

## TTB2022-408 – Week 47 – November 20 to 26

TTB2022-401, Week 40, October 2 to 8	<b>TTB2022-408, Week 47, November 20 to 26</b>
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	

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**Day 324 – November 20 - Saul’s Conversion and Peter’s Gentile Ministry Acts 8-11****Acts Chapter Eight**

1. The death of Stephen marked the beginning of the Church’s first great persecution—headed up by the crusader Saul of Tarsus (Acts 8:1-3).
2. The Lord directed for the persecution to spread the Gospel message in accordance with the Great Commission (Acts 8:4; 11:19).
3. After having been scattered, the servant-helper Philip (the Evangelist, Acts 21:8) bore tremendous fruit in Samaria (Acts 8:5-13).
4. The Apostles in Jerusalem dispatched Peter & John to Samaria to bestow the Holy Spirit upon the Samaritan Crossovers (Acts 8:14-25).
5. Philip’s next work assignment was to an Ethiopian court official (Acts 8:26-40).

**Acts Chapter Nine**

1. Chapter 9 describes the Lord’s first personal appearance to Saul of Tarsus, on the Damascus Road.
2. Saul received permission from the High Priest in Jerusalem to travel to various foreign lands and persecute the Church (in violation of Roman Law) (Acts 9:1,2; 26:11).
3. On the road to Damascus, the Lord appeared to Paul in the blinding light of His glory (Acts 9:3-9; 22:3-11; 26:9-18).
  - a. His companions were blinded and heard the voice, but not the message (Acts 9:7; 22:9).
  - b. Saul’s one question for the Lord (Gr: κύριος, Heb: יהוה): identify Yourself by name.

- c. The Lord’s message was more of a commission than an invitation (Acts 22:10; 26:16-18). In later years Paul described this event as the Lord “revealing His Son in me” (Gal. 1:15,16).
- d. Paul was the last-call for the Lord in commissioning His Apostles (1<sup>st</sup> Cor. 15:8).
4. Saul was led into Damascus where he fasted and prayed, and received prophetic visions for three days (Acts 9:8,9,12).
5. Ananias of Damascus is the disciple on hand to minister to Saul and bring him into the fellowship of believers at Damascus Bible Church<sup>†</sup> (Acts 9:10-19).
6. Saul began an evangelistic preaching ministry in Damascus “for several days” proclaiming Jesus in the synagogues (Acts 9:20).
  - a. This was quite the shock to his fellow Jews.
  - b. At some point, Saul sojourned in Arabia (Gal. 1:17) to receive the mystery revelation of the Church Age from the Lord Jesus Christ (Gal. 1:12; 2:2; 1<sup>st</sup> Cor. 11:23a; Acts 20:35).
7. Saul came to Damascus in order to persecute the Way, but had to flee Damascus because of Jewish persecution against the Way (Acts 9:22-25).
8. Saul’s first visit to Jerusalem as an Apostle demonstrated a reluctance on the part of Jerusalem Bible Church<sup>†</sup> to accept him.
  - a. Barnabas, however, was a testimony to grace (Acts 9:26-28).
  - b. After a short stay, Saul was forced to flee Jerusalem because of a murder plot against him by his fellow Hellenistic Jews (Acts 9:29,30).
  - c. A Divine result of Saul’s acceptance of Jesus as the Christ was a blessing to all Judea, Galilee, & Samaria (Acts 9:31).
9. Chapter 9 concludes with the ministry of Peter through Lydda, Sharon, and Joppa (Acts 9:32-43). Peter’s ministry was remarkably imitative of Jesus Christ.
  - a. While teaching in Lydda Bible Church<sup>†</sup>, Peter healed a paralytic named Aeneas (vv.32-35).
  - b. While teaching in Joppa Bible Church<sup>†</sup>, Peter restored physical life to a girl named Tabitha (vv.36-43).

### Acts Chapter Ten

1. A Centurion named Cornelius was a God-fearing believer, with a believing household (Acts 10:1,2; cf. 11:17).
  - a. He and his household will be ushered into the Church through the Baptism of the Holy Spirit.
  - b. Peter will learn and teach how the new Dispensation includes both Jews and Gentiles as stewards of God’s plan and program.
2. The Lord sovereignly directed Cornelius to seek Peter (Acts 10:3-8), and directed Peter to accept Cornelius’ invitation (Acts 10:9-23a).

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<sup>†</sup> Pastor Bob’s nickname for the local church founded in Damascus. They didn’t really call themselves that.

<sup>†</sup> Pastor Bob’s nickname for the local church founded in Jerusalem. They didn’t really call themselves that.

<sup>†</sup> Pastor Bob’s nickname for the local church founded in Lydda. They didn’t really call themselves that.

<sup>†</sup> Pastor Bob’s nickname for the local church founded in Joppa. They didn’t really call themselves that.

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3. Cornelius expected to meet the Christ, but instead met His representative Apostle—Peter (Acts 10:23b–26).
4. Peter taught a Bible class to the assembled Gentile believers (Acts 10:27–43).
  - a. When these Gentile believers accepted the message of the crucified Christ, they were Baptized by the Holy Spirit and ushered into the Dispensation of the Church (Acts 10:44–48).
  - b. Thus, Caesarea Bible Church<sup>†</sup> was established.

### Acts Chapter Eleven

1. When Peter returned to Jerusalem, the Jewish believers in Jerusalem Bible Church<sup>†</sup> there were disapproving of his fellowship with the uncircumcised (Acts 11:1–3).
  - a. Persecution was the infant Church’s greatest external threat in Jerusalem.
  - b. Legalism was the infant Church’s greatest internal threat in Jerusalem.
2. Peter reviewed his ministry in Caesarea and encouraged the Jewish believers to rejoice in the grace of this new dispensation (Acts 11:4–18).
3. Saul’s Jerusalem persecution resulted in believers scattering out from Jerusalem (Acts 11:19). An amazing local church was planted at that time in the Syrian city of Antioch (Acts 11:20–30).
  - a. Evangelists were leading great numbers to Christ in Antioch, and Jerusalem Bible Church<sup>†</sup> realized that Antioch Bible Church<sup>†</sup> needed proper leadership (Acts 11:20,21).
  - b. The Apostle Barnabas (Acts 14:14; Gal. 2:9; 1<sup>st</sup> Cor. 9:6) was designated to continue the evangelism, and build them up with solid Apostolic teaching (Acts 11:22–24).
  - c. Barnabas needed an assistant for the growing work of service in Antioch. He sent to Tarsus Bible Church<sup>†</sup> and brought Saul to help in the work (Acts 11:25,26).
    - 1) Saul had been called to Apostolic ministry in Syria, and now worked under Barnabas in a Syrian setting.
    - 2) The partnership of Barnabas & Saul built up a powerful local church which became the first body of believers to be known as “Christians” (Acts 11:26).
  - d. When prophets from Jerusalem Bible Church<sup>†</sup> announced a coming famine, the grace-oriented believers of Antioch Bible Church<sup>†</sup> sent a love offering (Acts 11:27–30). This event introduces the Prophet Agabus to the Acts narrative.

### Day 325 – November 21 - Paul and Barnabas Preach Acts 12-15:35

### Acts Chapter Twelve

1. James, the son of Zebedee, became the first Apostle of the Church to be martyred when Herod put him to the sword (Acts 12:1,2). Note: there is no requirement for a replacement to his apostleship (cf. Acts 1:17,25).

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<sup>†</sup> Pastor Bob’s nickname for the local church founded in Caesarea. They didn’t really call themselves that.

<sup>†</sup> Pastor Bob’s nickname for the local church founded in Jerusalem. They didn’t really call themselves that.

<sup>†</sup> Pastor Bob’s nickname for the local church founded in Jerusalem. They didn’t really call themselves that.

<sup>†</sup> Pastor Bob’s nickname for the local church founded in Antioch. They didn’t really call themselves that.

<sup>†</sup> Pastor Bob’s nickname for the local church founded in Tarsus. They didn’t really call themselves that.

<sup>†</sup> Pastor Bob’s nickname for the local church founded in Jerusalem. They didn’t really call themselves that.

<sup>†</sup> Pastor Bob’s nickname for the local church founded in Antioch. They didn’t really call themselves that.

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2. Herod found that his popularity increased among the Jews when he increased his persecution of the Christians, so he jailed Peter (Acts 12:3).
  - a. The believers in Jerusalem assembled in a private home (owned by Mary, the mother of John-Mark) and held a corporate prayer meeting for Peter's protection (Acts 12:5).
  - b. It was easier for Peter to get out of jail than to get into the prayer meeting!
3. Herod met with a terrible end (Acts 12:20-23), but the Christians he persecuted thrived (Acts 12:24).
4. John-Mark is introduced to the Acts narrative when he joins Barnabas and Saul for their return to Antioch (Acts 12:25).

### Acts Chapter Thirteen

1. Barnabas and Saul built up the believers of Antioch Bible Church<sup>†</sup>, and equipped teachers to lead that church once they departed (Acts 12:1-3).
2. The Holy Spirit instructed Barnabas and Saul to undertake a missionary journey of evangelism, local church planting, and the appointing of elders (Acts 12:4ff.).
3. "The First Missionary Journey" was a tour of Cyprus and south-central Turkey.
  - a. Barnabas, Saul, and John-Mark arrived on Cyprus at the east coast city of Salamis. Their evangelism began in the Jewish synagogues.
  - b. They traveled throughout the island.
  - c. In the west coast city of Paphos, their conflict with a false-prophet/magician produced fruit in the Roman proconsul's soul.
4. The conflict with Elymas Bar-Jesus marks the point where Saul becomes known as Paul. It also marks the point when Paul's name appears before Barnabas' in the Acts narrative.
5. John-Mark departed from the Paul & Barnabas party for unstated reasons (Acts 13:13) that will become a source of division later on (Acts 15:36-41).
6. Paul's sermon in Pisidian Antioch illustrates his approach to the Gospel when preaching to Jews: an Old Testament Walk-Through, followed by a summary of the ministries of John the Baptist and Jesus of Nazareth, and concluding with an appeal to faith in Christ (Acts 13:16-41).
7. The message was so powerful that the people begged them to stay through the following week, and many became saved (Acts 13:42,43).
8. The extra week also gave the enemies of the Gospel time to prepare their attack (Acts 13:44-52).
9. "As many as had been appointed to eternal life believed" is frequently used to illustrate the relationship of Sovereignty in Divine election to faith in human reception of salvation (Acts 13:48). Such application may not be as clear when juxtaposed with v.46. Great George Meisinger [article](#) in the CTS Journal.
10. Paul & Barnabas moved on, but Pisidian-Antioch Bible Church<sup>†</sup> had been founded (Acts 13:52).

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<sup>†</sup> Pastor Bob's nickname for the local church founded in Antioch. They didn't really call themselves that.

<sup>†</sup> Pastor Bob's nickname for the local church founded in Pisidian-Antioch. They didn't really call themselves that.

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**Acts Chapter Fourteen**

1. Paul & Barnabas enjoyed another successful mission in Iconium—leading many to Christ, but sparking violent opposition (Acts 14:1-7).
2. In Lystra, they were considered to be the Greek gods Zeus and Hermes, because of the mighty power they demonstrated (Acts 14:8-18).
3. The Jewish enemies from Pisidian Antioch and Iconium pursued the Apostles to Lystra and influenced the mob there to stone Paul (Acts 14:19; 2<sup>nd</sup> Cor. 12:1-7).
4. Not even being stoned to death kept Paul from completing the missionary journey (Acts 14:20ff.).
5. Paul & Barnabas founded Derby Bible Church<sup>†</sup>, Lystra Bible Church<sup>†</sup> & Iconium Bible Church<sup>†</sup>, appointing elders to continue the teaching ministry (Acts 14:21-23).
6. Returning to Antioch Bible Church<sup>†</sup>, the Apostle-missionaries blessed the saints with their good report (Acts 14:24-28).

**Acts Chapter Fifteen**

1. False (legalistic) teaching came to Antioch Bible Church<sup>†</sup> 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 of works 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).
    - 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).

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<sup>†</sup> Pastor Bob's nickname for the local church founded in Derby. They didn't really call themselves that.

<sup>†</sup> Pastor Bob's nickname for the local church founded in Lystra. They didn't really call themselves that.

<sup>†</sup> Pastor Bob's nickname for the local church founded in Iconium. They didn't really call themselves that.

<sup>†</sup> Pastor Bob's nickname for the local church founded in Antioch. They didn't really call themselves that.

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d. The Apostles and elders of Jerusalem drafted a letter, and commissioned leading men from Jerusalem Bible Church<sup>†</sup> to go with Paul and Barnabas back to Antioch, and settle the dispute there (Acts 15:22-35).

### Day 326 – November 22 - Obedience and Faith James 1-5

#### James Chapter One

1. James did not introduce himself as the brother of the Lord Jesus Christ (Mt. 13:55; Mk. 6:3; 1<sup>st</sup> Cor. 9:5; Gal. 1:19), but as a bond-servant of God and of the Lord Jesus Christ (Jas. 1:1).
2. The Book of James consists of a general sermon, developing wisdom principles for believers in the Dispensation of the Church.
  - a. He addressed a general Jewish audience (v.1).
  - b. He addressed every believer who encounters various trials (v.2).
  - c. He writes this book from a wisdom literature tradition for a Dispensation of the Church venue.
3. “Consider it all joy, my brethren, when you encounter various trials” (Jas. 1:2-4). This is the theme for the Book, and establishes the context for the material which follows.
  - a. Tested faith produces steadfast endurance (v.3).
  - b. Steadfast endurance works to produce a complete believer (v.4).
4. The tested and steadfast believer understands the privilege and power of prayer (Jas. 1:5-8).
  - a. He is perfect and complete because he is intimate with the Father.
  - b. He lacks nothing because he is intimate with the Father.
5. This believer considers financial trials to be a joy (Jas. 1:9-11).
6. Temptations are rewardable, and the procreation/conception of sin is readily identifiable (Jas. 1:12-15).
7. The Church’s heavenly nature is spotlighted (Jas. 1:16-18).
8. Hearing (Jas. 1:19-21) and doing (Jas. 1:22-25) the Word of God provides experiential soul-salvation and happiness.
9. The tested and steadfast believer bears fruit through Godly thoughts, words and deeds (Jas. 1:26,27).

#### James Chapter Two

1. The tested and steadfast believer demonstrates the Royal Law of Liberty (Jas. 2:1-13).
  - a. The Law of Liberty does not show favoritism (vv.1-7,9).
  - b. The Law of Liberty exercises love to one another with mercy (vv.8,10-13).
2. The tested and steadfast believer demonstrates his faith through the works that he does—resulting in his experiential justification (Jas. 2:14-26).
  - a. Without external deeds of faith, a believer has no observable witness.
  - b. External deeds of faith are the only means by which faith becomes perfected.

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<sup>†</sup> Pastor Bob’s nickname for the local church founded in Jerusalem. They didn’t really call themselves that.

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**James Chapter Three**

1. The tongue is a difficult thing to master (Jas. 3:2-12 cf. Jas. 1:26), and therefore not many should become teachers (Jas. 3:1).
2. The mental-attitude must also be mastered, manifesting the wisdom from above while rejecting the wisdom from below (Jas. 3:13-18).

**James Chapter Four**

1. God's wisdom warns against the quarrels and conflicts generated by friendship with the κόσμος, and uses OT Scripture to promote humility and intimacy with God (Jas. 4:1-10).
2. God's wisdom promotes grace over condemnation in our thinking towards one another (Jas. 4:11,12).
3. God's wisdom establishes a proper perspective on time (Jas. 4:13-16).
4. God's wisdom convicts us on sins of omission (Jas. 4:17).

**James Chapter Five**

1. God's wisdom demonstrates the valuation of spiritual and temporal riches (Jas. 5:1-6).
2. It teaches the value of patience (Jas. 5:7-12).
3. It urges believers to engage in an effective intercessory prayer ministry (Jas. 5:13-20).
4. It motivates believers to turn one another back from the perils of sin (Jas. 5:19,20).

**Day 327 – November 23 - The True Gospel Gal. 1-3****Galatians Chapter One**

1. Paul's letter to the Galatians was addressed to the local churches in the Galatian region of modern Turkey (Gal. 1:2).
  - a. These were the local churches established by Paul & Barnabas on their First Missionary Journey (Acts 13&14).
  - b. This letter was a rebuke for the Galatians' departure from grace and return to Judaistic legalism (Gal. 1:6).
2. Those who proclaim a Gospel message other than the Biblical Gospel message are ἀνάθεμα <sup>#331</sup>: anathema; delivered up to God for immediate destruction.
  - a. False gospel messages can be preached to unbelievers, obscuring the true issue and hindering salvation (Matt. 23:13).
  - b. False gospel messages can be preached to baby believers, confusing the true issues and hindering edification (Gal. 1:7; 3:1).
3. Paul admonished the Galatians that the Truth he delivered to them was not of human origin, but personally given by the Lord Jesus Christ (Gal. 1:11,12).
4. In order to make this point clear, Paul composed a bit of an autobiography.
  - a. He detailed how his former manner of life was transformed (Gal. 1:13-16a).
    - 1) Saul of Tarsus was a champion of Judaism (vv.13,14).
    - 2) The grace of God shepherded Saul through physical birth (v.15a) and spiritual birth (v.15b; 2:16) likely in his childhood (cf. 2<sup>nd</sup> Tim. 3:15).

- 3) “Called me through His grace” (Gal. 1:15b) describes a conversion event, but “Revealed His Son in me” (Gal. 1:16) describes a crossover event “so that I might preach Him among the Gentiles” as an Apostolic commission (cf. Acts 9:15,16).
- b. He detailed his Church Age seminary training in Arabia (Gal. 1:16b,17).
- c. He detailed his cursory association with other true Apostles, noting how his Syrian and Cilician ministries were independent of any other Apostolic contributions (Gal. 1:18-24).

### Galatians Chapter Two

1. Paul’s autobiography comes about to the very issue he is addressing with the Galatians—the problem of a believer falling away from grace and returning to legalism.
2. Paul described a journey to Jerusalem in the company of Barnabas and Titus (Gal. 2:1-5).
  - a. Some associate this trip with the Grace & Law conference of Acts 15.
  - b. It is better to associate this trip with the famine relief mission of Acts 11:27-30.
  - c. On this journey, false brethren (Jews) infiltrated Jerusalem Bible Church<sup>†</sup> intending to subject the believers there to legalism (Gal. 2:4).
3. The Apostles Paul and Barnabas parted ways from the Apostles James and Peter and John (Gal. 2:6-10).
  - a. They parted in fellowship with one another.
  - b. They understood that each Apostle had been given a different burden.
    - 1) Peter’s was a burden to the Jews, and he used his Aramaic nickname Cephas to minister to the Aramaic-speaking Jews.
    - 2) Paul’s was a burden to the Gentiles (despite personal patriotism for his fellow Jews).
  - c. They agreed to the principles of grace and the unity of the Church.
4. Paul saw how the dangerous threat of legalism in Jerusalem affected Peter on a subsequent visit of Peter’s in Antioch (Gal. 2:11-21).
  - a. The influence of false brethren in Jerusalem developed into a distinctive “party of the circumcision” (NASB) or “circumcision party” (CSB) (v.12b).
  - b. The Apostle James got caught up in the Judaistic legalism (v.12a).
  - c. When the Apostle Peter compromised on the grace issue, Paul rebuked him privately (vv.11,12).
  - d. Peter continued in the hypocrisy and influenced many others in the same manner—even Barnabas was carried away (v.13)—so Paul launched into a public rebuke and exhortation to grace (vv.14-21).

### Galatians Chapter Three

1. Having established that the message of Jesus Christ is a message of grace (Gal. 1), and that even Apostles like Peter, James, & Barnabas can be side-tracked into legalism (Gal. 2), Paul returns his focus to the Galatian local churches (Gal. 3:1).
2. Paul’s logical argument was phrased as a question: Was your salvation achieved by the Law, or by faith? (Gal. 3:2)

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<sup>†</sup> Pastor Bob’s nickname for the local church founded in Jerusalem. They didn’t really call themselves that.

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3. This logic showed how spiritual maturity must likewise be achieved through faith rather than through the Law (Gal. 3:3).
4. The Galatians were encouraged by the reality that their faith in Christ justified them in the pattern of Abraham's faith as "sons of Abraham" (Gal. 3:6-9).
5. The Law was a "curse," but salvation by grace through faith is a blessing (Gal. 3:10-14).
6. The Mosaic Law, coming 430 years after the Abrahamic Covenant could not and did not invalidate or nullify the promise of blessing through the Seed (Christ) (Gal. 3:15-18).
  - a. The Law served an instructive purpose in the Dispensational plan of God. It taught the inability of fallen man to measure up to God's standard of righteousness (Gal. 3:19-22).
  - b. By virtue of the work of Jesus Christ to fulfill the Law, the new Dispensation of grace teaches the grace of God to provide His very righteousness to man in response to each person's faith in Christ (Gal. 3:23-29).
  - c. Christ is the end of the Law for all who believe (Rom. 10:4), hence the present Church reality. For Israel, however, the future New Covenant reality is delayed and awaiting Israel's acceptance of Christ by faith (Heb. 8:7-13).

### Day 328 – November 24 - Free From the Yoke of Slavery Gal. 4-6

#### Galatians Chapter Four

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 Chapter Five

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 Chapter Six

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. Sometimes we lose that battle when others give in to temptation, and we grow prideful (Gal. 5:26).
  - 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 (Gal. 6:6-18).
  - a. Be financially grace oriented towards others, especially the Bible teachers (v.6).
  - b. Be eternally oriented with respect to sowing and reaping (vv.7,8).
  - c. Be aware of the real motivation behind the legalists (vv.12,13).
  - d. Be in prayer for Paul's continued ministry despite many health issues & persecution episodes (vv.14-18).

### Day 329 – November 25 - Paul's Continued Evangelism Acts 15:36-18:11

#### Acts Chapter Fifteen

(Outline continues from Day 325)

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 Chapter Sixteen

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 (2<sup>nd</sup> 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).

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- 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.
  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 Chapter Seventeen

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.
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- b. Paul spent three Sabbaths there reasoning with synagogue members, and teaching Bible class to the Jewish and Gentile crossovers who became the founding members of Thessalonica Bible Church<sup>†</sup>.
  - 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<sup>†</sup> establish an important principle for believers through the entire dispensation—search the Scriptures and see if these things are so (Acts 17:10-14a).
  3. The great missionary team has thus been scattered (Acts 17:14b). When Paul arrives in Athens, he is alone (Acts 17:15; 1<sup>st</sup> 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 Chapter Eighteen

1. Paul arrived in Corinth at perhaps the lowest point of his entire career (Acts 18:1; 1<sup>st</sup> 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; 2<sup>nd</sup> Cor. 11:9; Phil. 4:15).
4. Corinth Bible Church<sup>†</sup> 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.

(Chapter Eighteen continues on Day 332)

<sup>†</sup> Pastor Bob's nickname for the local church founded in Thessalonica. They didn't really call themselves that.

<sup>†</sup> Pastor Bob's nickname for the local church founded in Berea. They didn't really call themselves that.

<sup>†</sup> Pastor Bob's nickname for the local church founded in Corinth. They didn't really call themselves that.

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**Day 330 – November 26 - Jesus Will One Day Come For Us 1<sup>st</sup> Thess. 1-5**
**First Thessalonians Chapter One**

1. Paul was able to give thanksgiving to God for the faith, hope, & love exhibited by Thessalonica Bible Church<sup>†</sup> (1<sup>st</sup> 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 crossovers and converts (1<sup>st</sup> Thess. 1:5,6).
3. The young local church itself now stands as an example for other local churches to emulate (1<sup>st</sup> Thess. 1:7,8).
4. The work assignment of a believer in the Dispensation of the Church is defined (1<sup>st</sup> 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.

**First Thessalonians Chapter Two**

1. Chapter 2 continues Paul's gracious, thankful reminiscence over the blessings that Thessalonica Bible Church<sup>†</sup> has reaped.
2. They were established as a local church under much opposition (1<sup>st</sup> Thess. 2:1,2).
3. Paul gave them the simple, genuine gospel message (1<sup>st</sup> Thess. 2:3-6).
4. Paul and his companions ministered to them as nursing mothers and hard-working fathers (1<sup>st</sup> Thess. 2:7-12).
5. The Thessalonians accepted the living Word of God, and endured sufferings with grace (1<sup>st</sup> 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 (1<sup>st</sup> Thess. 2:17-20).

**First Thessalonians Chapter Three**

1. When Paul could not bear the lack of news from Thessalonica, he dispatched Timothy to return there (1<sup>st</sup> 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 (1<sup>st</sup> 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 (1<sup>st</sup> Thess. 3:11-13).

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<sup>†</sup> Pastor Bob's nickname for the local church founded in Thessalonica. They didn't really call themselves that.

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**First Thessalonians Chapter Four**

1. Paul went on to exhort the Thessalonians to greater diligence in their spiritual walk (1<sup>st</sup> 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 (1<sup>st</sup> Thess. 4:13-18). Paul evidently received this revelation while ministering in Corinth, as this passage and 1<sup>st</sup> 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.

**First Thessalonians Chapter Five**

1. The Dispensation of the Church is not concerned with times and epochs (1<sup>st</sup> Thess. 5:1 cf. Acts 1:7). The *περὶ δὲ* *peri de* expression in Paul's writings introduces a new topic. Day of the Lord (1<sup>st</sup> Thess. 5:1-11) is not Rapture (1<sup>st</sup> Thess. 4:13-18).
2. The Day of the Lord is a coming event for Israel, with thief in the night urgency for Jewish alertness (1<sup>st</sup> Thess. 5:2; Mt. 24:42-44).
  - 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" (1<sup>st</sup> Thess. 5:3) and "you," "we," & "us" (1<sup>st</sup> 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 (1<sup>st</sup> Thess. 5:7-11).
5. Paul then launches into a roller-coaster of imperatives, teaching the Thessalonians how to live their Christian life (1<sup>st</sup> 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). This is the Scripture foundation for Pastor Appreciation Month!
  - 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 (1<sup>st</sup> 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 (1<sup>st</sup> Thess. 5:26-28).

### Answers to TTB2022-407 Exercises

1. Roman soldiers
2. Luke
3. Three hours
4. The centurion in charge of the crucifixion.
5. Mary Magdalene, Jesus' mother; Mary the mother of James and Joses, Mrs. Zebedee
6. Nicodemus helped Joseph of Arimathea to bury the Lord's body.
7. False. Matthew does not mention the incident.
8. To make disciples.
9. [answers vary]
10. Peter's confession

### TTB2022-408 Exercises

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