

NOTES

I. UNIT 13 - PAUL'S "RETIREMENT PLANS": ROME & SPAIN!

A. Chasing Paul Across the Mediterranean — A Plausible Timeline

1. **AD 49** - The Emperor Claudius expels " _____ " from Rome "...because they were constantly rioting at the instigation of Chrestus..." [Suetonius, in *Life of Claudius*]
 - a. Aquila and Priscilla were among these "Jews," indicating that *both* Hebraic Jews *and* Messianic Jews were _____ (Acts 18:2).
 - b. This would have left a predominately _____ church in Rome.
 - c. Aquila and Priscilla meet Paul in _____ around this time; he is on his second missionary journey.
2. **AD 51** - _____ is appointed as proconsul of Achaia and makes his home in Corinth (cf. Acts 18:12).
3. **AD 52** - Paul leaves Corinth, and stops at _____ on his way back home to Syria. He leaves Aquila and Priscilla there and they host a church in their home (Acts 18:19; 1 Cor 16:19).
4. **AD 53** - Paul returns to Ephesus on his *third* journey and ministers there for _____ years. He writes 1 Corinthians from here at this time (Acts 19:1,10; 20:17,31).
5. **AD 54** - Emperor Claudius dies and Jews begin returning to Rome only to find that the "Jewishness" of the city is now a _____ view.
6. **AD 56** - Paul leaves Ephesus and spends 3 months in Corinth where he writes _____ (Acts 20:1-3):
 - a. "Phoebe," a deaconess of the church at Cenchreae, *and* " _____ of many," including Paul, seems to be carrying the letter (Rom 16:1-2).
 - b. Gaius, an important Corinthian official, is Paul's _____ while he is writing Romans (Rom 16:23; 1 Cor 1:14).
7. **AD 57** - Paul leaves Corinth, heading for Jerusalem via Miletus to address the _____ of Ephesus (Acts 20:18-32).

B. Sleuthing The Source — Plausible Reasons for Romans

1. **Reason #1:** Paul seems to be changing " _____ " in his life work:
 - a. He makes repeated statements hinting that *his* " _____ " in the western Mediterranean basin is over:



- b. Paul lists the “extremeties” of his _____, and says he has “filled-up to the brim” the ministry of the Gospel in these areas.

“...by the power of signs and wonders, by the power of the Spirit of God—so that from **Jerusalem** and all the way around to **Illyricum** I have **fulfilled** the ministry of the gospel of Christ;” **Romans 15:19**

“...and thus I make it my ambition to preach the gospel, not where Christ has already been named, lest I build on someone else’s foundation...” **Romans 15:20**

“Now after these events Paul resolved in the Spirit to pass through Macedonia and Achaia and go to Jerusalem, saying, “After I have been there, I must also see Rome.” **Acts 19:21** [while on 2nd journey]

And when they came to him, he said to them: “You yourselves know how I lived among you the whole time from the first day that I set foot in Asia, serving the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews...And now, behold, I know that none of you among whom I have gone about proclaiming the kingdom will see my face again...Therefore be alert, remembering that for three years I did not cease night or day to admonish everyone with tears. And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified.” **Acts 20:18,19;31-32,25**

“...always in my prayers, asking that somehow by God’s will I may now at last succeed in coming to you...I want you to know, brothers, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as well as among the rest of the Gentiles...So I am eager to preach the gospel to you also who are in Rome.” **Romans 1:10,13,15**

“This is the reason why I have so often been hindered from coming to you. But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you, I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while.” **Romans 15:22-24**

- 2. Reason #2:** Paul may be planning to make _____ his western “base” of ministry just like he did Antioch in Syria for the east.
- a. Paul spends the first six verses _____ himself and his call to ministry, to a church he had never visited:

“Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the holy Scriptures, concerning his Son, who was descended from David according to the flesh and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, 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, including you who are called to belong to Jesus Christ,” **Romans 1:1-6**

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- b. He may be laying a _____ theological basis for his apostleship *and* the gospel he has been preaching for twenty years.
- c. Romans also serves as a sort of “theological _____” of Paul’s past twenty years of ministry—his theology “at its best.”
- 3. **Reason #3:** Paul is seeking _____ assistance from the church in Rome for this western expansion into Spain (uses *propempō* in Rom 15:24).
- 4. **Reason #4:** The Gentile-Jew tension in the Roman church was both a *denial of*, and *threat to*, “_____.”
 - a. There are _____ references to “Gentiles” (*i.e. Gentile, Greek, nations*) in this book, and only _____ references to “Jews” (*i.e. Israel, Jews*).
 - b. The majority of references to “Jews” is *before* chapter ____! (they’re in ch 1-3)
 - c. From beginning to end, Romans is dripping with Paul’s unquenchable desire for everyone to understand the “*mystery hidden for ages*”—that the Abrahamic _____ is “The Story.”
 - d. Paul _____ the letter with a clear statement of expansive nature of The Story:

“For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.”
Romans 1:16
 - e. His closing _____ of praise is full of “Story” language:

*“Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the **mystery** that was kept secret for long ages but has now been disclosed and through the prophetic writings has been made known to **all nations** [Gk, ethnos], according to the command of the eternal God, to bring about the obedience of faith—to the only wise God be glory forevermore through Jesus Christ! Amen.”* Romans 16:25-27
 - f. Paul argues that one’s ethno-theological _____ must be made subservient to The Story:

“One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind. The one who observes the day, observes it in honor of the Lord. The one who eats, eats in honor of the Lord, since he gives thanks to God, while the one who abstains, abstains in honor of the Lord and gives thanks to God.” Romans 14:5, 6

“I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but it is unclean for anyone who thinks it unclean. For if your brother is grieved by what you eat, you are no longer walking in love. By what you eat, do not destroy the one for whom Christ died.” Romans 14:14, 15
 - g. Paul’s doctrine of _____ is inclusive of both Jews and Gentiles; both are “fellow heirs” together with Christ, and can equally address Yahweh as “_____, Father”:

“For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” The Spirit himself bears witness with our spirit that we are children of God,

and if children, then heirs--heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.” Romans 8:14-17

“For there is no distinction between Jew and Greek; the same Lord is Lord of all, bestowing his riches on all who call on him.” Romans 10:12

h. The hotly debated chapters dealing with the nation of Israel must be understood beneath the umbrella of “The Story,” *not* “_____” (cf. ch 9-11).

i. Paul’s argument for perseverance is based on The Story, *not* us studying a few of its key “_____”:

“For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.” Romans 15:4

j. Paul’s closing arguments about Christlikeness and his _____ for them as a church, all reflect this Jew-Gentile tension:

“May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Therefore welcome one another as Christ has welcomed you, for the glory of God.” Romans 15:5-7

C. **SUMMARY:** Our “Roman Road” May Not Be Heading in the Right Direction

1. We must be very careful that what we mean when we say “The _____” matches what Paul meant.
2. What Paul was “*not ashamed of*” was *not* The Four Spiritual Laws, it was the scandalous news of an inclusive _____ by an exclusive God.
3. Galatians and Romans are Paul’s most convincing arguments that left to ourselves, we will lose the Story in the midst of the _____.