

# WEEK ONE

## ROMANS BACKGROUND

### DAY 1

Who wrote the letter to the church in Rome, and how was it written?

*Romans 1:1; Romans 16:22*

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Imagine you are a Christian in a church in the first century. You would not read the words of the letter to the Romans yourself. Rather, you, along with the rest of the local church, would hear them read to you, but not by the person who actually wrote the letter. How would this change the way you received the letter? What frustrations would hearing rather than reading the letter give you? Do you see any benefits to hearing rather than reading the words?

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There is another important difference between believers today and those in the first century. Today, when we read our Scriptures from the New Testament, we do not question the books' validity, for the early church leaders accepted them as inspired by God long before our time. However, in the first century, the New Testament writings had not yet been completed, let alone collected. As a first century believer, what importance would you place on knowing whom the letter was from? How would you know the letter was authentic? How would you know the letter was from God?

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Since Paul normally had someone else physically write his letters as he spoke the words, how did he prove that the letters actually came from him?  
*1 Corinthians 16:21; Galatians 6:11; Colossians 4:18; 2 Thessalonians 3:17*

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It is not known whether Paul included a hand-written greeting at the conclusion of the letter to the Romans. Assuming that he did not, how would people know that this letter actually came from Paul? *Romans 1:1; Romans 16:1-16*

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**DAY 2**

The following verses include some important biographical information about the apostle Paul. Using these verses, describe Paul and his life as completely as possible.

*Philippians 3:4-6*

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*Acts 22:2-5 (see also Acts 5:34)*

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*Acts 13:9*

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*Acts 9:1-2*

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*Acts 22:23-28*

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*Acts 23:16*

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*Romans 11:1*

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*2 Corinthians 11:22-33*

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**DAY 3**

Paul was, in his own words, a Pharisee. Based on Jesus' own words, how would you describe the typical Pharisee? *Matthew 23:1-39*

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Jesus told his disciples to "watch out for the yeast of the Pharisees." By this, he was referring to the teaching of the Pharisees. What does yeast do? What do you think he meant when he compared the teaching of the Pharisees to yeast? What, specifically, were the disciples to watch out for? *Matthew 16:5-12*

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In what ways was Paul, prior to his becoming a Christian, a typical Pharisee?

*Acts 7:54-8:3*

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## WEEK ONE

### ROMANS BACKGROUND

#### DAY 6

Read the “Background” study notes.

#### BACKGROUND

Where do we begin studying such a magnificent book as Romans? Let’s start with the term “book” itself. It is important to understand that the book of Romans is not a book at all. It is a letter (Romans 16:22).

Ancient letters are a unique type of literature with their own rules. Normally there were six parts of the letter:

1. name of the writer (e.g., Paul)
2. name of the recipient (e.g., to the church of God in Corinth)
3. greeting (e.g., Grace and peace to you from God our Father...)
4. prayer wish or thanksgiving (e.g., I always thank God for you ...)
5. body
6. final greeting and farewell (e.g., The grace of the Lord Jesus Christ be with you ...)<sup>7</sup>

Reading the letter to the Romans is a little like reading a letter you find in a box in your grandparents’ attic. If you do not know the person who wrote the letter, and you do not know the circumstances that prompted the letter, you will have a much more difficult time understanding the content of the letter itself. Beyond that, the letter in your grandparents’ attic is two generations removed from your own generation. The people in your grandparents’ generation were dealing with different issues than you are dealing with today. They had different world-views than you have today. Therefore, in order to understand the letter you find in the attic, it is important to get as much of the background information as possible.

How much more difficult is it to understand a letter written to a group of people you do not know, from a man you do not know, to a culture you do not know, all of which are 50 generations removed from you and the things you understand!

I hope this illustrates how critical it is to understand the background. Fortunately, there is an abundance of information that will help us a great deal.

#### THE AUTHOR

Along with 12 other letters in the New Testament, you’ll find Paul’s name at the very beginning of the letter to the Romans (1:1).

It is important to understand that Paul did not write the words of the letter himself. He *spoke* them. Like many scholars of his day, Paul relied on an *amanuensis*, a “person whose employment is to write what another dictates.”<sup>8</sup>

As you read through this letter, imagine Paul, perhaps pacing the floor, speaking the words and his amanuensis Tertius furiously writing on a scroll, trying to keep up. It was not Tertius’ role to add his own thoughts to the letter. In fact, it was not until the very end of the letter that he, probably with Paul’s permission, adds his own greeting. By this greeting, we realize that Tertius was a fellow believer.

*I, Tertius, who wrote down this letter, greet you in the Lord. Romans 16:22*

Was Paul a fast speaker, making the job difficult for his amanuensis? How often, as he was dictating this letter, did Paul need to repeat words or concepts that Tertius missed or did not understand? Did he often pause, searching for just the right word? Were there points when Paul, moved by the Holy Spirit, could barely speak as he considered the truths he was uttering? How many different

<sup>7</sup> Gordon D. Fee, Douglas Stuart, *How to Read the Bible for All its Worth* (Grand Rapids: Zondervan, 1993), pp. 46-47.

<sup>8</sup> Webster, *American Dictionary of the English People*, 1828 edition.

sessions did it take to finish the letter? These are all questions we just can't answer; however, we do know that all the words, while spoken by Paul and written by Tertius, were inspired by God, and recorded precisely as God intended (2 Timothy 3:16).

## THE SIGNATURE

It is not indicated if, as was his custom in other letters, Paul personally wrote the concluding lines of Romans - the lines immediately following Tertius' greeting (Romans 16:23-27).

While Paul regularly relied on an amanuensis, his personal signature was an important element in his letters, as can readily be seen at the conclusion of several letters (1 Corinthians 16:21; Galatians 6:11; Colossians 4:18).

The importance of the signature can be seen by the problems that developed in the church in Thessalonica when the church received and believed a letter falsely attributed to Paul (2 Thessalonians 2:1-2). Paul felt it necessary to write his second letter to the Thessalonians to refute the teachings found in the false letter.

Notice how he ended this letter to the Thessalonians, seeking to prove to them that this new letter was, indeed, written by Paul himself:

*I, Paul, write this greeting in my own hand, which is the distinguishing mark in all my letters. This is how I write. 2 Thessalonians 3:17*

While Paul may not have concluded his letter to the Romans with a personal signature, the letter itself included sufficient proof to the Christians in Rome that it was, indeed, written by Paul. Of course, Paul is listed as the author in Romans 1:1. Beyond this, in chapter 16 Paul "sends personal greetings to twenty-six individuals and five households or 'house-churches'."<sup>9</sup> This level of intimacy would not be possible, let alone desirable, in a forgery. And because of their intimacy with Paul, these people would have been able to quickly verify whether the words of this letter were "Pauline" or not. The Christians in Rome did accept the words as Pauline, and the letter was, as can be seen below, known, loved and used by the church in Rome.

The copy which was taken to Rome was certainly treasured in the church of that city, and survived the persecution of AD 64. About AD 96 Clement, 'foreign secretary' of the Roman church, shows himself well acquainted with the Epistle to the Romans; he echoes its language time and again in the letter which he sent in that year on behalf of the Roman church to the church in Corinth. The way in which he echoes its language suggests that he knew it by heart; it could well be that the Epistle was read regularly at meetings of the Roman church from the time of its reception onward.<sup>10</sup>

## PAUL'S EARLY YEARS

Many bits and pieces of Paul's life may be picked up from the book of Acts and from his letters (Acts 13:9; Acts 22:3; Acts 22:22-28; Acts 23:16; Romans 11:1; Philippians 3:4-6).

From the preceding verses, we are able to put together a fairly complete picture. Paul was a Jew of the tribe of Benjamin, although he was born in the non-Jewish city of Tarsus. He was circumcised on the eighth day of his life, indicating that his family members were serious about their faith. Paul was not his only name; he was also called Saul. He had at least one sister. While Paul was a devout Jew, he was also a Roman citizen. In fact, he was "born" a citizen. Paul was "brought up" in Jerusalem and trained under the well-respected teacher Gamaliel. Paul was very zealous for the law; so zealous, in fact, that he carried the title "Pharisee."

<sup>9</sup> Bruce, *Tyndale New Testament Commentaries: The Epistle of Paul to the Romans*, pp. 266-267.

<sup>10</sup> Bruce, *Tyndale New Testament Commentaries: The Epistle of Paul to the Romans*, pp. 18-19.

## TARSUS

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### ROMANS BACKGROUND

Tarsus is located in what is now modern day Turkey. It was, according to Paul, “no ordinary city” (Acts 21:39). It was in this city’s remarkable man-made harbor, just a few decades before Paul’s birth, that Cleopatra stepped ashore to meet Antony, “while all Tarsus marveled at silver oars, a poop of beaten gold, and purple sails ‘so perfumed that the winds were lovesick with them.’”<sup>11</sup>

If your Bible includes maps, you will find a map titled something like, “Paul’s Missionary Journeys.” To find Tarsus, locate the Mediterranean Sea on this map. Israel is located on the far eastern shore. From Israel, travel north through Syria, following the coast. When you reach the northernmost portion of the sea, turn west. In less than 100 miles (about one finger’s width on your map!) you will find Tarsus.

#### SAUL OR PAUL - WHICH IS IT?

Paul’s Jewish name was Saul, and this was the name he answered to in his early years. However, as Saul was also a Roman citizen, he also “had a full Latin name which would have been threefold (cf. Gaius Julius Caesar). The first two names were common to all the family (in Caesar’s case, Gaius Julius) but are lost because Paul’s life story was first written by his Greek colleague and no Greek could understand Latin names.”<sup>12</sup> The last of these three names would have been Paullus, or more personally, Paul. This is the name Paul used on his missionary journeys.

#### ROMAN CITIZENSHIP

While Paul, given his nationalistic bent, would probably have preferred to grow up in Jerusalem, his upbringing in Tarsus was not without its advantages. Indeed, his family, somehow, had received Roman citizenship. Roman citizenship brought many benefits to its holders, as can be seen from Paul’s experiences outlined in Acts 16:35-39 and Acts 22:22-29.

From these verses, we see that Roman citizenship was no mere trifle. It was highly honored, even among those of great importance. It guaranteed the citizen a trial before punishment, a right that was not guaranteed to non-citizens. Of all the apostles, Paul was the one most needful of citizenship. It was to provide him with a means of escaping torture in several instances - torture which could have killed him. Obviously, God knew the value citizenship would be to Paul’s ministry, because God is the one who set Paul apart as a preacher of the gospel even from birth (Galatians 1:15-16).

#### PAUL THE SCHOLAR

As a young boy, Paul undoubtedly spent a great deal of time in the synagogue in Tarsus. The training Paul received in his early days would surpass that received by most university graduates today.

The school attached to the Tarsus synagogue taught nothing but the Hebrew text of the Sacred Law. Each boy repeated its phrases in chorus after the *hazzan* or synagogue keeper until vowels, accent, and rhythm were precisely correct. Paul learned to write the Hebrew characters accurately on papyrus, thus gradually forming his own rolls of the Scriptures. His father would have presented him with another set of rolls, on vellum: the Greek translation of the Old Testament known as the Septuagint, from which the set readings were taken in synagogue each Sabbath. By his thirteenth birthday, Paul had mastered Jewish history, the poetry of the psalms, and the majestic literature of the prophets. His ear had been trained to the very pitch of accuracy, and a swift brain like his could retain what he heard as instantly and faithfully as a modern “photographic mind” retains a printed page.<sup>13</sup>

11 Pollock, *The Apostle: A Life of Paul*, p. 15.

12 Pollock, *The Apostle: A Life of Paul*, p. 16.

13 Pollock, *The Apostle: A Life of Paul*, p. 17.

After this “primary education,” Paul was deemed ready for more serious learning. There was a

university in Tarsus, but that was no place for a God-fearing Jew. The only choice for a young man with Paul's mind was Jerusalem. It was probably in his thirteenth year when Paul made the journey to Jerusalem to receive further instruction from the well-respected rabbi Gamaliel (Acts 5:34).

It was probably here that Paul learned to do the very things that were so repulsive to Jesus. In other words, he learned to "tie up heavy loads and put them on men's shoulders" (Matthew 23:4). He became a "blind guide", who would "strain out a gnat but swallow a camel" (Matthew 23:24).

... Paul learned to dissect a text until scores of possible meanings were disclosed according to the considered opinion of generations of rabbis, who had obscured the original sense by layers of traditions to protect an Israelite from the least possible infringement of the Law; and, illogically, to help him avoid its inconveniences.<sup>14</sup>

However, Paul's training at the feet of Gamaliel did provide him with yet another tool for his ministry toolbox. He learned to debate using a question-and-answer style called the "diatribe."<sup>15</sup> Public debate was an area in which Paul excelled. When he became a Christian, he frequently "baffled the Jews" by proving that Jesus is the Christ.

In addition to his knowledge of Judaism, Paul was well acquainted with the outside world, and highly knowledgeable of Greek literature. Consider Paul's message, recorded in Acts 17:22-34, to the "Men of Athens." In this brief conversation, Paul proved that he could "be all things to all people" by using the Athenians' own prophets, poets and literature as the basis for his arguments.

He began tactfully and appropriately, using a rare word (translated "objects of worship") which would have awakened immediate echoes of the passage in the Eumenides of Aeschylus where Athene tells how the Court of Areopagus came to be instituted. Later he echoed Plato's reference, in the Tenth Book of the *Republic*, to the great Architect of the Universe who "makes everything which grows out of the ground and animates all living things." He also introduced direct quotations from the Cretan poet Epimenides and Aratus the Cilician, and a touch of Euripides.<sup>16</sup>

Paul again demonstrated the breadth of his learning when, later in life, he was rescued by Roman troops in Jerusalem. In his brief conversation with the Roman commander (recorded in Acts 21:37-39), Paul impressed the man with his use of the Greek language, his education and his quick wit, quoting Euripides<sup>17</sup> in his answer to the commander's questioning.

In his letter to Titus (1:12), Paul again demonstrates his remarkable learning by quoting the poetry of Epimenides.<sup>18</sup> In 1 Corinthians 15:33, Paul even quotes from "the Greek comedy *Thais* written by the Greek poet Menander, whose writings the Corinthians would know."<sup>19</sup>

From these examples and others, it is obvious that Paul's years of study in Jerusalem, while not spent serving the Lord, were still years of true ministry preparation. God used them to increase the usefulness Paul would one day bring to his kingdom.

14 Pollock, *The Apostle: A Life of Paul*, pp. 17-18.

15 Pollock, *The Apostle: A Life of Paul*, p. 18.

16 Pollock, *The Apostle: A Life of Paul*, p. 153.

17 Pollock, *The Apostle: A Life of Paul*, p. 252.

18 D. Edmond Hiebert, *The Expositor's Bible Commentary: Volume 11, Titus* (Grand Rapids: Zondervan, 1978), p. 432.

19 Note on 1 Corinthians 15:33 from the NIV Study Bible, New International Version © 1985 by The Zondervan Corporation.

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### ROMANS BACKGROUND

Paul probably spent five or six years learning from Gamaliel. At that point, he would have returned to Tarsus in order to learn a trade, which, based on Acts 18:3, was likely tentmaking. This wasn't because he was failing as a rabbi. All Jewish rabbis were expected to master their own trade.

We are not given any information about Paul's years in Tarsus. It is likely he married during this time. Most Jews married, and parenthood was a requirement for membership in the Sanhedrin, the ruling body in Jerusalem. If Paul had aspirations of membership in the Sanhedrin, which is likely, he would have certainly married. However, if Paul did marry, we are not told what happened to his wife. Whether she died in Tarsus is never answered. Whatever the case may be, it is evident Paul returned to Jerusalem during the days of the early church, as he was present for the stoning of Stephen (Acts 7:58).

#### PAUL'S EARLY CHRISTIAN LIFE

Paul's conversion to Christianity was miraculous. He breathed out "murderous threats against the Lord's disciples" (Acts 9:1), persecuting Christians to their death (Acts 22:4). However, as he was traveling on a trip to destroy the church in Damascus, the Lord Jesus revealed himself to Paul, saying, "Saul! Saul! Why do you persecute me?" (Acts 22:7). This one encounter with the Lord Jesus was enough to change Paul's life forever, transforming him from an enemy of the church of Christ to the hardest-working apostle (1 Corinthians 15:10). However, Paul's conversion is no more miraculous than that of any sinner who has turned to the Lord Jesus. The church has a saying that reflects this attitude.

*The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost. 1 Timothy 1:15 ESV*

Do you recognize the state you were in before you believed in Jesus? You were an enemy of God (Colossians 1:21), "worthless" (Romans 3:12), and "full of cursing and bitterness" (Romans 3:14). Even your best acts were as filthy rags before the Lord (Isaiah 64:6). In other words, like Paul, you were the foremost of sinners. But Jesus came to save even you.

If you haven't turned your life to Jesus, now is your time of salvation. Join the millions of "foremost sinners" who have had their sins washed away by the blood of Jesus. The key is belief.

*"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." John 3:16*

After his conversion, Paul spent three years in Arabia and Damascus. He then returned to Jerusalem (Galatians 1:17-18).

Paul's stay in Jerusalem was brief. The apostles were afraid that he was not a true believer. However, with the help of Barnabas, he finally met the apostles. He then began "speaking boldly" in the city. This created quite a stir. So much so, that the Grecian Jews tried to kill him. In order to save his life, the "brothers" then sent Paul back to Tarsus (Acts 9:26-30).

Paul may have spent up to ten years in Tarsus and the surrounding areas. This period of his life isn't mentioned in the New Testament, although inferences can be made.

From Galatians 1:21-24 (cf. also Gal 2:2, 7), it is certain that in some way Saul continued preaching after leaving Jerusalem and that this was known back in Jerusalem. Perhaps the five lashings he received at the hands of the synagogue authorities (2 Cor 11:24), together with some of his other afflictions and hardships enumerated in 2 Corinthians 11:23-27, occurred during those days in Tarsus, for they find no place in the records of his later missionary endeavors. If so, this might indicate that in Tarsus and its environs he was trying to carry on a Gentile ministry within the Cilician

synagogues and was getting into trouble for it. It also may have been during this period that he began to experience the loss of all things for Christ's sake (cf. Phil 3:8) through being disinherited by his family. Perhaps the ecstatic experience of 2 Cor 12:1-4 should also be associated with this period of his life as well.<sup>20</sup>

We don't hear Paul's name again until Acts 11:25-26, when "Barnabas went to Tarsus to look for Saul, and when he found him, he brought him to Antioch." The Greek verb translated "to look for" "has the idea of searching for human beings with an implication of some difficulty."<sup>21</sup> Why was it difficult for Barnabas to find Paul? A likely reason is because he had been disinherited because of his faith and was no longer welcome at home. This may also be why his wife, if he had one, left him. The years of his exile in Tarsus were probably very difficult ones.

## PAUL THE APOSTLE

From the time Barnabas finally found Paul to his execution at the hands of Nero in AD 67-68, Paul traveled on at least three missionary journeys and wrote 13 epistles. The first nine of Paul's letters listed in the New Testament are addressed to churches, and are arranged from longest to shortest. The final four letters are addressed to individuals; these are also arranged from longest to shortest.

## THE LETTER TO ROME

The letter to the Romans, probably the sixth letter Paul wrote, was addressed to "all in Rome who are loved by God and called to be saints" (Romans 1:7). Paul did not found the church in Rome, and it had been established for several years by the time of this letter (Romans 15:23). The church was well known around the world (Romans 1:8). According to the epistle, Gentiles were predominant in the church at Rome, but there were also Jewish believers. The believers were numerous and met in several places (Romans 16:1-16).

The city of Rome was founded in 753 B.C. By the time of Paul, the city had over one million inhabitants, most of whom were slaves.

Scholars are unclear as to who first preached the gospel in Rome. Some believe the first Christians were Jews from Rome (Acts 2:10) who heard Peter preach the gospel on the day of Pentecost. Acts 2:41 indicates that 3,000 believed and were baptized on this day. There is a good probability that some of this number were the "visitors from Rome" mentioned in Acts 2. These new believers would have then made the more than 1,500-mile journey back to Rome, where they would have repeated the things they had first heard in Jerusalem. Whether this is how Christianity first reached Rome or not, there is no question that by the time of this letter to Rome there was a large population of Christians in the city.

Roman historian Cornelius Tacitus wrote the following statement about Nero's first great persecution of the Christians at Rome in A.D. 64.

[F]irst those who confessed [that they were Christians] were arrested, and on the basis of their testimony a great number were condemned ...<sup>22</sup>

Notice, Tacitus refers to a "great number" of Christians who were condemned for their beliefs.

Christianity greatly impacted life in the city, so much so, that, at one point, the first Christians were forced to leave their homes in Rome and move elsewhere. Acts 18:2 indicates that the Jews (at that time, Christianity was considered by the Romans to be a "Jewish sect," not a separate religion), for some reason, had been expelled from the city of Rome.

*There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all the Jews to leave Rome. Acts 18:2*

The Roman historian Suetonius, writing 70 years after this event, provides us with the reason

20 Richard N. Longenecker, *The Expositor's Bible Commentary: Volume 9, Acts* (Grand Rapids: Zondervan, 1981), p.402.

21 Cary M. Perdue, *Acts Analyzed and Explained* (Manila, R.P.: 1983), p. 96.

22 Justo L. González, *The Story of Christianity* (Peabody, MA: Prince Press, 1999), pp. 34-35.

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### ROMANS BACKGROUND

Claudius felt compelled to expel the Jews from Rome - “riots at the instigation of Chrestus...”<sup>23</sup>

Most historians agree that “Chrestus” is none other than “Christus,” and that what actually took place in Rome was that Christian proclamation caused so many riots among Jews that the emperor decided to expel the lot. At that time, Romans still saw the conflict between Christians and Jews as an internal matter within Judaism.<sup>24</sup>

It was probably not until the death of emperor Claudius that the Christians were allowed to return to Rome. However, by the time of Paul’s letter to the Romans, the church was once again drawing attention; this time not for the riots they were stirring, but for the people they were evangelizing. Consider how Celsus, a Roman writer, viewed the Christians and their habit of preaching among even the lower classes of society.

[T]heir aim is to convince only worthless and contemptible people, idiots, slaves, poor women, and children. They behave like mountebanks and beggars; they would not dare to address an audience of intelligent men ... but if they see a group of young people or slaves or rough folk, there they push themselves in and seek to win the admiration of the crowd. It is the same in private houses. We see wool-carders, cobblers, washermen, people of the utmost ignorance and lack of education.<sup>25</sup>

The Christians’ love also drew attention. Emperor Julian himself wrote about his concerns that “atheism” was being advanced by the way these “atheists” lived and cared for the poor. (Romans believed that Christians were atheists, because they did not worship many gods.)

Atheism has been specially advanced through the loving service rendered to strangers, and through their care for the burial of the dead. It is a scandal that there is not a single Jew who is a beggar, and that the godless Galileans care not only for their own poor but for ours as well; while those who belong to us look in vain for the help that we should render them.<sup>26</sup>

Paul probably wrote in the winter of AD 56-57.<sup>27</sup> This was near the end of his third missionary journey. At this point, he had been a Christian for at least 25 years and was now in his late fifties. The letter was probably written from Corinth for the following reasons:

1. The letter was apparently carried to Rome by Phoebe of Cenchrea (Romans 16:1), which was located just seven miles from Corinth.

2. Gaius, one of the most prominent of converts in Corinth (1 Corinthians 1:14), served as Paul’s host as he wrote the book of Romans (Romans 16:23). He sent his greetings to the church in Rome, indicating that he was present with Paul when this letter was written.

3. Erastus, mentioned in Romans 16:23, also wished to send his greetings. Erastus is described by Paul as “the city’s director of public works” (Romans 16:23). His name has been linked to Corinth by archaeologists. “At Corinth archaeologists have discovered a reused block of stone in a paved square, with the Latin inscription: ‘Erastus, commissioner of public works, bore the expense of this pavement.’ This may refer to the Erastus mentioned here.”<sup>28</sup>

Antioch had been the base of operations for Paul’s first three missionary journeys. These journeys were all to eastern provinces. Now Paul had run out of places to work. He wanted to visit the western provinces, particularly Spain, and needed a base of operation (Romans 15:24). Rome was to be Paul’s new base. The Christians in Rome would then, like the Christians in Antioch

23 Longenecker, *The Expositor’s Bible Commentary: Volume 9, Acts*, p. 481.

24 González, *The Story of Christianity*, p. 32.

25 Ruth A. Tucker, *From Jerusalem to Irian Jaya* (Grand Rapids: Zondervan, 1983), p. 27.

26 Tucker, *From Jerusalem to Irian Jaya*, p. 27.

27 John Drane, *Paul* (Great Britain: Harper and Row, 1976), p. 66. Scholars arrive at this date by starting with Paul’s stay in Corinth, which can be dated with some precision. Paul was in Corinth at the same time as Gallio, the proconsul of Achaia (recorded in Acts 18:12). The time of Gallio’s year of service (AD 51-52 or AD 52-53) in Corinth is indicated in a letter from the emperor and a stone inscription found in Delphi.

28 Note on Romans 16:23 from the NIV Study Bible, New International Version © 1985 by The Zondervan Corporation.

