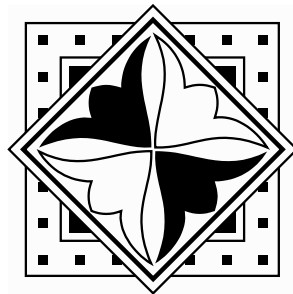


Life of Paul the Apostle



Ron Adams

The Life of Paul

INTRODUCTION

Saul of Tarsus (Paul): the Apostle to the Gentiles. Acts 9:13-16

SETTING

Greek influence among the nations.

The Grecians had spread their culture and language throughout world.

"Barbarian" was one who didn't speak Greek. Rom.1:14, 1Cor.14:11, Acts 28:2-4

Paul spoke Greek as well as Hebrew. Acts 21:37-40

The original New Testament was written in Greek.

Greeks had displaced many Jews to the West, as the Babylonians earlier had moved many Jews to the East.

In many cities the Jews formed synagogues.

Note locations mentioned in Acts 2:9-11

Greek religions consisting of many gods had degenerated into indulgences of passions and lusts.

This provided the setting for the Gospel, which leads mankind out of immorality and impurity.

Romans provided a reasonably stable government, allowing local rule whenever safe and advisable.

Paul used his citizenship to his advantage. Acts 16:35-39; 25:10-12

Romans provided roads and vessels of commerce which allowed free and easy travel.

Thus "the fulness of time" (Gal.4:4) was more than mere preparation of the Jews. The Greeks had provided a universal language, and religion which demonstrated man's inability to guide his own steps. The Romans provided a setting where Paul could have free access to all nations, with ease, of travel. The Jewish synagogues provided "stepping stones" for the spread of the Gospel.

THE JEWISH NATION

Three major religious sects: Pharisees, Sadducees and Essenes. Minor sects: Zealots and Herodians.

Pharisees. Most influential:.. More than a fraternal order.

Very strict. Act.26:5. Scrutinized the law with the scribes.

Focal point of Jewish "Legalism." They felt that they alone could teach the Law correctly. John 9:34,40-41

Placed emphasis on "traditions of fathers." Gal.1:14. Mar.7:1-13

Paid much attention to external: worship. Mat23:23, 25-33

Josephus: "...a body of Jews who professed to be more religious ... and explained the laws more precisely."

Sadducees. Political party of Jewish aristocratic.

Josephus: "(they) gained only the well-to-do."

Many priests were Sadducees. (Usually references to priests and chief priests refer to Sadducees.)

Rejected traditions.

Denied the resurrection (Mat.22:23, Act.23:8) and the existence of angels.

Essences. Not mentioned in New Testament.

Lived simple life in their own settlements.

Did not participate in the temple worship; had their own purification rites.

Possibly they were the people who wrote the Dead Sea scrolls.

THE SYNAGOGUE

(assembly)

The first synagogues were probably built during Babylonian captivity. Their purpose was for the instruction in the Holy Scriptures.

Officials:

- (1) Ruler, who was responsible for the building and property. Had general oversight of public worship. Acts 13:14-15
- (2) Minister (attendant) Luk.4:16-20. Had care of the scrolls, and instructor of children.

Assembly: Men and women were segregated. The more prominent taking the chief seats. Mat.23:6

Order of worship:

Recitation of Deu.6:4-5 (shema)

Prayer

Scripture lesson from Law. Act.13:14-15

Lesson from Prophets. Luk.4:16

"Word of exhortation." Act. 13:15

Blessing by a priest (if no priest, a prayer) closed the service.

Out of this setting we see the coming of God's "Apostle to the Gentiles." Saul of Tarsus, a Pharisee of Pharisees, born of Jewish parents in Cilicia, a Roman citizen by birth, instructed at the feet of Gamaliel, steeped in the traditions of the fathers. A zealous persecutor of both men and women who followed "the way", Saul is prepared by God to do His bidding: preaching to the nations the Good News of salvation in Christ.

Reading Assignment for Lesson 1: "Paul's Early Life"

Matthew 23:13-33

Acts 5:34-39, 7:58-8:1, 9:1-3, 18:3, 22:3-5, 23:6, 26:9-11

Galatians 1:14

Philippians 3:4-6

SAUL, THE MAN FROM TARSUS

EARLY LIFE

Born in Tarsus, capital of Cilicia. Act.22:3

Born about A.D. 1-5. It is estimated that Jesus was, at the most, 10 years older than Saul.

Tarsus was decreed a "free city." But this did not mean that all of its inhabitants were "free."

"Free born." His father had received the status of "citizen."

Probably by reward for service, or by purchase.

Born of Jewish parents.

His father was of the tribe of Benjamin. Phi.3:5

His father was a Pharisee. Act.23:6

Taught the trade of tent making. Act.18:3

Received his Jewish instruction from Gamaliel (in Jerusalem). Act. 22:3

Customarily, this education began at age 13.

Saul excelled above his contemporaries. Gal.1:14

EARLY MANHOOD

A Pharisee. Act.23:6, Phi.3:4-6

Note: the Pharisees emphasized "traditions."

Living during the time of John the Baptist and Jesus, he may have heard them speak.

Certainly he did hear about them and their teachings.

He thought Jesus the Nazarene was the leader of the sect called "the Way." (Joh.14:6)

He didn't concur with Gamaliel's advice to leave the disciples alone. Act.5:34-42

He was present at Stephen's death. Act.7:58, 8:1,3

He continued his persecution of the disciples. Act.9:1-3

Also note Act.26:9-11, 22:4-5

The name, "Saul of Tarsus" sent fear into the hearts of the disciples. Act.9:13-14, 21, 26-28

His name was changed to "Paul" during his first missionary journey. Act.13:9

THINGS TO DISCUSS:

His Roman citizenship.

His trade of tent making.

Gamaliel: his teaching and his advice.

The extent of Saul's persecution of the disciples.

The harm of teaching traditions as more important.

The danger of a conscientious, but misinformed, protector of God's way.

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### Reading Assignments for Lesson 2: "From Persecutor to Proclaimer"

Acts 9:1-19, 22:3-16, 26:12-16

John 16:1-3

Galatians 1:11-12

## FROM PERSECUTOR TO PROCLAIMER

### PREPARING TO GO TO DAMASCUS

After the killing of Stephen, followers of "the Way" were scattered because of a great persecution. Act.8:1-2

Saul of Tarsus had an active part in this persecution. Act.8:3, (26:10-11)

Saul secured authority to go to Damascus to persecute those belonging to the Way. Act.9:1-2 (22:5, 26:12)

Saul proceeds to Damascus with several men. Act.9:7a

### ON THE ROAD TO DAMASCUS

Approaching the city, the Lord appears to Saul.

About noon, a bright light shone. Act.9:3 (22:6, 26:13)

Falling to the ground, he hears a voice. Act.9:4 (22:7, 26:14)

Saul inquires, "Who are you?", and Jesus identifies himself. Act.9:5 (22:8, 26:15)

Jesus gives Saul instructions. Act.9:5-6 (22:10, 26:16-18)

The others were awestruck, but didn't understand the voice. Act.9:7 (22:9)

### IN DAMASCUS

Blinded, Saul is brought into the city. Act.9:8-9 (22:11)

For three days he fasted and prayed.

He receives a vision. Act.9:12

Ananias has a vision. Act.9:10-16

He is instructed to go to Saul, not fearing him.

Note: Ananias knew why Saul had come to Damascus.

Ananias comes to Saul. Act.9:17-19 (22:13-16)

Saul abides there several days. Act.9:19-20

Proclaiming Jesus as the Son of God, rather than persecuting the followers of Christ.

### THINGS TO DISCUSS:

The prophecy of such persecution. Joh.16:1-13

The result of the Christians being persecuted.

Saul's use of the word "Lord" in Act.9:5

Saul's conversion: separating the miraculous aspects from the ordinary.

Galatians 1:11-12

Saul, Apostle "out-of-due-season" in 1Co. 15:8

The city of Damascus.

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Reading Assignments for Lesson 3: "Saul's First Years in the Church"

Acts 9:19-31

Galatians 1:16-21

IN DAMASCUS

Saul stays "several days" with the disciples, and proclaims Jesus in the synagogues saying "He is the Son of God." Act.9:19-22
The Jews were amazed by his speech.
He confounded the Jews by proving "Jesus is the Christ."
His message came directly from God. Gal.1:11-12

IN ARABIA

Arabia: the area of the large peninsula which includes the Arabian and Syrian deserts, and Mt. Sinai. Ga.1:16-17
The exact area of his sojourn is not mentioned.
The length of time he spent is also unknown.
What Saul did in Arabia is open to speculation.
Was it a time for meditation, instruction or preaching?

RETURN TO DAMASCUS

"After many days." Act.9:23-25
Counted as three years in Gal.1:18
Jews plot to kill Saul.
They had the support of the governor. 2Co.11:30-33
Disciples help him escape. (A somewhat humbling experience.)

JOURNEY TO JERUSALEM AND ON TO TARSUS

In Jerusalem he was "persona non grata" among his former associates, and "suspect" among the disciples.
His desire to associate with the disciples is met with fear. Act.9:26-28
But the testimony of Barnabas assured them.
During his brief visit of 15 days, he met only two of the Apostles, Cephas (Peter) and James. Gal.1:18-19
In arguing with the Hellenistic Jews, he was in danger of being killed. Act.9:29
The Lord appears to him in a vision and urges him to leave Jerusalem immediately. Act.22:17-21
The brethren sent him away to Tarsus. Act.9:30
While in the regions of Cilicia and Syria, he preached "the faith he once tried to destroy." Gal.1:21-24

NOTE:

The peace (or "rest") that the church enjoyed (Acts 9:31) was probably the result of several factors:
The most active of the church's persecutors had ceased his attacks and now numbers himself with them.
The dispersion of the disciples to other areas.
The orders of Caligula to set up his statute in the temple at Jerusalem (to be worshiped as god).

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**Reading Assignments for Lesson 4: "Saul at Tarsus and Antioch"**

Acts 10, 11, 12, 13:1-3

**PREPARATION FOR SAUL'S WORK AMONG THE GENTILES****EVENTS AT CAESAREA**

Cornelius,\* a devout Gentile, has a vision. Act.10:1-8  
 Peter has a vision which convinces him to go to Cornelius' house. Act.10:11-23  
 The Holy Spirit falls upon Cornelius and his household as a sign of God's acceptance.  
 Act.10:34-35, 44-48

**EVENTS AT JERUSALEM**

Word is received by the brethren concerning what happened in Caesarea. Act.11:1  
 Peter called upon to defend his actions. Act.11:2-4ff (cf. :17)  
 The brethren accept Peter's testimony as evidence that "God has granted to the Gentiles also the repentance that leads to life." Act.11:18

**EVENTS AT ANTIOCH**

Some of those scattered by the persecution preach to the Gentiles, with many turning to the Lord. Act.11:19-21  
 Barnabas\* sent to Antioch. Act.11 :22-24  
 Barnabas also goes to Tarsus to bring Saul to Antioch. Act.11:25-2b  
 The disciples were first called "Christians" here.  
 Barnabas and Saul take a contribution from Antioch to the brethren in Judea (who were in the midst of a famine). Act.11:27-30

**BARNABAS AND SAUL IN JERUSALEM**

About this time Herod Agrippa I had James put to death, and had Peter put into prison.  
 Act.12:1-4  
 Peter is miraculously delivered from his bonds.  
 Herod is struck by an angel of the Lord, dies. Act.12:23 23  
 The church continues to grow. Act.12:24  
 Barnabas and Saul return to Antioch With John Mark\* accompanying them. Act. 12:25

**THE CALL OF BARNABAS AND SAUL**

They are sent to preach the Gospel to the Gentiles. Act.13:11-3

**NOTES:****BARNABAS:**

first mentioned. Act.4:36-37  
 Joseph, who was surnamed Barnabas (Son of Encouragement)  
 native of Cyprus  
 full of the Holy Spirit Act.11:24

**JOHN MARK:**

(sometimes called "Mark" or "John")  
 Acts 12:12 first mentioned  
 cousin of Barnabas. Col.4:10

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Reading Assignments for Lesson 5: "Saul's First Missionary Tour"

Acts 13:4 through 14:28

SAUL'S FIRST MISSIONARY JOURNEY**FIRST STOP: CYPRUS**

Preached in the synagogues of Salamis. Act.13:4-5

Saul and Barnabas cross the island coming to Paphos. Act.13:6-12

While attempting to speak to the proconsul, they were opposed by Bar-Jesus (Elymas).^{*1}

Sergius Paulus, the proconsul believes.

Note: Saul is now called "Paul" (13:9).

From this point forward Paul is mentioned first. (:13 and :42)

TO PERGA

John Mark returns to Jerusalem Act.13:13

ON TO ANTIOCH (PISIDIA)

Entering the synagogue, Paul is asked to give a word of exhortation Act.13:14-41

He declares unto them "salvation in Christ Jesus."

Many became followers. Act.13:42-43

On the following Sabbath, the whole city assembles to hear the Word of God. Act.13:44-48

Jews become jealous; contradict Paul.

Paul focuses his attention on the Gentiles.

The word spreads through the whole region. Act.13:49

The Jews instigate a persecution; Paul and Barnabas are driven out of the area. Act.13:50

The disciples continued on in Antioch. Act.13:51-52

IN ICONIUM

Paul and Barnabas speak to the Jews and Greeks. Many believe. Act.14:1

Jewish opposition divides the city, so Paul and Barnabas flee. Act. 14:2-7

ON TO THE REGION OF LYCAONIA

At Lystra, Paul heals a man lame from birth. Act.14:8-10

The people of Lystra regard Paul and Barnabas as gods Act.14:11-18

Jews from Antioch and Iconium come and stir up opposition to Paul and Barnabas; Paul stoned and left for dead. Act.14:19-20

In Derbe, they made many disciples. Act.14:21

Timothy in Lystra. Act.16:1-2; Gaius. Act.20:4

BACK THROUGH LYSTRA, ICONIUM AND ANTOICH

They retrace their steps. Act.14:22-23

Strengthening and encouraging the disciples.

Appointing elders in every church.

PERGA, ATTALIA AND RETURN TO ANTIOCH

Paul and Barnabas preach in Perga. Act.14:24-25

Returning to Antioch, they give a report to the church. Act.14:26-28

They stay for some time.

Reading Assignments for Lesson 6: "The Council at Jerusalem"

Acts 15:1-35 and Galatians 2:1-21

AT ANTIOCH

Some men come from Jerusalem teaching the observance of the Law of Moses as a requirement for salvation. Act.15:1
"False brethren who had sneaked in to bring us into bondage." Gal.2:4
Paul and Barnabas, along with others, sent to Jerusalem to settle the issue. Act.15:2
Paul sent as a result of revelation. Gal.2:2
Titus is one of those sent. Gal.2:3
They pass through Phoenicia and Samaria describing the conversion of Gentiles.

IN JERUSALEM

Paul and Barnabas give a report of their work. Act.15:4
They have a private meeting with "those of reputation" Gal.2:2-10
The believing Pharisees make their assertion. Act.15:5. 3. The meeting is convened. Act.15:6
After much debate, Peter addresses the assembly. Act.15:7-11
Paul and Barnabas give their report. Act.15:12
James concludes the discussion. Act.15:13-20
The assembly drafts a letter to the Gentile Christians. Act.15:22-29
The letter is carried by Paul, Barnabas and others from Jerusalem, including Silas, Judas and possibly John Mark (cf. :37)

BACK IN ANTIOCH

The letter is read to the congregation. Act.15:30-31
Brethren from Jerusalem leave after spending some time there. Act.15:32-34
Silas remains in Antioch.
Paul and Barnabas continue to preach and teach along with many others. Act.15:35
Paul and Barnabas plan to return and visit brethren. Act.15:36-39
A sharp disagreement arises over John Mark.
Barnabas takes John Mark and sails to Cyprus.

DISCUSS

The role Antioch has in this dispute.
The Judaizers' estimate of Paul.
The difficulty the Jews had in having fellowship with the Gentiles.
The need for Gentiles to be sensitive of Jewish scruples.

NOTE: Paul makes five trips to Jerusalem as an Apostle. (1) Coming from Damascus, (2) from Antioch with aid for brethren, (3) from Antioch to attend the council, (4) between his 2nd and 3rd missionary journeys, and (5) when he brought aid from the Gentiles and was arrested. Galatians 2 seems to refer to his third trip.

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**Reading Assignment for Lesson 7: "Paul's Second Journey" (Part 1 )**  
Acts 15:40-16:40

LIFE OF PAUL  
**PAUL'S SECOND JOURNEY (PART 1)**

Lesson 7

**THROUGH SYRIA AND CILICIA**

Paul selects Silas to travel with him. Act.15:40-41  
(Barnabas had taken John Mark and sailed to Cyprus.)

**IN DERBE AND LYSTRA**

Paul meets Timothy, who is chosen to travel with Paul and Silas. Act.16:1-3

**THROUGH THE REGIONS OF GALATIA AND PHRYGIA**

They deliver the decree of the Council, strengthening the churches. Act.16:4-5  
There were many churches in the area. Gal.1:2, I Co.16:1 2  
Paul possibly became sick at this time. Gal.4:13-14

**ON TO TROAS**

They were forbidden to preach in Asia, or to go to Bithynia. Act.16:7-8  
Paul has a vision of a man of Macedonia. Act.16:9-10  
Paul and Silas meet Luke. Act.16:10

**PUT OUT TO SEA FROM TROAS**

Paul, Silas, Timothy and Luke make the trip. Act.16:11  
They land at Neapolis, then on to Philippi . Act. 16: 12

**AT PHILIPPI**

Lydia responds to Paul's preaching. Act.16:13-15  
Paul casts out a spirit of divination from a slave girl. Act.16:16-18  
Her masters stir up trouble; Paul and Silas are beaten and thrown into prison. Act.16:19-24  
In prison, while they sang and prayed, an earthquake occurred. Act.16:25-28  
The fearful jailer hears the word of the Lord and is baptized. Act.16:29-34  
Paul and Silas demand a "public" release. Act.16:35-39  
Having encouraged the brethren, Paul and Silas depart.  
Timothy goes with them. (cf. Act.17:14)  
Luke remains in Philippi. (cf. Act.20:6)

**THINGS TO DISCUSS:**

Biography of Timothy.  
Biography of Luke.

**Reading Assignments for Lesson 8: "Paul's Second Journey (Part 2)"**

Acts 17:1-34

LIFE OF PAUL  
**PAUL'S SECOND JOURNEY (PART 2)**

Lesson 8

**TO AMPHIPOLIS, APOLLONIA AND THESSALONICA**

Paul, Silas, and probably Timothy, travel together. Act.17:1  
In the synagogue Paul proclaims Jesus as the Christ. Act.17:2-4  
Some Jews, being jealous, form a mob. Act.17:5-9  
    They storm Jason's house looking for Paul and Silas.  
    Jason, and some others, are dragged before the authorities.  
    They are released after posting bond.  
(Note Paul's conduct as described in 1Th.2:1-11)

**TO BEREIA BY NIGHT** (about 50 miles)

Paul's preaching in the synagogue is eagerly received. Act.17:10-12  
When Jews from Thessalonica arrive and stir up the crowds, Paul is sent away. Act.17:13-15  
    (to the sea – about 40 miles )  
Silas and Timothy stay in Berea.

**ON TO ATHENS**

Paul, brought to Athens by some of the brethren from Berea, sends word back for Silas and Timothy to come quickly.  
Being provoked by sight of idols, Paul reasons daily in the synagogue and in the market place. Act.17:16-17  
Some philosophers who heard Paul, take him to the Aeropagus. Act.17:18-21  
Paul proclaims "the unknown God" to them. Act.17:22-31  
    The mention of a resurrection brought the session to close. Act.17:32-33  
    Some believe his message. Act.17:34  
Paul departs for Corinth, where Silas and Timothy will join him. Act.18:1

**THINGS TO DISCUSS:**

Paul's purpose for going to the metropolitan areas, such as Thessalonica.  
The city of Athens with all its idols.  
The Epicurean and Stoic philosophies.  
The purpose and/or reasons why Paul labored at tent-making.

**Reading Assignments for Lesson #9: "Paul Second Journey (Part 3)"**

Acts 18:1-22, 1 and 2 Thessalonians.

**PAUL'S SECOND JOURNEY (PART 3)****IN CORINTH**

Paul meets Aquila and Priscilla, who were tent-makers.

He stays with them and works with them. Act.18:1-3

Every Sabbath Paul reasons in the synagogue. Act.18:4

When Silas and Timothy arrive, Paul devotes all of his time to preaching. Act.18:5-11

Many of the Jews resist Paul, but some (along with many Corinthians) believed and were baptized.

Paul receives a vision to encourage him; he spends at least 18 months in Corinth. (cf. 1Co.2:2-3)

***[During this period of time, Paul wrote 1 and 2 Thessalonians.]***

The Jews seek to set the new governor against Paul. Act.18:12-17

Gallio refuses to become involved in the matter.

**SETS SAIL FOR SYRIA**

At Cenchrea, Paul boards a ship with Aquila and Priscilla. Act. 18:18

During a brief stop at Ephesus, Paul reasons in the synagogue. Act.18:19-21

Aquila and Priscilla stay at Ephesus.

Paul travels to Caesarea, greets the church in Jerusalem, returns to Antioch. Act.18:22-23

**THINGS TO DISCUSS**

Aquila and Priscilla, and their reason for being in Corinth.

What hindered some of the Jews and Greeks from believing? (cf. 1Co.1:18-25 )

Construct a list of known converts at Corinth. (Using Acts 18 and 1Co.1 )

The contents of 1 and 2 Thessalonians

The difficulty in determining the movement of Silas and Timothy during this period. (cf. 1Th.3:1-7)

**Reading Assignment for Lesson #10: "Paul's Third Journey, Part 1"**

Acts 18:22-19:41

**PAUL'S THIRD JOURNEY (PART 1)****THROUGH GALATIA AND PHRYGIA**

Paul busies himself strengthening the disciples. Act.18:23

**TO EPHESUS**

Apollos follows Paul's visit. Act.18:24-28

Knowing only the baptism of John, he is taken aside by Aquila and Priscilla.

Afterwards, he travels on to Achaia preaching Jesus as the Christ. Cf. 1Co.3:6

Upon arriving, Paul finds some followers who were baptized into John's baptism. Act.19:1-7

After baptizing them into Jesus Christ, Paul laid his hands on them.

Paul preached for 3 months in the synagogue, but opposition caused him to leave. Act.19:8

In the school of Tyrannus, Paul continues to teach for two years. Act.19:9-10

He also taught from house-to-house. Act.20:20

God performed extraordinary miracles by Paul. Ac.19:11-12

Some Jewish exorcists, while attempting to cast out evil spirits by using the name "Jesus", find their attempt backfiring.

This causes many believers to fear greatly and confess their magical practices and to rid themselves of their books.

Paul sends Timothy and Erastus to Macedonia. Act.19:21-22

Demetrius, the silversmith, instigates a riot.

Disturbed over loss of business. Act.19:23-28

Gaius and Aristarchus are dragged into the assembly by a mob. Act.19:29-31

After two hours of uproar, the town-clerk quiets and disperses the assembly.

Act.19:32-41

**THINGS TO DISCUSS**

The city of Ephesus as a center of worship of Diana.

The practice of magical arts.

What possible reason God may have had in performing "extraordinary miracles" in Ephesus.

What brethren are known to have been with Paul in Ephesus: Timothy (Act.19:22, 1Co.4:17, 16:10-11

Erastus (possibly the same as in Corinth) (Rom.16:23) Titus (possibly, note 2Co. 2:12-13)

The appointment of elders at sometime. cf. Act.20:17

**Reading Assignment for Lesson 11: "Paul's Third Journey (Part 2)"**

Acts 20:1-15 and the 1 Corinthian letter

### **WHILE AT EPHESUS**

Brethren from Corinth visit Paul.

Members of Chloe's household. 1Co.1:11

Fortunatus, Achaicus and those of household of Stephanas. 1Co.16:15-18

Apollos returns from Corinth. 1Co.16:12

Possibly Erastus. Act.19:22 with Rom.16:23

The 1 Corinthian letter is written.

After receiving a letter from them (1Co.7:1) and hearing from some of the members.

1Co.1:11

Probably, this letter was preceded by a letter of which no copy has been preserved.

1Co.5:9-11

Paul possibly made a brief visit to Corinth during this period. (Note: 2Co.12:14, 13:1-2 "third visit")

### **TO MACEDONIA**

Paul travels by way of Troas. Act.20:1 and 2Co.2:12-13

He doesn't find Titus (who had gone to Corinth) as expected. 2Co.12:18

At Philippi, Paul finds Titus. 2Co.7:5-16

Paul pens the second letter to the Corinthians.

### **THROUGH "THOSE DISTRICTS"**

Probably included Illyricum (Dalmatia). Act.20:2 and Rom.15:19

### **ON TO GREECE**

Stays with Gaius while in Corinth. Rom.16:23

Paul received word from Galatia, and writes the letter to the churches of Galatia.

(Also writes Roman letter)

A plot by the Jews causes Paul to alter his trip to Syria, traveling by way of Macedonia.

Act.20:3-4

Sopater (Berea), Aristarchus and Secundus (Thessalonica), Gaius (Derbe), Timothy, Trophimus and Tychicus (Asia) accompany Paul.

### **BY WAY OF MACEDONIA**

Luke rejoins Paul in Philippi. Act.20:5

### **ACROSS TO TROAS**

Paul meets with the church. Act.20:6-12

Eutychus falls out of the window.

Paul and company head for Miletus. Act.20:13-15

### **THINGS TO DISCUSS**

The contents of 1 and 2 Corinthians, Galatians and Romans.

Travel by brethren between Ephesus and Corinth.

The details of the collection Paul has encouraged.

### **Reading Assignment for Lesson #12: "Paul's Third Journey (Part 3)"**

Acts 20:16 through 21:16

**AT MELITUS**

The elders of Ephesus are called to Melitus by Paul. Act.20:17

Paul speaks at length to the elders. Act.20:18-35

Speech filled with recollections, warnings and admonitions.

A tearful farewell. Act.20:36-38

Note Rom.15:25-32 where Paul's apprehensions are expressed.

**THE TRIP TO JERUSALEM**

The group travels by boat to Cos, Rhodes and Patara. Act.21:1. 2

Changing ships, they sail to Tyre. Act.21:2-6

They meet with the brethren.

Paul is warned not to go to Jerusalem.

During a one day stop at Ptolemais, they meet with the brethren. Act.21:7

Arriving at Caesarea, they stay at Philip's house. Act.21:8-14

Agabus warns Paul about what awaits him in Jerusalem.

Accompanied by some brethren from Caesarea, they travel to Jerusalem. Act.21:15-16

They are given lodging at Mnason's house.

**THINGS TO DISCUSS:**

The composition of the group traveling with Paul.

The inner feelings Paul must have experienced in going to Jerusalem.

The attitude of the Jews towards Paul.

The thinking that prevailed among the Jews who believed, concerning the Law and Paul.

The determination of Paul to go ahead, in spite of the dangers

The brotherly love that existed between the churches and Paul's group.

**Reading Assignment for Lesson #13: "Paul in Jerusalem"**

Acts 21:17 - 22:29

**PAUL MEETS WITH JAMES AND THE ELDERS**

He relates the work of God among the Gentiles. Act.21:17-19

Paul is informed of what is being said about him by many believing Jews. Act.21:20-21

A conciliatory act is suggested so as to quiet the furor against Paul. Act.21:22-26

**PAUL IS MOBBED IN THE TEMPLE**

Jews from Asia stir up the people. Act.21:27-30

They charge Paul with bringing a Gentile into the temple; they supposed he brought in Trophimus.

A riot ensues; Paul is in danger of being killed.

The Roman cohort rescues Paul from the mob. Act.21:31-36

A request to speak to the people is granted by the official. Act.21 37-40

**PAUL'S SPEAKS FROM THE STEPS OF THE BARRACKS**

The crowd listens until he mentions being sent by God to the Gentiles. Act.22:1-21

The crowd bursts into a rage. Act.22:22-24

**PAUL IS ORDERED TO BE EXAMINED BY SCOURGING**

Mention of his Roman citizenship spares Paul. Act.22:25-29

Paul remains in custody overnight.

**THINGS TO DISCUSS:**

Which "James" is mentioned here?

Did Paul actually teach the Jews not to circumcise, or walk according to customs?

How fault-finders manage to manufacture faults ("suppose")

The location of the temple and the barracks in Jerusalem.

Do we know who was the "Egyptian" mentioned in Act.21:38?

Note what Paul used as his reasons for going to the Gentiles.

**Reading Assignment for Lesson #14: "Paul Before the Council"**

Acts 22:30-23:35



### **THE COUNCIL ASSEMBLES**

They were ordered to assemble by the Roman commander. Act.22:30

The purpose was to ascertain why the Jews had accused Paul.

Paul is brought to the council by Claudius Lysias.

### **PAUL BEFORE THE COUNCIL**

Paul's intense look and claim of "good conscience," so arouses the high priest that he has Paul's mouth struck. Act.23:2-5

Paul has strong words for the high priest. (Law. Lev.19:15, Deu.25:2)

Bystanders question Paul's rebuke.

With no chance for a fair hearing, Paul utters words which stirs up a bitter debate.

Act.23:6-10

Fearing for the safety of Paul, the commander takes him away by force.

### **THE LORD APPEARS TO PAUL**

This is the fourth such occurrence. Act.23:11

Other occurrences were:

On the road to Damascus.Act. 9:5

In Jerusalem Act.22:17-21

At Corinth. Act.18:9-10

### **A CONSPIRACY TO KILL PAUL**

More than 40 bind themselves with an oath. Act.23:12-15

The chief priests, elders and members of the Council are involved.

### **THE PLOT IS FOILED**

Paul's nephew, hearing of the plot, informs Paul. Act.23:16

The commander is told of the plot. Act.23:17-22

### **DURING THE NIGHT, PAUL IS SENT TO CAESAREA**

His safety is insured by a large group of soldiers. Act.23:23-24

A letter of explanation is sent along with Paul. Act.23:25-32

The foot soldiers travel only as far as Antipartis.

Paul, having been delivered to Felix, is kept in Herod's Praetorium awaiting his accusers.

Act.23:32-36

### **THINGS TO DISCUSS:**

Paul's claim of a "good conscience before God."

The composition of the Council.

Whether Ananias was really the high priest.

God thwarting the plans of men which run counter to His plans.

How enmity between sects can prevent any joint effort.

### **Reading Assignment for Lesson #15: "Paul Before Felix and Festus"**

Acts 24:1-25:12

### **IN CAESAREA BEFORE FELIX**

Ananias, Tertullus, and others come to Caesarea. Act.24:1

Tertullus presents the charges against Paul before Felix. Act.24:2-9

Charge #1: Paul was a pest who stirred up dissension among the Jews everywhere.

Charge #2: he was a ringleader of the "Nazarene" sect.

Charge #3: he tried to desecrate the temple.

Paul's defense. Act.24:10-21

Shows that charge #1 is unfounded (:11-13).

Declares charge 2 has some truth in it (although he differed with their view of "the Way"). But he maintains his unwavering belief in the Law and the prophets. (:14-16)

Charge #3 is declared untrue, and mere hearsay. (:17-19)

That the elders and high priest know what he did before the Council, let them testify about that. (:20-21).

Felix puts off making a decision. 24:22-23

Paul is kept in custody, but friends are allowed to come to him.

### **PAUL IS GIVEN AN AUDIENCE WITH FELIX AND DRUSILLA**

In one of many such conversations, Paul preached "faith in Christ Jesus." Act. 24:24-26

Felix thought Paul might attempt to buy his freedom.

Paul remains in custody for 2 years, awaiting the outcome.

### **FESTUS SUCCEEDS FELIX**

(Felix leaves Paul in custody as a political expedient.)

While in Jerusalem, Festus hears of the Jews' complaint against Paul. A hearing is set for Caesarea (not Jerusalem). Act.25:1-5

### **PAUL BEFORE FESTUS**

The Jews bring many unproved charges. Act.25:6-8

Festus, wishing to please his new subjects, asks Paul if he'd consent to go to Jerusalem.

Act.25:9

Paul appeals to Caesar. Act.25:10-12

### **THINGS TO DISCUSS**

1. The lawyer's version of what happened in Jerusalem.
2. Paul's truthfulness in his defense.
3. The character of Felix (as noted by historians).
4. How Paul's account, not Tertullus', agreed with the letter from Claudias Lysias.
5. The circumstances surrounding Felix's removal from office (as recorded by historians).

### **Reading Assignment for Lesson #16: "Paul's Defense Before Agrippa"**

Acts 25:13 - 26:32

**PAUL REMAINS IN CUSTODY IN CAESAREA**

King Agrippa and Bernice arrive in Caesarea. Act.25:13

Festus discusses Paul's case with Agrippa. Act.25:14-21

King Agrippa requests to hear Paul. Act. 25:22

**PAUL IS BROUGHT BEFORE KING AGRIPPA**

Festus convenes a hearing attended by military commanders and prominent men. Act.25:23

Festus makes a request of those assembled. Act.25:24-27

King Agrippa gives Paul permission to speak. Act.26:1

**PAUL'S DEFENSE**

His comments concerning the king's knowledge. Act.26:2-3

Describes his former life as a Pharisee. Act.26:4-18

Believing what he was taught as a Jewish youth.

Persecuting the followers of Jesus.

His vision on the road to Damascus.

Tells of his obedience to the "heavenly vision." Act.26:19-23

Proclaiming Jesus as the Christ, to Jews and Gentiles.

Suffering violence at the hands of his countrymen.

**FESTUS INTERRUPTS**

Accuses Paul of being "out of his mind." Act.26:24

Paul replies that the king also knows of these matters. Act.26:24-25

**PAUL CONFRONTS KING AGRIPPA**

Appeals to the king to accept the fulfillment of the prophets. Act.26:27-29

**THE HEARING ENDS**

King Agrippa declares that Paul has done nothing worthy of imprisonment or death.

26:30-32

**THINGS TO DISCUSS:**

1. King Agrippa's knowledge of Jewish matters.
2. The basis of Paul's defense.
3. His remarks being directed to the king. (Act.26:2-3, 7, 13, 19, 27-29)
4. Was the audience any help to Festus in describing the charges against Paul?
5. The appeal process afforded to Roman citizens.

**Reading Assignment for Lesson #17: "The Trip to Rome"**

Acts 27:1 - 28:14

### THE VOYAGE BEGINS

Paul is accompanied by Luke and Aristarchus. Act.27:1-2

At Sidon, Paul is allowed to go ashore. Act.27:3

At Lycia, a change of ships is made. Act.27:4-6

Encountering contrary winds, they sail under the shelter of Crete and stop at Fair Havens.  
Act.27:7-8

The centurion is not persuaded by Paul's warning concerning the danger of going on.  
Act.27:9-12

### THE STORM AT SEA

Having set sail with favorable winds, they encounter a violent wind and storm that assails them for many days. Act.27:13-20

All hope of being saved was gradually abandoned.

Paul speaks words of encouragement to those aboard. Act.27:21-26

An angel had spoken to Paul, telling him: no one would be lost; the ship would run aground on a certain island.

### THE SHIPWRECK AT MALTA

During the night, the sailors sense that land was near. Act.27:27-29

Some sailors try to slip away in the ship's boat, but are warned to stay aboard by Paul.  
Act.27:30-32

Paul again encourages the people onboard (all 276 of them). Act.27:33-37

The ship breaks up on a reef, but all reach shore safely. Act.27:38-44

### ON MALTA

Much kindness is shown by the inhabitants. Act.28:1-2

Paul, bitten by a viper, is unharmed. Act.28:3-6

The natives consider him a god.

Paul heals Publius' father (and many others). Act.28:7-10

### THE VOYAGE IS RESUMED

After three months, they board another ship. Act.28:11

Landing at Puetoli, Paul spends seven days with some brethren. Act.20:12-14

Paul arrives in Rome, with some brethren accompanying him. Act.28:15

### THINGS TO DISCUSS

The kind treatment by Julius.

The detail of the voyage as given by Luke.

Paul's visit by an angel in a moment of hopelessness.

The viper's bite having no effect on Paul.

The encouragement Paul must have felt as some brethren accompanied him the last few miles.

### Reading Assignment for Lesson #18: "Two Years In Rome"

Acts 28:16-31

### **PAUL, THE PRISONER**

He is able to stay in his own quarters. Act.28:16

Remains in chains. (:20)

On the third day he calls a meeting with the leading Jews. Act.28: 17-22

Later, he is given an opportunity to preach Jesus to a large number of Jews. Act.28:23-29

For two years, Paul preaches to all who come to him. Act.28: 30-31

As a result of his preaching:

Cause of Christ became well known among the Praetorian guard. Phi.1:13

Some of Caesar's household were converted. Phi.4:22

Other proclaimers became more courageous. Phi.1:14

### **THE TRIAL IS NOT HELD IMMEDIATELY**

It was necessary for his accusers to appear in person.

The charges against him were three-fold (Acts 24:5):

A pest who stirred up dissension everywhere.

Ringleader of the Nazarene sect.

Desecrated the temple in Jerusalem.

According to Roman law, each charge would be dealt with individually, thereby drawing out the proceedings.

All proceedings would be at the convenience of the Emperor.

### **PAUL'S INTERACTION WITH HIS FELLOW-WORKERS**

Aristarcus. Traveling companion with Paul from Thessalonica. Act.19:29, 20:4, 27:2, Col.4:10, Phm.24

Luke. Made the voyage with Paul; with him in Rome. Col.4:14, Phm.24

Timothy. Paul's "son in the faith." Phi.2:19-24, Phm.24

Mark. Barnabas' cousin who has regained Paul's confidence. 2Ti.4:11, Col.4:10, Phm.24

Demas. Fellow-worker who later deserts Paul. Col.4:14, 2Ti.4:10

Jesus (Justus). Col.4:11

Epaphras. A fellow worker from Colossae. He brought news of the church there. Col.1:7-8,4:12, Phm.23

Epaphroditus. A messenger from the church in Philippi. Phi.2:25-30,4:18

Tychicus. Messenger from Asia. 20:4, 2Co.8:19ff, Eph.6:21, Col.4:7-9

Onesimus. A converted runaway slave who served Paul. Col.4:9, Phm.10-19

### **THINGS TO DISCUSS:**

How Paul's bonds actually helped in spreading the Gospel.

### **Reading Assignment for Lesson #19: "Letters Written While in Rome (Part 1)"**

Philemon, Colossians

### ENCOUNTER WITH ONESIMUS

Onesimus becomes a Christian. Phm.10

A slave of Philemon, Onesimus had come to Rome.

Philemon was a Christian in Colossae. Col.4:8-9

Paul desired to keep Onesimus with him at Rome, but sent him back to Philemon.

Phm.13-14

Paul sent a letter along with Onesimus. (Book of Philemon)

This letter is a classic example of "applied Christianity."

concern and consideration for others

praising another's goodness

consideration for the rights of others

suppression of own desires

settling of accounts

expressing confidence in others

the use of tact

intercession

### TYCHICUS SENT TO COLOSSAE

Probably traveled with Onesimus. Col. 4:7-9

Probably carried Paul's letter to the church at Colossae (Colossians)

There were errors prevalent in Colossae:

angel worship

asceticism

self-styled philosophy or "gnosis "

rigid observance of Jewish festivals

### THINGS TO DISCUSS:

The contents of Philemon.

The matter of living as a Christian, as well as preaching Christ.

The contents of Colossians.

The matter of Christian's having slaves.

The common punishment for runaway slaves.

### Reading Assignment for Lesson #20: "Letters Written While in Rome (Part 2)"

Ephesians and Philippians

**PAUL WRITES THE EPHESIAN LETTER**

Tychicus probably carried this letter along with the Colossian letter and the personal letter to Philemon. Eph.6:21-22 (cf. Col.4:7-9)

There are many corresponding passages to what is contained in the Colossian letter.  
*[See chart below]*

**EPAPHRODITUS ARRIVES FROM PHILIPPI**

Brings gifts to Paul. Phi.4:14-18

This was not the first time that church aided Paul.  
He becomes deathly sick, but recovers. Phi.2:25-30  
Paul sends him back with the letter to the Philippians.

**THINGS TO DISCUSS:**

1. What do the similarities between Ephesians and Colossians suggest?
2. Was Ephesians a "circulatory" letter?
3. Could Ephesians be the "lost" letter to Laodicea?
4. Note the small amount of censure in the Philippian letter.
5. Note the large amount of personal references in the Philippian letter.
6. Who traveled with Tychicus as he carried these letters to the churches?
7. How many letters of the New Testament did Paul write while he was in Rome (this time)?
8. Discuss the contents of Ephesians.
9. Discuss the contents of Philippians.

| <b>EPHESIANS</b>  | <b>COLOSSIANS</b> |
|-------------------|-------------------|
| 1:15-19 .....     | 1:9-11            |
| 1:20-23 .....     | 1:15-19           |
| 1:10 .....        | 1:20              |
| 2:1-10 .....      | 1:21-23           |
| 3:7 .....         | 1:25              |
| 3:9-10 .....      | 1:26-27           |
| 3:17 .....        | 2:7               |
| 2:11-22 .....     | 2:11-15           |
| 4:14 .....        | 2:8               |
| 4:15-16 .....     | 2:19              |
| 4:25 .....        | 3:9               |
| 4:22-24 .....     | 3:9-10            |
| 4:32 .....        | 3:12              |
| 5:19-20 .....     | 3:16-17           |
| 5:21, 6:6-9 ..... | 3:18-22, 4:1      |
| 6:19 .....        | 4:3               |
| 5:16 .....        | 4:5               |
| 6:21 .....        | 4:7               |

**Reading Assignment for Lesson #21: "Following His Release"**

1 Timothy, Titus, 2 Timothy 4:9-20

### TRAVELS TO SPAIN?

Tradition says he went to Spain, fulfilling his expressed desire. (Rom.15:28). There is, however, no proof to sustain this view.

### PLACES PAUL VISITED

We have evidence that Paul, at one time or another, went to the following places. However, the exact order is hard to determine.

Colossae. Fulfilling his intentions to visit Philemon. Phm.22

Ephesus, where he leaves Timothy, charging him to carry on the work in that area. 1Ti.1:3

Macedonia, which would include Thessalonica and Philippi. cf. Phm.2:24

At this time, Paul pens his first letter to Timothy.

Crete, where he leaves Titus to finish the work. Tit.1:5

Nicopolis, where he hopes to winter. Titus was to join him there. Tit.3:12

Miletus, where he leaves Trophimus sick. 2Ti.4:20

Troas, where he leaves behind his cloak and parchments. 2Ti.4:13

Corinth, where his helper, Erastus, remained. 2Ti.4:20

### BACK IN ROME

This time as a "criminal" in chains. 2Ti.2:9.

Paul sees no hope for his release. 2Ti.4:6-8

The trial has already begun. 2Ti.4:16-18

Writes his second letter to Timothy.

Onesiphrous (from Ephesus) comes in contact with Paul in Rome. 2Ti.1:16-18

Timothy is aware that many in Asia oppose Paul. 2Ti.1:15

Phygelus and Hermogenes are specifically mentioned.

Hymenaeus and Philetus are said to have "gone astray." 2Ti.2:17-18

Demas deserts Paul, goes to Thessalonica. 2Ti.4:10

Only Luke remains with him. 2Ti.4:11

### PAUL'S FELLOW-WORKERS CARRY ON THE WORK

Crescens in Galatia. 2Ti.4:10

Titus to Dalmatia.

Tychicus is sent to Ephesus. 2Ti.4:12

Erastus remains in Corinth. 2Ti.4:20

Timothy is asked to come to Rome by way of Troas; bringing Mark with him. 2Ti.4:11,13

### THINGS TO DISCUSS

The mounting opposition to Paul's authority in Asia.

The importance of having churches organized.

The persecution of the church by Nero.

The contents of 1 Timothy, Titus, and 2 Timothy.

Did Demas forsake Christ, as well as Paul?



**TITUS**

A Greek who was a convert, friend and helper to Paul. Gal.2:3  
Later sent to Corinth with 1st letter. cf. 2Co.2:13, 7:5-16  
Later left in Crete to organize churches. Tit.1 :4-5  
Paul requests that he meet him at Nicopolis Tit .3:12  
Later sent to Dalmatia. 2Ti .4:10

**SILAS**

Prominent member of Jerusalem church Roman citizen. Act.16:37  
(Also called Silvanus) 1Th 1:1, 2Th.1:1  
Preached at Corinth. 2Co.1:19. Traveled with Paul at times.

**ANTIOCH**

Where Greeks first became assimilated into the body of Christ (Christians). Act.11:19-21  
Where Jew and Gentile were united in one body. Ac.11:16  
This included social as well as religious association, which was the problem with Peter and those who came from Judea.  
Where Paul and Barnabas were sent out to preach to the Gentiles.

**PAUL AS SEEN BY THE 'BELIEVING PHARISEES'**

The instigator in bringing Gentiles into the church.  
Promoter of social as well as religious association with Gentiles.  
The prominent destroyer of Jews separation from other nations (tearing down the wall of distinction).  
They feared he would destroy the nation of the Jews, being, assimilated into one body with the Gentiles.

## SUPPLEMENT TO LESSON 7

### TIMOTHY

1. Greek (pagan) father, Jewish mother (and grandmother). Act.16:1
2. His mother was a believer. cf. 2Ti.1 :5
3. As a youth he was taught the Scriptures. 2Ti .3:15
4. A young man at this time. 1Ti.4:12
5. Had a good reputation among the brethren in the area.
6. Became a trusted helper of Paul. Phi.2:19-22
7. Paul "laid his hands" on him. 2Ti.1:6
8. "Son" of Paul. 1Ti.1:2
9. Rather reserved and timid. 2Ti.1:7, 1Co.16:10
10. (Later) had frequent ailments. 1Ti.5:23
11. Knew of Paul's persecutions during Paul's first visit to Lystra. 2Ti.3:10-11

**TIMOTHY** Personal name meaning, "honoring God." Friend and trusted coworker of Paul. When Timothy was a child, his mother Eunice and his grandmother Lois taught him the Scriptures (2 Tim. 1:5; 3:15). A native of Lystra, he may have been converted on Paul's first missionary journey (Acts 14:6-23). Paul referred to Timothy as his child in the faith (1 Cor. 4:17; 1 Tim. 1:2; 2 Tim. 1:2). This probably means that Paul was instrumental in Timothy's conversion. When Paul came to Lystra on his second journey, Timothy was a disciple who was well-respected by the believers (Acts 16:1-2). Paul asked Timothy to accompany him. Timothy's father was a Greek, and Timothy had not been circumcised. Because they would be ministering to many Jews and because Timothy's mother was Jewish, Paul had Timothy circumcised (Acts 16:3). Timothy not only accompanied Paul but also was sent on many crucial missions by Paul (Acts 17:14-15; 18:5; 19:22; 20:4; Rom. 16:21; 1 Cor. 16:10; 2 Cor. 1:19; 1 Thess. 3:2, 6). For example, when Paul was unable to go to Corinth, he sent Timothy to represent Paul and his teachings (1 Cor. 4:17). Later when Paul was in prison, he sent Timothy to Philippi (Phil. 2:19). Paul felt that no one had any more compassion and commitment than Timothy (Phil. 2:20-22).

So close were Paul and Timothy that both names are listed as the authors of six of Paul's letters (2 Cor. 1:1; Phil. 1:1; Col. 1:1; 1 Thess. 1:1; 2 Thess. 1:1; Philem. 1). In addition, Paul wrote two letters to Timothy (1 Tim. 1:2; 2 Tim. 1:2). As Paul's ministry neared the end, he challenged Timothy to remain true to his calling (1 Tim. 1:18). As Paul faced death, he asked Timothy to come to be with him (2 Tim. 4:9). At some point in his life, Timothy was imprisoned; but he was released (Heb. 13:23).

– Robert J. Dean

### LUKE

1. Writer of LUKE and ACTS.
2. "We" sections of Acts (16:10-17, 20:5-15, 21:1-18, 27:1-28).
3. A physician. Co.4:14. Possibly schooled in medicine in Philippi.
4. A close friend and traveling companion of Paul. The apostle called him "beloved" (Col. 4:14).
5. Apparently Luke remained nearby or with Paul also during the apostle's second Roman imprisonment. Shortly before his martyrdom, Paul wrote that "only Luke is with me" (2 Tim. 4:11).
6. Early church fathers Jerome (about A.D. 400 and Eusebius (about A.D. 300) identified Luke as being from Antioch. His interest in Antioch is clearly seen in his many references to that city (Acts 11:19-27; 13:1-3; 14:26; 15:22, 35; 18:22). Luke adopted Philippi as his home, remaining behind there to superintend the young church while Paul went on to Corinth during the second missionary journey (Acts 16:40).
7. Paul identified Luke as a physician (Col. 4:14) and distinguished Luke from those "of the circumcision" (Col. 4:11). Early sources indicate that Luke was a Gentile. Tradition holds that he was Greek. The circumstances of Luke's conversion are not revealed. – T. R. McNeal

**TENT-MAKING BY PAUL**

**Goal:** not be a financial burden upon those who heard. (Cf. 1Th.2:9)

**Purpose:** to set proper example before those who were: disorderly busybodies 1Th.4:11, neglecting proper business 2Th.3:11, and sponging off others 2Th.3:8

**He lent force to the command:** "if will not work, neither eat." 2Th.4:10

**He was willingly forgo his right to support,** leaving no occasion for criticism. 2Th.3:7-9

**PAUL'S CONDUCT AT THESSALONIA**

Preaching with suffering. 1Th.1:6, 2:2

Proclaimed Gospel with unflinching courage.

Did not use flattering words, or seek self-advancement 1Th.2:5

As friend, willing to devote life to them. 1Th.2:8 6.

Was not a financial burden to them. 1Th.2:9

Maintained an honorable reputation without blame. 1Th.2:10

Felt for Thessalonian brethren as a father for his children. 1Th.2:11

**THESSALONICA.**

The name of modern Thessaloniki, given to the city about 315 B.C. by Cassander, a general of Alexander the Great. He founded the city in that year, naming it after his wife who was the daughter of Philip II and half sister of Alexander. Located on the Thermaic Gulf (Gulf of Salonika) with an excellent harbor—and at the termination of a major trade route from the Danube—it became, with Corinth, one of the two most important commercial centers. In the Roman period, it retained its Greek cultural orientation and functioned as the capital of Macedonia after 146 B.C.

When the apostle Paul visited the city, it was larger than Philippi which reflected a predominantly Roman culture. Thessalonica was a free city, having no Roman garrison within its walls and maintaining the privilege of minting its own coins. Like Corinth, it had a cosmopolitan population due to the commercial prowess of the city. The recent discovery of a marble inscription, written partly in Greek and partly in a Samaritan form of Hebrew and Aramaic, testifies to the presence of Samaritans in Thessalonica. The Book of Acts testifies to the presence of a Jewish synagogue there (17:1).

An inscription found in the general area, dating to 60 B.C., mentions an agora (Greek for the Roman "forum") and opens the possibility that a Hellenistic marketplace was located here. In Hellenistic times there were a stadium, a gymnasium, and a temple of Serapis in the city.

**ATHENS.**

"Had long walls 60 feet high that led from Attica to Athens. At first sight and all through the city statues of the gods were visible. Minerva, Neptune, Jupiter, Apollo, Mercury, Bacchus, Hercules, Theses, Day, Earth, Venus, Ceres, Mars. With altars to Fame, Modesty, Energy, Persuasion, Pity.

**EPICUREANS.**

**EPICUREANISM** :A school of philosophy which emerged in Athens about 300 B.C.

The school of thought was founded by Epicurus who was born in 341 B.C. on the Greek island of Samos. Epicurus founded his school (The garden) in Athens. Around him he gathered his students and refined his philosophy. Epicurean thought had a significant impact on the Hellenistic world and later, Rome. Paul met Epicureans as he preached about Jesus and the resurrection in Athens (Acts 17:18).

Epicurean philosophy centered on the search for happiness. Pleasure is the beginning and fulfillment of a happy life. Often today, Epicurus' ideas are distorted. Many think he proposed a life of sensual pleasure and gluttony. This concept is far from his philosophy and his own life-style. To Epicurus happiness could only be achieved through tranquillity and a life of contemplation. The goal of Epicureanism was to acquire a trouble-free state of mind, to avoid the pains of the body, and especially mental anguish. Epicureans sought seclusion from worldly temptations.

He believed in gods, but he thought that they were totally unconcerned with the lives or troubles of mortals. Still, according to Epicurus, it was appropriate to worship the gods because it leads to happiness.

Friendship was a very important aspect of the philosophy. Indeed, friendship was seen as the best attribute of society. A true Epicurean was willing to give one's own life for a friend. The ideal society was a group of like minds living together. Epicureans believed in equality. Both slaves and women were received as equals at the school.

The Epicurean quest for happiness left little time for concern for afterlife. Epicureans believed in living happy and dying happy. Death did not concern them. They believed that death should be met with a serene mind. In death, the soul is asleep and can no longer be disturbed.

Epicurean philosophy's influence waned considerably after the emergence of Christianity.  
– Gary Poulton

### **STOICS.**

A sect of Greek philosophers at Athens, so called from the Greek word *stoa* i.e., a "porch" or "portico," where they have been called "the Pharisees of Greek paganism." The founder of the Stoics was Zeno, who flourished about B.C. 300. He taught his disciples that a man's happiness consisted in bringing himself into harmony with the course of the universe. They were trained to bear evils with indifference, and so to be independent of externals. Materialism, pantheism, fatalism, and pride were the leading features of this philosophy.

### **BABBLER**

A derogatory term the Epicureans and Stoics used against Paul in Athens (Acts 17:18). The Greek word literally means "seed picker" and was used of birds (especially crows) who lived by picking up seeds. It was applied to people who lived parasitically by picking up pieces of food off the merchants' carts. In the field of literature and philosophy the term was applied to those who plagiarize without the ability to understand or properly use what they had taken. The philosophers referred to Paul as a babbler because they considered Paul an ignorant plagiarist.

**AQUILA AND PRISCILLA**

From Pontus (as Pontus mentioned in 1Pe.1:1 )

Had resided in Rome, but had to leave.

Before returning to Rome, we find them in Ephesus Act.18:18 (2Ti.4:19)

Had "church in their house" at Ephesus and Rome. 1Co.16: 19 and Rom.16:3-5

Risk their lives helping Paul.

(Paul worked with them. cf. 1Co.4:12)

**LIST OF CONVERTS AT CORINTH**

1. Titius Justus. Act.18:7

2. Crispus. Act.18:18 (1Co.1 :14)

3. Sosthenes 1Co.1:1 (Act.18:17)

4. Household of Chloe. 1Co.1:11

5. Gaius. 1Co.1:14

6. Household of Stephanas. 1Co.1:16

**PAUL'S VOW (Act.18:18)**

A private vow (no need to assume it to be a Nazarite vow)

(Little more is known concerning this.)

Paul stays at house of Gaius during his next visit. Rom.16:21-23

## Lesson 10

“House to house” preaching

Aquila and Priscilla teaching one “aside.”

Preaching in a place (school) of Tyrannus.

**EPHESUS** (*ehf' uh sus*) One of the largest and most impressive cities in the ancient world, a political, religious, and commercial center in Asia Minor. Associated with the ministries of Paul, Timothy, and the apostle John, the city played a significant role in the spread of early Christianity. Ephesus and its inhabitants are mentioned more than twenty times in the New Testament.

**Location** The ancient city of Ephesus, located in western Asia Minor at the mouth of the Cayster River, was an important seaport. Situated between the Maeander River to the south and the Hermus River to the north, Ephesus had excellent access to both river valleys which allowed it to flourish as a commercial center. Due to the accumulation of silt deposited by the river, the present site of the city is approximately five to six miles inland.

**Historical Background** The earliest inhabitants of Ephesus were a group of peoples called Leleges and Carians who were driven out around 1000 B.C. by Ionian Greek settlers led by Androclus of Athens. The new inhabitants of Ephesus assimilated the native religion of the area, the worship of a goddess of fertility whom they identified with the Greek goddess Artemis, the virgin huntress. (Later the Romans identified Artemis with their goddess Diana.)

Around 560 B.C. Croesus of Lydia conquered Ephesus and most of western Asia Minor. Under Croesus' rule, the city was moved farther south and a magnificent temple, the Artemision, was constructed for the worship of Artemis. In 547 B.C., following the defeat of Croesus by Cyrus of Persia, Ephesus came under Persian control. Disaster struck the city in 356 when fire destroyed the Artemision.

Alexander the Great took over the area in 334 B.C. His offer to finance the ongoing reconstruction of the temple was diplomatically declined. The rebuilt temple, completed about 250 B.C., became known as one of the Seven Wonders of the World.

Lysimachus, one of Alexander's generals, ruled over Ephesus from about 301 to 281 B.C., when he was killed by Seleucus I. Under Lysimachus the city was moved again, this time to higher ground to escape the danger of flooding. City walls were built; a new harbor was constructed; and new streets were laid out. After the death of Lysimachus, Ephesus fell under the control of the Seleucids until their defeat by the Romans in 189 B.C. Rome gave the city to the king of Pergamum as a reward for his military assistance. In 133 B.C., at the death of the last Pergamum ruler, the city came under direct Roman control.

Under the Romans, Ephesus thrived, reaching the pinnacle of its greatness during the first and second centuries of the Christian era. At the time of Paul, Ephesus was probably the fourth largest city in the world, with a population estimated at 250,000. During the reign of the emperor Hadrian, Ephesus was designated the capital of the Roman province of Asia. The grandeur of the ancient city is evident in the remains uncovered by archaeologists, including the ruins of the Artemision, the civic agora, the temple of Domitian, gymnasiums, public baths, a theater with seating for 24,000, a library, and the commercial agora, as well as several streets and private residences. Also discovered were the head and forearm of a colossal statue of the emperor Domitian. Today the Turkish town of Seljuk occupies the site of ancient Ephesus.

**TYRANNUS** (*Tee ran' nuhs*) Latin form of the Greek term *tyrant*, a ruler with absolute authority. After Paul withdrew from the synagogue in Ephesus, he preached for two years at the lecture hall of Tyrannus (Acts 19:9). Tyrannus was either the owner of the hall or a prominent philosopher associated with it. According to some Western texts, Paul preached from 11:00 until 4:00 p.m., the time of the afternoon break from work. If accurate, this tradition explains the availability of the hall (schools generally met in the morning) and the freedom of "all Asia" to hear Paul during their "siesta."

**ERASTUS** (*ih ras' tuhs*) Personal name meaning, "beloved." 1. Disciple Paul sent with Timothy from Ephesus to Macedonia to strengthen the churches during his third missionary journey (Acts 19:22). 2. City financial officer of Corinth who joined Paul in greeting the church at Rome (Rom. 16:23). He may have been a slave or a freed slave working for the city government; he may well have been a high-ranking and influential government leader—city treasurer. If so, he would have political power, prestige, and probably some wealth. 3. A disciple who remained at Corinth and was not with Paul when he wrote Timothy (2 Tim. 4:20). He may have been identical with either of the other men named Erastus or may be a separate individual.

## NOTES ON LESSON 11

Luke does not purport to mention all of Paul's activities.

Concerning the "second" visit:

2Co.1:23-24 "came no more" indicates a "coming" besides initial visit

Second "painful" visit possibly made, during which warnings were given— in the face of stiff opposition—but deferring severe action (which apparently was taken as a sign of weakness by the opposition), hoping that those who were sinning would repent. 2Co.13:2

1 Corinthian letter does not mention a second visit, so probably it was after the first letter was written.

### TRAVELS BETWEEN 2 CITIES:

Apollos (had gone to Corinth) returns to Ephesus.

Paul (possibly) travels to Corinth for brief visit, returns to Ephesus

[possibly received rough treatment cf. 2Co.10,11 (:21).

Chole, Fortunatus, Achaicus and Stephanas travel to Ephesus (Fortunatus, Achaicus and Stephanas plan to return)

Erastus? travels to Ephesus

Titus is sent to Corinth

Timothy coming to Corinth (by way of Macedonia) (1Co.4:17, 16:10)

(Paul plans to come 1Co.4:18-21, 16:1,5,7)

### CORRESPONDENCE BETWEEN CORINTH and PAUL

Paul's lost (?) letter.

Corinth's letter to Paul

Paul's first letter to the Corinthians.

### PAUL'S STAY AT EPHEBUS

For 3-5 years after being at Corinth (initially).

Timothy and Erastus were sent on ahead to Macedonia.



## NOTES ON LESSON 12

### WHAT THE ELDERS KNEW ABOUT PAUL'S CIRCUMSTANCES IN EPHESUS:

#### Recollections (:19-21)

- 3 months in synagogue, until opposition forced him to leave.
- 2 years in school of Tyrannus
- the episode of Jewish exorcists attempting to cast out spirits
- the riot caused by Demetrius.
- word received from Corinth; letters sent back

Warnings: what awaited Paul :22-25

what awaited the elders :26-32

More recollections: how Paul conducted his personal life. :33-35

AGABUS cf. Act.1 1:27-30

### DISCUSSION

Luke "we," Sopater, Aristarchus, Secundus, Gais, Timothy, Trophimus, Tychicus (joined by some from Caesarea). (Act.20:3-4)

In the light of Paul hearing:

"words in every city" Act.20:22-23, 21:4

words of Agabus. Act.21:10-11

knowledge that opposition awaited him. Rom.15:31

not knowing how he and the gift would be received. Rom.15:31

the tearful appeals of the brethren. 21:12-14.

The Judaizing teachers had opposed Paul and his teaching in Galatia, Corinth (and in most cities where Jews were).

(These verses anticipate points in the next lesson 21:20-21.)

Act.20:13

Act.20:36-37, 21:5

## NOTES ON LESSON 13

### Things to discuss:

James (cf. 12:17, 15:13)

Not son of Zebedee, for he was killed. Act.12:2

James, son of Alphaeus,

James "the less" (same/different?)

James, brother of the Lord. most probable. Gal.1:19

He did not forbid circumcision, but saw it with indifference Gal.6:15, Rom.2:25-29

He didn't tell Jews to "not keep Law" and thereby removing two distinctive marks which made the Jews "separate" But He encouraged them to go on to the perfect law, the law of liberty, of which the Law of Moses was a shadow.

The law was not destroyed (Paul taught), but fulfilled.

The Law was not faulty, it was the people who were not able to keep it. Heb.8:7-8

In insisting that Gentiles could become children of God without these requirements, was seen as equal to saying "Jews should turn away from what was distinctly theirs and become like the Gentiles."

"Suppose" made-up basis for drawing conclusions.

Such has been the bane to relationships, especially in the church.

### Note what Paul used as a basis:

God of our fathers 22:14

Received a direct revelation.

He saw and heard the Righteous One.

He was sent as a witness.

Received another revelation in the temple at Jerusalem.

Told that the Jews would not receive his testimony.

That even though He had approved of the stoning Steven, they would not listen.

That even though he had persecuted Christians, they would not believe him.

So God sent him to the Gentiles.

Paul had received a direct revelation from God (their father). God told him the Jews would not listen to his testimony. God told him to go to the gentiles.

(They could accept all what had been said, except that their God was turning to the Gentiles.)

Having received such revelations from God, what could a God-fearing Jew do, except follow God's orders!

## Prophets (Men and Women)

- Act.2:16-17 but this is what was spoken of through the prophet Joel: *'and it shall be in the last days,' God says, 'that I will pour forth of my spirit upon all mankind; and your sons and your daughters shall **prophecy**, and your young men shall see visions, and your old men shall dream dreams.'*
- Act. 1:27-28 Now at this time some **prophets** came down from Jerusalem to Antioch. And one of them named Agabus stood up and began to indicate by the Spirit that there would certainly be a great famine all over the world. And this took place in the reign of Claudius.
- Act. 3:1 Now there were at Antioch, in the church that was there, **prophets** and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul.
- Act.15:32 And Judas and Silas, also being **prophets** themselves, encouraged and strengthened the brethren with a lengthy message.
- Act.19:6 And when Paul had laid his hands upon them, the Holy Spirit came on them, and they began speaking with tongues and **prophesying**.
- Act.21:8-9 And on the next day we departed and came to Caesarea; and entering the house of Philip the evangelist, who was one of the seven, we stayed with him. Now this man had four virgin daughters who were **prophetesses**.
- Rom.12:6 And since we have gifts that differ according to the grace given to us, let each exercise them accordingly: if **prophecy**, according to the proportion of his faith;
- 1Co.12:10 and to another the effecting of miracles, and to another **prophecy**, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues.
- 1Co.12:28-29 And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues. All are not apostles, are they? All are not **prophets**, are they? All are not teachers, are they? All are not workers of miracles, are they?
- 1Co.13:2 And if I have the gift of **prophecy**, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing.
- 1 Co.13:8 Love never fails; but if there are gifts of **prophecy**, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away.
- 1Co.14:6 But now, brethren, if I come to you speaking in tongues, what shall I profit you, unless I speak to you either by way of revelation or of knowledge or of **prophecy** or of teaching?
- 1Co.14:29 And let two or three **prophets** speak, and let the others pass judgment.
- Eph.3:5 which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and **prophets** in the Spirit;
- Eph.4:11-12 And He gave some as apostles, and some as **prophets**, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ;
- 1Th.5:19-21 Do not quench the Spirit; do not despise **prophetic** utterances. But examine everything carefully; hold fast to that which is good;

# 1 CORINTHIANS

WRITER: Paul

DATE: 57-58 A.D.

THEME: Problems in the Church and The Solutions

|                                                                 |          |
|-----------------------------------------------------------------|----------|
| I. SALUTATION                                                   | 1:1-9    |
| II. PROBLEMS                                                    |          |
| 1. Division                                                     |          |
| (1) Party spirit caused by improper view of teachers            | 1:10-17  |
| (2) Man's wisdom verses God's wisdom                            | 1:18-31  |
| (3) Paul proclaimed God's wisdom received by the Spirit         | 2:1-16   |
| (4) Teachers are fellow-workers for God                         | 3:1-4:5  |
| (5) Arrogant members admonished to be humble                    | 4:6-21   |
| 2. Immorality                                                   |          |
| (1) Immoral member to be removed                                | 5:1-8    |
| (2) Christian fellowship is limited                             | 5:9-13   |
| 3. Lawsuits against each other                                  |          |
| (1) Matters should be settled among themselves                  | 6:1-11   |
| 4. Defiling the body                                            |          |
| (1) Body is the temple of God                                   | 6:12-20  |
| III. QUESTIONS ANSWERED                                         |          |
| 1. About marriage                                               |          |
| (1) Responsibilities in marriage                                | 7:1-7    |
| (2) Concerning those unmarried or widowed                       | 7:8-9    |
| (3) Concerning those already married                            | 7:10-24  |
| (4) Advice in view of "present distress"                        | 7:25-40  |
| 2. About liberty                                                |          |
| (1) The matter of eating meat offered to idols                  | 8:1-13   |
| (2) Paul's use of liberty                                       | 9:1-27   |
| • Self-denial, self-dedication, self-discipline                 |          |
| (3) Liberty is not license to engage in idol activities         | 10:1-33  |
| • Example of Israel :1-13                                       |          |
| (4) Woman, as Christian, not freed from subjection to man       | 11:1-16  |
| (5) Not free to corrupt Lord's supper; do so to their own peril | 11:17-34 |
| IV. CONCERNS                                                    |          |
| 1. Spiritual gifts                                              |          |
| (1) Different gifts, all from one Spirit                        | 12:1-11  |
| (2) All serve a definite purpose; none less important           | 12:12-31 |
| (3) "A more excellent way"                                      | 13:1-13  |
| (4) Gifts which aid others to be preferred                      | 14:1-25  |
| (5) Orderly exercise of gifts in assembly                       | 14:26-40 |
| 2. Resurrection                                                 |          |
| (1) Fact witnessed by more than five hundred                    | 15:1-11  |
| (2) If there is no resurrection, there is no hope               | 15:12-19 |
| (3) Fact: Christ has risen, will raise us up at last day        | 15:20-34 |
| (4) The "how" and "with what body" explained                    | 15:35-49 |
| (5) Victory over death through the Lord Jesus Christ            | 15:50-58 |
| V. CONCLUDING REMARKS                                           |          |
| 1. Collection for the church in Jerusalem                       |          |
| (1) Manner of collection and delivery                           | 16:1-9   |
| 2. Timothy coming to Corinth; Apollos declining to come         | 16:10-12 |
| 3. Personal remarks                                             | 16:13-24 |

## 2 CORINTHIANS

WRITER: Paul

DATE: 57-58 A.D.

THEME: Follow-up Letter to 1 Corinthians

### I. SALUTATION

1. Thanksgiving for divine comfort ..... 1:1-11

### II. RELATIONSHIP BETWEEN PAUL AND THE CORINTHIAN BRETHERN

1. Explanation for postponing his visit ..... 1:12-2:4
2. Instructions concerning the penitent offender ..... 2:5-11
3. Paul was anxious to know how they received the first letter ..... 2:12-13

### III. DESCRIPTION OF TRUE MINISTRY

1. Credentials of a true apostle:
  - (1) Makes known the knowledge of Him ..... 2:14-17
  - (2) Their existence certifies his Apostleship ..... 3:1-5
  - (3) He has the true ministry (which is far superior to old covenant) ..... 3:6-18
2. True ministry versus false ministry
  - (1) The power is in the message, not the man ..... 4:1-6
  - (2) Willingness to suffer part of the true ministry ..... 4:7-15
3. God has a better dwelling place for the spirit of man ..... 4:16-5:12
4. True ministry is one of reconciliation ..... 5:13-19
5. His plea for mutual affection; separation from unbelievers ..... 6:11-7:4
6. Joy over Titus' report of many repenting; submitting to his ministry ..... 7:5-16

### IV. CONCERNING AID FOR NEEDY SAINTS

1. The good example of the brethren in Macedonia ..... 8:1-8
2. The supreme example of Jesus Christ ..... 8:9
3. A matter of equality ..... 8:10-15
4. The coming of Titus and others to convey the collection ..... 8:16-9:5
5. The happy result of cheerful, liberal giving ..... 9:6-15

### V. PAUL'S DEFENSE OF APOSTLESHIP

1. Defense against charges of weakness and cowardice ..... 10:1-11
2. The rightful claim of Paul over Corinthians ..... 10:12-18
3. Reason for asserting his Apostolic authority ..... 11:1-6
  - (1) Blunts the efforts to undermine confidence in him
4. His reason for refusing financial support from them ..... 11:7-15
5. Foolishly, he compares himself with false teachers in order to make a point ..... 11:16-33
6. Visions, miracles and "thorn in the flesh" proof of his Apostleship ..... 12:1-13
7. His unselfish love for them is additional proof of his Apostleship ..... 12:14-18

### VI. HIS PLANS TO COME, EXERCISING FULL APOSTOLIC AUTHORITY

1. He hopes the letter produces repentance among the disobedient minority .. 12:19-13:10
  - (1) Thus harshness would not be necessary when he arrives

### VII. CONCLUSION

1. Farewell, exhortations and benediction ..... 13:11-14

## GALATIANS

WRITER: Paul  
THEME: Defense of the One True Gospel

DATE: 57-58 A.D.

- I. OPENING SALUTATION ..... 1:1-5
- II. PROBLEM OF SOME TURNING AWAY FROM THE GOSPEL ..... 1:6-10
  - 1. There is no other; only some distort the gospel.
- III. PAUL'S DEFENSE OF THE TRUE GOSPEL HE PREACHED
  - 1. Received it by revelation of Jesus Christ ..... 1:11-24
    - (1) Not the product of Jewish background
    - (2) He did not receive it from other men
  - 2. His apostleship acknowledged by "pillars" in the church ..... 2:1-10
    - (1) They added nothing to his teaching
    - (2) They extended the "right hand of fellowship"
  - 3. Paul's rebuke of Peter; and his declaration of justification by faith ..... 2:11-21
- IV. FOLLY OF RELAPSING TO BEING UNDER LAW
  - 1. Compares the results of faith and of law ..... 3:1-14
    - (1) Holy Spirit given by faith, not law.
    - (2) Righteousness comes by faith, not law.
    - (3) Law curses, Christ redeems us from curse, by faith
  - 2. Law cannot invalidate the prior promise made to Abraham ..... 3:15-18
  - 3. True purpose of Law: to lead them to Christ ..... 3:19-25
  - 4. Faith in Christ is what makes one a child of God ..... 3:26-4:7
  - 5. Problems encountered in returning to the Law (observing forms and days) . 4:8-20
    - (1) They are again enslaved to the Law.
    - (2) They are turning away from truth, as taught to them by Paul
  - 6. Allegory: True sons of Abraham (by faith) are the sons of promise ..... 4:21-5:1
- V. ADMONITIONS TO BELIEVERS
  - 1. Not to seek justification by Law, but by obeying truth ..... 5:2-12
  - 2. Not to use new freedom as opportunity to serve the flesh ..... 5:13-21
  - 3. Walk by the Spirit, have "fruits of Spirit" ..... 5:22-26
  - 4. Help one another ..... 6:1-5
    - (1) Help the one caught in a trespass and the one with a heavy load
    - (2) Help others by carrying your own load
  - 5. Principle of "sowing and reaping" applied to them ..... 6:6-10
- VI. FINAL COMMENTS
  - 1. Contrast between (1) Judaizers' boastful pride and (2) Paul's humiliating persecutions ..... 6:11-18

## ROMANS

WRITER: Paul

DATE: 58 A.D.

THEME: The Gospel of Christ, the Power of God Unto Salvation

### I. INTRODUCTION

1. Greetings from the Apostle . . . . . 1:1-7
2. Paul's concern for them; his plans to visit them . . . . . 1:8-15
3. (Statement of the theme of the letter) . . . . . 1:16-17

### II. ALL MANKIND UNDER CONDEMNATION OF SIN

1. Sinfulness of the Gentiles . . . . . 1:18-32
2. Sinfulness of self-righteous . . . . . 2:1-16
3. Sinfulness of Jews . . . . . 2:17-3:8
4. Sinfulness of all mankind . . . . . 3:9-20

### III. JUSTIFICATION OF SINNERS WHO BELIEVE IN CHRIST

1. Righteousness obtained by faith in Christ . . . . . 3:21-31
2. Example of Abraham justified by faith . . . . . 4:1-25
3. Result of justification by faith . . . . . 5:1-11
4. Contrast between Adam and Christ . . . . . 5:12-21

### IV. VICTORY OVER SIN

1. Believer is freed from sin (guilt) and is to refrain from it . . . . . 6:1-23
2. Believer is not under Law . . . . . 7:1-25
3. Victory comes through the law of the Spirit . . . . . 8:1-39

### V. SPIRITUAL RECOVERY OF JEWS (AND GENTILES)

1. Paul's concern for Israel . . . . . 9:1-5
2. Jews had failed to see God's sovereign right to choose . . . . . 9:6-29
3. Jews failed to pursue law of righteousness by faith . . . . . 9:30-33
4. Righteousness is the result of faith . . . . . 10:1-11
5. All who hear, believe and call upon the Lord are saved . . . . . 10:12-17
6. Israel rejected because of unbelief . . . . . 10:18-21
7. A remnant of Israel saved (by faith in the Son) . . . . . 11:1-15
8. The figure of the olive tree . . . . . 11:16-32
  - (1) Natural branches (Jews) cut off because of unbelief
  - (2) Wild branches (Gentiles) grafted in by faith
  - (3) Natural branches can be grafted back in—by faith
9. God's wisdom in these matters is beyond comprehension . . . . . 11:33-36

### VI. CHRISTIAN BEHAVIOR

1. Life as part of the body of Christ . . . . . 12:1-16
2. Life in relation to others . . . . . 12:17-21
3. Life in relation to civil government . . . . . 13:1-7
4. Life in relation to all mankind . . . . . 13:8-14
5. Life in relation to weaker brethren . . . . . 14:1-15:3
6. All may have joy, peace and hope in Christ . . . . . 15:4-13

### CONCLUDING REMARKS

1. Paul's reason for not making a personal visit . . . . . 15:14-33
2. Personal greetings, parting exhortations and warnings . . . . . 16:1-27

## NOTES ON LESSON 14

The commander was Claudius Lysias.

A Greek who, having obtained by purchase the privilege of Roman citizenship, took the name of Claudius (Act.21:31-40; 22:28; 23:26).

### THINGS TO DISCUSS:

“Good conscience” cf. 1Ti.1:13

Council: “the Sanhedrin,” the Great Council at Jerusalem, consisting of 71 members, namely, prominent members of the families of the high priest, elders and scribes. The Jews trace the origin of this to Num.11:16. The more important causes came up before this tribunal. The Roman rulers of Judea permitted the Sanhedrin to try such cases, and even to pronounce sentence of death, with the condition that such a sentence should be valid only if confirmed by the Roman procurator.

Ananias: The Jewish high priest Ananias from A.D. 47 to 58 (Acts 23:2; 24:1). As high priest, he was president of the Jewish court known as the Sanhedrin which tried Paul in Jerusalem (Acts 23). As was typical of high priests who belonged to the aristocratic Jewish group known as the Sadducees, he was quite concerned to appease Roman authorities and representatives. This desire may have prompted Ananias to take such a personal interest in the case of Paul (Acts 24:1-2), since some Roman authorities suspected the apostle of sedition against Rome (Acts 21:38). Because of Ananias’ pro-Roman sentiments, he was assassinated by anti-Roman Jewish revolutionaries at the outbreak of the first great Jewish revolt against Rome in the year A.D. 66.

### Differences between Pharisees and Sadducees

The president of the Council usually was the high priest; but the method of selection is said to have been irregular.

Paul’s response: Momentary forgetfulness?

Not knowing the specific man who slapped him was also the High Priest?

Because of the unpriestly behavior, he did not recognize him as high priest?  
(sight/authority)?

A young man is used by the Lord to upset the carefully laid plans of many angry Jews.

### LESSON FOR TODAY:

How division among sects (parties) can hinder any combined effort...and such division can promote deep feelings of hostility; greater than that of a common enemy. (Apply lesson to the church.)