

THE JOURNEYS AND LETTERS OF PAUL

I. THE APOSTLE PAUL

- A. Chosen by Christ as apostle (Acts 9)
- B. A person uniquely qualified to spread the gospel
 - 1. Rabbinical education under Gamaliel (Acts 22:3)
 - a. Gave him knowledge of Old Testament
 - b. Would be asked to preach in synagogues (Acts 13:15)
 - 2. Hellenistic: born/raised in Tarsus in Cilicia (Acts 22:3)
 - a. Had command of Greek language (Acts 21:37)
 - b. Education: knowledge of Greek classics (Acts 17:27-28)
 - 3. Roman citizenship by birth (Acts 22:25-28)
 - a. Had certain legal rights (Acts 16:37-39)
 - b. Apparently included right of appeal to Caesar (Acts 25:10-12)

II. PAUL'S FIRST JOURNEY AND THE JUDAIZING CONTROVERSY

- A. The first missionary journey: Cyprus and Asia Minor (Acts 13-14)
 - 1. "Barnabas and Saul": Barnabas apparently the leader; Antioch of Syria = Base (13:1-3)
 - 2. Cyprus (home of Barnabas): Salamis and Paphos; Sergius Paulus converted (13:4-12)
 - 3. Paul leads departure to Perga of Pamphylia in Asia Minor: John Mark deserts (13:13)
 - 4. Antioch of Pisidia: demonstrates Paul's missionary tactics in a new city (13:14-52)
 - a. Went to the synagogue: Jews and God-fearers had background for Paul's message
 - b. Would be asked to preach in synagogue
 - c. Some Jews and gentiles would believe
 - d. Paul would be rejected by synagogue and part from it
 - e. Paul turned to gentiles of the city with core group from synagogue
 - f. Synagogue Jews created trouble or riot; Paul would depart, leaving church in city
 - 5. Iconium, Lystra, and Derbe; return to Antioch through Perga and Attalia (14:1-28)
- B. The **Judaizing Controversy** (Acts 15:1-35)
 - 1. The debate in Antioch (1-2): was circumcision required for gentiles?
 - 2. Real question: are gentile Christians required to keep Jewish law (convert) to be saved?
 - 3. Ultimate issue: what is required for salvation? Is it free or based on works?
 - 4. The **Apostolic Council** at Jerusalem considered this question (3-35): Circumcision not required; salvation is by grace
- C. Paul's Epistle to the **Galatians**
 - 1. Content: the Judaizing Controversy (Gal 1:6-10)
 - 2. Written to churches founded on 1st journey (in Roman province of Galatia) after 1st journey, but before Apostolic Council
 - 3. Summary outline
 - a. Greetings and rebuke of Judaizers (1:1-10)
 - b. Arguments for Paul's gospel of grace
 - 1) Autobiographical argument (1:11 - 2:21): Paul got his gospel from God
 - 2) Theological argument (3:1 - 5:12): justification has always been by grace
 - c. Warning and conclusion (5:13 - 6:18)

III. PAUL'S SECOND JOURNEY AND THE THESSALONIAN LETTERS

- A. The second missionary journey (Acts 15:36 - 18:21)
 1. Dispute between Paul and Barnabas over John Mark (15:36-41)
 - a. Barnabas and Mark return to Cyprus
 - b. Paul takes Silas through Syria, Cilicia
 2. Timothy joins Paul at Lystra in Galatia (16:1-5)
 3. Change of direction toward Macedonia (16:6-10)
 - a. Unable to preach the gospel in Asia and Bithynia
 - b. At Troas: the Macedonian vision
 - 1) Perhaps the Macedonian man was Luke
 - 2) Luke joins the group in Troas ("we section" begins)
 4. Philippi: a city of the 1st district and Roman colony (16:11-40)
 - a. No synagogue in Philippi; few Jews because it was not a trade center
 - b. Paul's first convert in Europe: Lydia (13-15)
 - c. Possessed girl healed; Paul and Silas jailed, released (16-40)
 5. Thessalonica: capital of Macedonia (17:1-9)
 6. Beroea (17:10-15)
 7. Athens (17:16-34)
 - a. Paul argues in the synagogue and agora (= "marketplace") (16-18)
 - b. Paul's sermon at the Areopagus (19-34)
 - 1) Refers to an altar to an unknown god
 - 2) Quotes Greek writers Epimenides and Aratus (17:28)
 8. Corinth (18:1-17): probably late 50 - early 52
 - a. Paul meets **Aquila and Priscilla**; "lately come from Italy"
 - 1) Claudius expelled Jews from Rome, AD 49 (1-3)
 - 2) Riots instigated by a certain *Chrestus*, apparently a mistake for *Christus*
 - 3) Aquila and Priscilla seem already to be believers
 - b. Paul in the synagogue; turns to the gentiles (4-11)
 - c. Paul before the Proconsul **Gallio** (12-17)
 - 1) Gallio was new proconsul, arrived in Corinth late spring - early summer 51
 - 2) Paul accused by Jews of "persuading men to worship God contrary to the law:"
 - a) Starting a new, disruptive religion
 - b) Harming Judaism, which was a protected religion
 - 3) Gallio refused to hear case and implied that Christianity was part of Judaism
 9. Departure to Ephesus where Priscilla/Aquila stay; Paul to Jerusalem, Antioch (18-22)
- B. The Thessalonian correspondence (1 & 2 Thessalonians)
 1. Purpose/date
 - a. Discusses questions about the second coming of Jesus
 - b. Written from Corinth on 2nd journey
 2. 1 Thessalonians: congratulations and comfort
 - a. Intro and congratulations (1 Thes 1:1 - 3:13)
 - b. Exhortations; comfort and warnings on 2nd coming (4:1 - 5:22)
 - c. Conclusion: benediction and instructions (5:23-28)
 3. 2 Thessalonians: corrections on the second coming
 - a. Intro: greeting (2 Thes 1:1, 2)
 - b. On persecution (1:3-12)
 - c. The parousia/rapture/day of the Lord (2:1-15)
 - d. Exhortations (3:1-15)
 - e. Conclusion: benediction and Paul's authentication (3:16-18)

IV. PAUL'S THIRD JOURNEY AND MAJOR LETTERS

- A. The third missionary journey (Acts 18:22 - 21:16): primarily to Ephesus
1. Through Galatia and Phrygia (18:22-23)
 2. Apollos in Ephesus; taught by Priscilla/Aquila; to Corinth (18:24-28)
 3. Paul in Ephesus (19): AD 53-56
 - a. Disciples of the Baptist converted; Paul in the synagogue and rented hall (19:1-20)
 - b. Riot led by Demetrius and the silversmiths (19:21-41)
 4. Paul in Macedonia and Achaia (Corinth) (20:1-6)
 5. Troas: Eutychus and the long sermon (20:7-12)
 6. The journey to Miletus; Paul's sermon there (20:13-38)
 7. The journey to Jerusalem (21:1-16)
- B. The Corinthian correspondence (1 & 2 Corinthians)
1. Review of Paul's visits and letters to Corinth
 - a. 1st visit: 2nd missionary journey (Acts 18)
 - b. Letter A = now lost, but mentioned in 1 Cor 5:9; from Ephesus on 2nd journey?
 - c. Paul received letter from Corinth and report of problems from Chloe's "people"
 - d. Letter B = 1 Cor: Response to probs/answers to questions; carried by Timothy from Ephesus (1 Cor 4:17; 16:10)
 - e. Rebellion in Corinth against Paul; Timothy reports (2 Cor 10:10, 11:4-12; 12:6ff)
 - f. 2nd visit (not in Acts) = "painful visit" (2 Cor 2:1, 13:1)
 - g. Letter C = "severe letter" (2 Cor 2:4, 7:8): Paul states his case; taken by Titus from Ephesus; now lost (or = 2 Cor 10-13?); eruption heals
 - h. Titus reports to Paul in Macedonia (2 Cor 2:12-13; 7:5-7)
 - i. Letter D = 2 Cor: Paul's relationship with Corinth; from Macedonia; taken by Titus
 - j. 3rd visit = Acts 20:2-3
 2. 1 Corinthians: church problems at Corinth
 - a. Introduction: greeting to and thanks for the church (1:1-9)
 - b. Reproofs in response to report of Chloe's "people" (1:10 - 6:20)
 - 1) Divisions in the church (1:10-4:21)
 - 2) A case of church discipline; specific immorality (man with father's wife) (5:1-13)
 - 3) Lawsuits between Christians (6:1-8)
 - 4) Immorality with prostitutes (6:9-20)
 - c. Replies to questions raised in the letter to Paul (7-16)
 - 1) Concerning marriage (and divorce) (7:1-40)
 - 2) Concerning meat offered to idols (Christian freedom) (8:1 - 11:1)
 - 3) The order of public worship
 - a) The veiling of women (11:2-16)
 - b) The Lord's supper and agape feast (11:17-34)
 - c) Concerning spiritual gifts (12:1 - 14:40)
 - 4) Concerning the resurrection (15:1-58)
 - d. The collection for the Jerusalem church (16:1-9)
 - e. Conclusion: Timothy, exhortations, and greetings (16:10-24)
 3. 2 Corinthians: Paul writes concerning his ministry
 - a. Paul's relationship to the Corinthian church (1-7)
 - b. The collection for the Jerusalem church (8-9)
 - c. Paul's defense of his ministry (10-13)
- C. Romans: the gospel according to Paul
1. From Corinth (16:23); 3rd journey (15:25-26; Acts 20:2-3)
 2. Purpose: preparation for his journey to Rome
 3. Summary of the content of Romans
 - a. All have sinned: gentiles, Jews, all together (1:18 - 3:20)
 - b. Justification (salvation) of those who believe on Christ (3:21 - 5:21)
 - 1) Not by works of the law
 - 2) Justification by God's grace, received through faith
 - c. Sanctification (process of being made holy) of those justified by Christ (6-8)

- d. The problem of Israel's unbelief (9-11)
 - 1) A problem for the gospel: why didn't God's people believe?
 - 2) Paul introduces the concept of election (predestination) (9)
 - 3) But Israel was self-righteous (10)
 - 4) A remnant of Israel believes (11:1-10)
 - 5) Future restoration and salvation of all Israel? security of the believer? (11:11-32)
 - 6) No one knows God's mind and ways (11:33-36)
- e. Practical comments; conclusion and greetings (12:1 - 16:27)

V. PAUL'S INCARCERATION, JOURNEY TO ROME, AND THE PRISON EPISTLES

- A. Paul arrested in Jerusalem (21:17 – 23:35)
 - 1. Paul took a Jewish vow: a good-will gesture (21:17-26)
 - 2. Temple riot; Paul accused of bringing a gentile into the temple courts (21:27 – 22:39)
 - 3. Paul's defense; Jewish plot against Paul; transfer to Caesarea (22:30 – 23:35)
- B. Paul's incarceration in Caesarea (24:1 – 26:32)
 - 1. The trial before Felix (24:1-27)
 - 2. The trial before new procurator Festus: Paul appeals to Caesar (25:1-12)
 - 3. Paul's hearing before **Herod Agrippa II** (25:13 – 26:32)
- C. The journey to Rome (the shipwreck journey) (27:1 – 28:16)
 - 1. Voyage and shipwreck (27)
 - 2. On Malta and to Rome (28:1-16)
 - 3. Paul in Rome; conclusion of Acts (28:17-31)
- D. The prison epistles
 - 1. Traditional view: written from Rome during first imprisonment there
 - 2. Philemon
 - a. Asks a Christian slaveowner (Philemon) in Colossae to receive kindly (or release?) a now-converted runaway slave, Onesimus
 - b. Philemon, in whose house the church met, had been converted by Paul (2, 19)
 - 3. Colossians
 - a. Written/sent with Philemon (1:1 and Philemon 1; etc.)
 - b. Counters the "Colossian Heresy": an early form of Gnosticism
 - 1) Mixed Judaizing legalism, Greek philosophy, mysticism
 - 2) Detracted from the person of Christ
 - c. Brief outline of Colossians: the person and work of Christ
 - 1) Introduction (1:1-12)
 - 2) The pre-eminence of Christ in Christian doctrine (1:13 – 2:23)
 - 3) The pre-eminence of Christ in Christian conduct (3:1 – 4:6)
 - 4) Conclusion (4:7-18)
 - 4. Ephesians
 - a. Carried with Colossians by Tychicus (Eph 6:21-22; Col 4:7-8)
 - b. Subject matter related to Colossians: Christ = head of church
 - c. "At Ephesus" (Eph 1:1), not in best manuscripts; no greetings
 - 1) Ephesians = "letter from Laodicea" Col 4:16?
 - 2) Ephesians = a circular letter to churches of Asia?
 - d. Summary outline
 - 1) Introduction (1:1-2)
 - 2) Spiritual privileges of the church (1:3 – 3:21)
 - 3) Spiritual responsibilities of the church (4:1 – 6:20)
 - 4) Conclusion (6:21-24)
 - 5. Philippians
 - a. Occasion: a thank-you note
 - 1) a gift from Philippi (4:10, 14) was brought by Epaphroditus
 - 2) Epaphroditus had been ill, carried letter (2:25-30)

- b. Also warns against Judaizers and anticipates a visit (2:19-24)
- c. Summary outline
 - 1) Introduction and personal matters (Phil 1)
 - 2) Humility; Christ's example of self-emptying (2:1-18)
 - 3) Sending of Timothy and Epaphroditus to Philippi (2:19-30)
 - 4) Warning against Judaizers and an autobiographical note (3)
 - 5) Exhortations and thanks (4:1-20)
 - 6) Conclusion (4:21-23)

VI. PAUL'S LATER LIFE AND THE PASTORAL EPISTLES

- A. Paul evidently released from imprisonment in Rome
 - 1. He expects to visit the churches (Philemon 22; Phil 2:19-24)
 - 2. Pastorals: places not in Acts: Crete (Ti 1:5), Nicopolis (Ti 3:12), Dalmatia (2 Tim 4:10)
 - 3. Titus and 1 Timothy possibly written during this time
 - 4. Paul reimprisoned; wrote 2 Timothy; martyred in Rome (2 Tim 4:6-22)
- B. The pastoral epistles
 - 1. Authenticity questioned by many because of tone and vocabulary; pseudonymous?
 - 2. Theme: instructions for administration of the church
 - 3. Titus
 - a. Introduction and greeting (1:1-4)
 - b. Appointment and qualification of bishops (1:5-9)
 - c. Suppression of false teachers (1:10-16)
 - d. Teaching of good conduct (2:1 - 3:8a)
 - e. Conclusion (3:8b-15)
 - 4. 1 Timothy
 - a. Introduction (1:1-2)
 - b. Warning against heresy and personal remembrances (1:3-20)
 - c. Organization and administration of the church (2:1 - 6:19)
 - d. Conclusion (6:20-21)
 - 5. 2 Timothy
 - a. Introduction and greeting (1:1-2)
 - b. Against Timothy's timidity (1:3 - 2:7)
 - c. Against false teaching (2:8 - 4:8)
 - d. Paul's request for Timothy to come (4:9-13)