

**PANORAMA**  
**PLUS** 11

*The Church Age*

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# OUTLINE

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## NOTE TO THE STUDENT!

This material is structured in outline form, yet it is complete enough that the student can gain maximum benefit from the lectures if the material is read beforehand. There is much to cover; the best learning experience combines the student's reading(s) and the lecture overview.

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The Training Center

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## PREFACE

Panorama of the Bible is a twelve-session broad overview of the flow of Biblical history from Genesis to Revelation. The unifying thread is the Panorama Timeline which links key people, places, events, and dates chronologically in 12 movements.

The Panorama Plus series is built upon the 12 movements of Panorama. Each distinct movement is expanded in six additional sessions to take the student deeper into the flow of the Bible.

This study, Panorama Plus 11: The Church Age

... is more than a narrative.

... is broadly comprehensive, that is, it includes the Book of Acts, the Epistles written during the Book of Acts, and the Epistles after the Book of Acts.

... completes the Panorama Timeline to the present day.

May the study be helpful to the student and honoring to the Lord.

Robert V. Cupp  
The Training Center  
Fall 2019

PANORAMA: TWELVE MOVEMENTS	
<u>Movement</u>	<u>Biblical Books</u>
#1 Prologue	Genesis 1-11
#2 Patriarchs	Genesis 12-50; Job
#3 Redemption and Wanderings	Exodus, Leviticus, Numbers, Deuteronomy
#4 Conquest	Joshua
#5 Apostasy	Judges, Ruth
#6 Kingship: United Monarchy	1-2 Samuel; 1 Kings 1-11 (Pss, Prov, Eccl, Song of Solomon)
#7 Kingship: Divided Monarchy	1 Kings 12-22; 2 Kings (Prophets - selected)
#8 Exile	Daniel, Ezekiel (Jeremiah)
#9 Return from Exile and 400 Silent Years	Ezra, Nehemiah, Esther (Haggai, Zechariah, Malachi)
#10 Life of Christ	Matthew, Mark, Luke, John
<b>#11 Church Age</b>	<b>Acts and Epistles</b>
#12 Final Consummation	Revelation (Daniel)

# SESSION 1

## Witnessing in Jerusalem

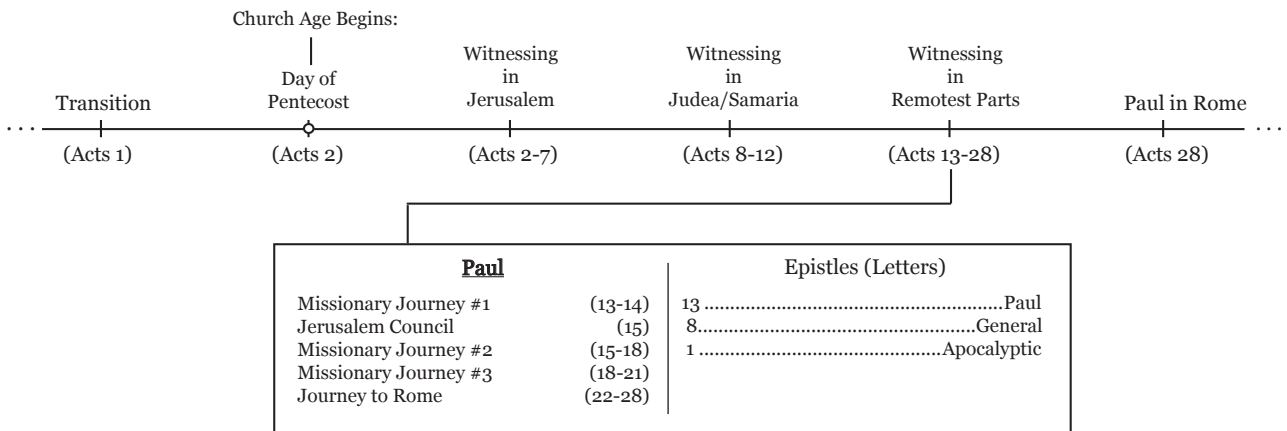
### I. PRAYER/PURPOSE

### II. PANORAMA OVERVIEW

PANORAMA OVERVIEW	
MOVEMENTS	DIVINE ECONOMIES
1. Prologue 2. Patriarchs	Pre-Law
3. Redemption/Wandering 4. Conquest 5. Apostasy 6. Kingship: United 7. Kingship: Divided 8. Exile 9. Return from Exile ----- 10. Life of Christ	Law
11. Church Age	Present Kingdom
12. Final Consummation	Future Kingdom

### III. MOVEMENT 11: CHURCH AGE TIMELINE

#### #11 CHURCH AGE (Acts, Epistles)



## IV. CHURCH AGE (ACTS AND EPISTLES)

### A. Book of Acts

BOOK OF ACTS			
<b>Author:</b> Luke <b>Theme:</b> Beginnings of the Church <b>Key Verse:</b> Acts 1:8			
Chapter 1	Chapters 2-7	Chapters 8-12	Chapters 13-28
Introduction	Witnessing in Jerusalem	Witnessing in Judea/Samaria	Witnessing to the Ends of the Earth
Focus: Jews		Jews + ½ Jews	Gentiles

### B. Transitional Phase

1. From "Law" to "Present Kingdom"
  - a. Refer again to chart, Panorama Overview, page 4.
  - b. End of Law (as a Jewish Code of Conduct)

Matthew 27:50-51

*And when Jesus had cried out again in a loud voice, he gave up his spirit. <sup>51</sup>At that moment the curtain of the temple was torn in two from top to bottom. The earth shook, the rocks split...*

    - (1) The death of Christ completes the "atoning sacrifice" (accomplishing expiation, propitiation, redemption, reconciliation).
    - (2) The renting of the veil was likely between the Holy of Holies and the Holy Place. No longer did the covenant people approach God through Mosaic legislation, but now free access to God was available through the work of the Cross (by our High Priest, Jesus). A new day in God's greater program was dawning.

Hebrews 10:11-14

*Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins.<sup>12</sup> But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God,<sup>13</sup> and since that time he waits for his enemies to be made his footstool.<sup>14</sup> For by one sacrifice he has made perfect forever those who are being made holy.*

## 2. Present Kingdom and Future Kingdom

### a. Acts 1: An Instructive Question

Acts 1:3-6

*After his suffering, he presented himself to them and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God.<sup>4</sup> On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about.<sup>5</sup> For John baptized with water, but in a few days you will be baptized with the Holy Spirit."<sup>6</sup> Then they gathered around him and asked him, "Lord, are you at this time going to restore the kingdom to Israel?"*

Recall:

- (1) Jesus was the Messiah-King.
- (2) Jesus as King brought the long-awaited Kingdom.
- (3) Jesus as King (of this Kingdom) was rejected.
- (4) Now what? (Jesus is "speaking about the Kingdom", v.3).

Additionally:

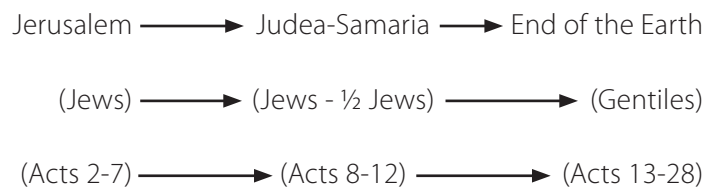
- (5) The Holy Spirit would usher in a new aspect of God's Kingdom program (Present Kingdom).
- (6) The Disciples were promised to one-day sit on the twelve thrones of the tribes of Israel (Matt 19:27-30; Future Kingdom).
- (7) The Disciples wanted to know if this was the time (Future Kingdom).

b. Acts 1—An Illuminating Reply

Acts 1:7-8

*He said to them: "It is not for you to know the times or dates the Father has set by his own authority. <sup>8</sup> **But** you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*

- (1) The timing of the "Future Kingdom" (or Davidic Kingdom, Messianic Kingdom, Millennial Kingdom) is not for the Disciples to know.
- (2) The timing of the "Present Kingdom" is soon; first the coming of the Holy Spirit, then the missiological task of being witnesses to Christ and His accomplished work.
- (3) The missiological task would begin in Jerusalem, then Judea-Samaria, then the ends of the earth.



3. The Kingdom summarized: "now" (Present Kingdom)/  
"not yet" (Future Kingdom).



## V. BOOK OF ACTS: WITNESSING IN JERUSALEM (CHAPTERS 2-7)

### A. Day of Pentecost (Acts 2)

#### 1. Theological Significance

- a. It marks the end of the "transition period" between the renting of the veil (end of Mosaic legislation/ access to God) and the beginning of the "times of the Gentiles" (a new aspect of God's program).
- b. It marks the beginning (birthday) of the Church.
- c. It marks the beginning of the baptism of the Spirit promised by Jesus (1:4-5), a new era of the Holy Spirit's work in the believer. (Note: 1 Cor 12:12-13 where the baptism of the Holy Spirit places believers into the universal Body of Christ).

#### 2. Description

Acts 2:1-4

*When the day of Pentecost came, they were all together in one place. <sup>2</sup> Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. <sup>3</sup> They saw what seemed to be tongues of fire that separated and came to rest on each of them. <sup>4</sup> All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.*

#### 3. Preaching: Peter (2:14-36)

- a. Explaining Pentecost (14-21)
- b. Proclaiming the Gospel (22-35)
- c. Applying the message (36)

Acts 2:36

*"Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah."*

## **B. Snapshot of the Early Church (Acts 2)**

Acts 2:42-47

*They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. <sup>43</sup>Everyone was filled with awe at the many wonders and signs performed by the apostles. <sup>44</sup>All the believers were together and had everything in common. <sup>45</sup>They sold property and possessions to give to anyone who had need. <sup>46</sup>Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, <sup>47</sup>praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.*

1. Activities (functions) of the early church:
  - a. Apostolic teaching
  - b. Fellowship (lit. koinōnia)
  - c. Breaking of bread (Communion)
  - d. Prayer
  - e. Sharing
  - f. Frequent meetings (temple/homes)
  - g. Praising
2. Result
  - a. Awe
  - b. Miraculous wonders and signs
  - c. Favor of the people
  - d. Growing (numerically)

## **C. Difficulties in the Early Church (Acts 3-5)**

The opening chapters of the Book of Acts presents a positive outlook for the infant church. *"And the Lord added to their number daily those who were being saved" (2:47<sup>b</sup>).* The Holy Spirit was empowering believers to testify (witness) concerning Jesus as was their commission. *"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (1:8).*

And yet, when the Holy Spirit moves in power, the Enemy moves to block and subvert the movement of God.

Acts 3-5 chronicles early difficulties that soon arise. Some are external (conflict with the religious authorities); some are internal (conflicts within the believing community).

1. External: conflict with Jewish authorities (Acts 3-4)

a. Miracle: lame man healed (3:1-10)

Acts 3:6-8

*Then Peter said, "Silver or gold I do not have, but what I do have I give you. In the name of Jesus Christ of Nazareth, walk." <sup>7</sup>Taking him by the right hand, he helped him up, and instantly the man's feet and ankles became strong. <sup>8</sup>He jumped to his feet and began to walk. Then he went with them into the temple courts, walking and jumping, and praising God.*

b. Message: power of Christ revealed (3:11-26)

Acts 3:11-12

*While the man held on to Peter and John, all the people were astonished and came running to them in the place called Solomon's Colonnade. <sup>12</sup>When Peter saw this, he said to them: "Fellow Israelites, why does this surprise you? Why do you stare at us as if by our own power or godliness we had made this man walk?*

Acts 3:16

*By faith in the name of Jesus, this man whom you see and know was made strong. It is Jesus' name and the faith that comes through him that has completely healed him, as you can all see.*

c. Meeting: religious leaders challenge the healing (4:1-22)

(1) Peter and John are jailed (1-3).

(2) Yet, many observers believe (4).

(3) Religious leaders question their (Peter and John's) power (5-7).

Acts 4:7

*They had Peter and John brought before them and began to question them: "By what power or what name did you do this?"*

(4) Peter replies (8-12).

- "It is by the name of Jesus Christ of Nazareth..." (10)
- "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved." (12)

(5) Religious leaders forbid further teaching (13-22).

(6) Peter and John reply (19-20).

Acts 4:19-20

*But Peter and John replied, "Which is right in God's eyes: to listen to you, or to him? You be the judges!*

*<sup>20</sup>As for us, we cannot help speaking about what we have seen and heard."*

**Insight:**

Opposition to duly constituted authority was a serious matter. The emerging Christian faith was not opposed to appropriate civil or religious law. Later, the Apostle Paul would underscore this:

*Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.<sup>2</sup> Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves.<sup>3</sup> For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and you will be commended. (Romans 13:1-3)*

But whenever man's laws contradict God's laws, civil disobedience is permitted (though the resister may be punished). If religious law contradicts God's laws, the same resistance is permitted (from God's eternal perspective).

## 2. Internal: conflict with Ananias and Sapphira (Acts 5)

### a. Prelude (Acts 4:23-26)

Peter and John have boldly testified of Jesus even before indignant religious leaders. The watching Christian community rallies in prayer for continued Holy Spirit—boldness to testify of Jesus Christ.

Acts 4:31

*After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly.*

Further, this cemented the sense of oneness, openness, and responsibility between believers (cf. 2:44 “All the believers were together and had everything in common”).

Acts 4:32-34

*All the believers were one in heart and mind. No one claimed that any of their possessions was their own, but they shared everything they had.<sup>33</sup> With great power the apostles continued to testify to the resurrection of the Lord Jesus. And God's grace was so powerfully at work in them all<sup>34</sup> that there were no needy persons among them. For from time to time those who owned land or houses sold them, brought the money from the sales...*

### b. Problem: unity-destroying duplicity (5:1-11)

The transforming power of the Holy Spirit had captured the hearts of the believers. Sacrificial generosity was the norm (cf. Barnabas; 4:36-37). And then came Ananias and Sapphira.

(1) The deed: hypocritical giving (1-2)

(2) The discovery: open rebuke by Peter (3-4)

(3) The discipline: divine judgment: death (5-11)

Acts 5:11

*Great fear seized the whole church and all who heard about these events.*

**Insight:**

When God begins a new thing (e.g. the Church), it is not uncommon that He deals harshly and starkly with sinful actions that oppose His work. The deceptive sin of Ananias and Sapphira was harshly judged more for the benefit of the observant church than the punitive effect upon the sinning couple. Further, there are truly sins that believers commit that can be judged with physical death (also, see Joshua 7 and Achan's sin).

1 John 5:16-17

*If you see any brother or sister commit a sin that does not lead to death, you should pray and God will give them life. I refer to those whose sin does not lead to death. There is a sin that leads to death. I am not saying that you should pray about that.<sup>17</sup> All wrongdoing is sin, and there is sin that does not lead to death.*

The sin of Ananias and Sapphira was against the Holy Spirit, against the unity of the Spirit, and against the community of faith (1 Cor 8:12—"When you sin against your brothers in this way and wound their weak conscience, you sin against Christ.").

3. Internal: conflict among believers (Acts 6)

- a. Prelude: "when the number of disciples was increasing" (1)
- b. Problem: dissension and partiality

Acts 6:1-4

*In those days when the number of disciples was increasing, the Hellenistic Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food.<sup>2</sup> So the Twelve gathered all the disciples together and said, "It would not be right for us to neglect the ministry of the word of God in order to wait on tables.<sup>3</sup> Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them<sup>4</sup> and will give our attention to prayer and the ministry of the word."*

c. Problem solved

Acts 6:7

*So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.*

4. External: conflict outside the church (Acts 6-7)

a. Stephen's person (6:8, 15)

Acts 6:8, 15

*Now Stephen, a man full of God's grace and power, performed great wonders and signs among the people.*

*<sup>15</sup>All who were sitting in the Sanhedrin looked intently at Stephen, and they saw that his face was like the face of an angel.*

b. Stephen's problem (6:9-14)

Acts 6:9-14

*Opposition arose, however, from members of the Synagogue of the Freedmen (as it was called)—Jews of Cyrene and Alexandria as well as the provinces of Cilicia and Asia—who began to argue with Stephen.*

*<sup>10</sup>But they could not stand up against the wisdom the Spirit gave him as he spoke. <sup>11</sup>Then they secretly persuaded some men to say, "We have heard Stephen speak blasphemous words against Moses and against God." <sup>12</sup>So they stirred up the people and the elders and the teachers of the law. They seized Stephen and brought him before the Sanhedrin. <sup>13</sup>They produced false witnesses, who testified, "This fellow never stops speaking against this holy place and against the law. <sup>14</sup>For we have heard him say that this Jesus of Nazareth will destroy this place and change the customs Moses handed down to us."*

c. Stephen's speech (7:1-53)

(1) Positive: Jewish history from Abraham to Solomon (1-50)

(2) Negative: charge against religious leaders

Acts 7:51-53

*"You stiff-necked people! Your hearts and ears are still uncircumcised. You are just like your ancestors:*

*You always resist the Holy Spirit! <sup>52</sup>Was there ever a prophet your ancestors did not persecute? They even killed those who predicted the coming of the Righteous One. And now you have betrayed and murdered him—<sup>53</sup>you who have received the law that was given through angels but have not obeyed it."*

d. Response to the speech (7:54-58)

- (1) The leaders are furiously outraged.
- (2) Stephen announces that he sees the Son of Man at the right hand of God.
- (3) The mob takes Stephen by force.
- (4) The mob stones Stephen.

e. Aftermath (7:59-8:3)

(1) Stephen's prayer

Acts 7:59-60

*While they were stoning him, Stephen prayed, "Lord Jesus, receive my spirit." <sup>60</sup>Then he fell on his knees and cried out, "Lord, do not hold this sin against them." When he had said this, he fell asleep.*

(2) Saul's part

Acts 8:1<sup>a</sup>, 3

*On that day a great persecution broke out against the church in Jerusalem... <sup>3</sup>But Saul began to destroy the church. Going from house to house, he dragged off both men and women and put them in prison.*

(3) Persecution outbreak

Acts 8:1<sup>b</sup>

*...and all except the apostles were scattered throughout Judea and Samaria.*



## **VI. BOOK OF ACTS: WITNESSING IN JUDEA AND SAMARIA (CHAPTERS 8-12)**

Session 2 will cover this continuing development (cf. Acts 1:8).

## **VII. BOOK OF ACTS: WITNESSING TO THE ENDS OF THE EARTH (CHAPTERS 13-28)**

Sessions 3-5 will cover this development (cf. Acts 1:8).

## **VIII. TAKEAWAYS**

### **A. A New Day**

The Day of Pentecost inaugurates a new day with the birth of the Church. The “Kingdom” can now be seen as “now” (present spiritual Kingdom) and “not yet” (future Millennial Kingdom).

### **B. Church Growth and Development**

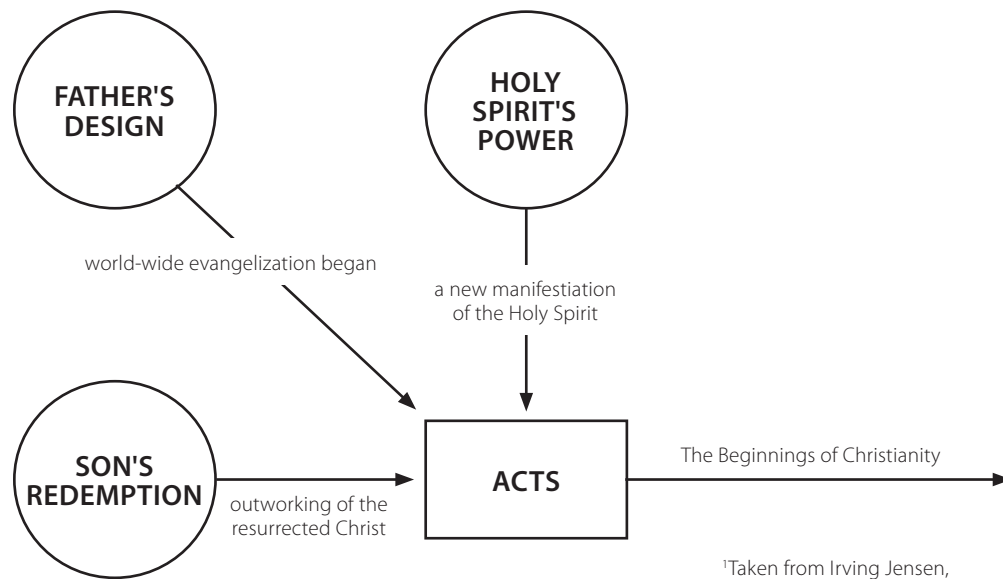
The Book of Acts records the early days of the growing church. The outline can be discerned from Acts 1:8:

*But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”*

### **C. Trinitarian Emphasis**

Note the following chart that summarizes the activity of the Tri-unity in the Book of Acts:

## THE ROLE OF THREE PERSONS OF THE GODHEAD<sup>1</sup>



<sup>1</sup>Taken from Irving Jensen, *Acts: A Self-Study Guide*, 9. Chicago: Moody, 1969.

### D. The Book of Acts is a Distinctive Book of "Firsts"

Note the summary of Robert Gromacki  
(*New Testament Survey*, Baker, 1974, p.154):

"Acts is a book of firsts. It narrates the first election of a church officer (1:23-26), the first sermon of the new era (2:14-40), the first conversions (2:41), the first miracle (3:1-11), the first persecution (4:1-4), the first chastisement (5:1-11), the first deacons (6:1-7), the first sermon by a layman (7:2-53), the first Christian martyr (7:54-60), the first Gentile converts (10:44-48), the first time the name "Christian" is mentioned (11:26), the first apostolic martyr (12:2), the first call to missionary service (13:1-2), the first church debate or council (15:1-30), and the first preaching in Europe (16:12-13)."

#### **E. The Book of Acts has Distinctive Characteristics:**

1. Acts is a transitional book (from life of Christ to the Epistles).
2. Acts mentions the Holy Spirit more than any other New Testament book (over 50 times).
3. Acts highlights prayers, either by specific prayers, results of prayers, or general references to prayer.
4. Acts chronicles the growth of the Church, the direct result of the missionary nature of Acts.
5. Acts records the continuing, authenticating signs and miracles of the Apostles.
6. Acts contains four unusual receptions of the Holy Spirit.
  - a. Acts 2: Day of Pentecost
  - b. Acts 8: Conversion of "Samaritans" (Philip's ministry)
  - c. Acts 10: Conversion of a "Gentile" (Peter and Cornelius)
  - d. Acts 19: Conversion of John the Baptist's converts (OT Saints to NT believers)
7. Acts provides the backdrop for the New Testament Epistles.



# SESSION 2

## THE EXPANSION OF THE CHURCH

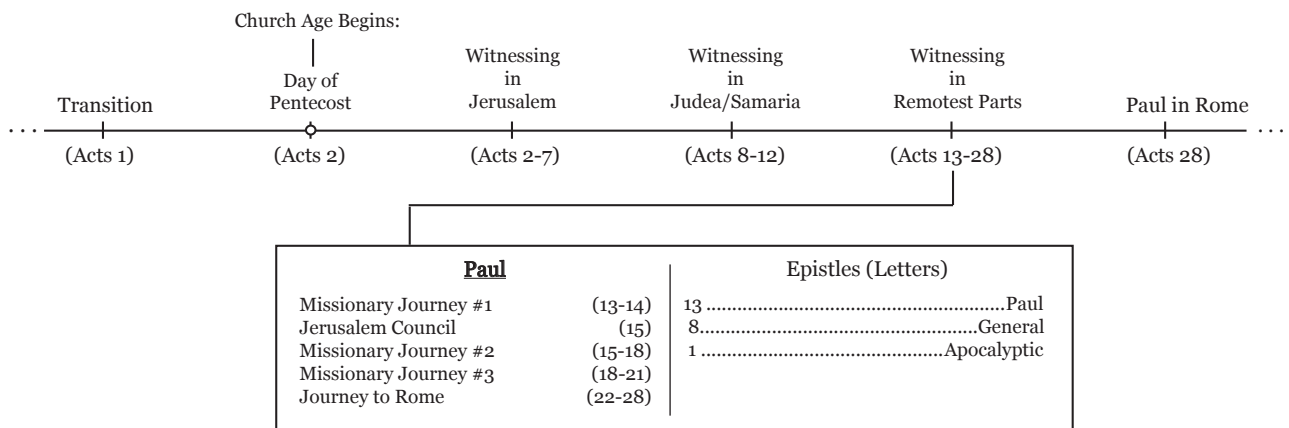
### I. PRAYER/REVIEW

### II. BOOK OF ACTS: CHARTED

BOOK OF ACTS			
Author: Luke Theme: Beginnings of the Church Key Verse: Acts 1:8			
Chapter 1	Chapters 2-7	Chapters 8-12	Chapters 13-28
Introduction	Witnessing in Jerusalem	Witnessing in Judea/Samaria	Witnessing to the Ends of the Earth
Focus: Jews		Jews + ½ Jews	Gentiles

### III. BOOK OF ACTS: TIMELINE

#### #11 CHURCH AGE (Acts, Epistles)



## IV. BOOK OF ACTS: OUTLINED

### A. Key Verse: Acts 1:8

*But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*

### B. Key Points

1. Witnessing in Jerusalem (Acts 1-7)
2. **Witnessing in Judea and Samaria (Acts 8-12)**
3. Witnessing to the Ends of the Earth (Acts 13-28)

## V. BIBLICAL DEVELOPMENT: WITNESSING IN JUDEA/SAMARIA

Stephen's martyrdom led to a widespread persecution of the early church. Those who heard Stephen's message and condemnation were outraged.

Acts 7:51-52

*"You stiff-necked people! Your hearts and ears are still uncircumcised. You are just like your ancestors: You always resist the Holy Spirit! <sup>52</sup>Was there ever a prophet your ancestors did not persecute? They even killed those who predicted the coming of the Righteous One. And now you have betrayed and murdered him..."*

Laying their outer garments at the feet of a young man named Saul (Paul), the crowd stoned the Deacon-Evangelist. The story concludes, "And Saul was there, giving approval to his death" (Acts 8:1).

### A. The Persecution of the Church (Acts 8:1<sup>b</sup>-3)

Acts 8:1<sup>b</sup>-3

*and all except the apostles were scattered throughout **Judea and Samaria**. <sup>2</sup> Godly men buried Stephen and mourned deeply for him. <sup>3</sup> But Saul began to destroy the church. Going from house to house, he dragged off both men and women and put them in prison.*

1. The persecution at Jerusalem caused many believers (except the Apostles) to scatter throughout Judea and Samaria.
2. The persecution marked the beginning of Saul's attempt "to destroy the church" (3).

### **Insight: Suffering for the Gospel**

As the persecution of the church heats up, the suffering that it brings comes to the surface. Later in time, the Apostle Paul addressed this kind of situation in the Roman letter (Ro 8:35-39).

*Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword?*

*<sup>36</sup> As it is written: "For your sake we face death all day long; we are considered as sheep to be slaughtered." <sup>37</sup> No, in all these things we are more than conquerors through him who loved us.*

*<sup>38</sup> For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, <sup>39</sup> neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.*

Further, the Lord gave divine perspective to Paul concerning his personal suffering with these words, "My grace is sufficient for you, for my power is made perfect in weakness" (2 Cor 12:9).

Even Peter and John, after being flogged for testifying about Christ (Acts 5:33-42), were described as "rejoicing because they had been counted worthy of suffering disgrace for the Name."

### **B. The Story of Philip (Acts 8:4-40)**

1. Evangelizing in Samaria (4-8)

Acts 8:4-8

*Those who had been scattered preached the word wherever they went. <sup>5</sup> **Philip** went down to a city in **Samaria** and proclaimed the Messiah there. <sup>6</sup> When the crowds heard **Philip** and saw the signs he performed, they all paid close attention to what he said. <sup>7</sup> For with shrieks, impure spirits came out of many, and many who were paralyzed or lame were healed. <sup>8</sup> So there was great joy in that city.*

- a. Philip was a Deacon-Evangelist, first encountered in the Grecian-Hebraic Jewish women controversy (Acts 6:1-7). He had been chosen as one of seven men “full of the Spirit and wisdom.”
  - b. Philip (as a result of the persecution in Jerusalem) traveled to Samaria and proclaimed Christ. The Samaritans and the Jews were antagonistic toward one another. During the Assyrian Captivity (of the 8th century BC), certain Jews who were not deported intermarried with the foreigners relocated by the Assyrians. This development produced “half-Jews” who were rejected and disrespected by Judean Jews. In the story of the Samaritan woman at the well, the woman pointed this out to Jesus (Jn 4:9). Even the Gospel writer editorialized, “For Jews do not associate with Samaritans.”
  - c. Philip preached in an undetermined Samaritan city.
    - (1) He proclaimed Christ.
    - (2) He produced miraculous signs.
    - (3) Crowds (as a result of the above) “paid close attention to what he said” (6).
2. Encountering Simon the Sorcerer (9-25)
- a. Simon’s activities in the city: his resumé (9-11)
    - (1) He practiced sorcery (9).
    - (2) He amazed the people of Samaria (9).
    - (3) He boasted that he was someone great (9).
    - (4) He received acclamation and the reputation as “The Great Power” (10).
    - (5) He had followers who were amazed with his magic (11).
  - (“But”...) b. Philip’s activities in the city: his resumé (12)
    - (1) He preached the Good News of the Kingdom.
    - (2) He preached the name of Jesus Christ.
    - (3) He baptized men and women believers.



Acts 8:13

*Simon himself believed and was baptized. And he followed Philip everywhere, astonished by the great signs and miracles he saw.*

But was Simon's conversion real? Further, could it be true that any Samaritans could truly be saved? Peter and John were sent from Jerusalem to Samaria to investigate. They prayed for the Samaritans to receive the Holy Spirit which then occurred (8:14-17). This was an authenticating sign.

Acts 8:18-23

*When Simon saw that the Spirit was given at the laying on of the apostles' hands, he offered them money <sup>19</sup>and said, "Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit."<sup>20</sup> Peter answered: "May your money perish with you, because you thought you could buy the gift of God with money! <sup>21</sup>You have no part or share in this ministry, because your heart is not right before God. <sup>22</sup>Repent of this wickedness and pray to the Lord in the hope that he may forgive you for having such a thought in your heart. <sup>23</sup>For I see that you are full of bitterness and captive to sin."*

**Insight:**

The door is now open. Jews and half-Jews have both responded to the Gospel. The reception of the Holy Spirit has authenticated the fact that the Gospel has bridged the gap from Jews to Samaritans. But what of Gentiles?

3. Engaging an Ethiopian eunuch (26-40)

Peter and John returned from Samaria back to Jerusalem. Along the way they preached in many Samaritan villages. Many were believing the Gospel message.

But what of a solitary God-fearer? Will the message be as effective for the one as it has been for the many? Enter the Ethiopian eunuch.

**Insight:**

Ethiopia (Cush in the Old Testament) corresponds to what is known as Nubia. It encompasses parts of what is now southern Egypt and northern Sudan. In ancient literature the Ethiopians were considered as living in the ends of the earth. In other words, with the gospel going to the Samaritans and then to the Ethiopian, it was going to the last two geographical spheres of the Great Commission as given in Acts 1:8. Luke does not mention the religious background of the Ethiopian. He had come to the Jerusalem temple to worship and had a copy of Isaiah with him—not something easy to obtain in those days. This suggests that he may have been a God-fearer or proselyte.

(From A. Fernando, *Acts: NIV Application Commentary*, 283)

a. The setting (26-29)

Acts 8:26-29

*Now an angel of the Lord said to Philip, "Go south to the road—the desert road—that goes down from Jerusalem to Gaza." <sup>27</sup> So he started out, and on his way he met an Ethiopian eunuch, an important official in charge of all the treasury of the Kandake (which means "queen of the Ethiopians"). This man had gone to Jerusalem to worship, <sup>28</sup> and on his way home was sitting in his chariot reading the Book of Isaiah the prophet. <sup>29</sup> The Spirit told Philip, "Go to that chariot and stay near it."*

b. The encounter (30-35)

- (1) Philip asked, "Do you understand what you are reading?" (30).
- (2) The eunuch replied, "How can I unless someone explains it to me?" (31).

**Insight:**

The eunuch was reading from the Messianic passage in Isaiah 52:13-53:12 known as "The Suffering Servant" passage. It foreshadows with amazing clarity the crucifixion of Jesus the Messiah.

The specific passage that the eunuch was reading was Isaiah 53:7-8. This is recorded in Acts 8:32-33:

*This is the passage of Scripture the eunuch was reading:  
"He was led like a sheep to the slaughter, and as a lamb before its shearer is silent, so he did not open his mouth. <sup>33</sup> In his humiliation he was deprived of justice. Who can speak of his descendants? For his life was taken from the earth."*

Acts 8:34-35

*The eunuch asked Philip, "Tell me, please, who is the prophet talking about, himself or someone else?" <sup>35</sup> Then Philip began with that very passage of Scripture and told him the good news about Jesus.*

c. The result (36-40)

- (1) The believing eunuch was baptized.
- (2) The deacon-evangelist was taken away by the Holy Spirit.

**C. The Conversion of Saul (Acts 9:1-31)**

There may be no greater conversion in all of Christendom than that of Saul of Tarsus. With this reversal of life the stage is set for the supreme articulator of the theological meaning of the Christian faith. He will write thirteen (13) of the twenty-seven (27) books (letters) of the New Testament. Barclay (71) calls it "not a sudden conversion; but it is a sudden surrender."

1. On the road to Damascus (1-9)

a. His intent (1-2)

Acts 9:1-2

*Meanwhile, Saul was still breathing out murderous threats against the Lord's disciples. He went to the high*

*priest <sup>2</sup>and asked him for letters to the synagogues in Damascus, so that if he found any there who belonged to the Way, whether men or women, he might take them as prisoners to Jerusalem.*

b. His experience (3-6)

Acts 9:3-6

*As he neared Damascus on his journey, suddenly a light from heaven flashed around him. <sup>4</sup>He fell to the ground and heard a voice say to him, "Saul, Saul, why do you persecute me?" <sup>5</sup>"Who are you, Lord?" Saul asked. "I am Jesus, whom you are persecuting," he replied. <sup>6</sup>"Now get up and go into the city, and you will be told what you must do."*

- (1) Jesus appears and questions Paul as to why Paul was persecuting Him (4). Since believers are the Body of Christ, to persecute the body was to persecute Christ.
- (2) Jesus answers Paul's question of identity: "I am Jesus whom you are persecuting" (5).
- (3) Jesus instructs Paul to proceed to Damascus and await instructions (6).

c. His condition (7-9)

- (1) He was blind.
- (2) He was helpless.
- (3) He was without food or drink (3 days).

**Insight:**

Saul (Paul) was in an abject state of mental, emotional, physical, psychological, and spiritual distress. The one who militantly set out to destroy the Church, to arrest "blasphemous" followers of the Way, has come to the end of himself. His personal world view has been shattered.

2. In the city of Damascus (10-19)

a. The vision of Ananias (10-19)

A disciple of Jesus (Ananias) received instructions by a vision to proceed to the house of Judas on Straight Street and ask for Saul of Tarsus.

b. The protest of Ananias (13-16)

Acts 9:13-16

*"Lord," Ananias answered, "I have heard many reports about this man and all the harm he has done to your holy people in Jerusalem. <sup>14</sup>And he has come here with authority from the chief priests to arrest all who call on your name." <sup>15</sup>But the Lord said to Ananias, "Go! This man is my chosen instrument to proclaim my name to the Gentiles and their kings and to the people of Israel. <sup>16</sup>I will show him how much he must suffer for my name."*

c. The actions of Ananias (17)

(1) He addressed Saul as "Brother Saul."

(2) He explained his arrival (Jesus sent him), namely that Saul might see again (miraculous healing) and be filled with the Holy Spirit.

d. The response of Paul (18-19)

He could see again; he was baptized; he took food and regained his strength.

**Insight:**

This is the turning point in the life of an up and coming Pharisee. He had studied under the esteemed Gamaliel (Acts 22:3) and was a zealous devotee of the God of the Jews. But then he met Jesus on the road to Damascus. His life ambition was halted. Now what? What is the next step of the converted Saul? One thing is certain, Jesus had told Ananias that He the Lord would "show him (Saul) how much he must suffer for my (Jesus') name" (Acts 9:16).

A new path has been set before Saul.

3. In Damascus and Jerusalem (9:20-31)

Immediately Saul begins to preach in the synagogues that Jesus is the Son of God (20) to the amazement of those who knew his former reputation (21).

Acts 9:22

*Yet Saul grew more and more powerful and baffled the Jews living in Damascus by proving that Jesus is the Messiah.*

a. Plotting against Saul (23-25)

b. Escaping to Jerusalem (26-29)

Acts 9:26-29

*When he came to Jerusalem, he tried to join the disciples, but they were all afraid of him, not believing that he really was a disciple.<sup>27</sup> But Barnabas took him and brought him to the apostles. He told them how Saul on his journey had seen the Lord and that the Lord had spoken to him, and how in Damascus he had preached fearlessly in the name of Jesus.<sup>28</sup> So Saul stayed with them and moved about freely in Jerusalem, speaking boldly in the name of the Lord.<sup>29</sup> He talked and debated with the Hellenistic Jews, but they tried to kill him.*

c. Escaping to Tarsus (by way of Caesarea) (30)

**Insight:**

The Book of Acts notes several “summaries” where the broader perspective of the Church’s growth and development are chronicled. These are found at Acts 2:41; 2:47; 4:4; 5:14; 6:7; 9:31 (here in this account); 11:21; 12:24; 16:5; 19:20.

Acts 9:31

*Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace and was strengthened. Living in the fear of the Lord and encouraged by the Holy Spirit, it increased in numbers.*

This concludes the account of Paul’s conversion in Acts 9 and the subsequent beginnings of his ministry. As noted previously, piecing together a reasonable, chronological flow of events is often difficult. Biblical writers can compress events, arbitrarily move events to create a more thematic flow (as opposed to linear, chronological flow) or leave out chronological markers altogether.

One point of interest is the five Jerusalem visits that Saul/ Paul made in his apostolic ministry life. The following chart harmonizes the Biblical data.

<b>Paul’s Five Recorded Visits to Jerusalem (Hoehner’s Chronology)</b>	
1. After leaving Damascus (Acts 9; Gal 1).....	37 AD
2. Famine visit (Acts 11; Gal 2) .....	47 AD
3. Jerusalem Council (Acts 15) .....	49 AD
4. After Second Missionary Journey (Acts 18) .....	52 AD
5. Final visit before Caesarean imprisonment .....	57 AD
(Acts 21)	

**D. The Ministry of Peter (Acts 9:32-11:18)**

The narrative in Acts shifts focus from Paul (Saul) to Peter. The account of Paul’s ministry will return in Acts 13. Not being confined to Jerusalem alone, Peter was moving about the country visiting believers (9:32) and preaching the Gospel (8:25).

- 1. Peter with Aeneas and Dorcas (9:32-43)
  - a. Miracle: Aeneas (32-35)
 

Acts: 9:32-34

*As Peter traveled about the country, he went to visit the Lord’s people who lived in Lydda. <sup>33</sup>There he found a man named Aeneas, who was paralyzed and had been bedridden for eight years. <sup>34</sup>“Aeneas,” Peter said to him, “Jesus Christ heals you. Get up and roll up your mat.” Immediately Aeneas got up.*

- (1) Peter arrives in Lydda, a town some 25 miles northwest of Jerusalem.
- (2) Peter met a bed-ridden paralytic named Aeneas, one who had been in his condition for eight years.
- (3) Peter boldly declared, "Jesus Christ heals you" (34). Note that he did not say, "I heal you."
- (4) The result of the healing was widespread.

Acts 9:35

*All those who lived in Lydda and Sharon saw him and turned to the Lord.*

b. Miracle: Tabitha/Dorcas (36-42)

Acts 9:36-37

*In Joppa there was a disciple named Tabitha (in Greek her name is Dorcas); she was always doing good and helping the poor. <sup>37</sup>About that time she became sick and died, and her body was washed and placed in an upstairs room.*

- (1) The tragedy of the passing of a good woman who did good affects a community.
- (2) Peter was in Lydda and was summoned to come to the coastal city of Joppa (only 10 miles away).

Acts 9:40-41

*Peter sent them all out of the room; then he got down on his knees and prayed. Turning toward the dead woman, he said, "Tabitha, get up." She opened her eyes, and seeing Peter she sat up. <sup>41</sup>He took her by the hand and helped her to her feet. Then he called for the believers, especially the widows, and presented her to them alive.*

- (1) Peter sent all out of the room (solitude before God).
- (2) Peter prayed; the apostle did not immediately command the lady to rise, but interceded for her.



**Insight:**

This is the first occurrence of the raising from the dead in the Book of Acts. The story is similar to Jesus' raising of the small girl (Mark 5) but distinct. Whereas Jesus commanded the girl to rise, Peter prays. Recall this important lesson on believing prayer:

1 John 5:14-15

*This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. <sup>15</sup>And if we know that he hears us—whatever we ask—we know that we have what we asked of him.*

(3) The result of this miracle was predictable.

Acts 9:42

*This became known all over Joppa, and many people believed in the Lord.*

2. Peter with Cornelius (10:1-48)

a. The man: Cornelius (1-2)

Acts 10:1-2

*At Caesarea there was a man named Cornelius, a centurion in what was known as the Italian Regiment.*

*<sup>2</sup> He and all his family were devout and God-fearing; he gave generously to those in need and prayed to God regularly.*

(1) He (Cornelius) resided in Caesarea on the coast, about 30 miles north of Joppa. This seaport had been rebuilt by Herod the Great and named after Caesar Augustus. The population had more Gentiles than Jews.

(2) He was a Roman centurion in command of a hundred soldiers. His unit was a part of the Italian Regiment.

(3) He (and his family) were "devout and God-fearing." Though not a Jew, Cornelius was inclined to sympathize with the religion and ethics of Judaism. He gave generously and prayed to God regularly.

b. The vision of Cornelius (3-8)

An angel appeared before Cornelius and spoke.

Acts 10:4<sup>b</sup>-6

*The angel answered, "Your prayers and gifts to the poor have come up as a memorial offering before God. <sup>5</sup>Now send men to Joppa to bring back a man named Simon who is called Peter. <sup>6</sup>He is staying with Simon the tanner, whose house is by the sea."*

c. The man: Peter (9-16)

Totally unaware that three men from Caesarea are traveling to Joppa to speak to him, Peter was praying at noon on the rooftop (10:7-9).

As food was being prepared, Peter "fell into a trance" and saw a vision of a sheet descending to earth with all manners of animals, reptiles, and birds. A voice commanded, "Get up, Peter. Kill and eat" (10:13).

Peter protested that "I have never eaten anything impure or unclean" (10:14). The voice rebuked Peter, "Do not call anything impure that God has called clean" (10:14). This happened three different times, then the vision was over.

d. The three men and Peter (17-23)

Acts 10:22-23

*The men replied, "We have come from Cornelius the centurion. He is a righteous and God-fearing man, who is respected by all the Jewish people. A holy angel told him to ask you to come to his house so that he could hear what you have to say."<sup>23</sup> Then Peter invited the men into the house to be his guests.*

(1) Peter is still thinking about the unusual vision.

(2) Peter is told by the Spirit that three men are looking for him. The intersection of the troubling vision and the purpose for three strangers seeking Peter has brought a dramatic tension to the meeting.

**Insight:**

This unfolding drama is about to be a defining moment for Peter. The vision has challenged Peter's notion of clean and unclean food, a distinguishing mark of a devout Jew. Then, Gentiles have appeared and want to speak with Peter. Conscientious Jews would not offer hospitality to non-Jews, yet the Spirit has clearly spoken, "Do not hesitate to go with them, for I have sent them" (10:20).

The Gospel has been received by believing Jews, believing half-Jews (Samaritans), and now Gentiles are at the door. The first-time reader of this story would be asking, "Now what?"

(3) Peter "invited the men into the house to be his guests" (10:23<sup>a</sup>).

e. Peter to the house of Cornelius (10:23<sup>b</sup>-29)

(1) Cornelius greets Peter and kneels before him in reverence (25).

(2) Peter responds, "Stand up. I am only a man myself" (26).

(3) Peter shares his insightful understanding:

Acts 10:27-29

*While talking with him, Peter went inside and found a large gathering of people. <sup>28</sup>He said to them: "You are well aware that it is against our law for a Jew to associate with or visit a Gentile. But God has shown me that I should not call anyone impure or unclean. <sup>29</sup>So when I was sent for, I came without raising any objection. May I ask why you sent for me?"*

f. Cornelius' story (30-33)

While in prayer, "a man in shining clothes" appeared to Cornelius and told him to send for Simon (Peter). "Now we are all here in the presence of God **to listen** to everything the Lord has commanded you to tell us" (10:33).

g. Peter's reply (34-43)

(1) The Jesus story

Acts 10:34-38

*Then Peter began to speak: "I now realize how true it is that God does not show favoritism <sup>35</sup> but accepts from every nation the one who fears him and does what is right. <sup>36</sup> You know the message God sent to the people of Israel, announcing the good news of peace through Jesus Christ, who is Lord of all. <sup>37</sup> You know what has happened throughout the province of Judea, beginning in Galilee after the baptism that John preached—<sup>38</sup> how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him.*

(2) The Gospel message

Acts 10:39-43

*"We are witnesses of everything he did in the country of the Jews and in Jerusalem. They killed him by hanging him on a cross, <sup>40</sup> but God raised him from the dead on the third day and caused him to be seen. <sup>41</sup> He was not seen by all the people, but by witnesses whom God had already chosen—by us who ate and drank with him after he rose from the dead. <sup>42</sup> He commanded us to preach to the people and to testify that he is the one whom God appointed as judge of the living and the dead. <sup>43</sup> All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."*

h. The miraculous result (44-48)

- (1) People believed the Gospel (44).
- (2) People spoke in tongues and praised God, giving clear authenticating evidence that even Gentiles can believe and be saved (45-46).
- (3) People were baptized with water (47-48).

3. Peter before circumcised believers in Jerusalem (11:1-18)

The words of Jesus are unfolding as He said just prior to His ascension. "But you will receive power when the Holy Spirit comes upon you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). This charge would not simply be a geographical spread of the Gospel, but it would encompass believing Jews, Samaritans, and now, with the conversion of the household of Cornelius, the Gentiles as well.

But this development was not readily accepted.

Acts 11:1-3

*The apostles and the believers throughout Judea heard that the Gentiles also had received the word of God.<sup>2</sup> So when Peter went up to Jerusalem, the circumcised believers criticized him<sup>3</sup> and said, "You went into the house of uncircumcised men and ate with them."*

Peter replied by telling the story recorded in Acts 10 (11:4-14).

Then, as a dramatic close, he spoke:

Acts 11:15-17

*"As I began to speak, the Holy Spirit came on them as he had come on us at the beginning.<sup>16</sup> Then I remembered what the Lord had said: 'John baptized with water, but you will be baptized with the Holy Spirit.'<sup>17</sup> So if God gave them the same gift he gave us who believed in the Lord Jesus Christ, who was I to think that I could stand in God's way?"*

The result of this controversy was a theological "bombshell."

Acts 11:18

*When they heard this, they had no further objections and praised God, saying, "So then, even to Gentiles God has granted repentance that leads to life."*

(NOTE: this issue will arise again in the Jerusalem Council controversy in Acts 15)

## E. The Church at Antioch (Acts 11:19-30)

The narrative thus far has chronicled the move of the Gospel outward (Jerusalem → Judea → Samaria) as well as the movement racially (Jews → Half-Jews → Gentiles). The story of Antioch is a further demonstration that Gentiles are responding to the Good News of the Gospel.

Acts 11:19-21

*Now those who had been scattered by the persecution that broke out when Stephen was killed traveled as far as Phoenicia, Cyprus and Antioch, spreading the word only among Jews.<sup>20</sup> Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus.<sup>21</sup> The Lord's hand was with them, and a great number of people believed and turned to the Lord.*

1. Birth of the Antioch church (11:20-21)
  - a. Antioch was the third largest city of the Roman Empire (next to Rome and Alexandria). It had a population of about 300,000 of which it is estimated that 22,000 to 65,000 were Jews. It was the seat of the Roman province of Syria, displayed a cosmopolitan flavor, and was known for lax morality (e.g. cult prostitution/worship of Daphne).
  - b. The Biblical text notes, "a great number of people believed and turned to the Lord" (21).
2. Barnabas sent from Jerusalem to observe (11:22-24).
  - a. His observation (22-23)

Barnabas "was glad and encouraged them all (Antiochian believers) to remain true to the Lord with all their hearts" (23).
  - b. His character (24)
    - (1) "Good man"
    - (2) "Full of the Holy Spirit"
    - (3) Full "of faith"
    - (4) Evangelistic ("a great number of people were brought to the Lord")

3. Barnabas seeks out Saul (11:25-26)

Acts 11:25-26

*Then Barnabas went to Tarsus to look for Saul, <sup>26</sup>and when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at Antioch.*

4. Arrival of prophets (11:27-30)

- a. One prophet (Agabus) predicted a severe famine (28).
- b. The disciples sent their collective gift to the elders by Barnabus and Saul.

**F. Peter's Escape from Prison (Acts 12:1-25)**

Jerusalem was the "home base" of the developing Christian movement. When persecution broke out, many left the city, but the apostles remained (Acts 8:1).

Now, in a bold move against the church, King Herod Agrippa I (the grandson of Herod the Great) turned his wrath against the leadership of the church at Jerusalem.

1. James dies (1-2)

James, the brother of John and one of the Twelve, suffers a martyr's death.

2. Peter put in prison (3-5)

The death of James pleased the antagonistic Jews who opposed the message of the Gospel. With such a favorable result, Herod imprisoned Peter, the acknowledged leader of the Twelve (note: this is the 3rd recorded arrest of Peter: 4:3; 5:18; 12:3).

Acts 12:5

*So Peter was kept in prison, but the church was earnestly praying to God for him.*

Note that prayer is the only "weapon" in the church's arsenal.

3. Peter delivered from prison (6-19<sup>a</sup>)

Acts 12:6-7

*The night before Herod was to bring him to trial, Peter was sleeping between two soldiers, bound with two chains, and sentries stood guard at the entrance. <sup>7</sup>Suddenly an angel of the Lord appeared and a light shone in the cell. He struck Peter on the side and woke him up. "Quick, get up!" he said, and the chains fell off Peter's wrists.*

- (a) Peter is securely bound and guarded (6).
- (b) An angel appears (due to the prayers of the faithful?) and awakens Peter (7).
- (c) Peter is told to dress, wrap his cloak about himself, and follow the angel (8).
- (d) Peter thinks he is having a vision; led past the guards and out into the streets, Peter is left alone (as the angel left him) (9-10).

Acts 12:11

*Then Peter came to himself and said, "Now I know without a doubt that the Lord has sent his angel and rescued me from Herod's clutches and from everything the Jewish people were hoping would happen."*

(This miracle occurred during Passover, a celebration of deliverance from Egypt. Peter, an acknowledged leader of the early church, has also experienced deliverance.)

- (e) Peter goes to the house of Mary, the mother of John Mark (John Mark will later be the traveling companion of Barnabas and Paul on their first missionary journey) (12).
- (f) Peter knocks at the door, the servant girl Rhoda answers. Recognizing the voice at the door to be that of Peter, she rushes onto the prayer meeting (likely praying for Peter). The believers stop praying, rebuke the girl, and return to their praying (13-15).



Acts 12:16-17

*But Peter kept on knocking, and when they opened the door and saw him, they were astonished. <sup>17</sup>Peter motioned with his hand for them to be quiet and described how the Lord had brought him out of prison. "Tell James and the other brothers and sisters about this," he said, and then he left for another place.*

4. Herod dies (19<sup>b</sup>-23)

- (a) When Herod heard that Peter escaped, he conducted a thorough search but with no success (18-19<sup>a</sup>).
- (b) After cross-examining the guards, he ordered them to be executed (19<sup>b</sup>).
- (c) Later, Herod departs to Caesarea (the Roman capital of the area) to continue rancorous discussions with representatives of Tyre and Sidon.

Acts 12:21-23

*On the appointed day Herod, wearing his royal robes, sat on his throne and delivered a public address to the people. <sup>22</sup>They shouted, "This is the voice of a god, not of a man." <sup>23</sup>Immediately, because Herod did not give praise to God, an angel of the Lord struck him down, and he was eaten by worms and died.*

5. The movement continues

Acts 12:24-25

*But the word of God continued to spread and flourish. <sup>25</sup>When Barnabas and Saul had finished their mission, they returned from Jerusalem, taking with them John, also called Mark.*

## **VI. TAKEAWAYS**

### **A. The Spread of the Gospel**

1. Acts 1:8

*But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*

2. Matthew 28:19-20

*Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,<sup>20</sup> and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."*

**B. The Persecution of the Church**

1 Peter 4:12-16 (NLT)

*Dear friends, don't be surprised at the fiery trials you are going through, as if something strange were happening to you.*

*<sup>13</sup>Instead, be very glad—for these trials make you partners with Christ in his suffering, so that you will have the wonderful joy of seeing his glory when it is revealed to all the world.*

*<sup>14</sup>If you are insulted because you bear the name of Christ, you will be blessed, for the glorious Spirit of God rests upon you. <sup>15</sup>If you suffer, however, it must not be for murder, stealing, making trouble, or prying into other people's affairs. <sup>16</sup>But it is no shame to suffer for being a Christian. Praise God for the privilege of being called by his name!*

**C. Divine Sovereignty and Human Responsibility**

This portion of Acts ("Witnessing in Judea and Samaria"), as does the whole of the narrative, highlights the interplay of the Holy Spirit's work and also the faithful witness of believers. God has chosen to accomplish His will through the yielded, obedient servants. He continues to do so today as well. Perhaps a key thought is this: God will accomplish His greater purposes through us or through someone else. So let's not miss out on the movement of God—trust and obey.

**D. Ministries of Peter and Saul (Paul)**

Peter was a fisherman, Paul a highly-trained Rabbinical Pharisee. God chooses to work through all kinds of people. He can even work through you!—trust and obey.

# SESSION 3

## THE FIRST MISSIONARY JOURNEY

### I. PRAYER/REVIEW

#### A. Book of Acts: Charted

BOOK OF ACTS			
Author: Luke Theme: Beginnings of the Church Key Verse: Acts 1:8			
Chapter 1	Chapter 2-7	Chapter 8-12	Chapter 13-28
Introduction	Witnessing in Jerusalem	Witnessing in Judea/Samaria	Witnessing to the Ends of the Earth
Focus: Jews		Jews + ½ Jews	Gentiles

#### B. Book of Acts: Outlined

1. Key Verse

Acts 1:8

*But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*

2. Key points:

- Witnessing in Jerusalem (Acts 1-7)
- Witnessing in Judea and Samaria (Acts 8-12)
- Witnessing to the Ends of the Earth (Acts 13-28)**

## II. MISSIONARY JOURNEYS OF PAUL

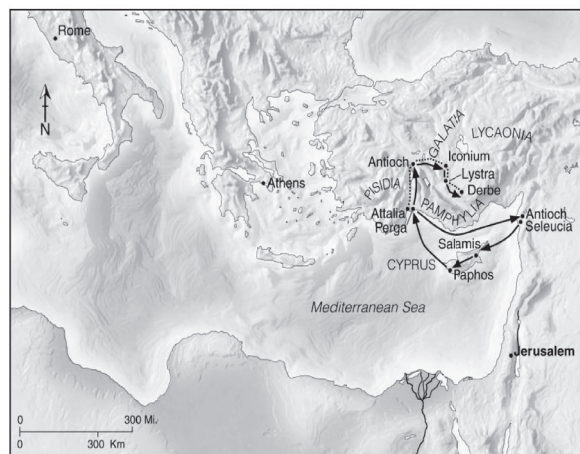
Paul's Missionary Journeys			
Acts 13-14	Acts 15	Acts 15-18	Acts 18-21
Journey #1	Jerusalem Council	Journey #2	Journey #3
Journey to Rome (Acts 21-28)			

### III. BIBLICAL DEVELOPMENT: MISSIONARY JOURNEY #1 (ACTS 13-14)

Acts 13:1-3

*Now in the church at Antioch there were prophets and teachers:*

**Barnabas**, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and **Saul**. <sup>2</sup>While they were worshipping the Lord and fasting, the Holy Spirit said, "Set apart for me **Barnabas and Saul** for the work to which I have called them." <sup>3</sup>So after they had fasted and prayed, they placed their hands on them and **sent them off**.



Taken from Jensen, Acts, 175.

### A. In Cyprus (Acts 13:4-12)

1. From Antioch to Seleucia, Paul and Barnabas set sail to the island of Cyprus (4).
  - a. They preached in Salamis (east side of the island) (5).
  - b. They were joined there by John Mark, their helper (6).
  - c. They traveled across Cyprus to Paphos (west side of the island) where they encountered the “Jewish sorcerer and false prophet named Bar-Jesus,” an attendant to the Roman proconsul, Sergius Paulus (7).
  - d. The proconsul wished “to hear the word of God” but was opposed by Elymas the sorcerer (perhaps the nickname of the man, Bar-Jesus).

Acts 13:9-12

*Then Saul, who was also called Paul, filled with the Holy Spirit, looked straight at Elymas and said, <sup>10</sup>“You are a child of the devil and an enemy of everything that is right! You are full of all kinds of deceit and trickery. Will you never stop perverting the right ways of the Lord? <sup>11</sup>Now the hand of the Lord is against you. You are going to be blind for a time, not even able to see the light of the sun.” Immediately mist and darkness came over him, and he groped about, seeking someone to lead him by the hand. <sup>12</sup>When the proconsul saw what had happened, he believed, for he was amazed at the teaching about the Lord.*

2. The Biblical text records the notable results on preaching in Cyprus.

Acts 13:12

*When the proconsul saw what had happened, he believed, for he was amazed at the teaching about the Lord.*

### B. In Pisidian Antioch (Acts 13:13-52)

Refer to the map, “Paul’s first Missionary Journey” (see pg. 44)

1. The travel itinerary (13-14): note places on map.
2. Paphos (on Cyprus) to Perga (in Pamphylia) (13).

At Perga John Mark left to return to Jerusalem. This action will frustrate Paul (note that “Paul” is the apostle’s name from this time on—v.13). Later, Paul will refuse

to allow John Mark to accompany him on the second missionary journey (Acts 15:36-41), a harsh dispute that separated Paul from Barnabas.

3. Perga to Pisidian Antioch (14-52)
  - a. On the first Sabbath of their visit, Paul and Barnabas attended the synagogue (14-15).
  - b. Paul was invited to speak "a message of encouragement for the people" (15).

### **Synopsis of Paul's Sermon**

Acts 13:16-41

"From the Exodus to Jesus"

- A. Exodus from Egypt and Conquest of the Land (13-19)
- B. Judges to Samuel to Saul and David (20-22)
- C. From David's Descendants to the Forerunner to the Savior Jesus (23-25)
- D. Salvation through Jesus Rejected (26-27)
- E. Death, Resurrection, Appearances of Jesus (28-31)
- F. Gospel Promised to Fathers Fulfilled in David's Descendant, Jesus (32-37)
- G. Summary and Application (38-41)

Acts 13:38-41

*"Therefore, my friends, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. <sup>39</sup>Through him everyone who believes is set free from every sin, a justification you were not able to obtain under the law of Moses. <sup>40</sup>Take care that what the prophets have said does not happen to you: <sup>41</sup>"Look, you scoffers, wonder and perish, for I am going to do something in your days that you would never believe, even if someone told you."*

- c. Paul and Barnabas are invited to speak again—on the next Sabbath (42-43).

Acts 13:42-43

*As Paul and Barnabas were leaving the synagogue, the people invited them to speak further about these things on the next Sabbath. <sup>43</sup>When the congregation was dismissed, many of the Jews and devout converts to Judaism followed Paul and Barnabas, who talked with them and urged them to continue in the grace of God.*

- d. On the second Sabbath, Paul spoke in the synagogue (44-48).
  - (1) The Jewish leaders were “filled with jealousy and talked abusively” against Paul (45).
  - (2) Paul and Barnabas replied (46-47):

Acts 13:46-47

*Then Paul and Barnabas answered them boldly: “We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles. <sup>47</sup>For this is what the Lord has commanded us: “I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.”*

- e. The result of Paul and Barnabas’ preaching:

Acts 13:49-52

*The word of the Lord spread through the whole region. <sup>50</sup>But the Jewish leaders incited the God-fearing women of high standing and the leading men of the city. They stirred up persecution against Paul and Barnabas, and expelled them from their region. <sup>51</sup>So they shook the dust off their feet as a warning to them and went to Iconium. <sup>52</sup>And the disciples were filled with joy and with the Holy Spirit.*

### **C. In Iconium (14:1-7)**

Paul and Barnabas next traveled to Iconium (about 90 miles east of Pisidian Antioch). As customary they preached first at the Jewish synagogue where a great number of Jews and Gentiles believed (1). Opposition arose from certain Jews

who plotted to “mistreat and stone them” (2-5). Before the plot could be carried out, the two departed (6).

#### **D. In Lystra and Derbe (14:8-20)**

1. Miraculous healing: the setting (8)

Acts 14:8

*In Lystra there sat a man who was lame. He had been that way from birth and had never walked.*

Note that there is no mention of the synagogue in this story. Apparently there was none, thus the two may have preached openly and widely in the city.

2. Miraculous healing: the sign (9-10)

Acts 14:9-10

*He listened to Paul as he was speaking. Paul looked directly at him, saw that he had faith to be healed <sup>10</sup> and called out, “Stand up on your feet!” At that, the man jumped up and began to walk.*

- a. The man heard Paul’s preaching.
- b. The man “had faith to be healed.”

This incident parallels the earlier account of a lame man near the Temple gate (Acts 3-4).



Similar Healings	
Acts 3-4	Acts 14
<ul style="list-style-type: none"> <li>• Man crippled from birth</li> <li>• Peter (and John)</li> <li>• Peter: "Look at us."</li> <li>• Miraculous healing (no faith mentioned)</li> <li>• Jumped and walked</li> <li>• Crowd amazed</li> <li>• Peter corrects crowd (not "by our own power or godliness")</li> </ul>	<ul style="list-style-type: none"> <li>• Man lame from birth</li> <li>• Paul (and Barnabas)</li> <li>• "Paul looked directly at him"</li> <li>• Miraculous healing (faith present in man)</li> <li>• Jumped and walked</li> <li>• Crowd amazed</li> <li>• Paul and Barnabas (tore clothes, "...only men, human like you")</li> </ul>

### 3. Miraculous healing: the sequel (11-18)

- a. The crowds thought that Paul was Zeus and Barnabas was Hermes; even the local priest wanted to sacrifice to the "gods."

- b. Paul responded:

Acts 14:14-18

*But when the apostles Barnabas and Paul heard of this, they tore their clothes and rushed out into the crowd, shouting: <sup>15</sup>"Friends, why are you doing this? We too are only human, like you. We are bringing you good news, telling you to turn from these worthless things to the living God, who made the heavens and the earth and the sea and everything in them. <sup>16</sup>In the past, he let all nations go their own way. <sup>17</sup>Yet he has not left himself without testimony: He has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy." <sup>18</sup>Even with these words, they had difficulty keeping the crowd from sacrificing to them.*

4. Jews from Antioch and Iconium arrive (19-20)
  - a. They won the crowd over to their view of Paul (19).
  - b. They stoned Paul and left him for dead (19).
  - c. Paul and Barnabas departed (20).

#### **E. Return to Antioch (in Syria) (14:21-28)**

1. From Lystra to Derbe (21)
 

Acts 14:21  
*They preached the gospel in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch...*
2. From Derbe to Lystra, Iconium, and Pisidian Antioch (22-23)
 

Acts 14:22-23  
*...strengthening the disciples and encouraging them to remain true to the faith. "We must go through many hardships to enter the kingdom of God," they said. <sup>23</sup>Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.*
3. From Pisidian Antioch to Region of Pamphylia (24-25)
4. From Perga to Attalia (25)
5. From Attalia to Antioch (in Syria, the home-base) (26-28)
  - a. The first missionary journey was completed.
  - b. Paul and Barnabas reported to the church "all that God had done through them" (27).
  - c. Paul and Barnabas shared how God "had opened the door of faith to the Gentiles" (27).

### **IV. EPISTLES WRITTEN NEAR THIS TIME**

At the conclusion of Paul's First Missionary Journey (Apr 48-Sept 49; Hoehner chronology) and before the Second Missionary Journey, a momentous gathering occurred in Jerusalem. This was the famous Jerusalem Council (cf. Acts 15). A summary of the issue faced and its resolution will be discussed in the next section (V. THE JERUSALEM COUNCIL—ACTS 15).

But prior to this gathering, two New Testament letters were penned: James and Galatians. An overview of each letter follows.

## **A. James**

### **1. Authorship**

James 1:1

*James, a servant of God and of the Lord Jesus Christ...*

#### **a. There are four “James” mentioned in the New Testament.**

- (1) James, the brother of John and one of the Twelve (martyred by Herod Agrippa I around 44 AD); death too early to be the author.
- (2) James, the son of Alphaeus and one of the Twelve (Mk 3:18); considered to be too obscure to be the author.
- (3) James, the father of Judas (Lk 6:16; Acts 1:13); also considered to be too obscure to be the author.
- (4) James, the half-brother of Jesus and leader of the Jerusalem church (Matt 13:55; Acts 1:14; 12:17; 15:13-21; et al.). This James became a believer after the resurrection of Christ (1 Cor 15:7).

#### **b. Note that James describes himself as “a servant (not an apostle) of God and the Lord Jesus Christ.” Additionally he does not add “and half-brother of Jesus.”**

### **2. Addressees**

The letter is sent to “the twelve tribes scattered among the nations” (1:1). Likely, there are Jewish believers living outside of the land of Palestine (Israel). Their dispersal (“scattered”; Grk. diaspora) occurred with the persecutions associated with Stephen’s martyrdom (Acts 8:1; 11:19).

### 3. Theme

James focused on encouraging dispersed people in the face of persecution. His letter consists of practical counsel for everyday conduct. Theologically, it is a necessary companion to Galatians. Galatians argues that believers are justified by faith not works. James argues that true (authentic) faith works itself out in conduct.

### 4. Distinctives

- a. James closely parallels the teaching of the Sermon on the Mount (Matt 5-7). Note the comparisons that follow (taken from Baker Illustrated Bible Handbook, 928).

PARALLELS BETWEEN JAMES AND JESUS' SERMON ON THE MOUNT	
James	Matthew
1:2	5:11-12
1:4	5:48
1:5	7:7
1:17	7:11
1:20	5:22
1:22	7:24
1:23	7:26
2:5	5:3, 5
2:10	5:19
2:11	5:21-22
2:13	5:7
2:15	6:24
3:12	7:16
3:18	5:9
4:2	7:7
4:3	7:7-8
4:4	6:24
4:11-12	7:1
4:13-14	6:34
5:2	6:19-20
5:9	5:22; 7:1
5:10	5:11-12
5:12	5:34-37

- b. James contains a large number of imperative commands (50+) in the 108 verses of the letter.
  - c. There are no personal references to original recipients in James; the phrase “my brothers” or “dear brothers” occurs 13 times.
  - d. James does mention the Old Testament characters of Abraham, Rahab, Job, and Elijah. Further, he speaks of the Ten Commandments and the Law of Moses. James may have the most Jewish flavor of any New Testament book (perhaps excluding Hebrews).
  - c. There are but two references to Jesus (yet allusions to the Sermon on the Mount are prominent).
5. Chart of James  
(Adapted from *Baker Illustrated Bible Handbook*, 926)

THE BOOK OF JAMES		
3 Key Themes (Presented)	3 Key Themes (Repeated)	3 Key Themes (Expounded)
<ul style="list-style-type: none"> <li>• Trials (1:2-4)</li> <li>• Wisdom (1:5-8)</li> <li>• Riches/Poverty (1:9-11)</li> </ul>	<ul style="list-style-type: none"> <li>• Trials/Temptations (1:12-18)</li> <li>• Wisdom/Speech (1:19-26)</li> <li>• Possessions (1:27)</li> </ul>	<ul style="list-style-type: none"> <li>• Riches/Poverty (2:1-26)</li> <li>• Wisdom/Actions (3:1-4:17)</li> <li>• Trials/Tribulations (5:1-18)</li> </ul>
Closing (5:19-20)		

6. Key Passages
- a. James 1:2-4 (Trials)  
*Consider it pure joy, my brothers and sisters, whenever you face **trials** of many kinds, <sup>3</sup>because you know that the testing of your faith produces perseverance. <sup>4</sup>Let perseverance finish its work so that you may be mature and complete, not lacking anything.*

- b. James 1:5-6 (Wisdom)  
*If any of you lacks **wisdom**, you should ask God, who gives generously to all without finding fault, and it will be given to you. <sup>6</sup>But when you ask, you must believe and not doubt, because the one who doubts is like a wave of the sea, blown and tossed by the wind.*
- c. James 1:9-10 (Riches/Poverty)  
*Believers in humble circumstances ought to take pride in their high position. <sup>10</sup>But the **rich** should take pride in their humiliation—since they will pass away like a wild flower.*
- d. James 1:12-15 (Trials/Temptations)  
*Blessed is the one who perseveres under **trial** because, having stood the **test**, that person will receive the crown of life that the Lord has promised to those who love him. <sup>13</sup>When **tempted**, no one should say, “God is **tempting** me.” For God cannot be **tempted** by evil, nor does he **tempt** anyone; <sup>14</sup>but each person is **tempted** when they are dragged away by their own evil desire and enticed. <sup>15</sup>Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.*
- e. James 1:19-20 (Wisdom/Speech)  
*My dear brothers and sisters, take note of this: Everyone should be quick to listen, slow to **speak** and slow to become angry, <sup>20</sup>because human anger does not produce the righteousness that God desires.*
- f. James 1:27 (Possessions)  
*Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.*
- g. James 2:1-4 (Riches/Poverty)  
*My brothers and sisters, believers in our glorious Lord Jesus Christ must not show favoritism. <sup>2</sup>Suppose a **(rich)** man comes into your meeting wearing a gold ring and fine clothes, and a **poor** man in filthy old clothes also comes in. <sup>3</sup>If you show special attention to*

*the man wearing fine clothes and say, "Here's a good seat for you," but say to the poor man, "You stand there" or "Sit on the floor by my feet,"<sup>4</sup> have you not discriminated among yourselves and become judges with evil thoughts?*

**Insight:**

In light of riches and poverty, James challenges those who might profess faith but show no concern or practical action.

James 2:14-17

*What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them? <sup>15</sup>Suppose a brother or a sister is without clothes and daily food. <sup>16</sup>If one of you says to them, "Go in peace; keep warm and well fed," but does nothing about their physical needs, what good is it? <sup>17</sup>In the same way, faith by itself, if it is not accompanied by action, is dead.*

h. James 3:13-16 (Wisdom/Actions)

*Who is **wise** and understanding among you? Let them show it by their good life, by deeds done in the humility that comes from **wisdom**. <sup>14</sup>But if you harbor bitter envy and selfish ambition in your hearts, do not boast about it or deny the truth. <sup>15</sup>Such "**wisdom**" does not come down from heaven but is earthly, unspiritual, demonic. <sup>16</sup>For where you have envy and selfish ambition, there you find disorder and every evil practice.*

i. James 5:7-9 (Trials/Tribulations)

***Be patient**, then, brothers and sisters, until the Lord's coming. See how the farmer waits for the land to yield its valuable crop, patiently waiting for the autumn and spring rains. <sup>8</sup>You too, **be patient** and **stand firm**, because the Lord's coming is near. <sup>9</sup>Don't grumble against one another, brothers and sisters, or you will be judged. The Judge is standing at the door!*

j. James 5:19-20 (Conclusion)

*My brothers and sisters, if one of you should wander from the truth and someone should bring that person*

back,<sup>20</sup> remember this: Whoever turns a sinner from the error of their way will save them from death and cover over a multitude of sins.

**Insight:**

Note that the Book of James restates all (but verse 14) of Leviticus 19:12-18:

*"Do not swear falsely by my name and so profane the name of your God. I am the Lord.*

*<sup>13</sup>"Do not defraud or rob your neighbor. "<sup>14</sup>Do not hold back the wages of a hired worker overnight.*

*<sup>14</sup>"Do not curse the deaf or put a stumbling block in front of the blind, but fear your God. I am the Lord.*

*<sup>15</sup>"Do not pervert justice; do not show partiality to the poor or favoritism to the great, but judge your neighbor fairly.*

*<sup>16</sup>"Do not go about spreading slander among your people. "<sup>17</sup>Do not do anything that endangers your neighbor's life. I am the Lord.*

*<sup>17</sup>"Do not hate a fellow Israelite in your heart. Rebuke your neighbor frankly so you will not share in their guilt.*

*<sup>18</sup>"Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. I am the Lord."*

**B. Galatians**

1. Authorship

The letter purports to have been written and sent by Paul (cf. Gal 1:1; 5:2); most scholars agree.

2. Addressees

There has been scholarly debate about the intended recipients.

- a. Some believe the letter was sent to the northern Roman Province known as Galatia, thus the letter was written (according to this view) sometime during the Third Missionary Journey.



- b. Others believe (and I think correctly so) that the letter was written to churches Paul visited in his First Missionary Journey and prior to the Jerusalem Council (Acts 15). This is called the “South Galatian View.”

### 3. Theme

In Galatians Paul strongly and passionately defends his apostolic message that salvation (justification) is by **faith alone in Christ alone** apart from human works or merit.

Galatians 2:16

*...know that a person is not justified by the works of the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be **justified by faith** in Christ and not by the works of the law, because by the works of the law no one will be justified.*

### 4. Distinctives

- a. This is likely Paul’s first letter (as inspired scripture).
- b. This letter contains a lengthy vigorous defense of Paul’s authority as a true apostle, “sent not from men nor by man, but by Jesus Christ and God the Father...” (1:1).
- c. This letter is a corrective to false teaching that slipped into the churches after Paul’s departure. It is intended for Galatian believers to reset their doctrinal understanding of grace vs. the law.
- d. This letter contains the discussion of “works of the flesh” vs. “fruit of the Spirit.”
- e. This letter is the perfect answer to the coming debate of the Jerusalem Council and is written just prior to the Council (49 AD).

## 5. Chart of Galatians

GALATIANS					
Chapters 1-2		Chapters 3-4		Chapters 5-6	
Personal		Doctrinal		Practical	
Paul Defends His Authority		Paul Debates His Argument		Paul Discusses His Application	
Paul vs. Human Agency	Paul vs. Religious Tradition	Law vs. Grace	Bondage vs. Liberty	Flesh vs. Spirit	Sowing vs. Reaping
1	2	3	4	5	6

## 6. Key Passages

### a. Paul Defends His Authority (Gal 1-2)

#### (1) Galatians (1:1)

*Paul, an apostle—sent **not from men nor by a man**, but by Jesus Christ and God the Father, who raised him from the dead...*

#### (2) Galatians 1:6-9

*I am astonished that you are so quickly deserting the one who called you to live in the grace of Christ and are turning to a different gospel—<sup>7</sup>which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. <sup>8</sup>But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let them be under God's curse! <sup>9</sup>As we have already said, so now I say again: **If anybody is preaching to you a gospel other than what you accepted, let them be under God's curse!***

(3) Galatians 1:11-12

*I want you to know, brothers and sisters, that the gospel I preached is **not of human origin**. <sup>12</sup>I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.*

(4) Galatians 2:7-10

*On the contrary, they recognized that I had been entrusted with the task of preaching the gospel to the uncircumcised, just as Peter had been to the circumcised. <sup>8</sup>For God, who was at work in Peter as an apostle to the circumcised, was also at work in me as an apostle to the Gentiles. <sup>9</sup>James, Cephas and John, those esteemed as pillars, gave me and Barnabas the right hand of fellowship when they recognized the grace given to me. They agreed that we should go to the Gentiles, and they to the circumcised. <sup>10</sup>All they asked was that we should continue to remember the poor, the very thing I had been eager to do all along.*

(5) Galatians 2:15-16

*"We who are Jews by birth and not sinful Gentiles <sup>16</sup>know that a person is not justified by the works of the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by the works of the law, because by the works of the law no one will be justified."*

b. Paul Debates His Argument (Gal 3-4)

(1) Galatians 3:1-3

*You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified. <sup>2</sup>I would like to learn just one thing from you: **Did you receive the Spirit by the works of the law, or by believing what you heard?** <sup>3</sup>Are you so foolish? After beginning by means of the Spirit, are you now trying to finish by means of the flesh?*

(2) Galatians 3:6-9

**So also Abraham “believed God, and it was credited to him as righteousness.”** <sup>7</sup>Understand, then, that those who have faith are children of Abraham. <sup>8</sup>Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: “All nations will be blessed through you.” <sup>9</sup>So those who rely on faith are blessed along with Abraham, the man of faith.

(3) Galatians 3:11-14

**Clearly no one who relies on the law is justified before God, because “the righteous will live by faith.”** <sup>12</sup>The law is not based on faith; on the contrary, it says, “The person who does these things will live by them.” <sup>13</sup>Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: “Cursed is everyone who is hung on a pole.” <sup>14</sup>He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

(4) Galatians 3:26-29

So in Christ Jesus you are all children of God through faith, <sup>27</sup>for all of you who were baptized into Christ have clothed yourselves with Christ. <sup>28</sup>**There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.** <sup>29</sup>If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.

(5) Galatians 4:17-20

Those people are zealous to win you over, but for no good. What they want is to alienate you from us, so that you may have zeal for them. <sup>18</sup>It is fine to be zealous, provided the purpose is good, and to be so always, not just when I am with you. <sup>19</sup>My dear children, for whom I am again in the pains of childbirth until Christ is formed in you, <sup>20</sup>how I wish I could be with you now and change my tone, because I am perplexed about you!

c. Paul Discusses His Application (Gal 5-6)

(1) Galatians 5:1

***It is for freedom that Christ has set us free.***

*Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.*

(2) Galatians 5:16-17

*So I say, **walk by the Spirit**, and you will not gratify the desires of the flesh. <sup>17</sup>For the flesh desires what is contrary to the Spirit, and the Spirit what is contrary to the flesh. They are in conflict with each other, so that you are not to do whatever you want.*

(3) Galatians 5:19-21

*The **acts of the flesh** are obvious: sexual immorality, impurity and debauchery; <sup>20</sup>idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions <sup>21</sup>and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.*

(4) Galatians 5:22-23

*But the **fruit of the Spirit** is love, joy, peace, forbearance, kindness, goodness, faithfulness, <sup>23</sup>gentleness and self-control. Against such things there is no law.*

(5) Galatians 6:1-2

*Brothers and sisters, if someone is caught in a sin, you who live by the Spirit should restore that person gently. But watch yourselves, or you also may be tempted. <sup>2</sup>**Carry each other's burdens, and in this way you will fulfill the law of Christ.***

(6) Galatians 6:7-9

*Do not be deceived: God cannot be mocked.*

***A man reaps what he sows.*** <sup>8</sup>*Whoever sows to please their flesh, from the flesh will reap destruction; whoever sows to please the Spirit, from the Spirit will reap eternal life. <sup>9</sup>Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.*

**Insight:**

Note the following helpful summary of the message of Galatians (*Baker Illustrated Bible Handbook*, 832-833): Galatians reminds us that there is one true gospel that centers upon the atoning death of Jesus Christ, and that false gospels should be rejected. To say it again, bad theology ultimately hurts people! Salvation is a free gift graciously given by God and is meant to be accepted by faith. Christ has set us free. There is nothing we can do to add to the work of Christ. We become children of God not by performing works of religious law, but by trusting Christ personally. God then gives us his Holy Spirit, who empowered us to please the Lord. We are reminded in this letter that we continue the Christian life the same way we began the Christian life—by depending on God's grace to transform us. It's not that Jesus saves us and then we have to perfect ourselves by moral effort. From beginning to end, we depend on the Lord in faith. We're now free to follow the Spirit who will transform us and empower us to love people. If you're worried about meeting God's holy standard, remember that love fulfills the law.

**V. THE JERUSALEM COUNCIL (ACTS 15:1-35)****A. The Issue (15:1-2)**

Acts 15:1-2

*Certain people came down from Judea to Antioch and were teaching the believers: "Unless you are circumcised, according to the custom taught by Moses, you cannot be saved." <sup>2</sup>This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question.*

## **B. The Gentile Converts (15:3)**

Acts 15:3

*The church sent them on their way, and as they traveled through Phoenicia and Samaria, they told how the Gentiles had been converted. This news made all the believers very glad.*

## **C. The Theological Issue (15:5)**

Acts 15:5

*Then some of the believers who belonged to the party of the Pharisees stood up and said, "The Gentiles must be circumcised and required to keep the law of Moses."*

## **D. The Council's Decision (15:6-21)**

1. Peter's defense of "faith alone" (6-11)

Acts 15:10-11

*Now then, why do you try to test God by putting on the necks of Gentiles a yoke that neither we nor our ancestors have been able to bear? <sup>11</sup>No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are."*

2. Paul and Barnabas' testimony (12)

3. James agreement (13-21)

Salvation does not require Mosaic works; but Gentiles (for fellowship with Jewish believers) should abstain from certain things as to not unnecessarily offend their Jewish brothers.

## **E. The Letter Sent to Gentile Believers (15:22-29)**

An official letter from the Jerusalem church (led by James) clarified the issue of salvation by grace through faith alone in Christ alone.

# **VI. TAKEAWAYS**

## **A. Book of Acts: Missions Focused**

The First Missionary Journey of Paul (and Barnabas) Biblically illustrates the working out of Acts 1:8:

*But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*

The church was established as a missionary effort. The Great Commission of Jesus anticipated this:

Matthew 28:16-20

*Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. <sup>17</sup>When they saw him, they worshiped him; but some doubted. <sup>18</sup>Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. <sup>19</sup>Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."*

## **B. Panorama of the Bible**

Paul's sermon at Pisidian Antioch relates the salvation history of Israel to the point of Jesus the Messiah-King. It is shorter but has close affinity with Stephen's sermon in Acts 7.

Believers need familiarity with the flow of Biblical history as well as the Gospels and other New Testament literature.

### **Resource:**

A helpful resource for grasping the breadth and overall flow of the whole Bible is ***Panorama of the Bible: Revised Edition***.

See The Training Center website at: [panorama.fellowshipnwa.org](http://panorama.fellowshipnwa.org)

## **C. Purpose of Miracles**

Signs and wonders continued throughout the Apostolic age. The miracles pointed to (signposts for) authenticating a Biblical messenger and thus, the truthfulness of their message (note the words of Nicodemus about Jesus in Jn 3:1-2). Miracles are not random displays of power; they are given for specific purposes.

## **D. Galatians vs. James?**

Both **Galatians** and **James** were likely penned prior to the Jerusalem Council of 49 AD. Each had a unique message; many believe that these epistles are contradictory to each



other. That is not the case. Each has a specific purpose with respect to the place of faith and works.

A key passage for understanding salvation in this light follows:

Ephesians 2:8-10

*For it is by **grace** you have been **saved**, through **faith**—and this is **not from yourselves**, it is the **gift** of God—<sup>9</sup>not by works, so that no one can boast. <sup>10</sup>For we are God's handiwork, created in Christ Jesus **to do good works**, which God prepared in advance for us to do.*

Note that Galatians picks up on the justification by faith idea (as opposed to works/obedience to the Law).

Galatians 3:11

*Clearly no one who relies on the law is justified before God, because "the righteous will live by faith."*

But note also James' contribution (picking up on the idea that authentic, saving faith "works").

James 2:14-18

*What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them? <sup>15</sup>Suppose a brother or a sister is without clothes and daily food. <sup>16</sup>If one of you says to them, "Go in peace; keep warm and well fed," but does nothing about their physical needs, what good is it? <sup>17</sup>In the same way, faith by itself, if it is not accompanied by action, is dead. <sup>18</sup>But someone will say, "You have faith; I have deeds." Show me your faith without deeds, and I will show you my faith by my deeds.*

To summarize, a person is justified not by their works, but by grace through faith. And further, that faith issues forth in good works which God planned in advance for us to do (cf. Eph 2:10).

There is no Biblical or theological conflict.

## **E. Concluding Insight**

The Jerusalem Council (Acts 15) settled this issue (as explained in point D above) for the early church. Authentic Biblical faith works itself out in the life of the follower of Christ.



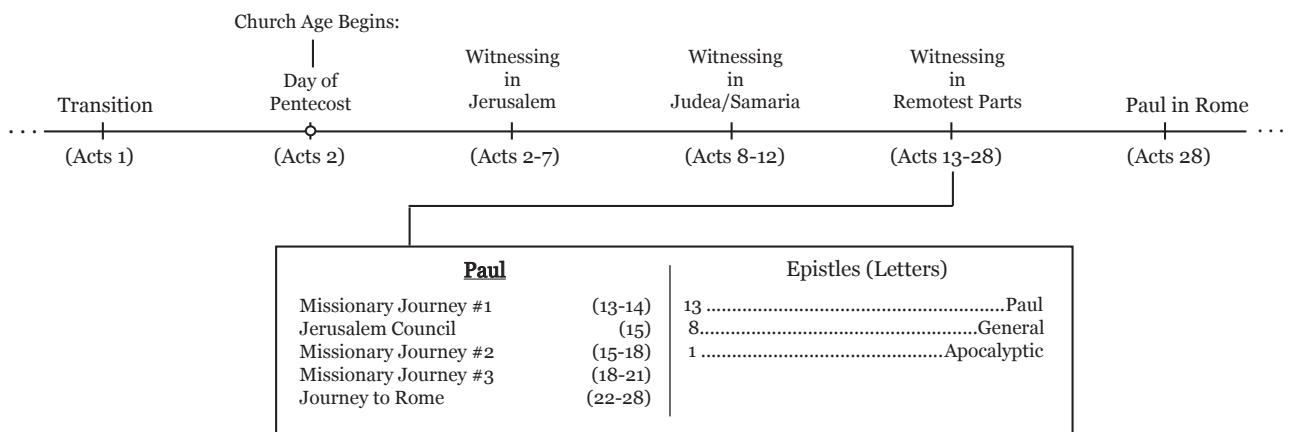
# SESSION 4

## The Second Missionary Journey

### I. PRAYER

### II. MOVEMENT II: CHURCH AGE: TIMELINE

#### #11 CHURCH AGE (Acts, Epistles)



### III. BOOK OF ACTS: CHARTED

BOOK OF ACTS			
Author: Luke Theme: Beginnings of the Church Key Verse: Acts 1:8			
Chapter 1	Chapter 2-7	Chapter 8-12	Chapter 13-28
Introduction	Witnessing in Jerusalem	Witnessing in Judea/Samaria	Witnessing to the Ends of the Earth
Focus: Jews		Jews + ½ Jews	Gentiles

## **IV. BIBLICAL DEVELOPMENT: MISSIONARY JOURNEY #2 (ACTS 15:36-18:22)**

### **A. Paul and Barnabas Split (15:36-41)**

Acts 15:36-41

*Some time later Paul said to Barnabas, "Let us go back and visit the believers in all the towns where we preached the word of the Lord and see how they are doing." <sup>37</sup>Barnabas wanted to take John, also called Mark, with them, <sup>38</sup>but Paul did not think it wise to take him, because he had deserted them in Pamphylia and had not continued with them in the work. <sup>39</sup>They had such a sharp disagreement that they parted company. Barnabas took Mark and sailed for Cyprus, <sup>40</sup>but Paul chose Silas and left, commended by the believers to the grace of the Lord. <sup>41</sup>He went through Syria and Cilicia, strengthening the churches.*

1. The proposed second journey followed the Jerusalem Council pronouncement by several months ("Some time later") (36).
2. Barnabas desired to take John Mark; Paul resisted the ideas as John Mark had deserted them in Pamphylia on the first journey (38).
3. The disagreement was sharp and divisive; Barnabas took Mark and sailed for Cyprus while Paul chose Silas to undertake a journey by land (Antioch through Syria and Cilicia) (40-41).

### Insight:

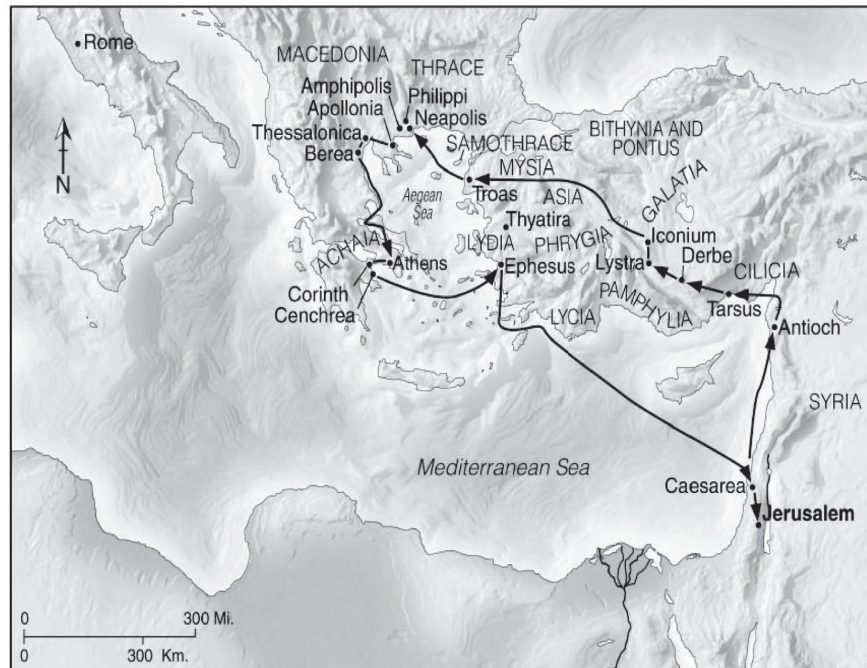
The “sharp disagreement” divided the team of Paul and Barnabas. But the split was not totally irreconcilable. Later in 1 Corinthians 9:6, Paul uses Barnabas as an example (along with Paul himself) of an apostle who worked for a living as well as preached.

The reconciliation with John Mark would take time. About ten years or so later, Paul would be imprisoned in Rome and would write in Colossians 4:10, “My fellow prisoner Aristarchus sends you his greetings, as does Mark, the cousin of Barnabas.” At the same period of time, Paul again sends greetings and includes Mark along with others (Phlm 24).

But the final evidence comes near the Apostle Paul's end of life. Writing his last letter (of scripture), in 2 Timothy 4:11 the aged apostle sadly notes, “Only Luke is with me. Get Mark and bring him with you, because he is helpful to me in my ministry.”

Note: the split of Paul and Barnabas allowed the two to launch new, independent ministries. And in the end, even Mark was restored to faithfulness (and fellowship with Paul).

### B. Paul and Silas: Second Journey Begins (16:1-18:22)



1. From Antioch to Lystra (1-5)

a. Note the travel itinerary

From Antioch, Paul and Silas travel through Syria and Cilicia "strengthening the churches" along the way (15:41).

b. Derbe to Lystra (1-5)

Acts 16:1-5

*Paul came to Derbe and then to Lystra, where a disciple named **Timothy** lived, whose mother was Jewish and a believer but whose father was a Greek. <sup>2</sup>The believers at Lystra and Iconium spoke well of him. <sup>3</sup>Paul wanted to take him along on the journey, so he circumcised him because of the Jews who lived in that area, for they all knew that his father was a Greek. <sup>4</sup>As they traveled from town to town, they delivered the decisions reached by the apostles and elders in Jerusalem for the people to obey. <sup>5</sup>So the churches were strengthened in the faith and grew daily in numbers.*

2. To Troas and the Vision (6-10)

Acts 16:9-10

*During the night Paul had a vision of a man of Macedonia standing and begging him, "Come over to Macedonia and help us." <sup>10</sup>After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them.*

Paul's vision to carry the Gospel further west was strategic. Prevented from traveling directly to the area of Bithynia, Paul and his companions passed through Mysia. God used direct commands, circumstances, and visions to direct the apostle.

**Insight:**

Rackham (as quoted by Constable, **Notes on Acts**, 231) observes:

"His [Luke's] subject is the rapid extension of Christianity among the Gentiles, especially in three great provinces of the empire, Macedonia, Achaia, and Asia; and he describes the firm establishment of the church in their capitals, Thessalonica, Corinth, and Ephesus... These three great provinces embraced respectively the northern, western and eastern coasts of the Aegean Sea, and they were all members of one great Roman empire, and all enjoyed one great Hellenic civilization..."

### 3. From Troas to Philippi (11-40)

At Troas Paul and his companions set to sea and sailed to Samothrace and later on to Neapolis, the port for Philippi (some 10 miles inland) in the province of Macedonia.

#### a. Conversion of Lydia (13-15)

Acts 16:13-15

*On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the women who had gathered there. <sup>14</sup>One of those listening was a woman from the city of Thyatira named **Lydia**, a dealer in purple cloth. She was a worshiper of God. The Lord opened her heart to respond to Paul's message. <sup>15</sup>When she and the members of her household were baptized, she invited us to her home. "If you consider me a believer in the Lord," she said, "come and stay at my house." And she persuaded us.*

- (1) On the Sabbath Paul and companions ("we"—v. 13) went to the river to find a place of prayer. Evidently the Jewish population of Philippi was too small for even a synagogue to exist.
- (2) Paul preached to the women gathered there. This would have been surprising as Jewish Rabbis often thanked God that they were not born Gentiles, slaves, or women. (But note Paul's theology from Gal 3:28).

- (3) An influential, likely wealthy merchant by the name of Lydia heard and responded to the message. She was a dealer in purple fabrics, a color highly prized in ancient times.
- (4) Her household also responded to the Gospel and all were baptized. Lydia offered her home for the missionary band to stay (and was accepted).

b. Conversion of the slave girl (16-21)

Acts 16:16-18

*Once when we were going to the place of prayer, we were met by a **female slave** who had a spirit by which she predicted the future. She earned a great deal of money for her owners by fortune-telling. <sup>17</sup>She followed Paul and the rest of us, shouting, "These men are servants of the Most High God, who are telling you the way to be saved." <sup>18</sup>She kept this up for many days. Finally Paul became so annoyed that he turned around and said to the spirit, "In the name of Jesus Christ I command you to come out of her!" At that moment the spirit left her.*

- (1) Traveling again to the place of prayer, Paul and the band met a demonized slave girl ("had a spirit" –lit. Python spirit; i.e. the mythical serpent who supposedly guarded the Temple at Delphi and was slain by Apollo; the term came to mean a demon-possessed person through whom the Python spoke) (16).
- (2) The girl followed the apostolic band and repeatedly cried out, "These men are servants of the Most High God, who are telling you the way to be saved" (17).
- (3) Aggravated by the persistency of the slave girl, Paul ordered the demonic spirit out of her (18). The text does not confirm her conversion but within the context of Acts 16, three very different kinds of people will be saved. In that light, perhaps the slave girl was also saved.



- (4) With her demonic deliverance, the slave girl was of no monetary benefit to her owners. The enraged, now impoverished men dragged Paul and Silas before the authorities. "These men are Jews and are throwing our city into an uproar" (20).

c. Conversion of the jailer (22-34)

Paul and Silas were stripped, beaten, and "severely flogged" before being thrown into prison (22-23). They were placed in stocks (binding of feet) within the jail, and the jailer "was commanded to guard them carefully" (23).

(1) The setting for a miracle (25)

Acts 16:25

*About midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them.*

(2) The sign of a miracle (26-28)

Acts 16:26-28

*Suddenly there was such a violent earthquake that the foundations of the prison were shaken. At once all the prison doors flew open, and everyone's chains came loose. <sup>27</sup>The jailer woke up, and when he saw the prison doors open, he drew his sword and was about to kill himself because he thought the prisoners had escaped. <sup>28</sup>But Paul shouted, "Don't harm yourself! We are all here!"*

(3) The sequel to the miracle (29-34)

(a) The question: "Sirs, what must I do to be saved?" (30).

(b) The answer: "Believe in the Lord Jesus, and you will be saved—you and your household" (31).

Upon the conversion of the jailer, Paul and Silas were treated for their wounds and fed a meal. Such dangerous actions were proof of the genuineness of the jailer's conversion.

- d. Consternation of the magistrates (35-40)
  - (1) Paul and Silas are released after their beating and a brief imprisonment (35-36).
  - (2) Paul objects (37).
    - (a) We had no trial.
    - (b) We are Roman citizens.
    - (c) We will not be released quietly.
  - (3) The chagrined magistrates attempted to appease Paul and Silas.

Acts 16:39-40

*They came to appease them and escorted them from the prison, requesting them to leave the city.*

<sup>40</sup>*After Paul and Silas came out of the prison, they went to Lydia's house, where they met with the brothers and sisters and encouraged them. Then they left.*

#### **Insight: Conversions of Acts 16**

Note that three noteworthy individuals came to faith in Philippi.

- 1. Lydia: wealthy, influential
- 2. Slave girl: demonized, abused
- 3. Jailer: dutiful, hardened

Yet, the Gospel reached each of them at their point of spiritual need. The highest, the lowest, all are in need of salvation (cf. Jn 3-4 –Nicodemus and the Woman at the Well... highest/lowest of society).

- 4. From Philippi to Thessalonica (17:1-9)
  - a. Preaching the Gospel (1-4)

Acts 17:1-4

*When Paul and his companions had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. <sup>2</sup>As was his custom, Paul went into the synagogue, and on*

*three Sabbath days he reasoned with them from the Scriptures,<sup>3</sup> explaining and proving that the Messiah had to suffer and rise from the dead. "This Jesus I am proclaiming to you is the Messiah," he said. "Some of the Jews were persuaded and joined Paul and Silas, as did a large number of God-fearing Greeks and quite a few prominent women.*

- b. Persecuting the believers (5-9)
  - (1) The Jews initiate a riot by forming a mob (5).
  - (2) The mob seek Paul and Silas (5).
  - (3) The mob captures "Jason and some other brothers" and accuse them of "trouble all over the world" (6-7).
  - (4) Jason and the brothers are forced to post bond, perhaps an agreement if Paul and Silas would leave the city (8-9).

Note:

The letters of 1-2 Thessalonians were probably penned not too long after this initial visit. See the discussion which follows.

5. From Thessalonica to Berea (17:10-15)

a. Preaching the Gospel (10-12)

Acts 17:10-12

*As soon as it was night, the believers sent Paul and Silas away to Berea. On arriving there, they went to the Jewish synagogue. <sup>11</sup>Now the Berean Jews were of more noble character than those in Thessalonica, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true. <sup>12</sup>As a result, many of them believed, as did also a number of prominent Greek women and many Greek men.*

- (1) The Bereans were "of more noble character" than the Thessalonians (11).

- (2) The Bereans were receptive of the Gospel message (11) and many Jews of Berea believed as well as "prominent Greek women and many Greek men" (12).
- (3) The Bereans were thoughtful and Scripture-based who "examined the Scriptures everyday to see if what Paul said (preached) was true" (11).

b. Persecuting the believers (13-15)

The Thessalonians heard of the Berean's acceptance of the Gospel and agitated the crowds against Paul. Silas and Timothy stayed in Berea while Paul was taken to Athens.

6. From Berea to Athens (17:16-34)

a. The setting (encounters) (16-21)

While waiting for Silas and Timothy to join him in Athens, Paul encountered a city "full of idols" (16). As customary, Paul attended the Synagogue and reasoned with the Jews and God-fearing Greeks (18).

Additionally Paul spoke in the marketplace (i.e. the agora) with the Epicurean and Stoic philosophers.

**Insight:**

- 1. Epicureans: pleasure was the greatest good. Diogenes taught "nothing to fear in God; nothing to fear in death; good pleasure can be attained." Today, we might call this Agnosticism (with a touch of Hedonism).
- 2. Stoics: harmony with nature, self-sufficient, rationalists, fatalistic, idealists, arrogant. Today, we might call this self-sufficient determinists or to quote the poem, "Invictus"... "master of my fate," "captain of my soul."

Acts 17:18

*A group of Epicurean and Stoic philosophers began to debate with him. Some of them asked, "What is this babbler trying to say?" Others remarked, "He seems to be advocating foreign gods." They said this because Paul was preaching the good news about Jesus and the resurrection.*

Paul was then taken to the Areopagus, which could mean a place nearby, or to certain people, perhaps members of the Council of Areopagus who had authority over religion, morals and general education. Paul took advantage of the assembled audience to preach.

- b. The sermon (Mars Hill) (22-31)
  - (1) Athenians are religious; they even have "an unknown god" (22-23).
  - (2) Athenians should know that the "unknown god" is the God of Paul (24-28).
    - (a) That God is the creator.
    - (b) That God brought forth the nations.
    - (c) That God desires to be sought.
    - (d) That God is near: "For in him we live and move and have our being."
    - (e) That God is the God of your poets who declare, "We are his offspring."
  - (3) Athenians should acknowledge as God's offspring that idols are illogical and forbidden (29-31).
    - (a) God is not gold, silver, or stone.
    - (b) God requires all men to repent.
    - (c) God brings judgment on the world.
    - (d) God judges the world by the appointed man, the one raised from the dead.

c. The sequel (reaction) (32-34)

Acts 17:32-34

*When they heard about the resurrection of the dead, some of them sneered, but others said, "We want to hear you again on this subject." <sup>33</sup>At that, Paul left the Council. <sup>34</sup>Some of the people became followers of Paul and believed. Among them was Dionysius, a member of the Areopagus, also a woman named Damaris, and a number of others.*

7. From Athens to Corinth (18:1-18<sup>a</sup>)

Based on 1 Thessalonians 3:1-2, Silas and Timothy joined Paul in Athens. Subsequently, Paul sent Timothy back to Thessalonica "to strengthen and encourage" the Thessalonian believers in their faith (1 Thess 3:2). Silas went to an undetermined location in Macedonia (Acts 18:5). Later, the three were reunited while still in Corinth.

Timothy's report to Paul may have included news about the church in Thessalonica. If so, and it seems likely, then 1-2 Thessalonians would have been written as a result of the news (cf. 1 Thess 3:6).

a. Aquila and Priscilla (1-4)

This husband and wife team were believing (?) Jewish tent makers (or leather-workers) forced to leave Rome by an imperial edict by Claudius. Paul met and stayed with them.

b. Paul, Silas, and Timothy (5-6)

Reunited again, Paul continued his preaching even while some Jews opposed him.

Acts 18:6

*But when they opposed Paul and became abusive, he shook out his clothes in protest and said to them, "Your blood be on your own heads! I am innocent of it. From now on I will go to the Gentiles."*

c. Titius Justus and Crispus (7-11)

Both Titius Justus (a God-fearer) and Crispus (the synagogue ruler) "believed in the Lord" (7-8). Many other Corinthians believed and were baptized.

Acts 18:9-11

*One night the Lord spoke to Paul in a vision: "Do not be afraid; keep on speaking, do not be silent. <sup>10</sup>For I am with you, and no one is going to attack and harm you, because I have many people in this city." <sup>11</sup>So Paul stayed in Corinth for a year and a half, teaching them the word of God.*

d. Gallio, the proconsul of Achaia (12-17)

Gallio was the governor ("proconsul") of the Roman province of Achaia. His brother was the stoic philosopher, Seneca, who tutored the emperor, Nero. He (Gallio) was lauded for his wit and pleasant disposition.

- (1) Jewish leaders brought Paul before Gallio charging that "this man is persuading the people to worship God in ways contrary to the law" (13).
- (2) Gallio refused to hear a religious dispute and charged the Jews to "settle the matter yourselves" (14-16).
- (3) Enraged, the Jews took out their anger against Sosthenes, the synagogue ruler (after Crispus or co-rulers) (17).

8. From Corinth to Antioch (18:18<sup>b</sup>-22)

After "some time," the band of believers left Corinth and went to separate places.

- a. Paul left Silas and Timothy in Corinth and set sail for home (Antioch of Syria).
- b. Priscilla and Aquila accompanied Paul as far as Ephesus.

Acts 18:19-21

*They arrived at Ephesus, where Paul left Priscilla and Aquila. He himself went into the synagogue and reasoned with the Jews. <sup>20</sup>When they asked him to spend more time with them, he declined. <sup>21</sup>But as he left, he promised, "I will come back if it is God's will." Then he set sail from Ephesus.*

- c. Paul landed at Caesarea, went to Jerusalem (“he went up and greeted the church” –v. 22), and finally concluded the Second Missionary Journey by arriving home at Antioch. The whole journey covered some 2800 miles and about 2½ years.

## **V. EPISTLES DURING MISSIONARY JOURNEY #2**

### **A. 1 Thessalonians**

#### **1. Author**

Paul of Tarsus wrote these letters (1-2 Thess) from Corinth during the Second Missionary Journey.

1 Thessalonians 1:1; 2:17-18

*Paul, Silas and Timothy,*

*To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace and peace to you... <sup>17</sup>But, brothers and sisters, when we were orphaned by being separated from you for a short time (in person, not in thought), out of our intense longing we made every effort to see you. <sup>18</sup>For we wanted to come to you—certainly I, Paul, did, again and again—but Satan blocked our way.*

#### **2. Addressees**

Thessalonica was a prominent seaport and capital of the Roman province of Macedonia. It was a prosperous city located on the Via Egnatia (road system from Rome to the East).

Paul, Silas, and Timothy (perhaps others as well) visited the city around late 50 to early 51 AD (cf. Acts 17:1-9). The apostle ministered there for three sabbaths, likely even longer before departing.

Later (six months or so) he wrote the epistles to the believers (“the church”) at Thessalonica.





### 3. Theme

Although other subjects are touched upon, eschatology (doctrine of “last things”) seems most important. Both letters emphasize the return of Christ.

### 4. Distinctives

- a. The return of Christ is prominent.
- b. This was likely the second and third epistles (as scripture) written by Paul (suggesting that Galatians was first).
- c. The facing of trials and suffering (“severe suffering” –1:6) is addressed.
- d. Paul recounts his history with the church and restates his gratitude for the believers.

5. Chart

1 Thessalonians			
Chapters 1-3		Chapters 4-5	
Commendations		Reflections	
Paul's Thankfulness for the Church		On Christian Living	
1:1	1:10	4:1	4:12
Paul's Ministry at the Church		On the Rapture	
2:1	2:16	4:13	4:18
Timothy's Ministry at the Church		On Church Life	
2:17	3:13	5:12	5:28
Looking Back		Looking Ahead	

6. Biblical Overview (Outline Format)

**"1 Thessalonians"**

**A. Paul's Thankfulness for the Church (1:1-10)**

1 Thessalonians 1:2-3

*We always thank God for all of you and continually mention you in our prayers. <sup>3</sup>We remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ.*

1 Thessalonians 1:6-7

*You became imitators of us and of the Lord, for you welcomed the message in the midst of severe suffering with the joy given by the Holy Spirit. <sup>7</sup>And so you became a model to all the believers in Macedonia and Achaia.*

## B. Paul's Ministry (History) at the Church (2:1-16)

### 1. Paul's conduct (1-12)

1 Thessalonians 2:1-6

*You know, brothers and sisters, that our visit to you was not without results. <sup>2</sup>We had previously suffered and been treated outrageously in Philippi, as you know, but with the help of our God we dared to tell you his gospel in the face of strong opposition. <sup>3</sup>For the appeal we make does not spring from error or impure motives, nor are we trying to trick you. <sup>4</sup>On the contrary, we speak as those approved by God to be entrusted with the gospel. We are not trying to please people but God, who tests our hearts. <sup>5</sup>You know we never used flattery, nor did we put on a mask to cover up greed—God is our witness. <sup>6</sup>We were not looking for praise from people, not from you or anyone else, even though as apostles of Christ we could have asserted our authority.*

1 Thessalonians 2:10-12

*You are witnesses, and so is God, of how holy, righteous and blameless we were among you who believed. <sup>11</sup>For you know that we dealt with each of you as a father deals with his own children, <sup>12</sup>encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory.*

### 2. Thessalonians' conduct (13-16)

1 Thessalonians 2:13-14

*And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as a human word, but as it actually is, the word of God, which is indeed at work in you who believe. <sup>14</sup>For you, brothers and sisters, became imitators of God's churches in Judea, which are in Christ Jesus: You suffered from your own people the same things those churches suffered from the Jews...*

## C. Timothy's Ministry at the Church (2:17-3:13)

### 1. Paul's desire to come (2:17-19)

### 2. Timothy sent to minister (3:1-13)

1 Thessalonians 3:1-2

*So when we could stand it no longer, we thought it best to be left by ourselves in Athens. <sup>2</sup>We sent **Timothy**, who*

*is our brother and co-worker in God's service in spreading the gospel of Christ, to strengthen and encourage you in your faith...*

1 Thessalonians 3:6-7

*But **Timothy** has just now come to us from you and has brought good news about your faith and love. He has told us that you always have pleasant memories of us and that you long to see us, just as we also long to see you. <sup>7</sup>Therefore, brothers and sisters, in all our distress and persecution we were encouraged about you because of your faith.*

Benediction: 1 Thessalonians 3:11-13

*Now may our God and Father himself and our Lord Jesus clear the way for us to come to you. <sup>12</sup>May the Lord make your love increase and overflow for each other and for everyone else, just as ours does for you. <sup>13</sup>May he strengthen your hearts so that you will be blameless and holy in the presence of our God and Father when our Lord Jesus comes with all his holy ones.*

#### **D. Reflections on Christian Living (4:1-12)**

##### **1. Sanctification and sexual purity (1-8)**

1 Thessalonians 4:3-7

*It is God's will that you should be sanctified: that you should avoid sexual immorality; <sup>4</sup>that each of you should learn to control your own body in a way that is holy and honorable, <sup>5</sup>not in passionate lust like the pagans, who do not know God; <sup>6</sup>and that in this matter no one should wrong or take advantage of a brother or sister. The Lord will punish all those who commit such sins, as we told you and warned you before. <sup>7</sup>For God did not call us to be impure, but to live a holy life.*

##### **2. Brotherly love and a quiet life (9-12)**

### **E. Reflections on the Rapture (4:13-18)**

1. Return (16)
2. Resurrection (16)      \*Note: outline from Ryrie,
3. Rapture (17)      **1-2 Thessalonians, EBC.**
4. Reunion (17)
5. Reassurance (18)

### **F. Reflections on the Day of the Lord (5:1-11)**

1 Thessalonians (5:1-3)

*Now, brothers and sisters, about times and dates we do not need to write to you, <sup>2</sup>for you know very well that the day of the Lord will come like a thief in the night. <sup>3</sup>While people are saying, "Peace and safety," destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape.*

### **G. Reflections on Church Life (5:12-28)**

1 Thessalonians 5:16-22

*Rejoice always, <sup>17</sup>pray continually, <sup>18</sup>give thanks in all circumstances; for this is God's will for you in Christ Jesus. <sup>19</sup>Do not quench the Spirit. <sup>20</sup>Do not treat prophecies with contempt <sup>21</sup>but test them all; hold on to what is good, <sup>22</sup>reject every kind of evil.*

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## **B. 2 Thessalonians**

1. Authorship: see earlier discussion (pg. 80)
2. Addressees: see earlier discussion (pg. 80)
3. Theme: 2 Thessalonians corrects misunderstandings about the return of Christ.
4. Distinctives:
  - a. This letter deals extensively with matters of eschatology.
  - b. Eighteen (18) of the forty-seven (47) verses of 2 Thessalonians deals with "last things."
  - c. This letter contains corrections and warnings.

## 5. Chart

2 Thessalonians		
Thankfulness and Prayer 1:1 1:12	Day of the Lord and Man of Lawlessness 2:1 2:17	Prayer and Warning 3:1 3:18
Encouragement Amidst Persecution	Explanation of the Day of the Lord	Exhortation to Prayer and Commands to the Church

## 6. Key Passages

### a. 2 Thessalonians 1:3-4 (Thankfulness)

*We ought always to **thank** God for you, brothers and sisters, and rightly so, because your faith is growing more and more, and the love all of you have for one another is increasing. <sup>4</sup>Therefore, among God's churches we **boast** about your perseverance and faith in all the persecutions and trials you are enduring.*

### b. 2 Thessalonians 1:11-12 (Prayer)

*With this in mind, we constantly **pray** for you, that our God may make you worthy of his calling, and that by his power he may bring to fruition your every desire for goodness and your every deed prompted by faith. <sup>12</sup>We **pray** this so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.*

### c. 2 Thessalonians 2:1-4 (Coming)

*Concerning the **coming** of our Lord Jesus Christ and our being gathered to him, we ask you, brothers and sisters, <sup>2</sup> not to become easily unsettled or alarmed by the teaching allegedly from us—whether by a prophecy or by word of mouth or by letter—asserting that the **day of the Lord** has already come. <sup>3</sup>Don't let anyone deceive you in any way, for **that day** will not come until the rebellion occurs and the **man***

**of lawlessness** is revealed, the man doomed to destruction. <sup>4</sup>He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God.

- d. 2 Thessalonians 2:13-15  
*But we ought always to thank God for you, brothers and sisters loved by the Lord, because God chose you as firstfruits to be saved through the sanctifying work of the Spirit and through belief in the truth. <sup>14</sup>He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ. <sup>15</sup>So then, brothers and sisters, stand firm and hold fast to the teachings we passed on to you, whether by word of mouth or by letter.*
- e. 2 Thessalonians 3:1-2 (Prayer)  
*As for other matters, brothers and sisters, **pray** for us that the message of the Lord may spread rapidly and be honored, just as it was with you. <sup>2</sup>And **pray** that we may be delivered from wicked and evil people, for not everyone has faith.*
- f. 2 Thessalonians 3:11-12 (Warning)  
*We hear that some among you are idle and disruptive. They are not busy; they are busybodies. <sup>12</sup>Such people we command and urge in the Lord Jesus Christ to settle down and earn the food they eat.*

## VI. TAKEAWAYS

### A. Sharp Disagreements

Strong, passionate personalities can clash and cause division. But Paul and Barnabas' example gives hope for continued ministry (despite the break-up) and future reconciliation. "If it is possible, as far as it depends on you, live at peace with everyone" (Ro 12:18).

### B. Missionary Movement

Paul's Second Missionary Journey illustrates the apostle's heart to spread the Gospel message. True Christianity is ever a missionary movement (cf. Matt 28:18-20).

### C. Breadth of the Gospel Message

The highlighted conversions in Philippi of Lydia, the slave girl, and the Philippian jailer point out that the Gospel crosses all social, ethnic, or gender barriers.

Galatians 3:26-28

*So in Christ Jesus you are all children of God through faith, <sup>27</sup>for all of you who were baptized into Christ have clothed yourselves with Christ. <sup>28</sup>There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.*

Acts 10:34-35

*Then Peter began to speak: "I now realize how true it is that God does not show favoritism <sup>35</sup>but accepts from every nation the one who fears him and does what is right.*

### D. Lessons from Thessalonians

Thessalonians illustrates the importance of the study of prophecy and end-times (i.e. eschatology).

This much is certain:

John 14:1-3

*"Do not let your hearts be troubled. You believe in God; believe also in me. <sup>2</sup>My Father's house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? <sup>3</sup>And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.*



# SESSION 5

## The Third Missionary Journey and The Journey to Rome

### I. PRAYER

### II. BOOK OF ACTS: CHARTED

BOOK OF ACTS			
Author: Luke Theme: Beginnings of the Church Key Verse: Acts 1:8			
Chapter 1	Chapters 2-7	Chapters 8-12	Chapters 13-28
Introduction	Witnessing in Jerusalem	Witnessing in Judea/Samaria	Witnessing to the Ends of the Earth
Focus: Jews		Jews + ½ Jews	Gentiles

### III. PAUL'S MISSIONARY JOURNEYS

PAUL'S MISSIONARY JOURNEYS			
Acts 13-14	Acts 15	Acts 15-18	Acts 18-21
Journey #1	Jerusalem Council	Journey #2	Journey #3
Journey to Rome (Acts 21-28)			

#### IV. BIBLICAL DEVELOPMENT: THIRD MISSIONARY JOURNEY (ACTS 18:23-21:16)

After completing the Second Missionary Journey, Paul likely gave the church a report on the activities of the almost two-year mission trip. "After spending some time in Antioch" (18:23), perhaps a year (52-53 AD), Paul set out once more for his third and last missionary trip.

Acts 18:23

*After spending some time in Antioch, Paul set out from there and traveled from place to place throughout the region of Galatia and Phrygia, strengthening all the disciples.*

##### **Insight:**

Acts 18:24-28 recounts what had happened in Ephesus since Paul departed. In the account we are introduced to Apollos.

Acts 18:24-26

*Meanwhile a Jew named Apollos, a native of Alexandria, came to Ephesus. He was a learned man, with a thorough knowledge of the Scriptures.<sup>25</sup> He had been instructed in the way of the Lord, and he spoke with great fervor and taught about Jesus accurately, though he knew only the baptism of John.<sup>26</sup> He began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately.*

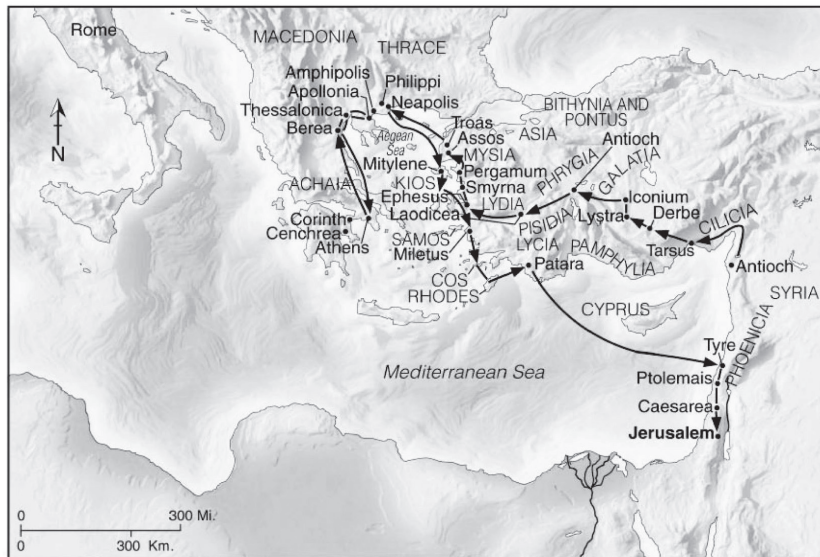
The ministry of Priscilla and Aquila can be likened to discipleship. They patiently and carefully instructed Apollos in a more accurate, Biblically-true way. Present and future leaders all need accuracy in doctrinal understanding.

2 Timothy 2:15 applies:

*Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth.*

### A. From Antioch to (the Regions of) Galatia and Phrygia (18:23)

This itinerary seems to follow Paul's initial path in the Second Missionary Journey. Note the map which follows.



MAP OF PAUL'S THIRD MISSIONARY JOURNEY

### B. From (the Region of) Galatia/Phrygia to Ephesus (19:1-22)

1. Meeting the disciples of John (the Baptist) (1-7)

Acts 19:1-7

*While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some disciples <sup>2</sup>and asked them, "Did you receive the Holy Spirit when you believed?" They answered, "No, we have not even heard that there is a Holy Spirit." <sup>3</sup>So Paul asked, "Then what baptism did you receive?" "John's baptism," they replied. <sup>4</sup>Paul said, "John's baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus." <sup>5</sup>On hearing this, they were baptized in the name of the Lord Jesus. <sup>6</sup>When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied. <sup>7</sup>There were about twelve men in all.*

- a. These men were disciples (adherents, followers) of John and his preaching (4).
- b. During the early life of the new church, the Gospel had crossed significant racial and geographical barriers. From Jews to half-Jews (Samaritans) to Gentiles, they had become believers in Jesus. At each point of crossing a racial barrier, unusual signs of Holy Spirit activity had been experienced.

These men had responded to John's call to repentance. Further, they had received John's baptism of repentance (4). But they had not received "believers baptism," a public sign of identification with Jesus and His message.

- c. When Paul explained the Gospel and administered Christian baptism, the men received the Holy Spirit and spoke in tongues. This miraculous sign confirmed their new-found faith in Jesus, a step forward from John's preliminary and passing message of repentance-baptism.

## 2. Preaching in the synagogue (8-12)

Acts 19:8-10

*Paul entered the synagogue and spoke boldly there for three months, arguing persuasively about the kingdom of God. <sup>9</sup>But some of them became obstinate; they refused to believe and publicly maligned the Way. So Paul left them. He took the disciples with him and had discussions daily in the lecture hall of Tyrannus. <sup>10</sup>This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord.*

## 3. Encounter with the seven sons of Sceva (13-20)

- a. Jewish exorcists

Acts 19:13-14

*Some Jews who went around driving out evil spirits tried to invoke the name of the Lord Jesus over those who were demon-possessed. They would say, "In the name of the Jesus whom Paul preaches, I command you to come out." <sup>14</sup>Seven sons of Sceva, a Jewish chief priest, were doing this.*

b. Demonic response (15-16)

Acts 19:15-16

*One day the evil spirit answered them, "Jesus I know, and Paul I know about, but who are you?" <sup>16</sup>Then the man who had the evil spirit jumped on them and overpowered them all. He gave them such a beating that they ran out of the house naked and bleeding.*

c. Ephesians' response (17-20)

Acts 19:17-18

*When this became known to the Jews and Greeks living in Ephesus, they were all seized with fear, and the name of the Lord Jesus was held in high honor. <sup>18</sup>Many of those who believed now came and openly confessed what they had done.*

4. Planning to go to Jerusalem (21-22)

Acts 19:21-22

*After all this had happened, Paul decided to go to Jerusalem, passing through Macedonia and Achaia. "After I have been there," he said, "I must visit Rome also." <sup>22</sup>He sent two of his helpers, Timothy and Erastus, to Macedonia, while he stayed in the province of Asia a little longer.*

**Insight:**

How long was Paul in Ephesus? If we add three months preaching (19:8) to the two-year stay (19:10), to the "a little longer" (some months?), we see Paul in Ephesus for about 2½-3 years.

During this time, 1 Corinthians was penned (overview of 1-2 Cor later in this Session). 2 Corinthians would likely be written in Macedonia some months later.

**C. Interrupting Paul's Plans: Riot in Ephesus (19:23-41)**

1. The argument of Demetrius (23-27)

Acts 19:25<sup>b</sup>-27

*"You know, my friends, that we receive a good income from this business. <sup>26</sup>And you see and hear how this fellow Paul has convinced and led astray large numbers of people here*

*in Ephesus and in practically the whole province of Asia. He says that gods made by human hands are no gods at all. <sup>27</sup>There is danger not only that our trade will lose its good name, but also that the temple of the great goddess Artemis will be discredited; and the goddess herself, who is worshiped throughout the province of Asia and the world, will be robbed of her divine majesty."*

2. The response of the merchants (28-34)

A furious crowd denounced the message of Paul and seized his companions (Gaius and Aristarchus). The mob refused to listen to Alexander (a Jew) and shouted for two hours, "Great is Artemis of the Ephesians" (34).

3. The city clerk calms the crowd (35-41)

**D. From Ephesus through Macedonia and Greece (20:1-6)**

Acts 20:1-3

*When the uproar had ended, Paul sent for the disciples and, after encouraging them, said goodbye and set out for Macedonia. <sup>2</sup>He traveled through that area, speaking many words of encouragement to the people, and finally arrived in Greece, <sup>3</sup>where he stayed three months. Because some Jews had plotted against him just as he was about to sail for Syria, he decided to go back through Macedonia.*

Paul was accompanied by traveling companions (4) who went ahead and waited at Troas (5). From Philippi the apostle set sail for Troas to join the others. Luke may have been in Philippi but now joins the band.

**E. At Troas (20:7-12)**

The stop at Troas would be brief, so the apostle taught the believers well into the night. Seated in a window was the young man, Eutychus, who fell asleep and fell to the ground dead.

Acts 20:10-12

*Paul went down, threw himself on the young man and put his arms around him. "Don't be alarmed," he said. "He's alive!" <sup>11</sup>Then he went upstairs again and broke bread and ate. After talking until daylight, he left. <sup>12</sup>The people took the young man home alive and were greatly comforted.*

## F. From Troas to Miletus (20:13-38)

1. The travel itinerary to Miletus is detailed (13-15).

2. The Ephesian elders arrive at Miletus (17-38).

Paul called for the elder leadership to meet him in Miletus. Previously, Paul had spent some 2½-3 years with this church. He addressed the elders as beloved brothers.

a. Paul's past ministry at Ephesus (18-21)

Acts 20:18-21

*When they arrived, he said to them: "You know how I lived the whole time I was with you, from the first day I came into the province of Asia. <sup>19</sup>I served the Lord with great humility and with tears and in the midst of severe testing by the plots of my Jewish opponents. <sup>20</sup>You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house. <sup>21</sup>I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus.*

b. Paul's future in Jerusalem (22-24)

Acts 20:23-24

*I only know that in every city the Holy Spirit warns me that prison and hardships are facing me. <sup>24</sup>However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me—the task of testifying to the good news of God's grace.*

c. Paul's charge to the elders (25-31)

(1) I have preached "the whole will of God" (27).

(2) You must guard your "flock" (i.e. the church) (28).

(3) You must watch out for "savage wolves" (false teachers) who will come (29-31).

d. Paul's conduct among them (32-35).

3. The tearful departure (36-38)

Acts 20:36-38

*When Paul had finished speaking, he knelt down with all of them and prayed. <sup>37</sup>They all wept as they embraced*

*him and kissed him. <sup>38</sup>What grieved them most was his statement that they would never see his face again. Then they accompanied him to the ship.*

#### **G. From Miletus to Jerusalem (21:1-16)**

Had the apostle been able to eventually return to Antioch, the Third Missionary Journey would have made a complete circuit. But such was not the case. At Jerusalem, Paul would be arrested and the Third Missionary Journey would be over. To finally arrive in Jerusalem, Paul's itinerary was detailed.

1. Paul traveled from Miletus to Tyre (1-6).
2. Paul traveled from Tyre to Caesarea (7-14).

Acts 21:10-14

*After we had been there a number of days, a prophet named Agabus came down from Judea. <sup>11</sup>Coming over to us, he took Paul's belt, tied his own hands and feet with it and said, "The Holy Spirit says, 'In this way the Jewish leaders in Jerusalem will bind the owner of this belt and will hand him over to the Gentiles.'"* <sup>12</sup>*When we heard this, we and the people there pleaded with Paul not to go up to Jerusalem. <sup>13</sup>Then Paul answered, "Why are you weeping and breaking my heart? I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus."* <sup>14</sup>*When he would not be dissuaded, we gave up and said, "The Lord's will be done."*

3. Paul travels to Jerusalem (15-16).

#### **H. At Jerusalem**

The Third Missionary Journey had been completed. At Jerusalem Paul will be arrested. As a Roman citizen he will appeal his case to Rome. The remainder of the Book of Acts will detail "Paul's Journey to Rome" (Acts 21-28).

This study will not extensively detail the "Journey to Rome" but give a brief synopsis.



## V. JOURNEY TO ROME (21:17-28:31)

### A. In Jerusalem: Before Friends and Foes (21:17-22:30)

#### 1. Paul's arrival (21:17-26)

Acts 21:17-19

*When we arrived at Jerusalem, the brothers and sisters received us warmly. <sup>18</sup>The next day Paul and the rest of us went to see James, and all the elders were present. <sup>19</sup>Paul greeted them and reported in detail what God had done among the Gentiles through his ministry.*

#### 2. Paul's arrest (21:27-40)

- a. Men of Asia opposed Paul at the Temple (27-29).
- b. People of Jerusalem dragged Paul from the Temple (30).
- c. Roman soldiers intervened to halt the beating of Paul (31-32).
- d. Roman commander arrested Paul amid the angry shouts of the crowd (33-36).
- e. Paul requested permission to speak to the crowd (37-40).

#### 3. Paul's defense (22:1-21)

Paul requested and received permission to speak to the crowd (21:40). In his defense he made the following points:

- a. Paul identified himself as a Jew from Tarsus trained as a zealous Pharisee by the esteemed Gamaliel (1-3).
- b. Paul recounted his life as a persecutor of the Way (4-5).
- c. Paul shared his Damascus road conversion and encounter with Ananias (6-13).
- d. Paul related his calling to apostolic ministry, concluding by quoting the words of Jesus spoken to him, "Go; I will send you far away to the Gentiles" (21).

4. Crowd's reaction (22:22-23)

Acts 22:22

*The crowd listened to Paul until he said this. Then they raised their voices and shouted, "Rid the earth of him! He's not fit to live!"*

5. The Commander's (cf. 23:26) response (22:24-29)

Acts 22:24-25

*...the commander ordered that Paul be taken into the barracks. He directed that he be flogged and interrogated in order to find out why the people were shouting at him like this. <sup>25</sup>As they stretched him out to flog him, Paul said to the centurion standing there, "Is it legal for you to flog a Roman citizen who hasn't even been found guilty?"*

Acts 22:29

*Those who were about to interrogate him withdrew immediately. The commander himself was alarmed when he realized that he had put Paul, a Roman citizen, in chains.*

**B. In Jerusalem: Before the Sanhedrin (23:1-22)**

1. Paul speaks (1)

Acts 23:1

*Paul looked straight at the Sanhedrin and said, "My brothers, I have fulfilled my duty to God in all good conscience to this day."*

2. Paul struck (2-5)

With Paul's affirmation of a "good conscience," the high priest Ananias ordered him to be slapped (2). Paul angrily responded ("God will strike you, you whitewashed wall") then seemed to recant when informed of the high priest's identity, though Paul's response in verse 5 may have carried a sarcastic (not repentant) tone.

Acts 23:5

*Paul replied, "Brothers, I did not realize that he was the high priest; for it is written: 'Do not speak evil about the ruler of your people.'"*

3. Paul speaks again (6-11)

Acts 23:6-7

*Then Paul, knowing that some of them were Sadducees and the others Pharisees, called out in the Sanhedrin, "My brothers, I am a Pharisee, descended from Pharisees. I stand on trial because of the hope of the resurrection of the dead." <sup>7</sup>When he said this, a dispute broke out between the Pharisees and the Sadducees, and the assembly was divided.*

The resultant uproar between Pharisees and Sadducees began to approach violence. The barracks commander intervened and took Paul to safety in the Roman barracks. That night the Lord appeared to Paul.

Acts 23:11

*The following night the Lord stood near Paul and said, "Take courage! As you have testified about me in Jerusalem, so you must also testify in Rome."*

4. Plot to kill Paul (12-22)

Acts 23:12-13

*The next morning some Jews formed a conspiracy and bound themselves with an oath not to eat or drink until they had killed Paul. <sup>13</sup>More than forty men were involved in this plot.*

5. Paul taken to Caesarea (23-35)

To evade the assassination of Paul, Claudius Lysias (the commander) officially handed over Paul to the jurisdiction and control of the governor, Felix, ruler over the Roman province of Syria (which includes Judea).

**C. In Caesarea: Before Felix (24:1-27)**

1. The charge against Paul (1-9)

Acts 24:5-8

*"We have found this man to be a troublemaker, stirring up riots among the Jews all over the world. He is a ringleader of the Nazarene sect <sup>6</sup>and even tried to desecrate the temple; so we seized him. <sup>[7]</sup> <sup>8</sup>By examining him yourself you will be able to learn the truth about all these charges we are bringing against him."*

2. The defense by Paul (10-21)
  - a. My accusers cannot prove their charge (10-13).
  - b. I admit, "I worship the God of our fathers as a follower of the Way" (14).
  - c. My "true crime" is that I preach "resurrection of the dead" (20-21).
3. Felix kept Paul in his custody for two years (22-27).
  - a. Felix had replaced Pontius Pilate (office held 26-36 AD).
  - b. Felix was familiar with the Way (22-23).
  - c. Felix and Paul had frequent visits (25-26).

Acts 24:27

*When two years had passed, Felix was succeeded by Porcius Festus, but because Felix wanted to grant a favor to the Jews, he left Paul in prison.*

#### **D. In Caesarea: Before Festus and Agrippa (25:1-26:32)**

1. Before Festus (25:1-22)

Porcius Festus succeeded Felix as governor. On his initial visit from Caesarea (his provincial capitol) to Jerusalem, the Jewish leaders attempted to persuade Festus to return Paul to Jerusalem (an ambush being prepared).

Festus returned to Caesarea followed by the determined accusers against Paul.

- a. Paul's defense

Acts 25:10-11

*Paul answered: "I am now standing before Caesar's court, where I ought to be tried. I have not done any wrong to the Jews, as you yourself know very well.*

*<sup>11</sup> If, however, I am guilty of doing anything deserving death, I do not refuse to die. But if the charges brought against me by these Jews are not true, no one has the right to hand me over to them. I appeal to Caesar!"*

- b. Festus' ruling

Acts 25:12

*After Festus had conferred with his council, he declared: "You have appealed to Caesar. To Caesar you will go!"*

2. Before Festus and Agrippa (25:23-26:32)

Herod Agrippa II was perhaps the most notable and competent of the Herodian kings/governors. He himself was half-Jewish and knowledgeable of the Jewish religion. Agrippa was accompanied by his sister (incestuous relationship), Bernice.

- a. Festus entertains Agrippa and Bernice (25:23-27).  
Before allowing Paul to speak, Festus sets the stage by bringing his honored guests up to date on the charges against Paul and Paul's appeal to Caesar (a privilege of Roman citizenship).

- b. Paul speaks (26:1-23).  
What follows is the longest of Paul's five defenses in the Book of Acts. His words are evangelistic and Gospel-centered.

Jesus had prophesied that His disciples would undergo such treatment as Paul had endured.

Luke 21:12-13

*"But before all this, they will seize you and persecute you. They will hand you over to synagogues and put you in prison, and you will be brought before kings and governors, and all on account of my name. <sup>13</sup>And so you will bear testimony to me.*

- c. Festus interrupts the witness-sermon (26:24-26).  
Festus charged Paul with being "out of your mind," a charge due to Paul's "great learning."

- d. Paul directs his response to Agrippa (27-32).

Acts 26:28-29

*Then Agrippa said to Paul, "Do you think that in such a short time you can persuade me to be a Christian?"*

*<sup>29</sup>Paul replied, "Short time or long—I pray to God that not only you but all who are listening to me today may become what I am, except for these chains."*

- e. Agrippa speaks to Festus (32).

Acts 26:32

*Agrippa said to Festus, "This man could have been set free if he had not appealed to Caesar."*

#### **E. To Rome (27:1-28:16)**

1. Setting sail to Rome (27:1-12)  
Paul, under arrest with other prisoners, sailed for Italy.
2. Encountering a violent storm (27:13-26)
3. Experiencing a harrowing shipwreck (27:27-44)
4. Surviving on Malta (28:1-10)
5. Arriving at Rome (28:11-16)

Acts 28:16

*When we got to Rome, Paul was allowed to live by himself, with a soldier to guard him.*

#### **F. At Rome (28:17-31)**

1. Paul's defense before leaders of the Jews (17-20)

Acts 28:17-20

*Three days later he called together the local Jewish leaders. When they had assembled, Paul said to them: "My brothers, although I have done nothing against our people or against the customs of our ancestors, I was arrested in Jerusalem and handed over to the Romans. <sup>18</sup>They examined me and wanted to release me, because I was not guilty of any crime deserving death. <sup>19</sup>The Jews objected, so I was compelled to make an appeal to Caesar. I certainly did not intend to bring any charge against my own people. <sup>20</sup>For this reason I have asked to see you and talk with you. It is because of the hope of Israel that I am bound with this chain."*

2. Paul's witness before the leaders of the Jews (21-27)
  - a. Some believed.
  - b. Others would not believe.
3. Closing words of the Book of Acts

Acts 28:28-31

*"Therefore I want you to know that God's salvation has been sent to the Gentiles, and they will listen!" <sup>[29]</sup> <sup>30</sup>For two whole years Paul stayed there in his own rented house and welcomed all who came to see him. <sup>31</sup>He proclaimed the kingdom of God and taught about the Lord Jesus Christ—with all boldness and without hindrance!*

**Insight:**

Paul was under house-arrest (always with Roman guards) for “two years” (28:30). After his release he continued his apostolic ministry until his last imprisonment (perhaps 67 AD). He was likely executed in the Spring of 68 AD, some thirty-five years after the crucifixion of Christ (33 AD).

## **VI. BIBLICAL LETTERS DURING THE THIRD MISSIONARY JOURNEY**

### **A. First Corinthians**

1. Author: Paul (and Sosthenes) (1:1)
2. Addressees: the church in Corinth, established during the Second Missionary Journey; written from Ephesus perhaps in the Spring of 56 AD.
3. Theme: addressing problems of conduct and answering questions on issues raised (“doctrine of the cross in its social application” —G. G. Findlay).
4. Distinctives:
  - a. The letter deals with practical issues of sanctification.
  - b. The letter answers questions (“Now for the matters you wrote about” —1 Cor 7:1).
  - c. The letter is characterized by a variety of literary devices: “logic, sarcasm, entreaty, scolding, poetry, narration, exposition...” (Merrill C. Tenney).

5. Charted

First Corinthians			
Report of Divisions		Answers to Questions	
1:1	6:20	7:1	16:24
Unity Issues 1:1      4:21	Immorality Issues 5:1      6:20	<ul style="list-style-type: none"> <li>• About marriage (7:1-40)</li> <li>• About idols (8:1-11:1)</li> <li>• About worship (11:2-14:40)</li> <li>• About resurrection (15:1-58)</li> <li>• About collections (16:1-4)</li> <li>• About personal matters (16:5-24)</li> </ul>	
Concern	Condemnation	Counsel	

6. Key passages: outline form (as follows below)

**“First Corinthians”**

**A. Report of Divisions (1:1-6:20)**

1. Unity issues (1:1-6:20)

1 Corinthians 1:10-11

*I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no **divisions** among you, but that you be perfectly united in mind and thought. <sup>11</sup>My brothers and sisters, some from Chloe’s household have informed me that there are **quarrels** among you.*

1 Corinthians 1:18

*For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.*

1 Corinthians 3:1-4

*Brothers and sisters, I could not address you as people who live by the Spirit but as people who are still worldly—mere*



infants in Christ. <sup>2</sup>I gave you milk, not solid food, for you were not yet ready for it. Indeed, you are still not ready. <sup>3</sup>You are still worldly. For since there is jealousy and quarreling among you, are you not worldly? Are you not acting like mere humans? <sup>4</sup>For when one says, "I follow Paul," and another, "I follow Apollos," are you not mere human beings?

1 Corinthians 4:1-5

*This, then, is how you ought to regard us: as servants of Christ and as those entrusted with the mysteries God has revealed. <sup>2</sup>Now it is required that those who have been given a trust must prove faithful. <sup>3</sup>I care very little if I am judged by you or by any human court; indeed, I do not even judge myself. <sup>4</sup>My conscience is clear, but that does not make me innocent. It is the Lord who judges me. <sup>5</sup>Therefore judge nothing before the appointed time; wait until the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of the heart. At that time each will receive their praise from God.*

1 Corinthians 4:18-21

*Some of you have become arrogant, as if I were not coming to you. <sup>19</sup>But I will come to you very soon, if the Lord is willing, and then I will find out not only how these arrogant people are talking, but what power they have. <sup>20</sup>For the kingdom of God is not a matter of talk but of power. <sup>21</sup>What do you prefer? Shall I come to you with a rod of discipline, or shall I come in love and with a gentle spirit?*

## 2. Immorality issues (5:1-6:20)

### a. Immoral brother (5:1-8)

1 Corinthians 5:1-2

*It is actually reported that there is **sexual immorality** among you, and of a kind that even pagans do not tolerate: A man is sleeping with his father's wife. <sup>2</sup>And you are proud! Shouldn't you rather have gone into mourning and have put out of your fellowship the man who has been doing this?*

### b. Immoral people (5:9-13)

1 Corinthians 5:11

*But now I am writing to you that you must not*

*associate with anyone who claims to be a brother or sister but is sexually immoral or greedy, an idolater or slanderer, a drunkard or swindler. Do not even eat with such people.*

c. Inappropriate lawsuits (6:1-11)

1 Corinthians 6:4-6

*Therefore, if you have **disputes** about such matters, do you ask for a ruling from those whose way of life is scorned in the church? <sup>5</sup> I say this to shame you. Is it possible that there is nobody among you wise enough to judge a **dispute** between believers? <sup>6</sup> But instead, one brother takes another **to court**—and this in front of unbelievers!*

d. Immorality issues (6:12-20)

1 Corinthians 6:18-20

*Flee from **sexual immorality**. All other sins a person commits are outside the body, but whoever sins sexually, sins against their own body. <sup>19</sup> Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; <sup>20</sup> you were bought at a price. Therefore honor God with your bodies.*

**B. Answers to Questions (7:1-16:24)**

1. About marriage (7:1-40)

1 Corinthians 7:1-4

*Now for the matters you wrote about: “It is good for a man not to have sexual relations with a woman.” <sup>2</sup> But since sexual immorality is occurring, each man should have sexual relations with his own wife, and each woman with her own husband. <sup>3</sup> The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. <sup>4</sup> The wife does not have authority over her own body but yields it to her husband. In the same way, the husband does not have authority over his own body but yields it to his wife.*

2. About idols (8:1-11:1)

1 Corinthians 8:4, 7-8

*So then, about eating food sacrificed to idols: We know that “An idol is nothing at all in the world” and that “There*

*is no God but one.”...<sup>7</sup>But not everyone possesses this knowledge. Some people are still so accustomed to idols that when they eat sacrificial food they think of it as having been sacrificed to a god, and since their conscience is weak, it is defiled.<sup>8</sup>But food does not bring us near to God; we are no worse if we do not eat, and no better if we do.*

1 Corinthians 8:9, 13

*Be careful, however, that the exercise of your rights does not become a stumbling block to the weak...<sup>13</sup>Therefore, if what I eat causes my brother or sister to fall into sin, I will never eat meat again, so that I will not cause them to fall.*

Parenthesis: Paul addresses his apostleship and warnings from history in 9:1-10:13. He then returns to freedom in Christ (10:23-11:1).

1 Corinthians 10:23-24

*“I have the right to do anything,” you say—but not everything is beneficial. “I have the right to do anything”—but not everything is constructive.<sup>24</sup>No one should seek their own good, but the good of others.*

### 3. About worship (11:2-14:40)

#### a. Propriety (11:2-16)

#### b. Lord’s Supper (11:17-34)

1 Corinthians 11:23-26

*For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread,<sup>24</sup> and when he had given thanks, he broke it and said, “This is my body, which is for you; do this in remembrance of me.”<sup>25</sup>In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.”<sup>26</sup>For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.*

#### c. Spiritual gifts (12:1-14:40)

1 Corinthians 12:12-13

*Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ.<sup>13</sup>For*

*we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink.*

1 Corinthians 14:40

*But everything should be done in a fitting and orderly way.*

**Insight:**

Paul discusses the nature and use of spiritual gifts in 1 Corinthians 12, 14. In the midst of the discussion is 1 Corinthians 13, the necessary attribute in order to use spiritual gifts properly (in love).

4. About resurrection (15:1-58)

1 Corinthians 15:1-8

*Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. <sup>2</sup>By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. <sup>3</sup>For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, <sup>4</sup>that he was buried, that he was raised on the third day according to the Scriptures, <sup>5</sup>and that he appeared to Cephas, and then to the Twelve. <sup>6</sup>After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. <sup>7</sup>Then he appeared to James, then to all the apostles, <sup>8</sup>and last of all he appeared to me also, as to one abnormally born.*

5. About collections (16:1-4)

6. About personal matters (16:5-24)

**B. Second Corinthians**

1. Author: Paul (and Timothy) (1:1)

2. Addressees: church in Corinth; the letter came a few months after the first. Timothy had likely visited the church (1 Cor 16:10-11) and had found serious

problems, issues that troubled the apostle. It is possible that Paul made a quick visit, perhaps the “painful visit” of 2 Corinthians 2:1-4, back to Corinth (not recorded in Acts) to quickly address the issues. Apparently the visit was unsuccessful, so Paul penned Second Corinthians.

3. Theme: primarily Paul must defend his apostolic authority over a rebellious, divided church.
4. Distinctives:
  - a. This letter is the most autobiographical of Paul's letters.
  - b. This letter exposes the heart of the apostle most passionately.
  - c. This letter details Paul's approach to false teachers.
  - d. This letter exposes the very real person of Satan and his devices.

5. Charted

<b>Second Corinthians</b>		
<b>Apostle Paul Defends Himself and His Ministry</b>		
Chapters 1-7	Chapters 8-9	Chapters 10-13
Paul's Conduct	Paul's Collection	Paul's Apostleship
Change of Plans 1:1                      2:11	Encouragement to Generosity 8:1                      8:15	Paul's Authority 10:1                      10:18
Ministry Described 2:12                      7:16	Helpfulness of Titus 8:16                      8:24	Paul's Critics 11:1                      11:15
	Rewards of Generosity 9:1                      9:15	Paul's Sufferings 11:16                      11:33
		Paul's Vision 12:1                      12:10
		Paul's Concern 12:11                      13:10
Final Greetings (13:11-14)		

6. Key passages

This section of the study will not select passages inspired by the chart above. Rather, the student of the Scriptures should read the letter carefully and compare to the suggested chart.

2 Corinthians 12:9-10

*But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. <sup>10</sup>That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.*

### C. Romans

1. Author: Paul (1:1)
2. Addressees: "to all in Rome who are loved by God and called to be saints" (1:7)
3. Theme: the Good News of God's righteousness

Romans 1:16-17

*For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile. <sup>17</sup>For in the gospel the righteousness of God is revealed—a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith."*

4. Distinctives:
  - a. The letter is an extended treatment of the Gospel of righteousness. "If Galatians has been called the Magna Charta of freedom from legalism, then Romans must be regarded as the Constitution of Biblical Christianity" (Gromacki, 181).
  - b. This letter is the longest of Paul's epistles (7114 words).
  - c. This letter expounds the doctrine of justification by faith.
  - d. This letter was written to Roman believers though Paul had not visited the church before the letter.
  - e. This letter contains personal references to close to thirty people (Ro 16).

5. Charted

Romans		
Chapters 1-8	Chapters 9-11	Chapters 12-16
Doctrinal	National	Practical
Opening 1:1                      1:17 ----- Righteousness Needed 1:18                      3:20 ----- Righteousness Imputed 3:21                      5:21 ----- Righteousness Accomplished 6:1                      8:39	Israel's Past: Election 9:1                      9:33 ----- Israel's Present: Rejection 10:1                      10:21 ----- Israel's Future: Salvation 11:1                      11:36	Consecration and Church life 12:1                      12:21 ----- State and Society 13:1                      13:14 ----- Weak and Strong 14:1                      15:13
Concluding Remarks and Greetings (15:14-16:27)		

6. Key passages (broad outline) follow:

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**"Romans"**

**A. Opening (1:1-17)**

Romans 1:14-17

*I am obligated both to Greeks and non-Greeks, both to the wise and the foolish. <sup>15</sup>That is why I am so eager to preach the gospel also to you who are in Rome. <sup>16</sup>For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile. <sup>17</sup>For in the gospel the righteousness of God is revealed—a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith."*



## B. Righteousness Needed (1:18-3:20)

Romans 3:10-12

*As it is written: "There is **no one righteous**, not even one; <sup>11</sup>there is no one who understands; there is no one who seeks God. <sup>12</sup>All have turned away, they have together become worthless; there is **no one who does good**, not even one."*

Romans 3:20, 23

*Therefore no one will be declared righteous in God's sight by the works of the law; rather, through the law we become conscious of our sin... <sup>23</sup>for **all have sinned** and fall short of the glory of God,*

## C. Righteousness Imputed (3:21-5:21)

Concerning Abraham's example of faith:

Romans 4:20-25

*Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, <sup>21</sup>being fully persuaded that God had power to do what he had promised. <sup>22</sup>This is why "it was credited to him as righteousness." <sup>23</sup>The words "it was credited to him" were written not for him alone, <sup>24</sup>but also for us, **to whom God will credit righteousness**—for us who believe in him who raised Jesus our Lord from the dead. <sup>25</sup>He was delivered over to death for our sins and was raised to life for our justification.*

Romans 5:1

*Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ...*

## D. Righteousness Accomplished (6:1-8:39)

Romans 8:1-2

*Therefore, there is now no condemnation for those who are in Christ Jesus, <sup>2</sup>because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death.*

Romans 8:9-11

*You, however, are not in the realm of the flesh but are in the realm of the Spirit, if indeed the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, they do not belong to Christ. <sup>10</sup>But if Christ is in you, then even though your body is subject to death because of sin, the Spirit gives life because of righteousness. <sup>11</sup>And if the Spirit of him who raised Jesus from*

*the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you.*

#### **E. Israel's Past: Election (9:1-33)**

Romans 9:1-5

*I speak the truth in Christ—I am not lying, my conscience confirms it through the Holy Spirit—<sup>2</sup>I have great sorrow and unceasing anguish in my heart. <sup>3</sup>For I could wish that I myself were cursed and cut off from Christ for the sake of my people, those of my own race, <sup>4</sup>the people of Israel. Theirs is the adoption to sonship; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. <sup>5</sup>Theirs are the patriarchs, and from them is traced the human ancestry of the Messiah, who is God over all, forever praised! Amen.*

Romans 9:30-33

*What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith; <sup>31</sup>but the people of Israel, who pursued the law as the way of righteousness, have not attained their goal. <sup>32</sup>Why not? Because they pursued it not by faith but as if it were by works. They stumbled over the stumbling stone. <sup>33</sup>As it is written: "See, I lay in Zion a stone that causes people to stumble and a rock that makes them fall, and the one who believes in him will never be put to shame."*

#### **F. Israel's Present: Rejection (10:1-21)**

Romans 10:1-4

*Brothers and sisters, my heart's desire and prayer to God for the Israelites is that they may be saved. <sup>2</sup>For I can testify about them that they are zealous for God, but their zeal is not based on knowledge. <sup>3</sup>Since they did not know the righteousness of God and sought to establish their own, they did not submit to God's righteousness. <sup>4</sup>Christ is the culmination of the law so that there may be righteousness for everyone who believes.*

Romans 10:16

*But not all the Israelites accepted the good news. For Isaiah says, "Lord, who has believed our message?"*

## G. Israel's Future: Salvation (11:1-36)

Romans 11:11-12

*Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious.<sup>12</sup> But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their full inclusion bring!*

Romans 11:25-27

*I do not want you to be ignorant of this mystery, brothers and sisters, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in,<sup>26</sup> and in this way all Israel will be saved. As it is written: "The deliverer will come from Zion; he will turn godlessness away from Jacob."<sup>27</sup> And this is my covenant with them when I take away their sins."*

## H. Consecration and Church Life (12:1-21)

Romans 12:1-2

*Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship.<sup>2</sup> Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.*

## I. State and Society (13:1-14)

Romans 13:1

*Let everyone be subject to the **governing authorities**, for there is no authority except that which God has established. The authorities that exist have been established by God.*

Romans 13:8-10

*Let no debt remain outstanding, except the continuing debt to love one another, for whoever loves others has fulfilled the law.<sup>9</sup> The commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not covet," and whatever other command there may be, are summed up in this one command: "Love your neighbor as yourself."<sup>10</sup> Love does no harm to a neighbor. Therefore love is the fulfillment of the law.*

#### **J. Weak and Strong (14:1-15:13)**

Romans 14:13-15

*Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in the way of a brother or sister. <sup>14</sup>I am convinced, being fully persuaded in the Lord Jesus, that nothing is unclean in itself. But if anyone regards something as unclean, then for that person it is unclean. <sup>15</sup>If your brother or sister is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy someone for whom Christ died.*

Romans 15:1-2

*We who are strong ought to bear with the failings of the weak and not to please ourselves. <sup>2</sup>Each of us should please our neighbors for their good, to build them up.*

#### **K. Concluding Remarks and Greetings (15:14-16:27)**

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### **VII. BIBLICAL LETTERS DURING FIRST ROMAN IMPRISONMENT**

The prison letters of Ephesians, Colossians, Philemon, and Philippians will be overviewed in Session 6. Additionally other letters not penned by the Apostle Paul will be discussed.

### **VIII. TAKEAWAYS**

#### **A. Paul's Last Journeys**

The risen Jesus had prophesied to Ananias at Paul's conversion that the persecutor's path of future ministry and sufferings were sure.

Acts 9:10-16

*In Damascus there was a disciple named Ananias. The Lord called to him in a vision, "Ananias!" "Yes, Lord," he answered.*

*<sup>11</sup>The Lord told him, "Go to the house of Judas on Straight Street and ask for a man from Tarsus named Saul, for he is praying.*

*<sup>12</sup>In a vision he has seen a man named Ananias come and place his hands on him to restore his sight." <sup>13</sup>"Lord," Ananias answered, "I have heard many reports about this man and all*

*the harm he has done to your holy people in Jerusalem. <sup>14</sup>And he has come here with authority from the chief priests to arrest all who call on your name.” <sup>15</sup>But the Lord said to Ananias, “Go! This man is my chosen instrument to proclaim my name to the Gentiles and their kings and to the people of Israel. <sup>16</sup>I will show him how much he must suffer for my name.”*

Paul’s story, his travels, and travails proved the prophetic words to be true. The call of Jesus is to follow, not to be comfortable.

## **B. Paul’s Letters**

1. First Corinthians: spiritually gifted churches can have huge problems.
2. Second Corinthians: divisiveness can harm the health of God’s churches.
3. Romans: sinful mankind can have the imputed righteousness of Christ through faith alone in Christ alone.



# SESSION 6

## After the Book of Acts

### I. PRAYER

### II. BOOK OF ACTS: CHARTED

BOOK OF ACTS			
Author: Luke Theme: Beginnings of the Church Key Verse: Acts 1:8			
Chapter 1	Chapter 2-7	Chapter 8-12	Chapter 13-28
Introduction	Witnessing in Jerusalem	Witnessing in Judea/Samaria	Witnessing to the Ends of the Earth
Focus: Jews		Jews + ½ Jews	Gentiles

Note that the chart captures the movement of the Book of Acts as outlined by Acts 1:8:

*But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*

After the three Missionary Journeys of Paul and the Journey to Rome (as Paul appealed to Caesar as a Roman citizen), the Book of Acts ends. Paul is under house arrest and Acts 28:28-30 contains the fitting conclusion:

*"Therefore I want you to know that God's salvation has been sent to the Gentiles, and they will listen!" [29] 30 For two whole years Paul stayed there in his own rented house and welcomed all who came to see him.*

### III. POST “BOOK OF ACTS”: PAUL’S APOSTOLIC MINISTRY

#### A. First Roman Imprisonment (House Arrest)

1. Date: Winter 60—Spring 62 (Hoehner’s dating).
2. Letters written: **Ephesians, Colossians, Philemon, and Philippians.**

#### B. Release from Arrest (Imprisonment): 62 AD

#### C. Paul’s Ministry Continues

Since the Book of Acts ends with Paul at Rome under house arrest, there is no Biblical “part two” to Acts. Therefore, using Biblical data from Paul’s writings, a possible chronology of his ministry leading to his second and final imprisonment can be constructed. The following reconstruction is from Hoehner’s chronological work.

1. Paul ministers in Macedonia; perhaps he visited Ephesus and Colossae (1 Tim 1:3). **First Timothy** was likely penned during this time (during a delayed stay—cf. 1 Tim 3:14).
2. Paul returns to Ephesus (1 Tim 3:14). (Some suggest he may have also traveled to Spain—cf. Ro 15:24, 28).
3. Paul visits Crete, leaving Titus with delegated apostolic duties (Tit 1:5). At some point Paul pens **Titus**.
4. Paul winters at Nicopolis where he is visited by Titus (Tit 3:12).
5. Paul visits Corinth (2 Tim 4:20), Troas (2 Tim 4:13), and makes his last visit to Ephesus (2 Tim 1:18).
6. At some point in Asia, Paul is arrested and journeys to Rome for the last time.

#### D. Paul’s Final Roman Imprisonment

During this time, **Second Timothy** is written. In the Spring of 68 AD Paul is martyred during the reign of Nero.



## IV. PAUL'S FINAL LETTERS

### A. During the First Imprisonment

These four letters were all penned during Paul's house arrest, thus they are called "Prison Epistles." A brief overview of each letter follows: note that a chart and key passages for each letter are given. (Details of authorship, addressees, theme and distinctives are omitted; these are all Pauline in authorship.)

#### 1. Ephesians

##### a. Charted

Ephesians	
Chapters 1-3	Chapters 4-6
Privileges	Responsibilities
Our Powerful Position...	Our Worthy Walk...
<ul style="list-style-type: none"><li>• Praise (1)</li><li>• Prayer (1)</li><li>• Position (2)</li><li>• Purpose (3)</li><li>• Prayer (3)</li></ul>	<ul style="list-style-type: none"><li>• Walk in unity (4)</li><li>• Walk in new life (4)</li><li>• Walk in love/light (5)</li><li>• Walk in wisdom (5)</li><li>• Walk in Spirit (5-6)</li><li>• Walk in warfare (6)</li></ul>
Belief	Behavior

##### b. Key passages: Ephesians outline

###### (1) Praise (Ch. 1)

Ephesians 1:3

**Praise** be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.

Ephesians 1:7-8

In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace <sup>8</sup>that he lavished on us. With all wisdom and understanding,

(2) Prayer (Ch. 1)

Ephesians 1:15-17

*For this reason, ever since I heard about your faith in the Lord Jesus and your love for all God's people, <sup>16</sup>I have not stopped giving thanks for you, remembering you in my **prayers**. <sup>17</sup>I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better.*

(3) Position (Ch. 2)

Ephesians 2:1, 4-5

*As for you, **you were dead** in your transgressions and sins... <sup>4</sup>But because of his great love for us, God, who is rich in mercy, <sup>5</sup>**made us alive** with Christ even when we were dead in transgressions—it is by grace you have been saved.*

Ephesians 2:8-10

*For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—<sup>9</sup>not by works, so that no one can boast. <sup>10</sup>For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.*

(4) Purpose (Ch. 3)

Ephesians 3:6

*This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.*

(5) Prayer (Ch. 3)

Ephesians 3:20-21

*Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, <sup>21</sup>to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.*

(6) Walk in unity (Ch. 4)

Ephesians 4:1-3

*As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. <sup>2</sup>Be completely humble and gentle; be patient, bearing with one another in love. <sup>3</sup>Make every effort to keep the **unity of the Spirit** through the bond of peace.*

(7) Walk in new life (Ch. 4)

Ephesians 4:22-23

*You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; <sup>23</sup>to be made new in the attitude of your minds...*

(8) Walk in love/light (Ch. 5)

Ephesians 5:1-2

*Follow God's example, therefore, as dearly loved children <sup>2</sup>and **walk in the way of love**, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.*

(9) Walk in wisdom (Ch. 5)

Ephesians 5:15-16

*Be very careful, then, how you live—not as unwise but as **wise**, <sup>16</sup>making the most of every opportunity, because the days are evil.*

(10) Walk in the Spirit (Ch. 5-6)

Ephesians 5:18

*Do not get drunk on wine, which leads to debauchery. Instead, **be filled with the Spirit...***

(11) Walk in warfare (Ch. 6)

Ephesians 6:10-11

*Finally, be strong in the Lord and in his mighty power. <sup>11</sup>Put on the **full armor of God**, so that you can take your stand against the devil's schemes.*

## 2. Colossians

### a. Charted

Colossians			
Chapters 1-2		Chapters 3-4	
Doctrinal		Practical	
Opening		Sound Conduct	
1:1	1:14	3:1	3:17
Supremacy of Christ		Household Code	
1:15	1:23	3:18	4:1
Ministry of Paul		Closing	
1:24	2:5		
Sound Doctrine			
2:6	2:23	4:2	4:18
Supremacy of Christ		Submission to Christ	

### b. Key passages: Colossians outline

#### (1) Opening (1:1-14)

Colossians 1:9-12

*For this reason, since the day we heard about you, we have not stopped praying for you. We continually ask God to fill you with the knowledge of his will through all the wisdom and understanding that the Spirit gives,<sup>10</sup> so that you may live a life worthy of the Lord and please him in every way: bearing fruit in every good work, growing in the knowledge of God,<sup>11</sup> being strengthened with all power according to his glorious might so that you may have great endurance and patience,<sup>12</sup> and giving joyful thanks to the Father, who has qualified*

*you to share in the inheritance of his holy people in the kingdom of light.*

(2) Supremacy of Christ (1:15-23)

Colossians 1:15-18

*The Son is the image of the invisible God, the firstborn over all creation. <sup>16</sup>For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. <sup>17</sup>He is before all things, and in him all things hold together. <sup>18</sup>And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that **in everything he might have the supremacy.***

(3) Ministry of Paul (1:24-2:5)

Colossians 2:1-3

*I want you to know how hard I am contending for you and for those at Laodicea, and for all who have not met me personally. <sup>2</sup>My goal is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, <sup>3</sup>in whom are hidden all the treasures of wisdom and knowledge.*

(4) Sound Doctrine (2:6-23)

Colossians 2:6-8

*So then, just as you received Christ Jesus as Lord, continue to live your lives in him, <sup>7</sup>rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness. <sup>8</sup>See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the elemental spiritual forces of this world rather than on Christ.*

Colossians 2:9-10

*For in Christ all the fullness of the Deity lives in bodily form, <sup>10</sup>and in Christ you have been brought to fullness. He is the head over every power and authority.*

(5) Sound Conduct (3:1-17)

Colossians 3:1-2

*Since, then, you have been raised with Christ, **set your hearts** on things above, where Christ is, seated at the right hand of God. <sup>2</sup>**Set your minds** on things above, not on earthly things.*

Colossians 3:12-14

*Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. <sup>13</sup>Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you. <sup>14</sup>And over all these virtues put on love, which binds them all together in perfect unity.*

(6) Household Code (3:18-4:1)

Colossians 3:18-21

***Wives**, submit yourselves to your husbands, as is fitting in the Lord. <sup>19</sup>**Husbands**, love your wives and do not be harsh with them. <sup>20</sup>**Children**, obey your parents in everything, for this pleases the Lord. <sup>21</sup>Fathers, do not embitter your children, or they will become discouraged.*

(7) Closing (4:2-18)

Colossians 4:2-6

*Devote yourselves to prayer, being watchful and thankful. <sup>3</sup>And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains. <sup>4</sup>Pray that I may proclaim it clearly, as I should. <sup>5</sup>Be wise in the way you act toward outsiders; make the most of every opportunity. <sup>6</sup>Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone.*

### 3. Philemon

#### a. Charted

Philemon		
Verses 1-7	Verses 8-16	Verses 17-25
Prayer for...	Plea for...	Pledge from... (for)
<ul style="list-style-type: none"><li>• Philemon</li><li>• Apphia</li><li>• Archippus</li><li>• House Church</li></ul>	<ul style="list-style-type: none"><li>• Onesimus (Runaway Slave)</li></ul>	<ul style="list-style-type: none"><li>• Paul (Partner)</li><li>• Payback</li></ul>

#### b. Key passages: Philemon

##### Philemon 8-11

*Therefore, although in Christ I could be bold and order you to do what you ought to do, <sup>9</sup>yet I prefer to appeal to you on the basis of love. It is as none other than Paul—an old man and now also a prisoner of Christ Jesus— <sup>10</sup>that I appeal to you for my son **Onesimus**, who became my son while I was in chains. <sup>11</sup>Formerly he was **useless** to you, but now he has become **useful** both to you and to me.*

##### Philemon 17-18

*So if you consider me a partner, welcome him as you would welcome me. <sup>18</sup>If he has done you any wrong or owes you anything, charge it to me.*

#### 4. Philippians

##### a. Charted

Philippians		
Passage	Title	Sections
1:1-11	Opening	<ul style="list-style-type: none"><li>• Salutation (1-2)</li><li>• Thanksgiving (3-8)</li><li>• Prayer (9-11)</li></ul>
1:12-26	Personal Update	<ul style="list-style-type: none"><li>• Chains (12-18<sup>a</sup>)</li><li>• Life or death (18<sup>b</sup>-26)</li></ul>
1:27-2:18	Exhortations	<ul style="list-style-type: none"><li>• Worthy of the Gospel (1:27-30)</li><li>• Example of Christ (2:1-18)</li></ul>
2:19-30	Personal Associates	<ul style="list-style-type: none"><li>• Timothy (19-24)</li><li>• Epaphroditus (25-30)</li></ul>
3:1-4:1	Warning	<ul style="list-style-type: none"><li>• Against Judaizers (3:1-11)</li><li>• Against Libertines (3:12-4:1)</li></ul>
4:2-23	Closing	<ul style="list-style-type: none"><li>• Exhortations (2-9)</li><li>• Gratitude (10-20)</li><li>• Farewells (21-23)</li></ul>

##### b. Key passages: Philippians outline

###### (1) Opening (1:1-11)

Philippians 1:3-6

*I **thank** my God every time I remember you. <sup>4</sup>In all my prayers for all of you, I always pray with joy <sup>5</sup>because of your partnership in the gospel from the first day until now, <sup>6</sup>being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.*



Philippians 1:9-11

*And this is my **prayer**: that your love may abound more and more in knowledge and depth of insight, <sup>10</sup>so that you may be able to discern what is best and may be pure and blameless for the day of Christ, <sup>11</sup>filled with the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God.*

(2) Personal update (1:12-26)

Philippians 1:12-14

*Now I want you to know, brothers and sisters, that what has happened to me has actually served to advance the gospel. <sup>13</sup>As a result, it has become clear throughout the whole palace guard and to everyone else that I am in chains for Christ. <sup>14</sup>And because of my chains, most of the brothers and sisters have become confident in the Lord and dare all the more to proclaim the gospel without fear.*

Philippians 1:21

*For to me, to live is Christ and to die is gain.*

(3) Exhortations (1:27-2:18)

Philippians 2:1-4

*Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, <sup>2</sup>then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. <sup>3</sup>Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, <sup>4</sup>not looking to your own interests but each of you to the interests of the others.*

(4) Personal associates (2:19-30)

(a) Timothy (19-24)

Philippians 2:19-22

*I hope in the Lord Jesus to send **Timothy** to you soon, that I also may be cheered when I receive news about you. <sup>20</sup>I have no one else like him, who will show genuine concern for*

*your welfare. <sup>21</sup> For everyone looks out for their own interests, not those of Jesus Christ. <sup>22</sup> But you know that **Timothy** has proved himself, because as a son with his father he has served with me in the work of the gospel.*

(b) Epaphroditus (25-30)

Philippians 2:25-27

*But I think it is necessary to send back to you **Epaphroditus**, my brother, co-worker and fellow soldier, who is also your messenger, whom you sent to take care of my needs.*

*<sup>26</sup> For he longs for all of you and is distressed because you heard he was ill. <sup>27</sup> Indeed he was ill, and almost died. But God had mercy on him, and not on him only but also on me, to spare me sorrow upon sorrow.*

(5) Warning (3:1-4:1)

Philippians 3:2-4<sup>a</sup>

*Watch out for those dogs, those evildoers, those mutilators of the flesh. <sup>3</sup> For it is we who are the circumcision, we who serve God by his Spirit, who boast in Christ Jesus, and who put no confidence in the flesh— <sup>4</sup> though I myself have reasons for such confidence.*

Philippians 3:17-19

*Join together in following my example, brothers and sisters, and just as you have us as a model, keep your eyes on those who live as we do. <sup>18</sup> For, as I have often told you before and now tell you again even with tears, many live as enemies of the cross of Christ. <sup>19</sup> Their destiny is destruction, their god is their stomach, and their glory is in their shame. Their mind is set on earthly things.*

(6) Closing (4:2-23)

Philippians 4:8-9

*Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if*

*anything is excellent or praiseworthy—think about such things. <sup>9</sup>Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you.*

## V. OTHER NEW TESTAMENT LETTERS

### A. NEW TESTAMENT BOOKS: CHART

NEW TESTAMENT (27)		
Narrative (5)	Epistolary (21)	Apocalyptic (1)
Gospels (4)	Pauline (13)	Revelation (1)
Acts (1)	General (8)	[Daniel]

### B. New Testament Epistles: Authorship

1. Pauline (by Paul) ..... 13 letters
2. Catholic (General) ..... 8 letters
  - a. James (half-brother of Jesus) ..... 1 letter
  - b. Peter (the apostle) ..... 2 letters
  - c. Jude (half-brother of Jesus) ..... 1 letter
  - d. John (the apostle) ..... 3 letters
  - e. Unknown (apostolic authority) ..... 1 letter

### C. Epistles (Grk. *epistolê*, “letter”): Form

The Apostle Paul and other New Testament writers adapted the Greco-Roman letter-style for distinctively Christian purposes. While written in a personal style, Biblical writers seem to be conscious of broader usages (wider scale and distribution).

1. Common structural components
  - a. Opening (author, addressees, salutation)
  - b. Thanksgiving and prayer
  - c. Body (doctrinal and practical teachings)
  - d. Closing (personal greetings, benediction, final words)

2. Common purpose

The epistles were intended for a specific audience, read aloud to individuals and/or congregations. The epistle's message was also intended for the wider Christian Community.

## VI. CATHOLIC (GENERAL) LETTERS

### A. First Peter

1. Charted

First Peter		
Passage	Title	Sections
1:1-2	Opening Words	<ul style="list-style-type: none"><li>• Author (1)</li><li>• Addressees (2)</li></ul>
1:3-2:10	Identity	<ul style="list-style-type: none"><li>• New birth (1:3-12)</li><li>• New life (1:13-15)</li><li>• New people (2:1-10)</li></ul>
2:11-3:12	Responsibilities	<ul style="list-style-type: none"><li>• Submission to...</li><li>• World (2:11-12)</li><li>• Authorities (2:13-17)</li><li>• Masters (2:18-25)</li><li>• Husbands (3:1-6)</li><li>• Wives (3:7)</li><li>• Others (3:8-12)</li></ul>
3:13-4:19	Suffering	<ul style="list-style-type: none"><li>• Right actions (3:13-22)</li><li>• Right approach (4:1-11)</li><li>• Right perspective (4:12-19)</li></ul>
5:1-11	Ministering	<ul style="list-style-type: none"><li>• To elders (1-4)</li><li>• To young men (5<sup>a</sup>)</li><li>• To all (5<sup>b</sup>-11)</li></ul>
5:12-14	Concluding Words	<ul style="list-style-type: none"><li>• From Paul</li><li>• Silas</li><li>• Mark</li></ul>
Written before 64 AD (Peter's death?)		

2. Key passages: 1 Peter

a. Opening words (1:1-2)

1 Peter 1:1

*Peter, an apostle of Jesus Christ,  
To God's elect, exiles scattered throughout the provinces  
of Pontus, Galatia, Cappadocia, Asia, and Bithynia...*

b. Identity (1:3-2:10)

1 Peter 1:3-5 (new birth)

*Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us **new birth** into a living hope through the resurrection of Jesus Christ from the dead,<sup>4</sup> and into an **inheritance** that can never perish, spoil or fade. This **inheritance** is kept in heaven for you,<sup>5</sup> who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time.*

1 Peter 1:15 (new life)

*But just as he who called you is holy, so be holy in all you do...*

1 Peter 2:9-10 (new people)

*But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light.<sup>10</sup> Once you were not a people, but now you are **the people of God**; once you had not received mercy, but now you have received mercy.*

c. Responsibilities (2:11-3:12)

(1) Before the world

1 Peter 2:12

*Live such **good lives** among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.*

(2) Before authorities

1 Peter 2:13-14

*Submit yourselves for the Lord's sake to every **human authority**: whether to the emperor, as the*

**supreme authority**, <sup>14</sup>or to governors, who are sent by him to punish those who do wrong and to commend those who do right.

(3) Before masters

1 Peter 2:18

**Slaves**, in reverent fear of God submit yourselves to your **masters**, not only to those who are good and considerate, but also to those who are harsh.

(4) (Wives) Before husbands

1 Peter 3:1-4

**Wives**, in the same way submit yourselves to your own husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives, <sup>2</sup>when they see the purity and reverence of your lives. <sup>3</sup>our beauty should not come from outward adornment, such as elaborate hairstyles and the wearing of gold jewelry or fine clothes. <sup>4</sup>Rather, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight.

(5) (Husbands) Before wives

1 Peter 3:7

**Husbands**, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.

(6) Before others

1 Peter 3:8-9

Finally, all of you, be like-minded, be sympathetic, love one another, be compassionate and humble. <sup>9</sup>Do not repay evil with evil or insult with insult. On the contrary, repay evil with blessing, because to this you were called so that you may inherit a blessing.

d. Suffering

1 Peter 3:13-15<sup>a</sup> (right actions)

*Who is going to harm you if you are eager to do good? <sup>14</sup>But even if you should **suffer** for what is right, you are blessed. "Do not fear their threats; do not be frightened." <sup>15</sup>But in your hearts revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have.*

1 Peter 4:1-2 (right approach/attitude)

*Therefore, since **Christ suffered** in his body, arm yourselves also with the same attitude, because **whoever suffers** in the body is done with sin. <sup>2</sup>As a result, they do not live the rest of their earthly lives for evil human desires, but rather for the will of God.*

1 Peter 4:12-14 (right perspective)

*Dear friends, do not be surprised at the fiery ordeal that has come on you to test you, as though something strange were happening to you. <sup>13</sup>But rejoice inasmuch as you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed. <sup>14</sup>If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you.*

e. Ministering

1 Peter 5:2-3 (to elders)

*Be **shepherds** of God's flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; <sup>3</sup> not lording it over those entrusted to you, but being examples to the flock.*

1 Peter 5:5<sup>a</sup> (to young men)

*In the same way, you who are **younger**, submit yourselves to your elders. All of you, clothe yourselves with humility toward one another...*

1 Peter 5:6-7 (to all)

*Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. <sup>7</sup>Cast all your anxiety on him because he cares for you.*

- f. Concluding words  
1 Peter 5:14<sup>b</sup>  
*Peace to all of you who are in Christ.*

**B. Second Peter**

- 1. Charted

Second Peter		
Chapter 1	Chapter 2	Chapter 3
Firm Foundation	False Teachers	Final Days
<div> <div>In Our Spiritual Resources</div> <div>111</div> </div> <div> <div>-----</div> <div>In Our Truth Resources</div> <div>1221</div> </div>	<div> <div>Their Description</div> <div>13</div> </div> <div> <div>-----</div> <div>Their Condemnation</div> <div>410<sup>a</sup></div> </div> <div> <div>-----</div> <div>Their Conduct</div> <div>10<sup>b</sup>22</div> </div>	<div> <div>Last Days and Scoffers</div> <div>14</div> </div> <div> <div>-----</div> <div>Last Days Description</div> <div>518</div> </div>
Written before 64 AD (Peter's death?)		

- 2. Key passages: 2 Peter
  - a. Firm foundation (1:1-21)

2 Peter 1:3-4 (spiritual resources)  
*His divine power has given us **everything we need** for a godly life through our knowledge of him who called us by his own glory and goodness.<sup>4</sup> Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature, having escaped the corruption in the world caused by evil desires.*



2 Peter 1:12, 20-21 (truth resources)

*So I will always remind you of these things, even though you know them and are firmly established in the **truth** you now have. . . <sup>20</sup>Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation of things. <sup>21</sup>For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit.*

b. False teachers (2:1-22)

2 Peter 2:1-3 (their description)

*But there were also **false prophets** among the people, just as there will be **false teachers** among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them—bringing swift destruction on themselves. <sup>2</sup>Many will follow their depraved conduct and will bring the way of truth into disrepute. <sup>3</sup>In their greed **these teachers** will exploit you with fabricated stories. Their condemnation has long been hanging over them, and their destruction has not been sleeping.*

2 Peter 2:9-10 (their condemnation)

*. . .if this is so, then the Lord knows how to rescue the godly from trials and to hold the unrighteous for punishment on the day of judgment. <sup>10</sup>This is especially true of those who follow the corrupt desire of the flesh and despise authority. Bold and arrogant, they are not afraid to heap abuse on celestial beings. . .*

2 Peter 2:17-19 (their conduct)

*These people are springs without water and mists driven by a storm. Blackest darkness is reserved for them. <sup>18</sup>For they mouth empty, boastful words and, by appealing to the lustful desires of the flesh, they entice people who are just escaping from those who live in error. <sup>19</sup>They promise them freedom, while they themselves are slaves of depravity—for “people are slaves to whatever has mastered them.”*

c. Final Days (3:1-18)

2 Peter 3:3-4 (scoffers and last days)

*Above all, you must understand that in the **last days** scoffers will come, **scoffing** and following their own evil desires. <sup>4</sup>They will say, "Where is this 'coming' he promised? Ever since our ancestors died, everything goes on as it has since the beginning of creation."*

2 Peter 3:8-10 (description of last days)

*But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day. <sup>9</sup>The Lord is not slow in keeping his promise, as some understand slowness. Instead he is patient with you, not wanting anyone to perish, but everyone to come to repentance. <sup>10</sup>But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything done in it will be laid bare.*

**C. Jude**

1. Charted

Jude (half-brother of Jesus)		
Verses 1-4	Verses 5-16	Verses 17-23
Purpose	Problems: Warning	Perseverance
<div>Opening</div> <div>1 2</div> <hr/> <div>Occasion</div> <div>3 4</div>	<div>Past Examples of Apostates</div> <div>5 7</div> <hr/> <div>Present Actions of Apostates</div> <div>8 16</div>	<div>Remember</div> <div>17 19</div> <hr/> <div>Build up</div> <div>20 21</div> <hr/> <div>Be Merciful</div> <div>22 23</div>
Benediction (vv. 24-25)		
Written: mid-60s to as late as 80 AD	<ul style="list-style-type: none"> <li>• Quotes Apocryphal sources</li> <li>• Many "triads" in the letter</li> <li>• Apostasy described/illustrated</li> </ul>	

## 2. Key passages

### a. Occasion (1-4)

Jude 3-4

*Dear friends, although I was very eager to write to you about the salvation we share, I felt compelled to write and urge you to contend for the faith that was once for all entrusted to God's holy people. <sup>4</sup>For certain individuals whose condemnation was written about long ago have secretly slipped in among you. They are ungodly people, who pervert the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord.*

### b. Problems (apostasy) (5-16)

Jude 14-16

*Enoch, the seventh from Adam, prophesied about them: "See, the Lord is coming with thousands upon thousands of his holy ones <sup>15</sup>to judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness, and of all the defiant words ungodly sinners have spoken against him." <sup>16</sup>These people are grumblers and faultfinders; they follow their own evil desires; they boast about themselves and flatter others for their own advantage.*

### c. Perseverance (17-23)

Jude 17-21

*But, dear friends, remember what the apostles of our Lord Jesus Christ foretold. <sup>18</sup>They said to you, "In the last times there will be scoffers who will follow their own ungodly desires." <sup>19</sup>These are the people who divide you, who follow mere natural instincts and do not have the Spirit. <sup>20</sup>But you, dear friends, by building yourselves up in your most holy faith and praying in the Holy Spirit, <sup>21</sup>**keep yourselves in God's love** as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.*

### d. Benediction (24-25)

Jude 24-25

*To him who is able to keep you from stumbling and to present you before his glorious presence without fault*

and with great joy—<sup>25</sup>to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.

#### D. First John

##### 1. Charted

First John		
“Tests of Fellowship” (Not Relationship)		
Chapters 1-2	Chapters 3-4	Chapter 5
Light	Love	Life
Conditions 1:1                      1:10 ----- Conduct 2:1                      2:29	Characteristics 3:1                      3:24 ----- Cautions 4:1                      4:21	Cause (for Assurance) 5:1                      5:12 ----- Conclusion 5:13                      5:21
Author: John the Apostle		Date written: Prior to 95 AD (late 80s-early 90s)

##### 1. Key passages

###### a. Conditions (fellowship) (1:1-10)

1 John 1:5-9

*This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all. <sup>6</sup>If we claim to have **fellowship with him** and yet walk in the darkness, we lie and do not live out the truth. <sup>7</sup>But if we walk in the light, as he is in the light, we have **fellowship with one another**, and the blood*

*of Jesus, his Son, purifies us from all sin.<sup>8</sup> If we claim to be without sin, we deceive ourselves and the truth is not in us.<sup>9</sup> If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.*

b. Conduct (2:1-29)

1 John 2:1-2

*My dear children, I write this to you so that you will not sin. But if anybody does sin, we have an **advocate** with the Father—Jesus Christ, the Righteous One.<sup>2</sup> He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.*

1 John 2:15-17

*Do not love the world or anything in the world. If anyone loves the world, love for the Father is not in them.<sup>16</sup> For everything in the world—the lust of the flesh, the lust of the eyes, and the pride of life—comes not from the Father but from the world.<sup>17</sup> The world and its desires pass away, but whoever does the will of God lives forever.*

c. Characteristics (3:1-24)

1 John 3:2-3

*Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when Christ appears, we shall be like him, for we shall see him as he is.<sup>3</sup> All who have this hope in him purify themselves, just as he is pure.*

1 John 3:16-18

*This is how we know **what love is**: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters.<sup>17</sup> If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person?<sup>18</sup> Dear children, let us not love with words or speech but with actions and in truth.*

d. Cautions (4:1-21)

1 John 4:1-3

*Dear friends, do not believe every spirit, **but test the spirits** to see whether they are from God, because*

*many false prophets have gone out into the world.*

*<sup>2</sup>This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, <sup>3</sup>but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world.*

1 John 4:19-21

*We love because he first loved us. <sup>20</sup>Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen. <sup>21</sup>And he has given us this command: Anyone who loves God must also love their brother and sister.*

e. Cause (for assurance) (5:1-12)

1 John 5:1-5

*Everyone who believes that Jesus is the Christ is born of God, and everyone who loves the father loves his child as well. <sup>2</sup>This is how we know that we love the children of God: by loving God and carrying out his commands. <sup>3</sup>In fact, this is love for God: to keep his commands. And his commands are not burdensome, <sup>4</sup>for everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith. <sup>5</sup>Who is it that overcomes the world? Only the one who believes that Jesus is the Son of God.*

f. Conclusion (5:13-21)

1 John 5:14-15

*This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. <sup>15</sup>And if we know that he hears us—whatever we ask—we know that we have what we asked of him.*

1 John 5:21

*Dear children, keep yourselves from idols.*

## E. Second and Third John

### 1. Second John

This is a personal letter from “the older” (i.e. John) to a house church (“chosen lady and her children”). The basic theme is the relationship of truth (embraced) and love.

2 John 4-6

*It has given me great joy to find some of your children **walking in the truth**, just as the Father commanded us.*

*<sup>5</sup>And now, dear lady, I am not writing you a new command but one we have had from the beginning. I ask that we love one another. <sup>6</sup>And this is love: that we **walk in obedience** to his commands. As you have heard from the beginning, his command is that you **walk in love**.*

### 2. Third John

This is a personal letter to “Gaius” from the “elder” (i.e. John). It contrasts the faithfulness of Gaius to the divisive rebellion of “Diotrephes.” It also commends “Demetrius.”

3 John 3-4

*It gave me great joy when some believers came and testified about your **faithfulness to the truth**, telling how you continue to walk in it. <sup>4</sup>I have no greater joy than to hear that my children are **walking in the truth**.*

3 John 9-10

*I wrote to the church, but **Diotrephes**, who loves to be first, will not welcome us. <sup>10</sup>So when I come, I will call attention to what he is doing, spreading malicious nonsense about us. Not satisfied with that, he even refuses to welcome other believers. He also stops those who want to do so and puts them out of the church.*

3 John 12

***Demetrius** is well spoken of by everyone—and even by the truth itself. We also speak well of him, and you know that our testimony is true.*

## F. Hebrews

### 1. Charted

Hebrews		
"Christ is Superior to " (Better Than...)		
Chapters 1-4	Chapters 4-10	Chapters 10-13
Superiority of the Person of Christ	Superiority of the Priesthood of Christ	Superiority of the Pursuit of Christ
Superior to "Prophets" 1:1                      1:3 ----- Superior to "Angels" 1:3                      2:18 ----- Superior to "Moses & Joshua" 3:6                      4:13	Superior in "His Position" 4:14                      4:16 ----- Superior in "His Qualifications" 5:1                      5:10 ----- Superior in "His Priestly Order" 7:1                      7:28 ----- Superior in "His Priestly Ministry" 8:1                      8:39	Encouragement to persevere 10:32                      10:39 ----- Encouragement to walk in faith 11:1                      11:40 ----- Encouragement to endurance 12:1                      12:28 ----- Encouragement for Christian living 13:1                      13:25
WARNING #1 "Don't Drift" 2:1                      2:4 ----- ----- WARNING #2 "Don't Doubt" 3:7                      4:7	WARNING #3 "Don't Degenerate" 5:11                      6:20	WARNING #4 "Don't Despise" (deliberate sinning) 10:26                      10:31 ----- ----- WARNING #5 "Don't Deny" 12:18                      12:29
Author: Unknown • Paul (?) • Barnabas (?) • Apollos (?) • Luke (?) • Barnabas/Apollos (?)		Date: Likely prior to 70 AD



2. Charted: The Theme of the Letter

Thesis (Purpose of Hebrews)	
Stated:	<p>The New Testament in Jesus' blood is far superior to and supplants (takes the place of) the Old Testament in animal blood.</p>
Proven:	<ul style="list-style-type: none"> <li> <p>Hebrews 8:6 (Better covenant)  <i>But in fact the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, since the new covenant is established on better promises.</i></p> </li> <li> <p>Hebrews 7:18-22 (Priest forever of a better covenant)  <i>The former regulation is set aside because it was weak and useless <sup>19</sup>(for the law made nothing perfect), and a better hope is introduced, by which we draw near to God. <sup>20</sup>And it was not without an oath! Others became priests without any oath, <sup>21</sup>but he became a priest with an oath when God said to him: "The Lord has sworn and will not change his mind: 'You are a priest forever.'" <sup>22</sup>Because of this oath, Jesus has become the guarantor of a better covenant.</i></p> </li> <li> <p>Hebrews 8:7-8 (Old was faulty; New is superior)  <i>For if there had been nothing wrong with that first covenant, no place would have been sought for another. <sup>8</sup>But God found fault with the people and said: "The days are coming, declares the Lord, when I will make a new covenant with the people of Israel and with the people of Judah."</i></p> </li> <li> <p>Hebrews 10:8-9 (First covenant set aside for the New)  <i>First he said, "Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them"—though they were offered in accordance with the law. <sup>9</sup>Then he said, "Here I am, I have come to do your will." He sets aside the first to establish the second.</i></p> </li> </ul>

3. Key passages: Hebrews

The student is encouraged to read the whole of this monumental theological letter. Keep the outline and thesis chart close at hand. Keep in mind: the letter seems to be addressed to Hebrew Christians who are thinking the unthinkable: abandoning faith in Christ (the final, ultimate sacrifice in His blood) and returning to the Old Covenant Judaism (sacrifice of animals' blood). The writer exhorts them to hold on to their new-found faith (the completion of redemption in God's overall program).

Hebrews 13:20-21

*Now may the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep,<sup>21</sup> equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever. Amen.*

## VII. TAKEAWAYS

Review Session 6 and the introduction/overview to several New Testament letters. Select one or two for further reading and study.

Movement 11: The Church Age is complete. What follows next in God's Program is covered in Movement 12: The Final Consummation.

Note also that we today are living in the Church Age "while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ" (Titus 2:13).

## APPENDIX A

### Select Bibliography

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