul installed Timothy into ministry in the church in Ephesus and when he heard of how well Timothy was doing, he wrote the first letter (1 Timothy). Paul warns Timothy of false teachers (1 Tim. 4:1-2; 6:3-5), gave Timothy instructions for church leadership and organization in this letter.

It is unknown when and how Paul met **Titus**³ but it is clear that they did develop a relationship because Titus accompanied Paul on his third missionary journey, AD 52-57. When he wrote this letter to Titus, he had just been released from his first Roman imprisonment and was in Nicopolis in AD 63. Paul and Titus evangelized to the church on the island of Crete and intended to leave Titus to continue evangelism on the island. Just as he wrote to Timothy, Paul encouraged Titus to set up organizational structure and maintain sound doctrine (Titus 2:1).

Prison Epistles

Ephesians, Philippians, Colossians, and Philemon (AD 60—62)

When Paul wrote to the **Ephesians**², he was a prisoner for the first time in his own home in Rome (Acts 28:30-31; Eph. 3:1; 4:1). Paul founded the church in Ephesus at the end of his second missionary journey. He stayed in Ephesus for three years (52 - 55 AD), taught in the synagogues, healed people, baptised twelve of John's disciples and put false prophets and teachers out of business (Acts 19, 20:31). By the time Paul wrote the letter to Ephesus, he had been a Christian for 30 years and sent the letter with Tychicus (Eph. 6:21). This letter was sent to encourage the Ephesians about putting their faith in practice, it does not address any particular problem that is happening with the Ephesians, like some of the other epistles do. In this letter, Paul breaks down what it means to be a Christian, their position in Christ (Eph. 1:11-12) through grace and the resurrection of Jesus Christ (Eph. 1:7-10). Paul encourages the Ephesians that he glories in the tribulation that he suffers for them (Eph. 3:13) and instructs them on how their daily lives should reflect who they are in Christ (Eph. 4-6).

Acts 16 tells us about the time that Paul spent in **Philippi**² in AD 52, during his second missionary journey, where he met Lydia, the fortune-telling slave girl and the jailer who witnessed Paul's miraculous rescue. Lydia's and the jailer's households were the beginning of the church in Philippi. The purpose of this letter was to express gratitude for the financial support from the Philippians (Phil. 4:10; 15-18), to encourage the Philippians to live in joy, regardless of their situation (Phil. 1:12-26; 4:4-9), to unite those who are in disagreement with each other (Phil. 2:2-4; 4:2-3) and to correct the incorrect teachings of legalism (Phil. 3:1-19).

Unlike Philippi and Ephesus, by the time Paul wrote **Colossians**² between AD 60 and 62, he had never visited Colossae but he wrote to them because he heard that they were being influenced by incorrect teachings (Col. 2:1). Tychicus was also the one who delivered the letter to Colossae, which was made of mostly Gentiles. Even though Paul denounced the false teachings, the ideas continued to flourish elsewhere into what is known as *Gnosticism*. Gnosticism maintains the need to observe old testament laws, teaches that believers need to have special/deep knowledge in order to be saved, that angels must be worshipped as the mediator between man and God, that only its converts were true believers and that Jesus Christ was not God.

The final epistle that Paul wrote during this time was to **Philemon**³, a prominent slave owner who was visiting Ephesus (Philemon 1:19). This letter was written personally to Philemon and was accompanied by Onesimus, his slave (Philemon 1:11-21). The goal of this letter was to encourage Philemon to extend the same love that he was experiencing with God to his slave now that he was a Christian (Philemon 1:11-14). Philemon was now required to see Onesimus as his brother in Christ (Philemon 1:15).

2 Timothy (AD 63—64)

Second Timothy³ was written to Timothy during Paul's second Roman imprisonment and was his final letter before his death. Four years after writing the first letter, Paul wrote the second letter to settle his accounts with people whom he did not have a good relationship with and those who served with him well (2 Tim. 1:15-18). This second letter was written close to Paul's death so he wrote to Timothy regarding keeping sound doctrine in the church after he was gone (2 Tim. 2:14-26).. By the time of the second letter, Timothy had also faced some hardships and persecutions and Paul exhorted him to endure suffering and live faithfully for Christ (2 Tim. 2:1-7; 3:10-13). In the first letter, Paul encourages Timothy to "fight the good fight" (1 Tim. 1:1; 6:12) but in the second epistle, he stated that he, Paul, had "fought the good fight and was finishing his course..." (2 Tim. 4:7). Paul died by execution in AD 67.

1. Boyd, R. T. (1995). *Paul, the Apostle : the illustrated handbook on his life and travels*. IA: World Bible Pub.
2. Swindoll, C. (n.d.). *The Pauline Epistles*. Book of Philemon Overview - Insight for Living Ministries. <https://insight.org/resources/bible/the-pauline-epistles/philemon>
3. Miller, K. C., & Richards, L. (2008). *Paul and the prison epistles*. Thomas Nelson.