

TTB2022-410 – Week 49 – December 4 to 10

TTB2022-401, Week 40, October 2 to 8	TTB2022-408, Week 47, November 20 to 26
TTB2022-402, Week 41, October 9 to 15	TTB2022-409, Week 48, November 27 to Dec 3
TTB2022-403, Week 42, October 16 to 22	TTB2022-410, Week 49, December 4 to 10
TTB2022-404, Week 43, October 23 to 29	TTB2022-411, Week 50, December 11 to 17
TTB2022-405, Week 44, October 30 to Nov 5	TTB2022-412, Week 51. December 18 to 24
TTB2022-406, Week 45, November 6 to 12	TTB2022-413, Week 52, December 25 to 31
TTB2022-407, Week 46, November 13 to 19	

TTB2022-410 – Week 49 – December 4 to 10	1
Day 338 – December 4 - Paul Defends His Apostleship 2 nd Cor. 8-13	1
Day 339 – December 5 - All Stand Guilty Rom. 1:1-3:20	3
Day 340 – December 6 - Righteousness Imputed and Imparted Rom. 3:21-8:39	4
Day 341 – December 7 - God’s Plan For Israel Rom. 9-11	7
Day 342 – December 8 - Living Righteously Rom. 12-16	8
Day 343 – December 9 - Paul Continues Evangelizing Acts 20-24	9
Day 344 – December 10 - Paul’s Defense Acts 25–28	12
Answers to TTB2022-409 Exercises	14
TTB2022-410 Exercises	14

Day 338 – December 4 - Paul Defends His Apostleship 2nd Cor. 8-13

Second Corinthians Chapter Eight

1. Chapters 8 & 9 focus on the grace gift that the churches in Galatia, Asia, Macedonia, and Achaia were preparing for the afflicted saints in Jerusalem.
 - a. Paul had previously given instructions regarding this grace gift (1st Cor. 16:1-4).
 - b. Titus had begun the work in Achaia during his time in Corinth (2nd Cor. 8:6,10).
2. Paul encouraged the Corinthians in the doctrine of grace giving by testifying to them the grace ministry of the Macedonian churches (2nd Cor. 8:1-5).
 - a. Grace giving is a matter for believers to pursue in light of the example that Jesus Christ set (2nd Cor. 8:7-9).
 - b. Grace giving is a matter for believers to pursue as a matter of mental-attitude, and not a matter of individual capacity (2nd Cor. 8:10-15).
3. Titus led a team back to Corinth excited about the privilege to be a minister of grace (2nd Cor. 8:6,16-24).
 - a. Titus led the effort.
 - b. “The brother” famous in the gospel through all the local churches, and appointed by those churches to accompany Paul as a precaution against discredit.
 - c. “Our brother” tested and diligent, and greatly confident in the Corinthians.
 - d. The famous expulsion of the Jews from Rome by Nero in 50AD was a consequence of financial shenanigans ([Ant. 18.3.5 § 81](#)).

Second Corinthians Chapter Nine

1. Paul is eager to arrive in Corinth with his Macedonian delegation, confident that Titus' advance party will have all things prepared (2nd Cor. 9:1-5).
2. Grace giving is a matter for believers to pursue bountifully, purposefully, and cheerfully, trusting in God the Father to make all grace abound (2nd Cor. 9:6-11).
3. When grace is given and received, both parties can glorify God with praise and thanksgiving being multiplied in an indescribable manner (2nd Cor. 9:12-15).

Second Corinthians Chapter Ten

1. Paul urged the Corinthians to pray for his meekness and gentleness towards them, even as he comes to wage war with confidence and courage (2nd Cor. 10:1-6).
2. Paul urged the Corinthians to view their circumstances through Divine viewpoint rather than the human viewpoint they were accustomed to (2nd Cor. 10:7-11).
3. Paul's Godly boasting with respect to the Corinthians was not to take credit for anything he had done (2nd Cor. 10:12-18).
 - a. The Lord has done the work, so He gets the appropriate glory of human praise.
 - b. Corinth isn't the end of work, but a new base of operations from which to do even greater work.

Second Corinthians Chapter Eleven

1. The Corinthians had been listening to false apostles who had called Paul's teaching foolishness. So, Paul gives the Corinthians several large doses of foolishness in ch. 11.
2. Paul describes his love for Corinth Bible Church[†] as a godly jealousy. The believers of Corinth were prepared as a bride for the Lord, but Paul was afraid that they had been deceived into unfaithfulness (2nd Cor. 11:1-3).
3. The false apostles used Paul's humility as an accusation against him. They presented him as a false apostle because he was not exercising apostolic privileges (2nd Cor. 11:4-15).
4. Paul uses a logic of folly to boast in the manner of the false apostles and to illustrate to the Corinthians how empty it all is (2nd Cor. 11:16-21).
 - a. Under Law, Paul is every bit as qualified as the false apostles (2nd Cor. 11:22).
 - b. Under Grace, Paul has served above and beyond anything that any false apostle had done (2nd Cor. 11:23-29).
 - c. From the very beginning of his ministry, Paul's service to the Lord has been fraught with earthly danger for the sake of heavenly reward (2nd Cor. 11:30-33).

Second Corinthians Chapter Twelve

1. Paul continues in his autobiography by relating the most severe testing he has ever endured for Christ—the thorn in the flesh (2nd Cor. 12:1-10).
 - a. He relates the story in the third person rather than boast about it himself (vv.2-5).
 - b. He tells of his rapture to Paradise in the third heaven. While there, he heard revelations that are not permissible for human revelation (v.4).

[†] Pastor Bob's nickname for the local church founded in Corinth. They didn't really call themselves that.

- c. When he was returned to physical life, the Lord authorized a Satanic angel to physically abuse Paul's physical body so that Paul would not grow prideful (v.7).
 - 1) Paul was so abused that he asked three times for his will to be done over the will of the Lord (v.8).
 - 2) Paul learned to be well content with the thorn, because it was through such hardship that he learned what the power of Christ could truly do (vv.9,10).
2. Paul concludes the autobiography with an ironic comment. The Corinthians shouldn't be expecting letters of reference on Paul's behalf; they should be writing letters of reference on Paul's behalf! (2nd Cor. 12:11-13)
3. Paul warns them that he will be functioning under the same Law of Love that he functioned under the first two times he was with them (2nd Cor. 12:14-18).
4. Paul's autobiography was not a justification for the Corinthians. Paul was examining himself and preparing his own attitude before the Lord in advance of his coming Corinthian combat (2nd Cor. 12:19-21).

Second Corinthians Chapter Thirteen

1. Paul's arrival will be marked by total spiritual warfare (2nd Cor. 13:1-10 cf. 10:3-6).
2. He warns the Corinthians to test themselves, and examine what spirit is empowering them, because Paul knows what Spirit he is employing (2nd Cor. 13:5,6).
3. Like-minded believers in fellowship will celebrate Paul's arrival and the grace, love, & fellowship that will result because of it (2nd Cor. 13:11-14).

Day 339 – December 5 - All Stand Guilty Rom. 1:1-3:20

Romans Chapter One

1. Paul introduces his epistle by declaring his mission (Rom. 1:1-6).
2. Paul, the apostle to the Gentiles drafted an evangelistic & edifying epistle to the capital of the Gentile world (Rom. 1:7).
 - a. "Beloved of God" and "called as saints" make reference to born-again believers in the Dispensation of the Church.
 - b. Their faith was proclaimed throughout the whole world (Rom. 1:8). Before Paul could travel to Rome, the Lord Jesus Christ had already planted a number of local churches there (Rom. 16:5).
 - c. Most likely, these local churches were established by the "visitors from Rome" who received the Gospel message on the Day of Pentecost in Jerusalem (Acts 2:10).
3. Paul prays daily for the opportunity to preach the gospel among the believers in that city (Rom. 1:8-15).
4. Paul then summarizes the essence of the Gospel (Rom. 1:16,17).
 - a. The power of God for salvation to everyone who believes (v.16 cf. 1st Cor. 1:18,21; Jn. 1:12; 3:16,18).
 - b. The revelation of God's righteousness (v.17 cf. 3:22,24,26; 4:5-8).
5. God's salvation is needed because ungodliness and unrighteousness merits His wrath (Rom. 1:18-32; 6:21,23 cf. Gen. 2:17).

6. Natural revelation of creation is sufficient to convict each sinner (Rom. 1:19-21).
7. Unbelievers who are negative at the point of God consciousness are given over to the Satanic substitute religious systems of this world (Rom. 1:21-23).
8. The immoral depravity of this fallen world is then described (Rom. 1:24-32).

Romans Chapter Two

1. Just as immoral depravity falls short of God's glory, moral depravity likewise fails to measure up (Rom. 2:1-11).
2. Gentile sinners are just as guilty as Jewish sinners. Mosaic Law did not remove culpability from the Gentiles, who continue to function under the operational principles of conscience (Rom. 2:12-16).
3. Speaking of the Jews, Paul then addresses their depravity as well. Religious depravity falls short of the glory of God the same as immoral and moral depravity (Rom. 2:17-29).

Romans Chapter Three

1. Romans is marked by a series of questions, posed & answered by Paul (Rom. 3:1).
 - a. What advantage has the Jew? This question was prompted by Rom. 2:17-24.
 - b. What is the benefit of their stewardship (circumcision)? This question was prompted by Rom. 2:25-29.
 - c. The Jewish stewardship advantage was first and foremost their custody of the Scriptures (Rom. 3:2). THIS IS NOW THE ADVANTAGE OF THE CHURCH.
2. Jewish failure in their stewardship did not nullify the faithfulness of God the Father's grace eternal plan (Rom. 3:3-8). μή γένοιτο "May it never be!"
 - a. God does not require the unrighteousness of man to demonstrate His own perfect righteousness (vv.5-7).
 - b. God does not require human evil to demonstrate His own perfect goodness (v.8).
3. The question is restated: are the Jews better than the Gentiles? (Rom. 3:9a) Not at all. Jews & Gentiles are all under sin (v.9b-18).
4. Mosaic Law was both effective and ineffective (Rom. 3:19,20).
 - a. Mosaic Law was effective in revealing the Absolute standard of God's righteousness, and revealing the extent of man's sinfulness.
 - b. Mosaic Law was ineffective in justifying sinful man according to the Absolute standard of God's righteousness.

(Chapter Three continues tomorrow)

Day 340 – December 6 - Righteousness Imputed and Imparted Rom. 3:21-8:39

Romans Chapter Three

(Outline continues from yesterday)

5. Something greater than the Law must be provided in order to justify sinful man according to the Absolute standard of God's righteousness (Rom. 3:21-26).
 - a. The Law and the Prophets (Old Testament) witnessed to a coming manifestation of God's Absolute standard of Righteousness (v.21).

- b. The Gospels witness the reality of that manifestation—through the sacrificial work of Jesus Christ on the cross (vv.25,26).
 - c. The New Testament witness the application of that manifestation—justification by grace through faith (v.22).
 - d. The condemnation of mankind under sin is a universal condition (v.23).
 - e. The justification of mankind in righteousness is therefore a universal provision (v.24).
6. The issue in God’s work of human justification is grace through faith (Rom. 3:27-31).

Romans Chapter Four

1. Paul illustrates the principle of justification by grace through faith by using Abraham and David for his Scriptural precedent (Rom. 4:1-8).
 - a. Abraham was justified by means of his simple faith in the promises of God (vv.1-5; Gen. 15:6).
 - b. David wrote of God’s gracious forgiveness of sin (Rom. 4:6-8; Ps. 32:1,2).
2. Returning to Abraham, Paul points out that Abraham was saved as a Gentile (Rom. 4:9-12).
 - a. Therefore, salvation by grace through faith is not limited to the Jews, but a feature for the entire human race.
 - b. The redemption of fallen humanity in Adam is achieved by the second Adam as per the Seed of the Woman promise.
 - c. This issue is prior to and not contingent upon what the Seed of Abraham and Seed of David may also perform on behalf of Israel.
3. Abraham was not functioning under Law, but rather he exercised faith according to the Promise (Rom. 4:13-22).
4. For the Believer in the Dispensation of the Church, faith in the promise of eternal life through Jesus Christ is our spiritual legacy from Abraham (Rom. 4:23-25).
 - a. The death of Jesus Christ on the cross was the payment for our transgressions.
 - b. The resurrection of Jesus Christ from the grave was the foundation for our justification.

Romans Chapter Five

1. The justification of the sinner according to the Absolute standard of God’s righteousness produces a wealth of additional blessings for the new believer in Christ (Rom. 5:1-5).
 - a. We are in a relationship of peace with the God of Peace (v.1b).
 - b. We stand in a life of grace together with the God of Grace (v.2a).
 - c. We hope in glory together with the God of Glory (v.2b).
 - d. We are correctly oriented to tribulations, as the Holy Spirit empowers us to endure the testing process from the cross to the crown (vv.3-5).
2. The justification of sinners according to the Absolute standard of God’s righteousness enables God to do “much more” on behalf of the justified saints (Rom. 5:6-11).
 - a. God accomplished the MOST DIFFICULT work He has ever done when He sacrificed His beloved Son on behalf of his enemies.
 - b. God is now free to accomplish MUCH MORE when He blesses His beloved children.

3. The universal condition of spiritual death is contrasted with the universal provision of spiritual life (Rom. 5:12-21).
 - a. Through the first personal sin of Adam, the lost estate of sin became a feature of the κόσμος kosmos (v.12a).
 - b. The entire human race became spiritually dead sinners as a consequence of one man's action (Adam's Original Sin) (v.12b).
 - c. Sin was not a violation of Law, because sin was in the κόσμος kosmos for 4300+ years between Adam & Moses (vv.13,14). Sin is falling short of God's glory (Rom. 3:23).
 - d. The free gift of salvation is likewise the consequence of one man's action. The obedience of Christ serves to redeem mankind from the disobedience of Adam (vv.15-19).
4. The Law was never intended to be a solution to the problem of sin.
 - a. The Law magnified sin.
 - b. The grace of God through the sacrifice of Jesus Christ abounds more and more in view of the total depravity of mankind, and mankind's impossibility to achieve righteousness through human merit (Rom. 5:20,21).

Romans Chapter Six

1. Grace is not a license to sin! May it never be! μή γένοιτο mē genoito
2. Believers are justified, and believers are identified (Rom. 6:1-11).
 - a. The Baptism of the Holy Spirit baptizes us (identifies us) into (with) Christ (v.3).
 - b. Because Jesus Christ was crucified to take away our sin, our identification with Him means that we were crucified as well.
 - c. Jesus Christ was dead, buried, and raised. So too were we (through our identification) were dead, buried, and raised.
 - d. Our new life is to be lived to God in Christ (v.11).
3. We have a new (spiritual) life, but it resides in a mortal (physical) body (Rom. 6:12-19).
 - a. The sin within our mortal body continues to exert its influence, and our volition must reject its lusts.
 - b. Instead, our volition ought to obey the righteousness of God according to our new life.
4. The old enslaving life of sin produces death. These unbelievers have nothing whatsoever to do with righteousness (they are "free in regard to righteousness").
5. The new enslaving life of righteousness produces eternal life as a free gift of grace. Such believers ought to have nothing whatsoever to do with sin (we are to be "free from sin").

Romans Chapter Seven

1. Chapter 7 builds on the believer's identification with the death of Christ (cf. Rom. 6:1-7).
2. Just as physical death severs the marital relationship, our death to the Law through Christ places us in the freedom of grace (Rom. 7:1-4).
 - a. The Law served to identify and categorize particular acts of personal sin (v.7).
 - b. The Law also served to arouse the flesh to particular acts of personal sin (vv.5,8-11).
3. Paul described the battle between the flesh and the believer's desire to do good according to our new life in Christ (Rom. 7:14-25).

Romans Chapter Eight

1. The new life in Christ is a life of freedom from condemnation—blessing us to fulfill by grace all the requirements of the Law (Rom. 8:1-4; Matt. 5:17).
2. The new life in Christ, lived through faith, is at peace with God and pleases God (Rom. 8:5-8).
3. The new life in Christ is the Spirit-led life as children of God (Rom. 8:9-17).
4. The new life in Christ is an eternal life waiting in hope for the glory to be revealed (Rom. 8:18-25).
5. The new life in Christ functions by His gracious works (Rom. 8:26-30).
 - a. The new life in Christ is a life of prayer, utilizing the intercessory ministry of God the Holy Spirit (vv.26,27). Through prayer, God graciously allows us to participate in His future works on our behalf.
 - b. The new life in Christ is a life in which “all things” collectively and continuously work for the absolute good of each believer (v.28). Through considering our trials to be joy, God graciously allows us to appreciate His present works on our behalf.
 - c. The new life in Christ is a culmination of God’s grace eternal plan which foreknew, predestined, called, justified and glorified each redeemed saint (vv.29,30). Through the study of God’s Word, God graciously allows us to meditate on His past works (eternity past) on our behalf.
6. The new life in Christ is a life of free gifts and blessings that cannot be lost from the Father who loves us in Christ (Rom. 8:31-39).

Day 341 – December 7 - God’s Plan For Israel Rom. 9-11**Romans Chapter Nine**

1. In chapters 9-11 Paul laments the Jewish people who do not have this new life.
2. Paul would trade his eternal salvation for the Jews salvation, if he could (Rom. 9:1-5).
3. Israel’s failure is not God’s failure (Rom. 9:6), but the ultimate victory awaits the eschatological theocratic kingdom when all Israel shall be saved (Rom. 11:26).
3. Paul’s history of Abraham, Isaac, & Jacob instructs us that salvation is through faith (Isaac) & by grace (Jacob) (Rom. 9:6-13).
4. Old Testament revelation instructs us that salvation is by God’s Sovereign choice (Rom. 9:14-29), offered both to Jews & Gentiles (Rom. 9:30-33).

Romans Chapter Ten

1. Paul laments that the Jews were pursuing righteousness on the basis of works rather than faith (Rom. 10:1-4).
2. Salvation can only come about through faith (Rom. 10:5-13), and preaching that gospel message is the greatest of blessings (Rom. 10:14,15).
3. As a nation, Israel failed to accept the Gospel by faith (Rom. 10:16-21).

Romans Chapter Eleven

1. Although Israel rejected the Lord, He certainly did not reject them (Rom. 11:1-6).
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2. The present stewardship is marked by a partial hardening of Israel, and the ministry of grace to the Gentiles (Rom. 11:7-36).
 - a. Israel's First Advent rejection of Christ created a world-reconciliation benefit (via the Church), but Israel's Second Advent acceptance of Christ will create an even greater benefit: a world-reconciliation & resurrection benefit (Rom. 11:15).
 - b. The broken off and grafted in branches teach a critical principle. Branches are only alive when they partake of the root's fatness (Rom. 11:17-24).
 - b. Israel's present national hardening is partial and temporary (Rom. 11:25).

Day 342 – December 8 - Living Righteously Rom. 12-16

Romans Chapter Twelve

1. Having completed his lament for Israel, Paul returns to his present Gentile audience and proclaims the ministry of the Church (Rom. 12:1ff).
2. The Church functions as a priesthood, with each believer as a living and holy sacrifice (Rom. 12:1).
 - a. Each believer-priest must be transformed so as not to be conformed to this (present evil) age αἰῶν αἰῶν ^{#165} (Rom. 12:2a; Gal. 1:4).
 - b. Each believer-priest becomes a demonstration of the will of God (Rom. 12:2b).
 - c. Each believer-priest becomes a demonstration of humility (Rom. 12:3).
3. The priesthood of the Church operates as a body, with individual members fulfilling their designed role (Rom. 12:4-8).
4. General principles for harmony within the Church are then outlined (Rom. 12:9-21).

Romans Chapter Thirteen

1. General principles for the Church's relationship to the world are also outlined (Rom. 13:1-10). Subjection to governmental authorities is not optional!
2. Above all, the Church is to be mindful of the imminency of Christ's return, and the urgency of living the life of holiness (Rom. 13:11-14).

Romans Chapter Fourteen

1. The accountability of each believer before the Lord serves to establish the priority of mutual edification (Rom. 14).
2. With respect to matters of personal opinion, believers need to accept the manner through which other believers apply their faith (Rom. 14:1-9).
3. We are not qualified to judge one another, as the Lord Jesus Christ will judge our lives (Rom. 14:10-12; 2nd Cor. 5:9,10).
4. The primary means by which believers build one another up is to consciously keep themselves from creating stumbling blocks for their fellow believers (Rom. 14:13-23).

Romans Chapter Fifteen

1. In addition to keeping stumbling blocks out of the way, we are to bear the weaknesses of those without strength, following the example of Christ (Rom. 15:1-13).

2. Paul turns his attention to the believers in Rome, and has confidence in their application of this doctrine (Rom. 15:14).
 - a. Paul explains that this epistle, indeed his entire ministry, was according to the will of God, in reaching out to the Gentiles for Christ (Rom. 15:15-29).
 - b. Paul urges the believers in Rome to pray for his opportunity to come and minister among them (Rom. 15:30-33).

Romans Chapter Sixteen

1. Chapter 16 contains personal greetings to believers in Rome (Rom. 16:1-16).
 - a. Phoebe is the only deaconess (fem.sing. διάκονος diakonos ^{#1249}) mentioned by name in the New Testament (Rom. 16:1,2; cf. 1st Tim. 3:11).
 - b. Prisca & Aquila were Paul's companions both in Corinth and in Ephesus (Rom. 16:3-5a; Acts 18:2,3,18-21,26).
 - c. Andronicus & Junia (husband/wife) [possibly Andronicus & Junias were brothers] were fellow Benjamites, fellow prisoners at one time, and fellow apostles, otherwise unknown in the New Testament (Rom. 16:7).
 - d. Rufus was most likely the son of Simon of Cyrene (Mk. 15:21). His mother had been like a mother to Paul at some point in time.
2. Paul also warns them to be on guard against trouble-makers (Rom. 16:17-20).
3. Paul sends greetings from a number of people with him, and Tertius the scribe also sends a greeting (Rom. 16:21-23).
4. The Book closes with a benediction appropriate to the Dispensation of the Church (Rom. 16:25-27).

Day 343 – December 9 - Paul Continues Evangelizing Acts 20-24

Acts Chapter Twenty

1. Paul fled from Ephesus to Macedonia (Acts 20:1). While in that region, he wrote 2nd Corinthians.
2. He then came to Greece for three months (Acts 20:2,3a). While there, he wrote Romans.
3. Paul had a team of seven assistants (students) who went ahead of him as an advanced party (Acts 20:3b-5).
4. The “we narrative” returns at Philippi (Acts 20:6ff.) as Luke rejoins Paul's mission for the rest of Acts (2nd Tim. 4:11).
5. In Troas, Paul followed the example of Christ, and the instance of Peter, in restoring physical life to someone who had physically died (Acts 20:7-12).
6. Paul bypassed Ephesus in his hurry to be in Jerusalem for Pentecost (Acts 20:13-16).
7. While in Miletus, Paul summoned the elders/overseers (pastors) of the church in Ephesus (Acts 20:17,28,29).
 - a. πρεσβύτερος presbuteros ^{#4245}: an elder (of age or office).
 - b. ἐπίσκοπος episkopos ^{#1985}: an overseer. ἐπισκοπέω episkopeō ^{#1983}: to oversee, care for.
 - c. ποιμήν poimēn ^{#4166}: a shepherd, pastor. ποιμαίνω poimainō ^{#4165}: to feed, tend a flock.

8. Paul's farewell message to the Ephesian elders/overseers/pastors was to be on the alert, guarding themselves and the flock against the savage wolves (Acts 20:18-35).
9. Paul departed from them after a corporate prayer meeting (Acts 20:36-38).

Acts Chapter Twenty-One

1. Paul's journey to Jerusalem is a study in contradictions.
 - a. Paul had purposed "in the spirit" (ἐν τῷ πνεύματι) to go to Jerusalem prior to his trip to Rome (Acts 19:21).
 - b. Paul's orientation to Rome was slowly being altered to a preoccupation with Jerusalem.
 - 1) "I must also see Rome" (Acts 19:21).
 - 2) "I hope to see you in passing" (Rom. 15:24).
 - 3) "I am ready . . . to die at Jerusalem" (Acts 21:13).
 - c. Paul's was commissioned to minister "before the Gentiles and kings and the sons of Israel" (Acts 9:15; see also Acts 22:18,21). Yet, his first contact in every city was always the local synagogue, turning to the Gentiles only after Jewish rejection (Acts 13:46; 18:6; 19:9).
 - d. Why was Paul so oriented to the Jews? The Book he wrote just prior to his Jerusalem trip offers some clues:
 - 1) Paul testified that his carnal nature kept prompting him to defy the leading of the Holy Spirit (Rom. 6&7).
 - 2) Although impossible to be separated from Christ (Rom. 8) Paul desired it for the sake of redeeming the Jews (Rom. 9).
2. In Tyre, the believers there kept telling Paul through the spirit (διὰ τοῦ πνεύματος) not to go to Jerusalem (Acts 21:1-6).
 - a. This witness was verified in Caesarea, when the prophet Agabus, in the company of four prophetesses, warned Paul against going to Jerusalem (Acts 21:7-11).
 - b. Even Paul's companions joined with the saints of Caesarea in begging Paul not to go to Jerusalem (Acts 21:12).
3. Paul was ready to die in Jerusalem, and would not be persuaded by the multiple witnesses to the will of God (Acts 21:13).
 - a. Thus, we see Paul tested (& failing) in a similar manner to Peter (Matt. 26:35; Mk. 14:31; Lk. 22:33; Jn. 13:37).
 - b. Paul's companions had to defer to his apostolic authority, and surrendered Paul to the Will of God (Acts 21:14).
4. Paul was greeted by the legalistic church in Jerusalem, and heartily participated in their zeal for the Law (Acts 21:15-26).
 - a. James & his disciples were the source of false teaching that nearly destroyed the church in Antioch (Gal. 2:12).
 - b. There is no reference upon his arrival in Jerusalem to the grace gift that had been sent by the local churches of Galatia, Asia, Macedonia, & Achaia. We must assume the gift was delivered, but the Acts narrative doesn't tell us.
 - c. Paul spoke Divine activity among the Gentiles outside of Jerusalem (v.19).

- d. James spoke of great attendance in the church at Jerusalem, and their zeal for the Law (v.20).
 - 1) James also mentioned a slanderous report about Paul that the legalistic believers in Jerusalem accepted as true (v.21).
 - 2) James suggested that Paul participate in Mosaic ritual in order to prove himself a Law-keeper to the legalistic believers who believe Satanic lies (vv.22–26).
5. Paul fell victim to the Jerusalem Jews' favorite tactic of mob justice (Acts 21:27–30). This was a tactic pioneered by a young Saul of Tarsus!
6. God the Father overruled the mob justice by placing Paul into Roman custody and achieving His purpose in commissioning Paul to Gentiles & Kings (Acts 21:31–40).
 - a. The Roman Chiliarch (Claudius Lysias, Acts 23:26) asks Paul who he was and what he had done (Acts 21:33)—presenting the perfect opportunity to preach the Gospel to a Roman soldier like Peter had done years earlier.
 - b. Instead of redeeming the open door opportunity with a Gentile, Paul requested another chance to address the Jews (Acts 21:37–40).

Acts Chapter Twenty-Two

1. Saul the crusader worked for the destruction of the Church (Acts 7–9), and now Paul the crusader worked to prevent the destruction of the Jews (Acts 22).
2. Acts 22 is a powerful message by Paul pleading for his “brethren and fathers” to follow his example and humble themselves before Jesus Christ (Acts 22:1–21).
 - a. He reviews his Damascus experience (vv.1–16).
 - b. He reviews his first Jerusalem experience (vv.17–21).
 - 1) The Lord commanded Paul to leave Jerusalem, as his testimony (μαρτυρία marturia #3141) would only be rejected (v.18).
 - 2) Paul argued with the Lord that he was the perfect evangelist to deliver Jerusalem (vv.19,20).
 - 3) The Lord repeated the command: “Go! For I will send you far away to the Gentiles” (v.21).
3. The idea that God would minister to the Gentiles drove the Jews in Jerusalem to murderous rage (Acts 22:22,23).
4. The Chiliarch intended to torture the truth out of Paul until Paul made use of Roman political privilege to avoid the scourging (Acts 22:24–29).

Acts Chapter Twenty-Three

1. Released by the Romans, Paul is placed before the Sanhedrin for additional examination (Acts 22:30; 23:1).
 - a. Paul has been so long away from Jerusalem politics, that he no longer recognizes the high priest (Acts 23:2–5).
 - b. Paul hasn't been too long away, though, to stir up the divisions between the Pharisees and the Sadducees (Acts 23:6–10).

2. The Lord urged Paul to take courage, informing him that his Jerusalem witness would be repeated in Rome (Acts 23:11).
 - a. Paul's solemn witness to the cause of Christ in Jerusalem was as a prisoner in custody on trial.
 - b. Paul's ministry in Rome will likewise come as a prisoner in custody on trial. We are left to speculate what Paul's Roman ministry might have been like, had he journeyed there rather than to Jerusalem.
3. The son of Paul's sister uncovered a conspiracy against Paul, and was able to thwart it by informing Paul of the matter (Acts 23:12-16).
4. The Chiliarch Claudius Lysius sent Paul up the chain of command surrendering him to a higher court under the Roman Governor, Felix (Acts 23:17-35). Thus, Paul's use of Roman political privilege placed him in Caesarea for over two years (Acts 24:27).

Acts Chapter Twenty-Four

1. Felix presided over Paul's next trial, where Ananias made use of an expert Roman orator—Tertullus (Acts 24:1).
2. The Jewish plea was essentially a change of venue motion, requesting Paul's transfer to the Sanhedrin in Jerusalem for trial (Acts 24:2-9).
3. Paul professed his innocence of any offense in Jerusalem, and appealed to Felix's understanding of the Jews (Acts 24:10-21).
4. Felix knew something of The Way, but when he learned more of it, he became frightened (Acts 24:22-25).
5. Felix kept Paul in prison for two years. He was hoping to keep the Jews happy, and also hoping to receive a handsome bribe for Paul's release (Acts 24:26,27).

A Note on the Caesarean imprisonment: Scholars have engaged in tremendous debate concerning Paul's activities for these two years. Some are inclined to place the writing of Colossians & Philemon at this point rather than Paul's later imprisonment in Rome. Those who hold to a Pauline authorship of Hebrews also tend to make this imprisonment the time of its composition. Pastor Bob believes that the prison epistles (Ephesians, Philippians, Colossians, & Philemon) belong to various Ephesian imprisonments. (Pastor Bob also rejects the Pauline authorship of Hebrews). It is, however, most probable that during the time of Paul's Caesarean imprisonment, Luke had the opportunity to conduct his Judean research and compose the Gospel of Luke.

Day 344 – December 10 - Paul's Defense Acts 25-28

Acts Chapter Twenty-Five

1. (Marcus Antonius) Felix was procurator of Palestine from 52–60AD. Porcius Festus was procurator of Palestine c.60–62AD.
2. The chief priests and leading Jews immediately make Paul's custody an issue for the new Procurator to address (Acts 25:1-5).
3. When Festus provides Paul the opportunity to voluntarily submit to the Sanhedrin (Acts 25:6-9), Paul chose rather to appeal to Caesar—the highest judicial court in the Roman empire (Acts 25:10-12).

- a. The *ius appellationis ad Caesarem* or right of appeal to Caesar was a feature of Roman citizenship from the time of Augustus onward.
 - b. The *appellatio* normally was exercised after a completed trial, with the condemned man contesting the lower court's verdict.
 - c. The provincial governor had some discretion, however, if it appeared the *appellatio* was frivolous or unwarranted (cf. Acts 25:12).
 - d. Paul's appeal is more properly a *provocatio* requesting a change of venue to Rome even prior to the completion of any trial.
4. Before Paul could depart for Rome, Festus received a state visit from King Agrippa and his sister (lover) Bernice (Acts 25:13-27).
 - a. Herod Agrippa II was the son of the Herod (Agrippa I) who had James killed (Acts 12:2). He was in favor with the Emperor Claudius, and often entreated him on behalf of the Jews.
 - b. Festus reviewed Paul's legal case with Agrippa (Acts 25:14-21), and was grateful for Agrippa's assistance in filing his legal brief (vv.24-27).
 - c. Agrippa was eager to hear the case for himself (Acts 25:22,23).

Acts Chapter Twenty-Six

1. Chapter 26 consists of Paul's witness before King Agrippa. The expert in both Roman Law and Mosaic Law, Agrippa was nearly convinced that Paul's teaching was accurate (Acts 26:28).
2. Paul expressed his delight that Agrippa's expertise in Jewish customs and questions would make him an excellent judge (Acts 26:1-3).
3. Paul bore witness to what he had hoped for as a Pharisee (Acts 26:4-8), what he had found as a persecutor (Acts 26:9-19), and what he had declared as an Apostle (Acts 26:20-23).
4. Festus thought Paul was a lunatic, but Agrippa was definitely chewing on the issues (Acts 26:24-29).
5. Agrippa, Bernice, & Festus were in agreement that the charges against Paul were unfounded, but his *appellatio* left them no opportunity for an acquittal (Acts 26:30-32).

Acts Chapter Twenty-Seven

1. Paul's transport to Rome was supervised by a Roman centurion named Julius (Acts 27:1).
 - a. The Augustan Cohort was an auxiliary unit in the Roman army. Its soldiers were promised Roman citizenship upon completion of 25 years of service.
 - b. There is no record of Julius' salvation, but under principles of Divine Establishment, Julius serves to bless Paul throughout the journey.
2. Paul, Luke, & Aristarchus made up the missionary team bound for Rome (Acts 27:2).
3. Julius extended considerable leniency in Paul's "arrest" and generously allowed visitation privileges in Sidon (Acts 27:3).
4. Julius disregarded Paul's travel advice, and pressed on through the bad weather (Acts 27:4-13).
5. The greatest storm and shipwreck described in the Bible features the Apostle Paul's continued faithfulness to receive Divine instructions and preach messages of hope (Acts 27:14-44).

Acts Chapter Twenty-Eight

1. God's plan in sending the storm placed Paul precisely where he needed to be—the island of Malta (Acts 28:1-10).
2. Paul finally made it to Rome, where he was given a generous incarceration arrangement (Acts 28:11-16,30,31).
3. Paul's first public message in Rome was to the Jewish population there (Acts 28:17-24). Their mixed response resulted in Paul's turning to the Gentiles (Acts 28:25-28).
4. Paul's two year "imprisonment" in Rome was the traditional time-frame for the Books of Ephesians, Philippians, Colossians, & Philemon. Pastor Bob no longer accepts this time-frame, but this is where Ron Rhodes places these epistles in his chronological reading plan. TTB Day 345-348 will cover Colossians, Philemon, Ephesians, Philippians.

Answers to TTB2022-409 Exercises

1. 2 Thessalonians 2
2. It is taken from the Latin of 1 Thessalonians 4:17.
Deinde nos, qui vivimus, qui relinquimur, simul rapiemur cum illis in nubibus obviam Christo in aera, et sic semper cum Domino erimus.
The Latin word "rapiemur" here refers to an abduction or a carrying away. The English word "rape" is also derived from this, as well as the word "raptor" for the birds which carry away their prey. Some writer in the distant past decided that "Rapture" would be an appropriate descriptor.
3. Twelve
4. Bible Church
5. False. Unmarried people are blessed with the opportunity to have undistracted devotion to the Lord (1st Cor. 7:32-35), but it is not a sin to get married (1st Cor. 7:36-40).
6. For the sake of not being a stumbling block.
7. The operational function of love.
8. Speaking in tongues.
9. False.
10. Demetrius the silversmith

TTB2022-410 Exercises

1. What example did Paul use in teaching the Corinthians the principles of grace giving?
Answer:
2. In what modern country (countries) is the location of ancient Macedonia?
Answer:
3. What does Paul describe as the most severe testing he had endured for Christ?
Answer:
4. The Mosaic Law did not remove guilt from the Gentiles. [True/False]
Answer:
5. In what way was the Mosaic Law ineffective?
Answer:
6. Abraham was saved when he was still a Gentile. [True/False]
Answer:
7. Why was it that Abraham was not functioning under the Law?
Answer:
8. In what Bible chapter do we read about Paul's battle between his flesh and his desire to do good?
Answer:
9. Subjection to national authority is mandatory for Christians. [True/False]
Answer:
10. Where was Paul when he wrote Romans?
Answer: