

One Year Through the Bible

Week 47: November 17th through 23rd

| Daily Scripture Reading: | |
|--------------------------|---|
| Sunday: | Gal. 4-6 |
| Monday: | Acts 15:1-18:11 |
| Tuesday: | 1 st Thess. 1-5 |
| Wednesday: | 2 nd Thess. 1-3; Acts 18:12-19:10 |
| Thursday: | 1 st Cor. 1-4 |
| Friday: | 1 st Cor. 5-8 |
| Saturday: | 1 st Cor. 9-12 |

Bible Chapter Titles

Galatians

4. The Curse of Legalism
5. Walk in the Spirit, Fruit of the Spirit (inward)
6. Walk in the Spirit, Ministry to Others (outward)

Acts

15. Jerusalem Council
- 16-18. 2nd Missionary Journey
- 19-20. 3rd Missionary Journey

1st Thessalonians

1. Work of Faith, Labor of Love, Steadfastness of Hope
2. Testimony of Paul
3. Timothy's Report to Paul
4. Rapture Chapter
5. Peace and Safety—Then Sudden Destruction

2nd Thessalonians

1. Comfort in Persecution
2. The Man of Sin Revealed
3. Disorderly Christians and Busybodies

1st Corinthians

1. Divisions
2. Natural, Carnal, Spiritual Man
3. Judgment Seat of Christ
4. Judging Each Other
5. Immorality Rebuked
6. Lawsuits With Christians
7. Christian Marriage
8. Meats Offered to Idols
9. Castaway Chapter
10. Israel's Bad Example
11. Conduct at the Lord's Supper
12. Spiritual Gifts

Galatians 4

1. Paul uses the metaphor of a child and a slave to communicate the blessings we have as Sons of God (Gal. 4:1-7).
2. By returning to Judaistic legalism, the Galatian churches were returning to bondage (Gal. 4:8-11).

3. Paul urges the Galatian churches to remember back to the sacrificial love and joy they had as new believers in Christ (Gal. 4:12-20).
4. Paul contrasts Mt. Sinai & the present Jerusalem with the Jerusalem above in order to paint a Biblical allegory for the grace blessings of the Church in contrast with the law-bondage of Israel (Gal. 4:21-31).

Galatians 5

1. Paul amplifies the message of chapter four. Our freedom in the Church is not just a freedom from Law, but a spirit-led freedom from the flesh (Gal. 5:1ff.).
2. A believer in the Church who strives to fulfill the Law will receive no empowerment from the One Who fulfilled the Law (Gal. 5:2-4).
 - a. Legalism severs a believer from the grace power system that Christ has provided for him.
 - b. Legalism is a "fall from grace" in terms of the empowerment and benefit for our daily justification. This has nothing whatsoever to do with the eternal justification of our salvation.
3. Our true power system is the Holy Spirit, as believers walk by faith, working through love (Gal. 5:5,13-15).
4. The Christian Way of Life has enemies.
 - a. The external enemies of those who would impose legalism over grace (Gal. 5:6-12).
 - b. The internal enemy of the flesh, with its natural desire hostile to the Holy Spirit (Gal. 5:16-18).
5. The deeds of the flesh (Gal. 5:19-21) and the fruit of the Spirit (Gal. 5:22,23) are laid out in sharp contrast (Gal. 5:24-26).
 - a. Our life by the Spirit is a product of our salvation in Christ (Gal. 5:25a).
 - b. Our walk by the Spirit is a volitional matter for each believer to pursue or to reject (Gal. 5:25b).
 - c. Our walk by the Spirit is not a matter for pride or competition (Gal. 5:26).

Galatians 6

1. Each believer fights the battle between the Spirit and the flesh on the battleground of their own soul.
 - a. Often times we lose that battle when we give in to temptation (Gal. 5:17b).
 - b. Some times we lose that battle when others give in to temptation, and we grow prideful (Gal. 5:26).

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- c. As a fellow soldier, each believer needs to come alongside their comrade in arms and lift them up when they do fall short (Gal. 6:1-5).
2. Paul closes the letter with a number of admonitions for practical application.
 - a. Be financially grace oriented towards others, especially the Bible teachers.
 - b. Be eternally oriented with respect to sowing and reaping.
 - c. Be aware of the real motivation behind the legalists.
 - d. Be in prayer for Paul's continued ministry despite many health issues & persecution episodes.

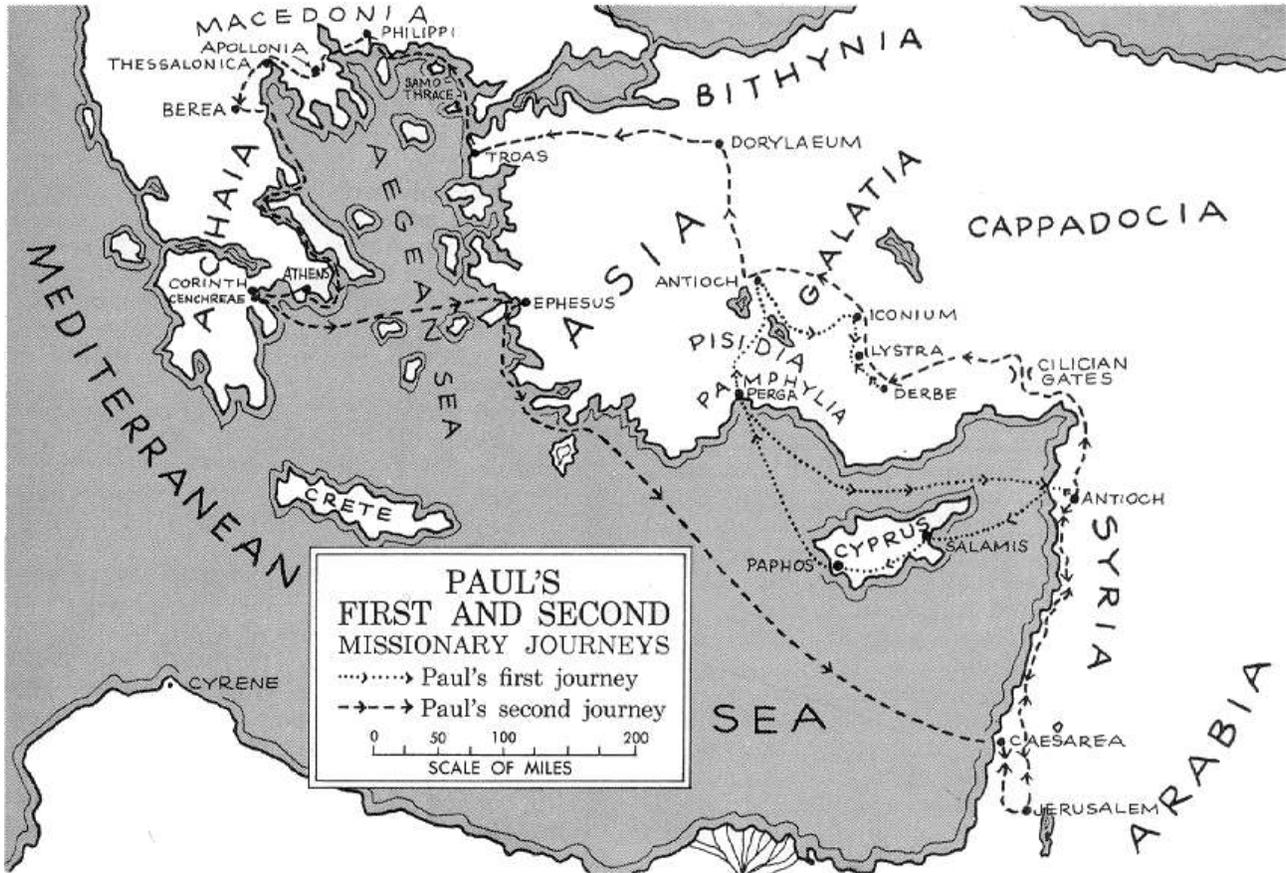
(Back to the Book of Acts)↓

Acts 15

1. False (legalistic) teaching came to Antioch Bible Church[†] from immature believers out of Judea (Acts 15:1).
 - a. This was a similar issue to the legalism that Paul had to deal with in Galatians.
 - b. This legalism was even worse, however, as it added an element to salvation by grace through faith.
2. These legalists produced great dissension in their debate with the Apostles Paul & Barnabas. It became obvious to the local church that the Apostles of Antioch needed to resolve the issue with the Apostles and elders of Jerusalem (Acts 15:2).
3. Once they arrived in Jerusalem, the source of the dissensions became clear—former Pharisees were attempting to dominate the Church through New Testament legalism, as they had once dominated Israel through Old Testament legalism (Acts 15:3-5).
4. The Apostles and elders came together for debate (without dissension) (Acts 15:6ff.).
 - a. Peter spoke from his experience with Gentile ministry (vv.7-11).
 - b. Paul & Barnabas related their ministry among the Gentiles (v.12).
 - c. James gave the final word, expressing the like-minded conclusion of the conference (vv.13-21).
 - 1) Apostolic authority will not place Law observance on any Gentile believer (v.19).

[†] Pastor Bob's nickname for the local church of believers at Antioch.

- 2) Apostolic authority will urge Gentile believers to be mindful of stumbling blocks to Jewish evangelism (vv.20,21).
- 3) Jewish believers in the early Church often chose to observe the Mosaic customs under the Law of Love so as to maintain a witness to their fellow Jews (Acts 16:3).
- d. The Apostles and elders of Jerusalem drafted a letter, and commissioned leading men from the local church to go with Paul and Barnabas back to Antioch, and settle the dispute there (Acts 15:22-35).
5. With the legalism controversy settled in Antioch, Paul & Barnabas planned a second missionary swing through Cyprus and Galatia (Acts 15:36-41).
 - a. Barnabas wanted to take John Mark along as well, but Paul adamantly disagreed.
 - b. The simple solution was to split up. The era of joint-ministry between Paul & Barnabas was over.
 - 1) Barnabas took John Mark and returned to the Cyprus churches.
 - 2) Paul took Silas and went by land to Galatia.



Acts 16

1. Derbe and Lystra had been a region of great conflict (Acts 14:8-20).
 - a. Through that ministry, a grand-mother, mother, and young man were brought into the Church (2nd Tim. 1:5).
 - b. Timothy joined Paul and Silas and began his training for the ministry (Acts 16:1-5).
2. Paul, Silas, and Timothy faced one dead end after another until they finally arrived in Troas (Acts 16:6-8).
 - a. In Troas, the “we” narrative begins (vv.10ff.).
 - b. Luke joins the missionary team—consisting of an Apostle (Paul), Prophet (Silas), Evangelist (Luke), and Pastor-Teacher (Timothy). This would seemingly be the ideal team for establishing local churches (Eph. 4:11,12).
 - c. Paul receives a Divine message to cross over to Macedonia, and the great missionary team is prepared to bring the Gospel to Europe (Acts 16:9-12).

3. On the Jewish Sabbath, Paul’s team went to the river, looking for a place of prayer (Acts 16:13).
 - a. The Jewish population of Philippi was evidently not large enough to support a synagogue.
 - b. There actually was a place of prayer (v.16), but on this day the Lord had Paul’s message designed for a woman named Lydia (Acts 16:14,15).
 - 1) Lydia was an Old Testament Gentile believer, who immediately accepted the Apostolic message and became a baptized member of the Church.
 - 2) With her gift of hospitality, she hosted Paul’s party in her Philippian home.
4. Paul did succeed in finding the place where Jews met for prayer, and began a daily ministry there (Acts 16:16ff.).
 - a. His “commute” each day from Lydia’s house was harassed by a demonic slave-girl.
 - b. The demonic witness was similar to the witness the Lord experienced during His ministry.
 - c. Paul endured the harassment for many days, but finally commanded the spirit to depart.

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5. Paul's spiritual work in the slave-girl's life resulted in a financial blow to the girl's masters (Acts 16:19ff).
 - a. The Roman slave-owners convinced the Roman magistrates that the Jewish missionaries were a danger to their city-state.
 - b. The Roman mob was stirred to beat Paul & Silas and throw them in prison.
 - c. On this day, Lord had Paul's message designed for a Philippian jailer.
6. Paul & Silas conducted a praise & worship evangelistic service in their jail cell that night, and remained in jail until morning so that they might bear fruit with the jailer as well (Acts 16:25-34).
 - a. The clear gospel message: "Believe in the Lord Jesus, and you will be saved" was effective for the jailer, and for his household (vv.31-34).
 - b. Faith in Christ was followed by the ritual of water baptism (v.33).
7. The Roman officials tried to release Paul & Silas secretly only to discover the truth of the missionaries' Roman citizenship (Acts 16:35-40).

Acts 17

1. Thessalonica had a large enough Jewish population to support a synagogue (Acts 17:1).
 - a. The "we" narrative disappears as "they" traveled through Macedonia. Luke apparently remained behind at Philippi.
 - b. Paul spent three Sabbaths there teaching Bible class to the Jewish and Gentile believers there.
 - c. Some fruit was born, but the Jews who rejected the message of Jesus Christ set the city in an uproar. They used Saul of Tarsus' old riot methodology in order to drive Paul and his party out of town.
 - d. A believer named Jason had been their host in Thessalonica. He is forced to put up a bond and guarantee that Paul will not return to town.
 - e. This entire episode is the motivation behind the writing of 1st Thessalonians.
2. The believers of Berea Bible Church[†] establish an important principle for believers through the entire dispensation—search the Scriptures and see if these things are so (Acts 17:10-14a).

[†] Pastor Bob's nickname for the local church of believers at Berea.

3. The great missionary team has thus been scattered (Acts 17:14b). When Paul arrives in Athens, he is alone (Acts 17:15; 1st Thess. 3:1,2; Acts 18:5).
4. The remainder of Chapter 17 details Paul's ministry in Athens apart from any personal assistants (Acts 17:16-34).
 - a. The idolatry of Athens provoked Paul's human spirit (v.16).
 - b. Paul followed his typical routine in reasoning with the Jews in the synagogue and the God-fearing Gentiles associated with them (v.17).
 - c. Paul also undertook public debates in the market place with the great Greek philosophers of his day. Paul's familiarity with their own poets and his willingness to debate with them opened the door for ministry (vv.18-21).
 - d. The famous "Sermon on Mars Hill" was largely laughed at, but a few examples of positive volition did step forward (vv.22-34).

Acts 18:1-11

1. Paul arrived in Corinth at perhaps the lowest point of his entire career (Acts 18:1; 1st Cor. 2:3).
2. The Lord was already preparing Paul's encouragement, when He directed for the Jewish tent-makers Aquila and Priscilla to be driven out of Rome and settle in Corinth (Acts 18:2,3).
3. When Silas & Timothy rejoined Paul in Corinth, they came with a grace gift from Macedonia, and Paul was able to devote himself completely to the Word (Acts 18:5; 2nd Cor. 11:9; Phil. 4:15).
4. Corinth Bible Church[†] was established in the home of Titius Justus (Acts 18:7).
 - a. He lived right next door to the Corinthian synagogue itself!
 - b. The synagogue leader was even saved, starting a great evangelical avalanche.
 - c. Paul was assured by the Lord that Corinth will be a place of safety for him to settle in for a while (Acts 18:9-11). During this time, 1st & 2nd Thessalonians are written.

[†] Pastor Bob's nickname for the local church of believers at Corinth.

First Thessalonians
Πρὸς Θεσσαλονικεῖς Α

First Thessalonians is a great, big thank-you note. Paul is giving God the Father all the glory for preserving the young Macedonian church in the face of affliction.

Thessalonica proved to be Timothy’s first great training assignment, as Paul was unable to return to that city. Timothy went in there and reinforced the broad areas of Scripture that Paul had taught when the church was first established.

Title: “To the Thessalonians” is named for the recipients of the epistle.

Author: The Apostle Paul is the primary author, with the scribal assistance and courier services of Silvanus (Silas) and Timothy.

| Focus | Reflections on the Thessalonians | | | Instructions to the Thessalonians | | | |
|------------------|--|--------------------------------------|---|---|---|--|---|
| | 1:1 | 3:13 | | 4:1 | 5:28 | | |
| Divisions | Paul’s Commendation of Their Growth 1:1 | Paul’s Founding of the Church 2:1 | Timothy’s Strengthening of the Church 2:16 2:17 3:13 | Direction for the Thessalonians’ Growth 4:1 4:12 | Revelation Concerning the Dead in Christ 4:13 4:18 | Description of the Day of the Lord 5:1 5:11 | Instructions for Holy Living 5:12 5:28 |
| Topics | Personal Experience | | | Practical Exhortation | | | |
| | Looking Back | | | Looking Forward | | | |
| Place | Written in Corinth | | | | | | |
| Time | c.AD51 | | | | | | |

1 Thessalonians 1

1. Paul was able to give thanksgiving to God for the faith, hope, & love exhibited by Thessalonica Bible Church[†] (1st Thess. 1:1-4).
2. Although his stay in Thessalonica was quite brief, Paul was thankful that the example was set by he and his companions, and the pattern was imitated by the new believers (1st Thess. 1:5,6).
3. The young local church itself now stands as an example for other local churches to emulate (1st Thess. 1:7,8).
4. The work assignment of a believer in the Dispensation of the Church is defined (1st Thess. 1:9,10).
 - a. Turn to God from idols to serve a living and true God.
 - b. Wait for His Son from Heaven, Who rescues us from the wrath to come.

[†] Pastor Bob’s nickname for the local church of believers at Thessalonica.

1 Thessalonians 2

1. Chapter 2 continues Paul’s gracious, thankful reminiscence over the blessings that Thessalonica Bible Church has reaped.
2. They were established as a local church under much opposition (1st Thess. 2:1,2).
3. Paul gave them the simple, genuine gospel message (1st Thess. 2:3-6).
4. Paul and his companions ministered to them as nursing mothers and hard-working fathers (1st Thess. 2:7-12).
5. The Thessalonians accepted the living Word of God, and endured sufferings with grace (1st Thess. 2:13-16).
6. The Thessalonians could not see Paul’s face, but lived in daily anticipation of seeing the Lord face to face (1st Thess. 2:17-20).

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1 Thessalonians 3

1. When Paul could not bear the lack of news from Thessalonica, he dispatched Timothy to return there (1st Thess. 3:1-5).
 - a. This is Timothy's first recorded training assignment. His primary mission was to strengthen & encourage them in the faith (v.2).
 - b. Timothy was also tasked with investigating any Satanic activity among them and reporting back to Paul (v.5).
2. Timothy's report back to Paul provided for the Apostle's encouragement, and illustrated the reciprocal nature of spiritual encouragement (1st Thess. 3:6-10; Rom. 1:12).
3. The chapter closes with Paul's prayer that the Thessalonians increase and abound in their sacrificial love preparations for the return of Christ (1st Thess. 3:11-13).

1 Thessalonians 4

1. Paul went on to exhort the Thessalonians to greater diligence in their spiritual walk (1st Thess. 4:1-12).
 - a. He warned them concerning physical purity (vv.1-8).
 - b. He urged them to increase their labors in spiritual love towards one another (vv.9-12).
2. He revealed to them the comforting Doctrine of the Rapture (1st Thess. 4:13-18). Paul evidently received this revelation while ministering in Corinth, as this passage and 1st Cor. 15 are the two greatest rapture passages in the New Testament.
 - a. This doctrine allows believers to grieve their loss of loved ones with the living hope of Jesus Christ encouraging their soul.
 - b. This doctrine empowers believers to comfort one another in the daily struggles of the angelic conflict.
 - c. This doctrine urges believers to greater diligence under the principle of imminency.

1 Thessalonians 5

1. The Dispensation of the Church is not concerned with times and epochs (1st Thess. 5:1; Acts 1:7).
2. The Day of the Lord is a coming imminent event with no more prophetic warnings (1st Thess. 5:2).
 - a. The Day of the Lord begins with a period of ultimate Tribulation for Israel (Jacob's trouble).
 - b. The Day of the Lord continues with the military victory of Christ over the forces of evil.
 - c. The Day of the Lord culminates with the reign of Christ in peace through strength.
3. The Rapture of the Church separates "they" (1st Thess. 5:3) and "you," "we," & "us" (1st Thess. 5:4,5,6).
4. The issue in this context is one of believers vs. unbelievers. Believers in the Dispensation of the Church are "sons of light" (Eph. 5:8) that need not worry over the Tribulation (1st Thess. 5:7-11).
5. Paul then launches into a roller-coaster of imperatives, teaching the Thessalonians how to live their Christian life (1st Thess. 5:12-22).
 - a. He begins with a request for proper grace-orientation towards their spiritual leaders, commanding them to be peaceful with one another (vv.12,13).
 - b. He exhorts them with a string of 14 imperatives for operational blessings in a local church (vv.14-22).
6. Paul prays for God the Father's faithfulness to the Thessalonians, and urges them to pray for him as well (1st Thess. 5:23-25).
7. Paul concludes with a greetings of love for all the brethren, an encouragement to study His word carefully, and an appeal to the Lord's grace among them (1st Thess. 5:26-28).

Second Thessalonians
Πρὸς Θεσσαλονικεῖς Β

Second Thessalonians is an emergency corrective-action letter. Paul is correcting a false message that had infiltrated the local church. The Satanic lie was such that the Day of the Lord had come, without any rapture, and as a result many believers were quickly shaken in their faith.

The content of the Book focuses on the Day of the Lord, and the reasons why it cannot yet come to pass. It reasserts the faithfulness of God’s Word as taught by the true Apostles presenting New Testament doctrine.

Title: “To the Thessalonians” is named for the recipients of the epistle.

Author: The Apostle Paul is the primary author, with the scribal assistance and

courier services of Silvanus (Silas) and Timothy.

| Focus | Encouragement in Persecution | | | Explanation of the Day of the Lord | | | Exhortation to the Church | | |
|------------------|-------------------------------|------------------------------------|---------------------------|--------------------------------------|--|------|------------------------------|------------------------------|------------|
| | 1:1 | 1:12 | 1:12 | 2:1 | 2:17 | 2:17 | 3:1 | 3:18 | 3:18 |
| Divisions | Thanksgiving for Their Growth | Encouragement in Their Persecution | Prayer for God’s Blessing | Events Preceding the Day of the Lord | Comfort of the Believer on the Day of the Lord | | Wait Patiently for Christ | Withdraw from the Disorderly | Conclusion |
| Topics | Discouraged Believers | | | Disturbed Believers | | | Disobedient Believers | | |
| | Thanksgiving for Their Life | | | Instruction of Their Doctrine | | | Correction of Their Behavior | | |
| Place | Written in Corinth | | | | | | | | |
| Time | c.AD51 | | | | | | | | |

2 Thessalonians 1

1. Paul continues to be thankful for the Thessalonians’ faith & love, but must address the issue that has destroyed their hope (2nd Thess. 1:3 cf. 1st Thess. 1:3).
2. A tested and enduring local church will be an encouragement to other local churches (2nd Thess. 1:4).
3. Believers in the Dispensation of the Church have the privilege of glorifying Christ as we endure the afflictions of this present evil age (2nd Thess. 1:5-12).
 - a. This is our preparation for the manifestation of the Kingdom of God on earth (v.5).
 - b. God is the fair one, who will deal out retribution appropriately (vv.6-8).
 - c. This retribution awaits the 2nd Advent of Jesus Christ (vv.9,10).
 - d. While awaiting that judgment, Believers are to be focused upon the work of faith (vv.11,12).

2 Thessalonians 2

1. A false message circulated among the Thessalonians that the Day of the Lord had come (2nd Thess. 2:1,2).
2. Paul provided an accurate development of the Rapture, Tribulation, and 2nd Advent of Jesus Christ (2nd Thess. 2:3-12).
 - a. False teaching shakes a believer quickly—before he has time to think things through.
 - b. False teaching produces an emotional reaction that neutralizes spiritual knowledge.
3. The Day of the Lord (Tribulation of Israel, 2nd Advent of Christ, Millennial Reign of Christ) cannot come until the departure comes first.
 - a. ἀποστασία ^{#646}; *apostasy, departure*.
 - 1) Used of a theological departure: apostasy.
 - 2) Used of a spatial departure: departure.
 - b. In that departure (of the Church) the restraining ministry of the Holy Spirit will be taken out of the way.
 - c. The man of lawlessness, son of destruction will be revealed and enabled to work his program of Satanic miracles.

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- d. God allows for a world-wide delusion enabling the man of sin's lies to be effective. Those who rejected the Gospel in the Dispensation of the Church are given over to the lie in the Age of Tribulation.
 - e. The Lord puts an end to the man of lawlessness when He arrives at the 2nd Advent.
4. Paul rejoices and gives thanks to God that the Thessalonians are born-again believers in the Dispensation of the Church, and are not subject to the coming Day of the Lord (2nd Thess. 2:13-17).

2 Thessalonians 3

1. Paul urges the Thessalonians to pray for him and his companions, even as he prays for their perseverance (2nd Thess. 3:1-5).
2. Paul also commands the Thessalonians to take action among themselves with respect to the unruly busybodies in their flock (2nd Thess. 3:6-15).
3. Paul closed the letter with his hand-written greeting—a mark of authenticity for all Pauline epistles (2nd Thess. 3:16-18).

(Back to the Book of Acts)→

Acts 18:12-27

1. During Paul's stay in Corinth, the Jews from the synagogue delivered Paul over to the Proconsul Gallio (Acts 18:12-17).
 - a. Gallio refused to hear the case, having judged it to be an internal squabble among the Jews he had to put up with.
 - b. Gallio was indifferent to the subsequent beating of Sosthenes (Acts 18:17; 1st Cor. 1:1).
2. Paul departed from Corinth, taking Priscilla and Aquilla with him (Acts 18:18-22).
 - a. During his Corinthian stay, Paul had taken a vow (Num. 6). This time being completed, he got a haircut and departed for Antioch (v.18).
 - b. At Ephesus, Paul left Priscilla and Aquilla to minister to the positive volition, but he pressed on to Antioch (vv.19-22).
3. Paul's "Third Missionary Journey" then begins (Acts 18:23ff.).
 - a. Before Paul arrives in Ephesus, an Alexandrian Jew named Apollos was teaching the Scriptures (Acts 18:24-28).
 - 1) He was familiar with the baptism of John the Baptist, but not the baptism of Christ.
 - 2) Priscilla & Aquila privately corrected his inaccurate message.
 - 3) Priscilla & Aquila encouraged Apollos to cross over to Corinth, and help the believers there.



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Acts 19:1-10

1. Paul arrived at Ephesus, and finds twelve confused disciples (Acts 19:1-7). Paul corrected their dispensational error, and ushered them into the Church.

2. Paul ministered for three months within the Ephesian synagogue, then relocated his ministry to the School of Tyrannus for a two year ministry (Acts 19:8-10). During this time, 1st & 2nd Corinthians, and Romans are written.

courier service of Sosthenes the

First Corinthians
Πρὸς Κορινθίους Α

First Corinthians is a great, big congregational rebuke. Paul is sending word to the believers in Corinth that they have a number of adjustments to make.

Corinth Bible Church had everything going for them, yet failed to fulfill the ministry that the Lord had for them. Divisions, sinful tolerance, legalism, license, and pride are all addressed.

This letter also contains the greatest New Testament doctrines of love (ch. 13) and resurrection (ch.15).

Title: “To the Corinthians” is named for the recipients of the epistle.

Author: The Apostle Paul is the primary author, with the scribal assistance and

1 Corinthians 1

1. Paul addressed the saints in Corinth with a greeting of grace and peace, and gave thanksgiving to God for past blessings He provided in their local church (1st Cor. 1:1-9).
 - a. Corinth Bible Church enjoyed the finest teaching (v.5).
 - b. Corinth Bible Church enjoyed depth of knowledge (v.5).
 - c. Corinth Bible Church possessed every spiritual gift in the Dispensation of the Church (v.7).
2. Paul then got down to business with an exhortation regarding divisions (1st Cor. 1:10-17).

- a. Church members were dividing over loyalty to particular teachers—Paul, Apollos, Peter, & Christ (v.12).
 - b. Such human divisions confuse the real issue—the Gospel of Jesus Christ (v.17).
3. The Church is entrusted with the Gospel (“the Word of the Cross”) (1st Cor. 1:18-31).
 - a. To the Jews, looking for signs, it is a stumbling block.
 - b. To the Gentiles, in search of wisdom, it is foolishness.
 - c. To the elect Church, it is power and wisdom.
 - d. To the redeemed, it is the ultimate motivation for humility.
 - e. To the redeemed, it is the grace message of humble boasting.

| Focus | Answer to Chloe’s Report of Divisions | | Answer to Report of Fornication | | | | Answer to Letter of Questions | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|-----------|---------------------------------------|----------------------|---------------------------------|------------------------------|-------------------|-----------------------------|---|-----------------------------------|---------------------------------|---|-------------------------|--|------------------------|--|----------------------------|--|------|--|-----|--|------|--|-----|--|------|--|------|--|------|--|-----|--|------|--|-----|--|------|--|------|--|-------|--|------|--|-------|--|------|--|-------|--|
| | 1:1 | 4:21 | 5:1 | 6:20 | | 7:1 | | 16:24 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Divisions | Report of Divisions | Reason for Divisions | Incest | Litigation between Believers | Sexual Immorality | Counsel Concerning Marriage | Counsel Concerning Things Sacrificed to Idols | Counsel Concerning Public Worship | Counsel Concerning Resurrection | Counsel Concerning Collection for Jerusalem | 1:1 | | 1:17 | | 1:18 | | 4:21 | | 5:1 | | 5:13 | | 6:1 | | 6:11 | | 6:12 | | 6:20 | | 7:1 | | 7:40 | | 8:1 | | 11:1 | | 11:2 | | 14:40 | | 15:1 | | 15:50 | | 16:1 | | 16:24 | |
| | | | | | | | | | | | Divisions in the Church | | Disorder in the Church | | Difficulties in the Church | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Topics | Concern | | Condemnation | | | | Counsel | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Written in Ephesus | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Place | Written in Ephesus | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Time | c.AD56 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |

Corinthian.

1 Corinthians 2

1. Paul reminded the Corinthians that his ministry was not a shining example of human ability (1st Cor. 2:1-5).
2. New Testament Truth is the mystery doctrine of the Church, hidden from the diabolical opposition, but revealed through the Apostles for our glory (1st Cor. 2:6-9).
3. The Dispensation of the Church is blessed with the Holy Spirit's ministry of spiritual instruction (1st Cor. 2:10-13).
 - a. Our study of God's Word is empowered by the Holy Spirit Who indwells each believer.
 - b. The Holy Spirit empowers the transmission of God's Word—speaking through the teacher.
 - c. The Holy Spirit empowers the reception of God's Word—hearing in the listener.
4. The contrast between believers and unbelievers is phrased in terms of "natural man" and "spiritual man" (1st Cor. 2:14-16).
 - a. The natural man is the unbeliever who cannot understand spiritual truth.
 - b. The spiritual man is the believer who, by grace, can understand spiritual truth.

1 Corinthians 3

1. Although the Corinthians were saved (spiritual men), because of their carnality, they could not grasp spiritual truth (1st Cor. 3:1-3).
2. Habitual carnality stunts spiritual growth, and delays the rate at which solid food can be consumed (1st Cor. 3:2).
3. Paul returns to the division issue by showing how the Corinthians' various teachers played their individual part in God's overall plan (1st Cor. 3:4-9).
4. The ministry of Bible teachers is the edification ministry of building up believers (1st Cor. 3:10-15).
 - a. Under the filling of the Holy Spirit, a minister's labor is eternally valuable—purified by fire.
 - b. Under the power of the flesh, a minister's labor is eternally worthless—consumed by the fire.
 - c. Every believer will be judged (Rom. 14:19; 15:2; 1st Cor. 10:23,24; Eph. 4:29), with fire testing each man's work (1st Cor. 4:5).
 - d. The issue is not salvation, but rather reward or loss of reward.

5. Our spiritual growth becomes more vital when we come to understand our position as a temple of God (1st Cor. 3:16-23).

1 Corinthians 4

1. Paul addresses the divisive issue in terms of personal humility as faithful stewards (1st Cor. 4:1-8).
2. Paul demonstrates how the Apostles were the greatest example of enforced humility (1st Cor. 4:9-13).
3. Paul urged the Corinthians to remember the teaching they received when they first came to Christ (1st Cor. 4:14-16).
 - a. He dispatched Timothy to review Paul's previous doctrinal teaching (1st Cor. 4:17).
 - b. He warned that his next trip to Corinth may not be a pleasant one for the Corinthians (1st Cor. 4:18-21).

1 Corinthians 5

1. In addition to the divisive issues, Paul's sources in Corinth also notified him of an arrogance in the local church that tolerated the presence of open sin in their midst (1st Cor. 5:1-8).
 - a. A church member was committing incest with his own step-mother (v.1).
 - b. The congregation was "arrogant" (v.2) and "boasting" (v.6) about their toleration for such behavior.
 - c. They should have mourned instead, removing him from their assembly (v.2b).
 - d. Paul surrendered the believer to Satanic affliction (Sin Unto Death) to preserve some blessing for him at the Judgment Seat (v.5).
 - e. Removal was also necessary for the preservation of the local church (vv.6b-8).
2. In a previous (non-Scriptural) letter, Paul had warned the Corinthians not to associate with fornicators, coveters, idolaters, revilers, drunkards & swindlers (1st Cor. 5:9).
 - a. They thought he was talking about the unbelievers outside the church.
 - b. Paul was talking about the professing believers within the church!
 - c. Each local church must keep its house in order.

1 Corinthians 6

1. Just as we are not charged with judging outsiders, neither should we turn to outsiders to judge between us (1st Cor. 6:1-8).
2. The dividing line between believers and unbelievers should be clear (1st Cor. 6:9-11).
3. Since “we” are no longer like “them,” “we” should live appropriately—as His possession for His glory (1st Cor. 6:12-20).
 - a. Our liberty must be tempered by profitability.
 - 1) Does it profit us?
 - 2) Does it profit others?
 - 3) Does it profit Christ?
 - b. Our liberty must be tempered by mastery.
 - 1) Does it master us?
 - 2) Do we master it?
 - c. Perhaps the most difficult mastery issue is the mastery of our own bodies. Our redemption should be a motivation for personal holiness.

1 Corinthians 7

1. Beginning with Chapter 7, Paul addresses a number of questions that the Corinthians had written to him about (1st Cor. 7:1).
2. Paul confirmed the Corinthians’ view that celibacy was good—for unmarried people (1st Cor. 7:1).
 - a. Married people were not expected to be celibate except for specific periods of time for spiritual purposes (1st Cor. 7:3-6).
 - b. Unmarried people are generally not gifted with a capacity for celibacy (1st Cor. 7:7-9; Matt. 19:12), and marriage is provided for the normal human sexual needs (1st Cor. 7:2).
 - c. 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).
3. Paul offered some specific marriage instructions (1st Cor. 7:10-16), building on the Lord’s teaching concerning marriage & divorce (Matt. 19:1-12).
4. Ultimately, our earthly circumstances (race, freedom, marital status, emotional states, business dealings) are secondary issues to our walk with the Lord (1st Cor. 7:17-31).

1 Corinthians 8

1. Another matter that the Corinthians inquired about was the controversy concerning meat

- sacrificed to idols (1st Cor. 8:1a). Paul gave his answer to them in terms of knowledge and love (8:1b).
2. In terms of knowledge, since no other gods exist, meat sacrificed to idols is not a concern to those who exist from, for, and through Jesus Christ (1st Cor. 8:4-6).
3. In terms of love, some believers don’t have that perspective, and their weak conscience can be ruined (1st Cor. 8:7-12).
4. The Law of Love motivates a believer to waive any liberty he has for the sake of not being a stumbling block (1st Cor. 8:13).

1 Corinthians 9

1. Paul illustrates the principles of liberty and love through the personal examples of himself and Barnabas (1st Cor. 9:1-6).
2. Paul functioned under the Law of Love when he ministered to the Corinthians without any mention of their financial obligations towards him (1st Cor. 9:7-18).
 - a. Those who provide spiritual blessings to others through their teaching of the Word should receive temporal blessings from them in gratitude.
 - b. Those who are set apart for full-time service ought to be compensated by that service.
 - c. Paul voluntarily gave up any such compensation from the Corinthians as a freewill offering to the Lord.
3. Paul’s attitude was one of bond-service to all whom he ministered (1st Cor. 9:19-23).
4. Paul’s attention was focused on the things above—the eternal reward he anticipated from the Lord (1st Cor. 9:24-27).

1 Corinthians 10

1. The believer who is focused on eternal reward will diligently study and apply the Word of God (1st Cor. 10:1-11).
2. The believer who is focused on eternal reward will humbly endure all the testing that God faithfully places upon us (1st Cor. 10:12,13).
3. The believer who is focused on eternal reward will take very seriously the issue of idolatry (demonism) (1st Cor. 10:14-22).

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4. The believer who is focused on eternal reward will be totally oriented to the edification of others (once again emphasizing the Law of Love) (1st Cor. 10:23-33).

1 Corinthians 11

1. Chapter 11 begins a section of the Book where Paul addresses a number of local church practices designed to promote order with the congregation (1st Cor. 11-14).
2. One such local church practice (“traditions” v.2, “practice” v.16) was head covering (1st Cor. 11:2-16).
 - a. Local churches must examine whether their traditions & practices are consistent with the teachings of God’s Word—regardless of what other congregations are doing (vv.13,16).
 - b. Husbands and wives in the Dispensation of the Church have the privilege of portraying the marriage of Christ and the Church.
 - c. The Biblical roles of men and women are not just a feature for temporal life, but for spiritual life as well in the activities of a local church.
 - d. Male apostles, prophets, evangelists, and pastor-teachers were forbidden any head covering in the course of their portrayal of Godly leadership.
 - e. Prophetesses, however, were required to use a head covering in the course of their portrayal of Godly submission.

Note: Prophetesses prayed and prophesied in settings outside the local church. Within the local church, prophetesses were to remain silent in the presence of the prophets (1st Cor. 14:34,35).
3. In addition to the contentiousness over head covering, the Communion services at Corinth Bible Church were another divisive matter (1st Cor. 11:17-34).
 - a. Such divisions are not always bad, as the Lord uses them to demonstrate “those who are approved” (v.19).
 - b. The Corinthians had turned a solemn, reverent occasion into a drunken party (vv.20-22,33,34).

- c. The Lord’s table must be observed in a worthy manner, or Divine discipline will be administered (vv.23-32).

1 Corinthians 12

1. Paul answered another of the Corinthians’ inquiries, and continued his discourse on practices for orderliness within the local church, by teaching them about spiritual gifts (1st Cor. 12:1ff.).
2. Unbelievers function according to the evil spirits behind all idolatry, but believers in the Dispensation of the Church function according to the ministry of God the Holy Spirit working in and through them (1st Cor. 12:2,3).
3. The entire trinity is involved in providing a believer with a gift, a ministry, and their associated activities (1st Cor. 12:4-6).
 - a. Gifts. χάρισμα ^{#5486}; *grace bestowments, gifts.*
 - b. Ministries. διακονία ^{#1248}; *service, ministry.*
 - c. Effects. ἐνέργημα ^{#1755}; *activity, experience.*
4. The gifts of the Holy Spirit are listed (1st Cor. 12:7-11,28).
 - a. The Word of Wisdom (v.8).
 - b. The Word of Knowledge (v.8).
 - c. Faith (v.9).
 - d. Healing (v.9).
 - e. Miracles (v.10).
 - f. Prophecy (v.10).
 - g. Discerning Spirits (v.10).
 - h. Tongues (v.10).
 - i. Interpretation of Tongues (v.10).
 - j. Apostle (v.28).
 - k. Teacher (v.28).
 - l. Helps (v.28).
 - m. Administrations (v.28).
5. Paul urged the Corinthians to “earnestly desire the greater gifts” (1st Cor. 12:31a).
6. Paul showed them something more excellent than spiritual gifts (1st Cor. 12:31b).

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Paul's Introductions to His Epistles

(BKC [NT] p. 439)

| Epistle | Paul's Titles | Paul's Companions | Addressees | Greetings |
|-----------------|--|---------------------------------|---|--|
| Romans | Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel | — | To all in Rome who are loved by God and called to be saints | Grace and peace to you from God our Father and from the Lord Jesus Christ. |
| 1 Corinthians | Paul, called to be an apostle of Christ Jesus by the will of God | our brother Sosthenes | To the church of God in Corinth, to those sanctified . . . together with all those everywhere who call on the name of the Lord Jesus Christ | Grace and peace to you from God our Father and the Lord Jesus Christ. |
| 2 Corinthians | Paul an apostle of Christ Jesus by the will of God | Timothy our brother | To the church of God in Corinth, together with all the saints throughout Achaia | Grace and peace to you from God our Father and the Lord Jesus Christ. |
| Galatians | Paul an apostle – sent not from men nor by man, but by Jesus Christ and God the Father, who raised Him from the dead | and all the brothers with me | To the churches in Galatia | Grace and peace to you from God our Father and the Lord Jesus Christ. |
| Ephesians | Paul, an apostle of Christ Jesus by the will of God | — | To the saints in Ephesus, the faithful in Christ Jesus | Grace and peace to you from God our Father and the Lord Jesus Christ. |
| Philippians | Paul . . . servants of Christ Jesus | Timothy | To all the saints in Christ Jesus at Philippi | Grace and peace to you from God our Father and the Lord Jesus Christ. |
| Colossians | Paul, an apostle of Christ Jesus by the will of God | Timothy our brother | To the holy and faithful brothers in Christ at Colosse | Grace and peace to you from God our Father |
| 1 Thessalonians | Paul | Silas and Timothy | To the church of the Thessalonians in God our Father and the Lord Jesus Christ | Grace and peace to you. |
| 2 Thessalonians | Paul | Silas and Timothy | To the church of the Thessalonians in God our Father and the Lord Jesus Christ | Grace and peace to you from God the Father and the Lord Jesus Christ. |
| 1 Timothy | Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope | — | To Timothy, my true son in the faith | Grace, mercy, and peace from God the Father and Christ Jesus our Lord. |
| 2 Timothy | Paul, an apostle of Christ Jesus by the will of God, according to the promise of life that is in Christ Jesus | — | To Timothy, my dear son | Grace, mercy, and peace from God the Father and Christ Jesus our Lord. |
| Titus | Paul, a servant of God and an apostle of Jesus Christ | — | To Titus, my true son in our common faith | Grace and peace from God the Father and Christ Jesus our Savior. |
| Philemon | Paul, a prisoner of Christ Jesus | Timothy our brother | To Philemon our dear friend and fellow worker, to Apphia our sister, to Archippus our fellow soldier, and to the church that meets in your home | Grace to you and peace from God our Father and the Lord Jesus Christ. |

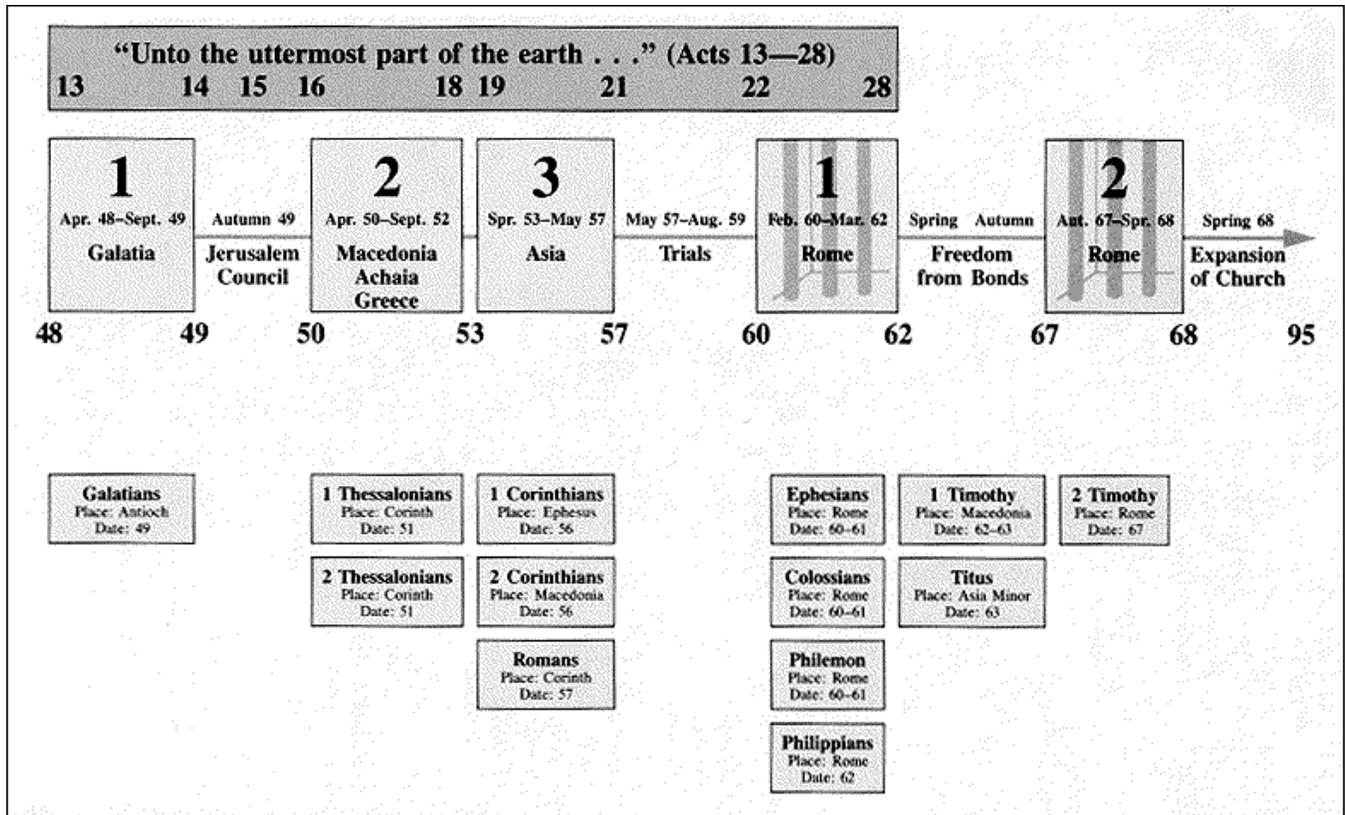
(BKC [NT] p. 500)

Paul's Concluding Benedictions in His Epistles

| | |
|----------------------|---|
| Romans 16:20b | "The <i>grace of our Lord Jesus</i> be with you." |
| 1 Corinthians 16:23 | "The <i>grace of the Lord Jesus</i> be with you." |
| 2 Corinthians 13:14 | "May the <i>grace of the Lord Jesus Christ</i> , and the love of God, and the Fellowship of the Holy Spirit be with you all." |
| Galatians 6:18 | "The <i>grace of our Lord Jesus Christ</i> be with your spirit, brothers. Amen." |
| Ephesians 6:24 | " <i>Grace</i> to all who love <i>our Lord Jesus Christ</i> with an undying love." |
| Philippians 4:23 | "The <i>grace of the Lord Jesus Christ</i> be with your spirit." |
| Colossians 4:18 | " <i>Grace</i> be with you." |
| 1 Thessalonians 5:28 | "The <i>grace of our Lord Jesus Christ</i> be with you." |
| 2 Thessalonians 3:18 | "The <i>grace of our Lord Jesus Christ</i> be with you all." |
| 1 Timothy 6:21b | " <i>Grace</i> be with you." |
| 2 Timothy 4:22 | "The Lord be with your spirit. <i>Grace</i> be with you." |
| Titus 3:15b | " <i>Grace</i> be with you all." |
| Philemon 25 | "The <i>grace of our Lord Jesus Christ</i> be with your spirit." |

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