

Romans 1:1

"Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God."

3972 [e]	1401 [e]	5547 [e]	2424 [e]	2822 [e]	652 [e]	873 [e]	1519 [e]	2098 [e]	2316 [e]
Paulos	doulos	Christou	Iēsou	klētos	apostolos	aphōrismenos	eis	euangelion	Theou
1 Παῦλος ,	δοῦλος	Χριστοῦ ,	Ἰησοῦ	κλητὸς	ἀπόστολος ,	ἀφωρισμένος	εἰς	εὐαγγέλιον	Θεοῦ ,
Paul	servant	Christ	of Jesus	a called	apostle	having been set apart	for	[the] gospel	of God
N-NMS	N-NMS	N-GMS	N-GMS	Adj-NMS	N-NMS	V-RPM/P-NMS	Prep	N-ANS	N-GMS

The first 7 verses are one sentence in the Greek.

"Paul" is his Roman (Latin) name. He began to use it when he began to work among the Gentiles on his first missionary trip. (Acts 13:9)

- Many Jews of this time had a Hebrew and a Roman name.
- Since Paul was born a Roman citizen in Tarsus he would have had a Latin name also at birth.
- His full name would have been Saulos Paulos Benjaminsos.

Paul was the one entrusted with the mystery of Christ and the responsibility.

In Paul's other letters he identifies himself with others that are with him.

- 1 Corinthians – Sosthenes
- 2 Corinthians – Timothy
- Galatians – "all the brothers with me"
- Ephesians – (only Paul)
- Philippians – Timothy
- Colossians – Timothy
- 1 Thessalonians – Silas, Timothy
- 2 Thessalonians – Silas, Timothy
- 1 Timothy – (only Paul)
- 2 Timothy – (only Paul)
- Titus – (only Paul)

"servant" ("**doulos**") means slave or bondservant. It emphasizes bondage and that the slave belongs to another person. The Christian meaning meant complete devotion and does stress oppression.

Genesis 26:24 where God calls Abraham the same,

"I am the God of your father Abraham. Do not be afraid, for I am with you. . . . for the sake of my servant Abraham."

1 Corinthians 3:5

*"What, after all, is Apollos? And what is Paul? Only servants (**diakonos** – our word deacon; a Greek word used for table waiters) through whom you came to believe – as the Lord has assigned to each his task."*

1 Corinthians 4:1

*"So then, men ought to regard us as servants (**huperetes** – an under rower, subordinate rower anyone who serves with hands: a servant in the NT times the word is used to refer to the officers and attendants of magistrates as -- of the officer who executes penalties of the attendants of a king, servants, retinue, the soldiers of a king, of the attendant of a synagogue of any one*

ministering or rendering service, anyone who aids another in any work, an assistant, of the preacher of the gospel.)

Joshua 1:2, "*Moses my servant is dead.*"

Amos 3:7, "*Surely the Sovereign Lord does nothing without revealing his plan to his servants the prophets.*"

Paul is putting himself in line with other great men and prophets of God.

- One difference may be that in the OT they were servants of God,
- Paul considers himself a personal servant of Christ Jesus.

"Christ" is the Greek word "*christos*" ("anointed one") and is the word for Messiah.

- The OT foretold the Messiah would come.
- There were many priests, kings and prophets, but there would only be one man that filled the office of the Messiah.

"Jesus" is the name of the man or as Jesus called himself "the son of man."

- It was this man who was anointed to be the "anointed one" or the Christ, the Messiah.

"Doulos" identifies Paul as a servant of Christ.

"Apostle" identifies Paul's authority under Christ within the Church.

- **"apostolos"** expresses Paul's position as the one who establishes the gospel and churches.
- **"Apostolos"** means "one sent forth, someone who is sent, a messenger" "
 - **apo**, "from,"
 - **stello**, "to send"

The word apostle can refer in its general sense to every believer, "someone who is sent, a messenger." The main use of the word in the NT is to refer to the twelve apostles called by Jesus: the eleven plus Matthias. Paul would also be placed in this technical use of the word when it refers to this group.

These thirteen were:

1. Called personally by Jesus
2. Encountered the resurrected Christ
3. Given direct revelation of God's word
4. Given power to heal and cast out demons (Matt.10:1)
5. Given signs to verify their teaching authority was from God (2 Cor. 12:12 – "The things that mark an apostle – signs, wonders and miracles – were done among you with great perseverance.")
6. Given revelation that became foundational to the church for the entire age (Eph. 2:20 – "... members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus as the chief cornerstone.")
7. Given authority over the church around the world and throughout the age

There are others who were also called apostles giving the word a wider reference.

1. Acts 14:4,14, Barnabas and Paul
2. Rom. 16:7 of Andronicus and Junias
3. 2 Cor. 8:23 two unnamed brethren are called 'apostles of the churches'
4. Phil. 2:25 Epaphroditus is referred to as 'your apostle.' NIV – "who is also your messenger" is literally in the Greek "your apostle (NIV – "messenger") and minister (minister is "leitourgon"- a

public minister, a servant of the state, a minister, servant, military laborers, one busied with holy things, a priest, the servants of a king.

5. 1 Thess. 2:6 of Paul, Silas and Timothy

Verses describing the unique position of the 12 apostles:

Matt. 16:17-19; 19:28; Luke 22:29, 30; John 16:12-14; 20:21-23; Acts 1:2-8, 15-26; Ephesians 2:20.

Verses describing the qualifications for an apostle:

John 15:16, 27; Acts 1:21; 2:32; 3:15; 10:39-41; 26:16,17; 1 Corinthians 9:1, 2; 15:8; 2 Corinthians 12:11-13; Galatians 1:1, 12

Paul was “**called**” an apostle.

- The Greek does not have “to be” in it. So it says “a called apostle”
- It was never in his mind something he had earned or attained.
- There are many kinds of apostles: “self-appointed apostles”, “man ordained apostles”, “vocational apostles”.
- Paul was “a called apostle”.
- This word form usually has the passive meaning.
- The word “called” means designated and set apart.

“**Set Apart**” means “to mark off, to separate by a boundary” translated from **ἀφωρισμένος**, *aphorismenos*, “having been set apart”

- From **apo** “off”, “separation” and **horizo**; meaning “to set off by boundary”, i.e. (figuratively) limit, exclude, appoint, etc. -- divide, separate, sever.
- It is a perfect passive participle indicates that this was done to Paul without his assistance.

Paul had set himself apart to be a Pharisee, but God set him apart for the gospel.

- The word “**Pharisee**” (Hebrew – פָּרִישִׁי, *parash* ; Greek - φαρισαῖος, *pharisaïos*) means “to separate”, “to disperse”, “separated one” and comes from the same root as the word translated “set apart”.
- The Pharisees were set apart by men and by tradition.
- Paul uses this verb in Galatians 1:15 and says that he was set apart “from birth”.
- No man making a vocational choice in Paul’s situation as an Apostle.

Acts 9:15, The Lord said to Ananias concerning Paul,

“This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel.”

The idea of the believer being separated is often in the negative context.

- We think of being separated from the world, from sin, from certain activities, etc.
- Paul is separated to something.
- He was separated “to” the gospel.

“**Gospel**” means “good news”. “Gospel” is the word “*euaggelion*”.

- This word was a common word.
- “Euangelion” was used to describe good information concerning the reigning emperor.

- For example, the announcement that an heir of the Caesar was born or had taken his throne would be preceded by saying:
“**Euangelion**”, or “good news”.
It was “good news” or “gospel” when an emperor had a son.
- A quote from 9 BC referring to day when their emperor Caesar Augustus was born says:
“*the birthday of the god was for the world the beginning of tidings of joy on his account.*”

Paul was separated not just to preach the gospel but to the gospel itself.

- He was a gospel man.
- He was called to preach but more he was called to be consumed with the gospel.
- The gospel was to be his life not only his message.

“**God**” - “the gospel of God”.

- Especially in the city of Rome where the Caesars ruled Paul wanted to let the Romans know that he was set apart for the “*euangelion*” of God.
- The good, favorable message of God.
- Emphasis is on where the gospel originates.

Romans 1:2

“The gospel he promised beforehand through his prophets in the Holy Scriptures”

3739 [e]	4279 [e]	1223 [e]	3588 [e]	4396 [e]	846 [e]	1722 [e]	1124 [e]	40 [e]
ho	proepēngeilato	dia	tōn	prophētōn	autou	en	graphais	hagiais
2 ὁ	προεπηγγείλατο	, διὰ	τῶν	προφητῶν	αὐτοῦ	, ἐν	γραφαῖς	ἁγίαις
which	he promised beforehand	through	the	prophets	of him	in	Scriptures	holy
RelPro-ANS	V-AIM-3S	Prep	Art-GMP	N-GMP	PPro-GM3S	Prep	N-DFP	Adj-DFP

The gospel was not new nor was it a new message.

The gospel was promised and recorded in the Old Testament

Jesus appealed to the Old Testament to validate his message Luke 24:25-32, 44-47 The apostles continued this practice of calling on the OT to defend their message.

All of Paul’s major themes in this book will be backed up with OT scriptures and examples.

The difference is that in the OT the gospel was PROMISED and BELIEVED, but in the NT the gospel has been fulfilled and its application to our lives is a REALITY for those who BELIEVE.

“**Beforehand**” is added to the “promise” is redundant but is used to emphasize that the gospel was a promise before it was a reality. There is a temporal sequence of events that take place in God’s plan. This concept of God’s promise in the past and it being followed by temporal events is a theme throughout Romans.

Read: Romans 3:21

Romans 4:3

Romans 4:6-7

“**Prophets**” would refer to more than the men known as prophets but to all who spoke of the gospel in the Old Testament including Adam, Seth, Noah, Abraham, David, etc.

Romans 1:3

“regarding his Son, who as to his human nature was a descendant of David”

4012 [e]	3588 [e]	5207 [e]	846 [e]	3588 [e]	1096 [e]	1537 [e]	4690 [e]	1138 [e]	2596 [e]	4561 [e]
peri	tou	Huiou	autou	tou	genomenou	ek	spermatos	Dauid	kata	sarka
3 περὶ	τοῦ	Υἱοῦ	αὐτοῦ	, τοῦ	γενομένου	ἐκ	σπέρματος	Δαυὶδ*	, κατὰ	σάρκα
concerning	the	Son	of him	-	having come	of [the]	seed	of David	according to	flesh
Prep	Art-GMS	N-GMS	PPro-GM3S	Art-GMS	V-APM-GMS	Prep	N-GNS	N-GMS	Prep	N-AFS

The phrase “regarding” or “concerning” is used to introduce the focus onto the son.
The focus on the Son is going to be used to point out three things in the next two verses:

1. his divine origin.
2. his coming from David and so being the Messiah
3. his appointment as the reigning Son of God/Son of Man

Paul’s use of “**son**” to describe Jesus is important here because it is rare in his writings being used only 17 times to refer to Jesus. He uses it to draw attention to Jesus’ relationship to God.

Notice in the Greek the word “**genomenou**” translated “**came**” or “**has come**.”

- This is not the usual word for “give birth”.
- This verb is describing a “coming” into the flesh by the preexistent Son of God.
- Jesus coming was more than a natural birth. It was the “**becoming**” of the Son into flesh.
- Also: “**become**” “**take place**” “**happen**”. This birth occurred. Linguistic Key:
“*The verb indicates a change in existence and focuses on the Son of God coming into human existence.*”

The next point describes what flesh he came in. It was the flesh “**of the seed of David**”.

“**Flesh**” or “**sarka**” is a term used by Paul to describe the human experience. It means more than “body”. It refers to the entire person.

The hypostatic union was more than the Son walking around in a body.

The Son became a whole and complete man. A full human.

Revelation 12:1-6

"And a great sign appeared in heaven: a woman clothed with the sun,
with the moon under her feet, and on her head a crown of twelve stars.

She was pregnant and was crying out in birth pains and the agony of giving birth.

And another sign appeared in heaven: behold, a great red dragon,
with seven heads and ten horns, and on his heads seven diadems.

His tail swept down a third of the stars of heaven and cast them to the earth.

And the dragon stood before the woman who was about to give birth,
so that when she bore her child he might devour it.

She gave birth to a male child, one who is to rule all the nations with a rod of iron,
but her child was caught up to God and to his throne,

and the woman fled into the wilderness, where she has a place prepared by God,
in which she is to be nourished for 1,260 days."

Romans 1:4

“and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.”

3588 [e]	3724 [e]	5207 [e]	2316 [e]	1722 [e]	1411 [e]	2596 [e]	4151 [e]	42 [e]
tou	horisthentos	Huiou	Theou	en	dynamei	kata	pneuma	hagiōsynēs
4 τοῦ	ὀρισθέντος	Υἱοῦ	Θεοῦ	ἐν	δυνάμει	, κατὰ	πνεῦμα	ἀγιωσύνης ,
-	having been declared	Son	of God	in	power	according to [the]	Spirit	of holiness
Art-GMS	V-APP-GMS	N-GMS	N-GMS	Prep	N-DFS	Prep	N-ANS	N-GFS
	(ὀρίζω, horizó)							

1537 [e]	386 [e]	3498 [e]	2424 [e]	5547 [e]	3588 [e]	2962 [e]	1473 [e]
ex	anastaseōs	nekrōn	Iēsou	Christou	tou	Kyriou	hēmōn
ἐξ	ἀναστάσεως	νεκρῶν ,	Ἰησοῦ	Χριστοῦ ,	τοῦ	Κυρίου	ἡμῶν ;
by	resurrection	of [the] dead	Jesus	Christ	the	Lord	of us
Prep	N-GFS	Adj-GMP	N-GMS	N-GMS	Art-GMS	N-GMS	PPro-G1P

‘ορισθεντος , “**horisthentos**” (from ὀρίζω , “**horizo**”) or “marked out” or “declared” or “designated”

- Linguistic Key: “Aorist Passive – to mark out the boundary, to decree, to appoint, to designate.”
- Vincent: “It means to designate one for something, to nominate, to instate.
- There is an antithesis between born (verse 3) and declared.”

Does this mean that:

1. God proved that Jesus was his son by resurrecting him?
2. God made Jesus his son by resurrecting him?
3. God gave the son back his place in glory?
4. God appointed the eternal son of God who had become a human to a new position?

This same word “**horizo**” refers to Christ’s appointment as judge of all:

- Acts 10:42 in 39 AD when Peter spoke to Cornelius’ house:
“And he commanded us to preach to the people and to testify that he is the one appointed (ὀρίζω, **horizó**) by God to be judge of the living and the dead.”
- Acts 17:30-31 in 50 AD when Paul spoke to the philosophers at the Areopagus:
“The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed (ὀρίζω, **horizó**); and of this he has given assurance to all by raising him from the dead.”

PHASE ONE - Jesus was the Son of God in weakness (in the flesh) at conception, at birth and during his earthly life and ministry (**phase one** – suffering servant)

PHASE TWO - At the resurrection Jesus entered into **phase two** of the Messiah’s ministry.

He received his appointment as judge of all men and ruler of God’s kingdom.

Jesus became the Son of God in power (again, in the flesh).

“**with power**” is literally “in power”.

He was declared or installed into his position “mightily” or “in a striking and triumphant manner” at his resurrection.

“From the dead” is actually “of the dead”

“From the dead” requires that the preposition “ek” (“from”) be in the text. The correct translation is “resurrection of the dead”

See Philippians 3:10-11 -

“that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, 11 that by any means possible I may attain the resurrection from the dead.”

1487 [e]	4459 [e]	2658 [e]	1519 [e]	3588 [e]	1815 [e]	3588 [e]	1537 [e]	3498 [e]
ei	pōs	katantēsō	eis	tēn	exanastasin	tēn	ek	nekrōn
11 εἰ	πῶς	καταντήσω	εἰς	τὴν	ἐξανάστασιν	τὴν	ἐκ	νεκρῶν .
if	by any means	I might attain	to	the	resurrection	from	out of	dead
Conj	Adv	V-ASA-1S	Prep	Art-AFS	N-AFS	Art-AFS	Prep	Adj-GMP

See Colossians 1:28, 29, Christ’s energy is powerfully working in Paul in his ministry.

“Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. 29 For this I toil, struggling with all his energy that he powerfully works within me.”

After his resurrection Christ became a life-giving spirit as in 1 Corinthians 15:45.

“Thus it is written, “The first man Adam became a living being”; the last Adam became a life-giving spirit. But it is not the spiritual that is first but the natural, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.” 1 Corinthians 15:45-49

Spiritual Resurrection – Seated with Christ in Heavenly Realms -

Christ’s resurrection “from” the dead was in our reality the resurrection “of” the dead.

We have been raised with Christ in Ephesians 2:5-6:

“God. . .made us alive with Christ . . .and God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, . . .”

Physical Resurrection – Bodily resurrection from the dead -

Christ is the first fruits of all who will experience his resurrection 1 Corinthians 15:20-23 -

“But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ.”

**“Jesus Christ, our Lord” was true during his ministry,
but now that he has been appointed, he is our ruler and our king.**

Hebrews 1

Acts 13:32

Psalms 2

Romans 1:5

“through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations,

1223 [e]	3739 [e]	2983 [e]	5485 [e]	2532 [e]	651 [e]	1519 [e]	5218 [e]	4102 [e]	1722 [e]
di'	hou	elabomen	charin	kai	apostolēn	eis	hypakoēn	pisteōs	en
5 δι'	οὗ	ἐλάβομεν	χάριν	καὶ	ἀποστολὴν	εἰς	ὑπακοὴν	πίστεως	, ἐν
through	whom	we have received	grace	and	apostleship	unto	obedience	of faith	among
Prep	RelPro-GMS	V-AIA-1P	N-AFS	Conj	N-AFS	Prep	N-AFS	N-GFS	Prep

3956 [e]	3588 [e]	1484 [e]	5228 [e]	3588 [e]	3686 [e]	846 [e]
pasin	tois	ethnesin	hyper	tou	onomatos	autou
πᾶσιν	τοῖς	ἔθνεσιν	, ὑπὲρ	τοῦ	ὀνόματος	αὐτοῦ
all	the	Gentiles	on behalf of	the	name	of him
Adj-DNP	Art-DNP	N-DNP	Prep	Art-GNS	N-GNS	PPro-GM3S

“We” seems to be Paul referring to himself without having to say “I”. (a literary plural) He could be referring to himself and the other apostles, but this thought is never continued.

He could be referring to himself and the Roman believers, but verse 6 speaks of them as having been the ones called.

It then appears in the context that he is speaking of two things. Paul has received two things:

1. grace of conversion (salvation)
2. grace of apostleship (service)

The purpose for Paul being given grace and apostleship are now identified with three prepositional phrases:

1. “unto”(εἰς) denotes purpose – Paul had received grace and was an apostle to “bring about” obedience of faith.
2. “among” (ἐν) - this identifies where he was to work. “Among the nations or Gentiles.
3. “for the sake of his name” (ὕπερ) - identifies Paul’s motivation. The focus of Paul’s ministry was to promote the name (which represents the persons character and position) of Jesus. Paul did not minister for personal gain or for the benefit of people. Paul executed his ministry “for the sake of his name.”

“Obedience of faith” can basically mean two things:

1. “Obedience that springs from faith” – this stresses commitment that is seen in the believer’s life after they have been saved. Obedience then is a product of faith.
2. “Obedience which is by faith” – this stresses that having “faith” is obedience
 - a. Romans 1:8, “your faith is being reported all over the world.”
 - b. Romans 16:19, “Everyone has heard about your obedience, so I am full of joy over you”
 - c. Romans 10:16, “Not all the Israelites accepted the good news.”
 - d. Romans 10:16, “Isaiah says, ‘Who has believed our message.’”
 - e. Romans 11:23, “If they do not persist in unbelief, they will be grafted in”

- f. Romans 11:30, “Just as you who were at one time disobedient to God have now received mercy as a result of their disobedience, . . .”
- g. 1 Thessalonians 1:8, “He will punish those who do not know God and do not obey the gospel of our Lord Jesus.”
- h. Romans 2:8, “But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger.”
- i. 2 Thessalonians 3:14,15, “If anyone does not obey our instruction in this letter, take special note of him. . .do not regard him as an enemy, but warn him as a brother.”

If a person obeys the Gospel, it means they accept Jesus Christ as Lord.

- This submission is obedience.
- This places you in the kingdom of God and the family of the saved.
- It is logical and common sense that from that point on you will pursue an obedient lifestyle before the king.
- If a person disobeys God after salvation, they have still been obedient but are not living out what is in their hearts.
 - They are living contrary to the convictions that are in them, the Holy Spirit and in the Word.

Romans 1:6

“including you who are called to belong to Jesus Christ,”

1722 [e]	3739 [e]	1510 [e]	2532 [e]	4771 [e]	2822 [e]	2424 [e]	5547 [e]
en	hois	este	kai	hymeis	klētoi	lēsou	Christou
6 ἐν	οἷς	ἐστε	καὶ	ὕμεῖς	κλητοὶ	Ἰησοῦ	Χριστοῦ .
among	whom	are	also	you	called	of Jesus	Christ
Prep	RelPro-DNP	V-PIA-2P	Conj	Pro-N2P	Adj-NMP	N-GMS	N-GMS

This verse is connected to the previous verse through the word “gentiles” or “nations”. Paul is telling them that they fall within his commission from God. He has a word for them.

Just like Paul was called to be an apostle, these Roman Christians have been called to Jesus Christ.

Romans 1:7

To all those in Rome who are loved by God and called to be saints:

Grace to you and peace from God our Father and the Lord Jesus Christ.

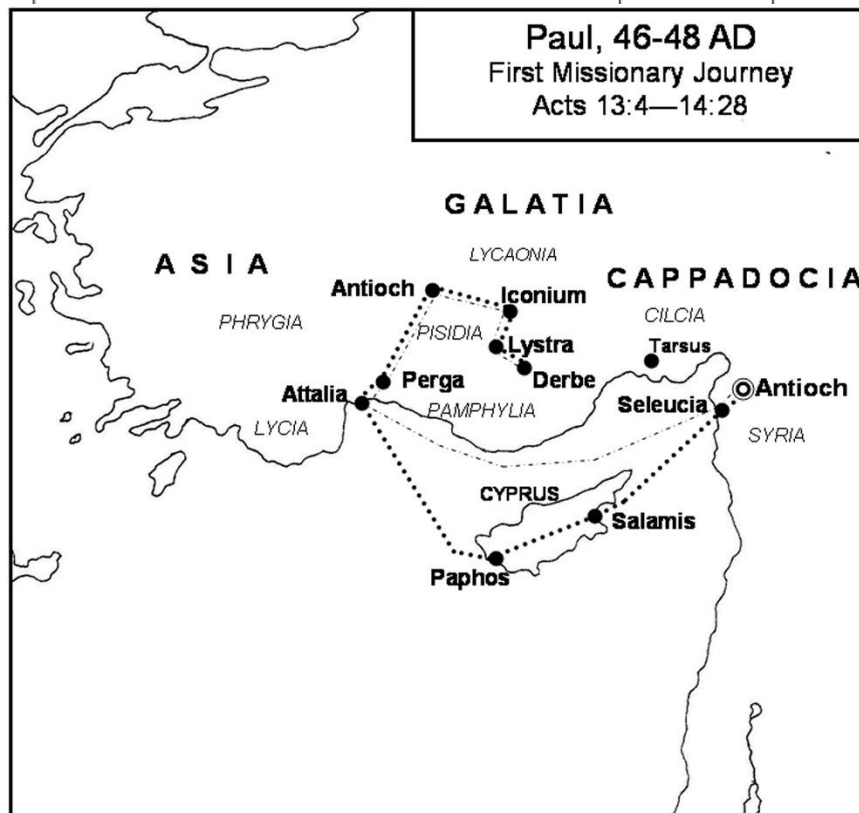
3956 [e]	3588 [e]	1510 [e]	1722 [e]	4516 [e]	27 [e]	2316 [e]	2822 [e]	40 [e]	5485 [e]	4771 [e]
pasin	tois	ousin	en	Rhōmē	agapētois	Theou	klētois	hagiois	charis	hymīn
7 πᾶσιν	τοῖς	οὔσιν	ἐν	Ῥώμῃ	, ἀγαπητοῖς	Θεοῦ	, κλητοῖς	ἀγίοις	: χάρις	ὑμῖν
to all	those	being	in	Rome	beloved	of God	called	saints	grace	to you
Adj-DMP	Art-DMP	V-PPA-DMP	Prep	N-DFS	Adj-DMP	N-GMS	Adj-DMP	Adj-DMP	N-NFS	Pro-D2P

2532 [e]	1515 [e]	575 [e]	2316 [e]	3962 [e]	1473 [e]	2532 [e]	2962 [e]	2424 [e]	5547 [e]
kai	eirēnē	apo	Theou	Patros	hēmōn	kai	Kyriou	lēsou	Christou
καὶ	εἰρήνη	, ἀπὸ	Θεοῦ	Πατρὸς	ἡμῶν	, καὶ	Κυρίου	Ἰησοῦ	Χριστοῦ .
and	peace	from	God	Father	of us	and	Lord	Jesus	Christ
Conj	N-NFS	Prep	N-GMS	N-GMS	Pro-G1P	Conj	N-GMS	N-GMS	N-GMS

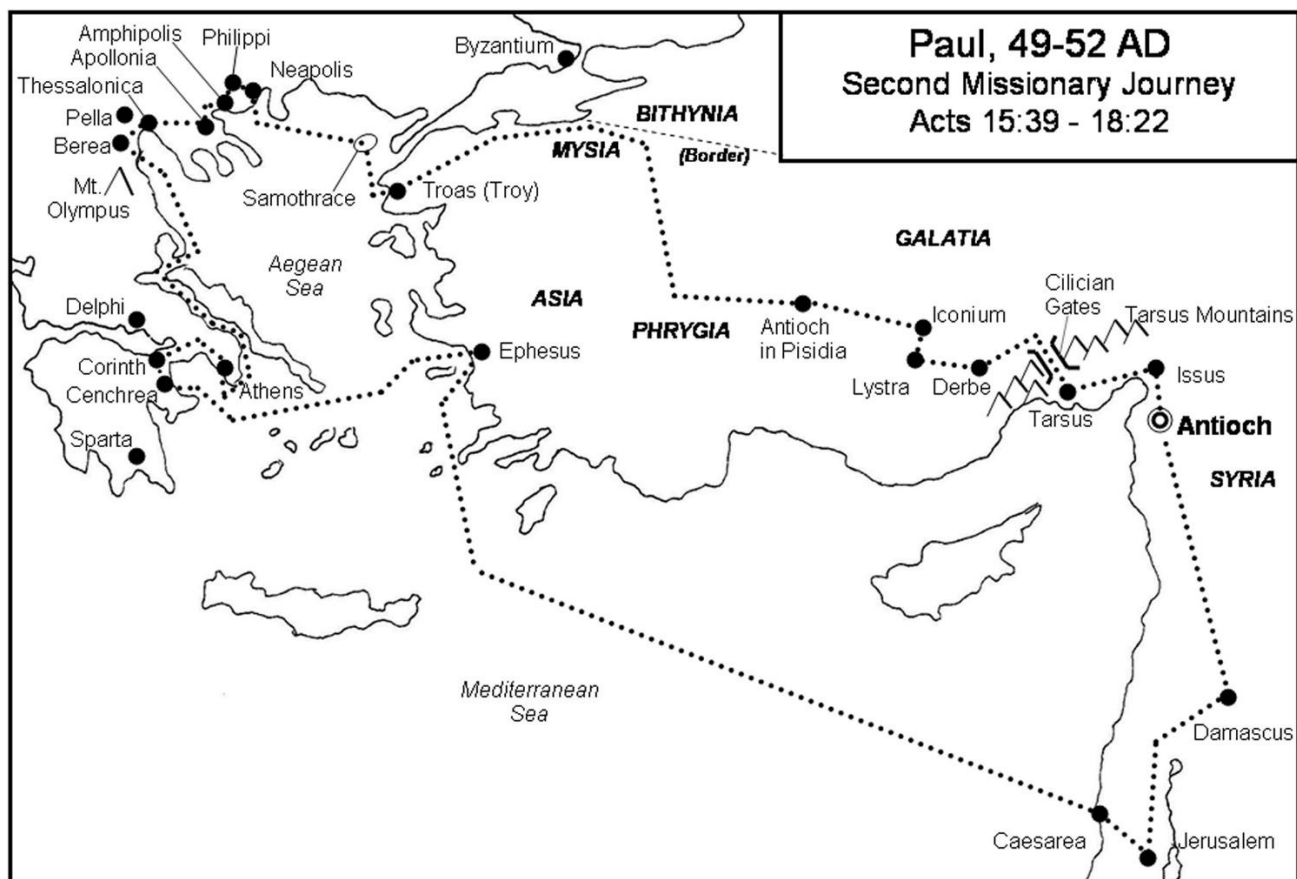
- In this verse Paul returns to the standard of writing that letters commonly had at their opening.
- “**beloved**” and “**called**” are both OT words for Israel.
- “**Saints**” is a word used 38 times by Paul referring to the people’s standing in Christ not their behavior.

YEAR AD	CHURCH EVENT	N.T. BOOK WRITTEN	WORLD EVENT
30	• Jesus Death, Resurrection, Ascension • <u>Day of Pentecost in Acts 2</u>		
31	• Peter heals crippled man in temple. (Acts 3) • Peter and John arrested by Sanhedrin. (Acts 4:1-3)		
32	• Joseph, a Levite from Cyprus (Barnabas) sells a field. (Acts 4:36-37) • Ananias and Sapphira die. • The Jerusalem church meets by the temple in Solomon’s Colonnade (Porch). (Acts 5:12) • Apostles perform many miracles. • <u>Apostles arrested but released by angel.</u>		
33	• Seven deacons chosen (Acts 6:1-6) • Church is growing rapidly. (Acts 6:7) • <u>A large number of priests believe. (Acts 6:7)</u>		
34	• Saul arrives in Jerusalem. • Stephen debates Jews coming from Cyrene, Cilicia (ie. Saul), and Alexandria. (Acts 6:9) • Stephen arrested by Sandhedrin. (Acts 6:12) • Stephen stoned (Acts 7:59) • Saul persecutes the church in Jerusalem. • Philip goes to Samaria. (Acts 8:5) • <u>Philip meets Ethiopian Treasurer. (Acts 8:26-27)</u>		
35	• <u>Saul converted on road to Damascus. (Acts 9)</u> • Saul is in Damascus. • <u>Saul leaves for Arabia. (Gal.1:17)</u>		
36	• Saul is in Arabia.		
37	• Saul is in Arabia.		Caligula is emperor
38	• Saul returns to preach in Damascus. • Saul’s life is threatened. (Acts 9:23) • Saul escapes to Jerusalem. • Barnabas introduces Saul to disciples. • Saul stays with Peter 15 days. (Gal.1:18-19) • Saul debates Grecian Jews. (Acts 9:29) • <u>Saul flees to Tarsus in Cilicia. (Acts 9:29,30)</u>		
39	• <u>Saul preaches in Cilicia and Syria for five years. (Referred to during Gal.1:21-22)</u> • Persecution has ceased in Jerusalem. • Jerusalem church continues to grow. (Acts 9:31) • Peter travels Judean Countryside. (Acts 9:32) • Peter heals Aeneas in Lydda. (Acts 9:33) • Peter raises Tabitha in Joppa. (Acts 9:36-41) • Peter called to Caesarea by Cornelius. (Acts 10)		

40	• Peter has to defend having preached in a Gentile house to the church leaders in Jerusalem. (Acts 11) • Missionaries from Cyrene in North Africa come to Antioch in Syria and preached to the Gentiles. (Acts 11:20) • Saul is preaching in Cilicia and Syria.		Emperor Caligula marches to the English Channel to invade Britain then orders his Roman troops to collect sea shells
41	• Saul is preaching in Cilicia and Syria. • Jerusalem expands the city walls which places the site of the crucifixion inside the city.		Caligula assassinated; Claudius is emperor
42	• Saul is preaching in Cilicia and Syria. • Barnabas is sent to visit the church in Antioch by the Jerusalem church. (Acts 11:22)		
43	• Saul is preaching in Cilicia and Syria; Barnabas leaves Antioch to look for Saul in Tarsus. (Acts 11:25) • Barnabas brings Saul back to teach in the church in Antioch in Syria. (Acts 11:26) • Saul teaches in Antioch for a year. (Acts 11:26) • Believers are called "Christians".		Rome invades Britain
44	• Agabus, a prophet from Jerusalem, visits Antioch church. • Antioch church sends Paul and Barnabas to Jerusalem with an offering. (11:29,30) • James is beheaded by Herod Agrippa I. • Peter is arrested but an angel releases him. • Herod Agrippa I dies in Caesarea. (12:20-23)		Herod Agrippa I Dies
45	• Paul and Barnabas return to Antioch. • John Mark leaves Jerusalem to go to Antioch with Paul and Barnabas.	James writes The Book of James from Jerusalem	

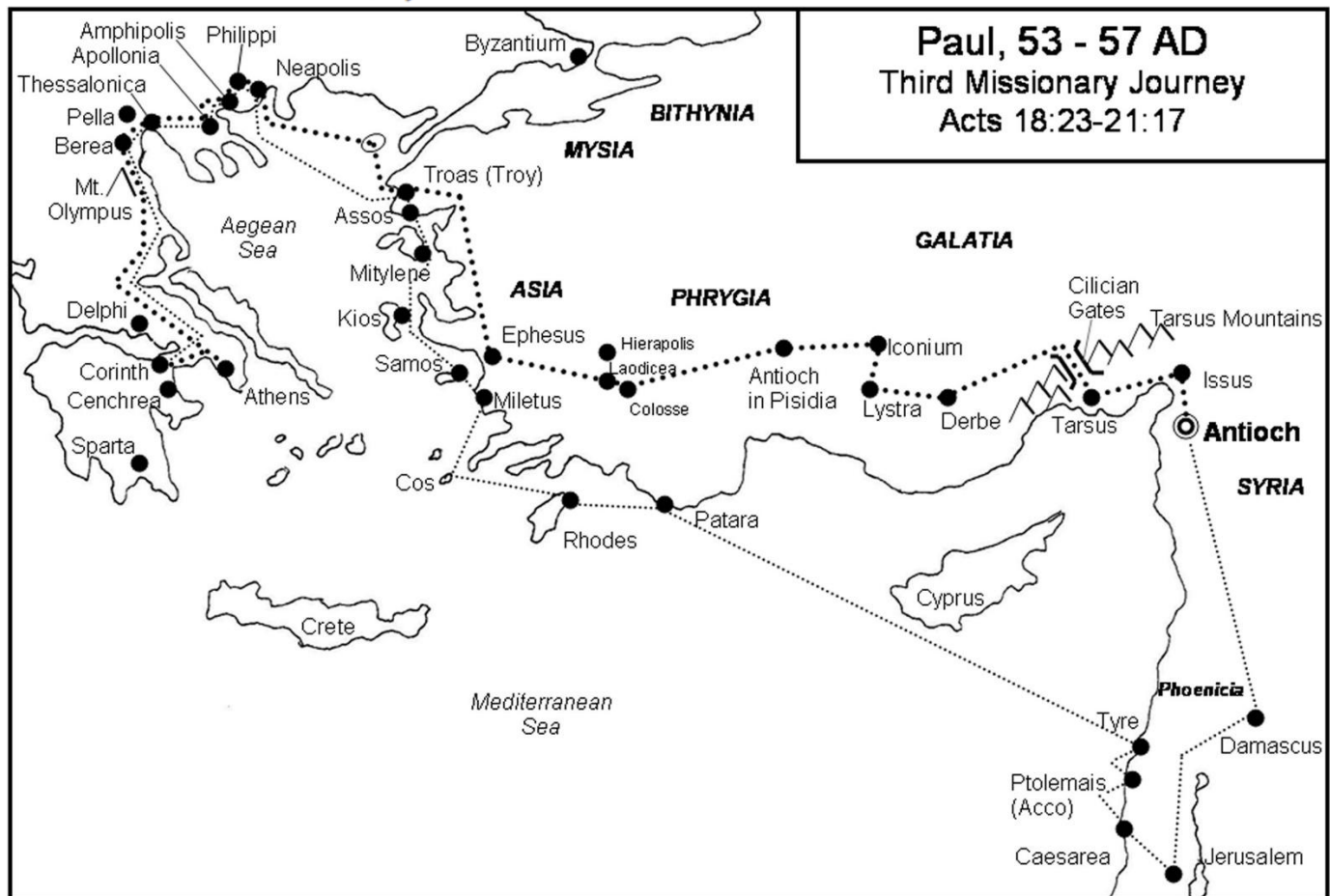


46	Paul and Barnabas leave on first missionary journey.		
47	- Peter has come to Antioch in Syria. (Gal.2:11) - Paul travels in Galatia to Antioch in Pisida, Iconium, Lystra and Derbe. - James sends Jews from Jerusalem to Antioch. (Gal.2:12) - Judaizers confuse the Antioch church.		
48	- Paul returns through the same cities and sails back to Antioch. - Peter and Barnabas are led astray by Judaizers from Jerusalem. (G.2:13) - Paul opposes Peter and the Judaizers. (Gal.2:14) - To resolve the conflict of Judaism & Christianity the Jerusalem Council is held. (Acts 15; Gal.2:1-10) - Paul goes to Jerusalem Council. - Judas and Silas are chosen by the apostles to travel to Jerusalem with Paul and Barnabas. (Acts 15:22)		
49	- Paul teaches in Antioch. - Paul writes to the <i>Galatians</i> against the Judaizers who have gone there. - Paul and Barnabas argue and separate. - Paul leaves on second missionary journey through Galatia to Troas.	Paul writes Galatians from Antioch in Syria	Roman historian Suetonius (70-122) records that Emperor <u>Claudius expelled Jews from Rome</u> . He wrote that Claudius <u>"expelled the Jews from Rome since they rioted constantly at the instigation of Chrestus (or, Christ)"</u>



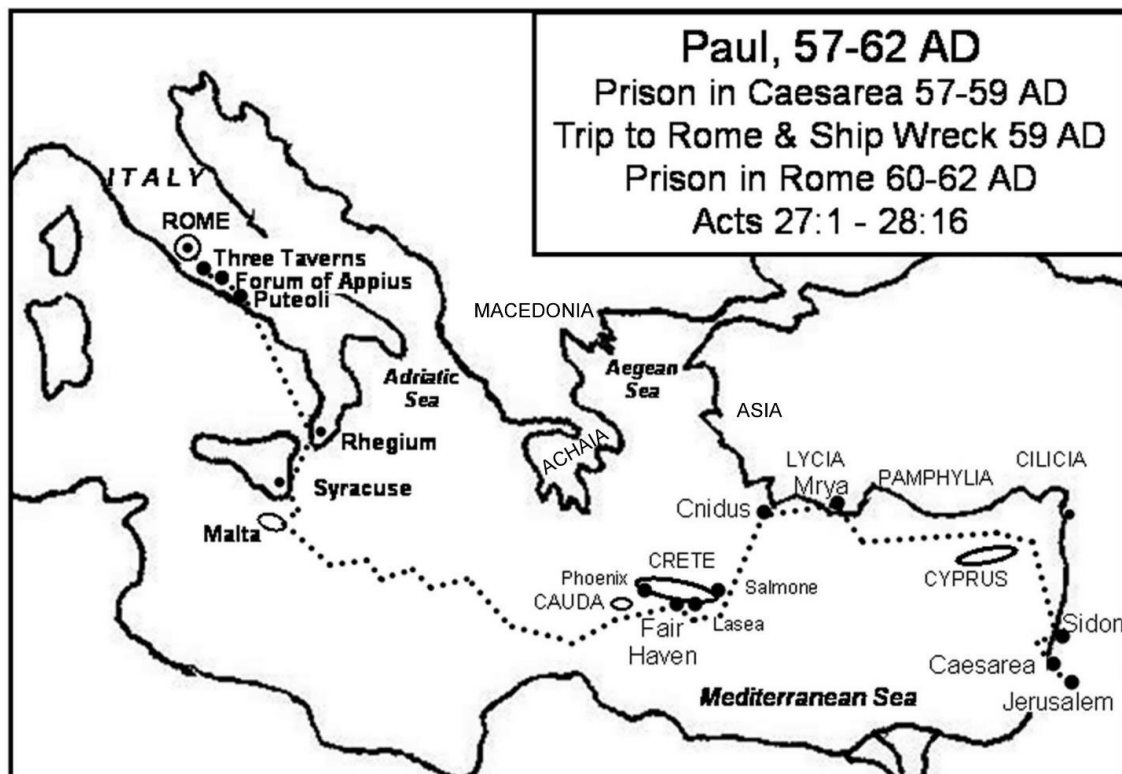
50	- In Troas (ancient Troy), Paul sees a vision of a Macedonian man. - Paul goes to Macedonia. - Paul in prison in Philippi. (Acts 16:11-40) - Paul preaches in Thessalonica, starts a church and a riot. (Acts 17:1-9) - Paul goes to Berea but flees to Athens. (Acts 17:10-15) - Paul arrives in Athens alone, preaches in the streets, is invited to present at the Areopagus in Athens. (Acts 17:19) <u>In the fall, Paul goes to Corinth alone without money and gets a job. (Acts 18:1-4)</u>	Matthew writes his gospel of Matthew	Rome adopts the 7 day work week and names the days after the 7 known planets Rome founds the city of Londinium (or, London) in Britian
51	- Silas and Timothy bring an offering and a letter from Macedonia. (Acts 18:5) - Paul responds to Thessolonians with a letter, <i>First Thessalonians</i>. - Paul stays in Corinth, starts Corinthian church, appears before Gallio. (Acts 18:12)	Paul writes First Thessalonians from Corinth	Gallio is proconsul of Achaia 51-52

52	- Paul writes <i>Second Thessalonians</i> in response to questions from Thessalonica. - Paul leaves Corinth in the spring and sails for Ephesus. - Paul reasons in the synagogue and left Aquila and Priscilla in Ephesus (Acts 18:19) - Paul sails to Jerusalem, greets the church there and returns to <u>Antioch, Syria</u>	Paul writes Second Thessalonians from Corinth	
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53	- Paul spends time in Antioch. - Paul begins third missionary journey traveling through Galatia and Phrygia. - In Ephesus, Aquila and Priscilla explain the gospel to Apollos. (Acts 18:24-26) - Apollos goes to Corinth. (Acts 18:27) - Paul arrives in Ephesus. - Paul stays in Ephesus for three years. - Paul teaches daily in the lecture hall of Tyrannus for two years. (Acts 19:9)		
54	- Paul is in Ephesus all year. - Paul sends Timothy into Macedonia. (Acts 19:22)		Nero, age 16, is emperor

55	- Paul writes his first of four letters to the Corinthians (not <i>1 Corinthians</i>) mentioned in 1 Co.5:9. In this letter Paul instructs them to collect money for the Jerusalem saints (1 Cor.16:1). An offering for the Jerusalem believers begins to be collected. In a year, Paul will refer to this offering in his letter <i>Second Corinthians</i>. (2 Co.8:10) - A delegation from the Corinthian church arrives in Ephesus with problems and questions. - Paul writes <i>First Corinthians</i> in Ephesus and sends it to Corinth. (This is his second of four letters to Corinth) - Paul follows this letter with a quick visit directly across the Aegean Sea from Ephesus to Corinth and back. (2 Cor. 2:1) This would have been his second visit to Corinth. (2 Cor.12:14; 13:1,2) - Paul writes a third letter to Corinth from Ephesus (which we do not have) (2 Cor.2:3,4; 7:8,9,12). Titus carries this letter and stays to fix the church. (2 Cor.7:15,13,14)	Paul writes First Corinthians from Ephesus	
56	- In the fall Paul leaves Ephesus for Corinth and goes through Troas and into Macedonia. - While Paul is traveling through Macedonia he meets Titus who has left Corinth to return to Ephesus. (2 Cor.7:5,6) - In Macedonia Paul writes his fourth letter to the Corinthians known as <i>Second Corinthians</i>. (2 Co.2:13;7:5) - Titus and Luke are sent back to Corinth with the letter <i>Second Corinthians</i>. (2 Cor.8:17,18) - Paul follows them into Corinth to spend the winter in Corinth.	Paul writes Second Corinthians from Macedonia	
57	<u>In the spring, Paul writes to the Roman Church from Corinth. and sends the letter of <i>Romans</i> with a delegation of people led by Phoebe to Rome. (Rom.16:1)</u> - Paul plans to sail to Syria from Cenchea but the Jews planned to kill him so he went by land up through Macedonia and down past Ephesus. (Acts 20:3-6) - Paul arrives in Jerusalem. (Acts 21:17) - Paul is arrested at the temple. (Acts 21:27) - Paul is placed in prison in Jerusalem at Fort Antonia (21:37;22:24) and appears before the Sanhedrin. (22:30) - Jews plan to kill Paul so Paul is transferred to Caesarea. (Acts 23:23) - Paul is in prison in Caesarea for two years. (Acts 24:27) - Paul appears before Felix. (Acts 24)	Paul writes Romans from Corinth	



58	Paul in prison in Caesarea		
59	- Paul in prison in Caesarea - Paul appears before Festus and King Herod Agrippa II. (Acts 25,26) - Paul appeals to Caesar in Rome (25:11) so Paul is sent to Rome by Festus (25:12) and Agrippa. (26:32) - In an attempt to beat the coming winter a ship of prisoners leaves for Rome. (Acts 27) - Paul advises the commanding centurion, Julius, to harbor at Fair Havens on Crete but they decided to go onto Phoenix. The ship is blown off course out into the Mediterranean Sea and wrecks near Malta. (Acts 27:9-28:10)		
60	Paul arrives in Rome and is allowed to live by himself with a Roman soldier to guard him. (Acts 28:16)	Paul writes Ephesians from Roman imprisonment	
61	Paul continues in Rome under house arrest.	Paul writes Philippians from Roman imprisonment	
62	- Paul continues in Rome under house arrest. - Peter comes to Rome and writes <i>First Peter</i>. - Paul is released from Roman imprisonment. - Paul either leaves for Spain or first visits Philippi and Corinth along with other churches in Achaia and Macedonia. - Paul writes Timothy a letter. Timothy is in Ephesus and Paul may have written it from Macedonia. - Paul leaves for Spain.	Paul writes Colossians and Philemon from Roman imprisonment Peter writes First Peter from Rome Paul writes First Timothy from Macedonia	