

# SESSION 5

## The Third Missionary Journey and The Journey to Rome

### I. PRAYER

### II. BOOK OF ACTS: CHARTED

<b>BOOK OF ACTS</b>			
<b>Author:</b> Luke <b>Theme:</b> Beginnings of the Church <b>Key Verse:</b> Acts 1:8			
<b>Chapter 1</b>	<b>Chapters 2-7</b>	<b>Chapters 8-12</b>	<b>Chapters 13-28</b>
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

<b>PAUL'S MISSIONARY JOURNEYS</b>			
<b>Acts 13-14</b>	<b>Acts 15</b>	<b>Acts 15-18</b>	<b>Acts 18-21</b>
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.*

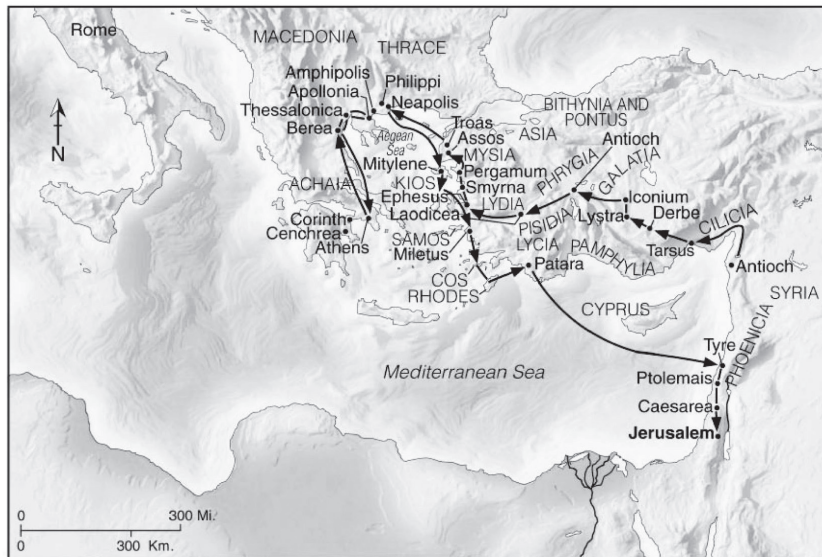
The ministry of Priscilla and Aquila can be likened to discipleship. They patiently and carefully instructed Apollos in a more accurate, Biblically-true way. Present and future leaders all need accuracy in doctrinal understanding.

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.*

*"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

<b>First Corinthians</b>			
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

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

6. Key passages (broad outline) follow:

**"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.

