

The Context Bible

Life Group Lesson 33

August 11-17, 2014

Acts 15:36 – 17:34
1 Thessalonians 4:1-5:28
2 Thessalonians

Introduction to the Context Bible

Have you ever wished the Bible was easier to read through like an ordinary book – cover to cover? Because the Bible is a collection of 66 books, it makes reading it like an ordinary book quite difficult. Compounding this difficulty is the fact that the later writers of the New Testament were often quoting or referencing passages in the Old Testament. In fact, much of the New Testament makes better sense only if one also considers the Old Testament passages that place the text into its scriptural context.

You are reading a running commentary to The Context Bible. This arrangement of Scripture seeks to overcome some of these difficulties. Using a core reading of John's gospel, the book of Acts, and the Revelation of John, the Context Bible arranges all the rest of Scripture into a contextual framework that supports the core reading. It is broken out into daily readings so that this program allows one to read the entire Bible in a year, but in a contextual format.

Here is the running commentary for week thirty-three, along with the readings for week thirty-four appended. Join in. It's never too late to read the Bible in context!

<p>8/11 Paul to Thessalonians – Life Pleasing God 1 Thes 4:1-4:12</p> <p>Luk 14:34-14:35 Prov 21:5 Lev 18:6-18:30 1 Tim 2 Titus 2 Mrk 12:28-12:34 Prov 25:28</p> <p>8/12 Paul to Thessalonians – The 2d Coming 1 Thes 4:13-5:11</p> <p>Luk 17:20-18:8 Mrk 13</p> <p>Paul to Thessalonians – Closing Instructions 1 Thes 5:12-5:28</p> <p>Prov 6:1-5 Jas 5:13-5:20 Prov 30:24-30:33 Prov 20:23</p>	<p>8/13 Paul's Second Letter to Thessalonians –Coming Judgment 2 Thes 1</p> <p>Deut 7</p> <p>8/14 Paul's Second Letter to Thessalonians – The Man of Lawlessness 2 Thes 2:1-2:12</p> <p>Pslm 119:9-119:40, 119:49-119:80</p> <p>8/15 Paul's Second Letter to Thessalonians – The Man of Lawlessness 2 Thes 2:1-2:12</p> <p>Pslm 119:89-119:96,119:-113-119:128, 119:145-119:176 Prov 29:18 Ezek 14:1-14:11</p>	<p>8/16 Paul to Thessalonians – Life Instructions 2 Thes 2:13-3:18</p> <p>Prov 6:6-6:11 Prov 10:3-10:5 Prov 12:11, 24, 27 Prov 13:4 Prov 15:19 Prov 19:15,24 Prov 20:4, 13 Prov 21:25-21:26 Prov 23:19-23:25 Prov 24:30-24:34 Prov 26:13-26:16 Prov 10:15-10:16 Prov 14:4 Prov 18:9</p> <p>8/17 Off</p>
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Reading Purpose: Paul's letters to the Thessalonians contained doctrine and theology as well as important teachings about Jesus' return. Those teachings were always, however, important not simply for education's sake, but because of the implications they held for how the Thessalonians chose to live their lives. Our contextual readings reinforce that overriding concern. Knowledge about God, the events surrounding the second coming of Jesus, and other matters of faith are background to instructions for the believer's life today.

A Life Pleasing to God (1 Thessalonians 4:1-4:12; Luke 14:34-14:35; Proverbs 21:5; Leviticus 18:6-18:30; 1 Timothy 2; Titus 2; Mark 12:28-12:34; Proverbs 25:28)

Paul encouraged the Thessalonians to continue to grow in holiness and sanctification. This would occur as they applied themselves to walking in ways that please God, "more and more." This didn't happen magically. It involved a deliberate decision and diligent application of effort to grow. Paul reiterated that God's will was for them to stay away from the sexual immorality of their day, being careful to control their lusts. God never wanted his people controlled by their baser desires. God wants his people above that. God wants them holy. Holiness pleases God, not impurity.

This was always important to God because it is important to life and society. Leviticus 18:6-18:30 is one example of very explicit instructions on sexual morality found in the Law. The Law sought to teach a morality (a "cleanness") for Israel that exceeded that of the pagan nations who were missing the clear instructions of Sinai.

Paul wrote also of the importance of brotherly love, but not because the Thessalonians lacked it! Paul emphasized that such love is one of the Thessalonians' strengths. Even still, Paul exhorted them to grow in love, again using the phrase "more and more!"

Paul urged the Thessalonian believers to walk properly before unbelievers. We need to remember here the context of these believers. While there were likely Greek believers, Paul had found the converts mainly at the synagogues. Luke's account in Acts informs us that Jews came to put faith in Jesus as Messiah, as well as devout Greeks. The enemies that chased Paul out of town were jealous Jews. It is reasonable to think that even within families there was likely discord, with some believing and others not. This makes sense of Paul's instructions for the kind of living that would be an example to unbelievers. Paul wanted the believers to "live quietly," to "mind their own affairs," and to "work with their hands." Paul wanted them to live without relying and depending on the unbelievers for their sustenance. Paul was teaching them to be a light on a hill, an example, to those without faith.

This is akin to the instruction Jesus gave his disciples to be the salt of the world (Luk 14:34-14:35). Salt preserves and adds flavor. It keeps food healthy and makes its

attractive. If the believer can live in a way that sets out the values of God, not seeking to be disruptive, but seeking to live peacefully trusting in God for sustenance through hard work rather than leeching off others, then she or he can show the attributes of faith. We do not believe because it offers an irresponsible and easy life. We will take the responsible course of life *because we believe*.

Paul gave similar instructions to Timothy, while teaching Timothy how to teach others in the church (1 Tim 2). Believers should live peaceful and quiet lives – godly and dignified. Faith is not a flamboyant embarrassing display of gaudiness. It is a life that truly understands the implications of the past, the present, and the future. It is centered on a realization that this world is a mission field where by living right before God, the believer can testify to a purpose and hope that those observant in the world will then seek God for themselves.

Paul told it this way to Titus:

Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness. Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, and so train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled. Likewise, urge the younger men to be self-controlled. Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us (Titus: 2:2-2:8).

The believer lives in a way that allows the surrounding culture to demonstrate the fruits of God's salvation for all people!

Paul knew the admonition of the Proverbs that diligence leads to abundance and is an attribute to be praised in the eyes of the world. This is deliberate living, not hasty or reactive living that leads to poverty (Prov: 21:5). It is a life of self-control, building rather than destroying life (Prov: 25:28).

This may not seem the way of the world, but it is firmly rooted in the greatest commandments – to love God with heart, soul, mind and strength, and to love others (Mrk 12:28-12:34).

The Second Coming (1 Thessalonians 4:13-5:11; Luke 17:20-18:8; Mark 13)

Paul used his letter to answer some apparent questions the Thessalonians had about the second coming of Christ. Evidently, there was a worry stemming from the death of some who died after becoming Christians. The Thessalonians were concerned over

whether those people would miss out in the second coming! Paul assured the Thessalonians that death would not prevent anyone from sharing in Jesus' return. Jesus himself died and was resurrected. God will likewise raise others who have "fallen asleep."

Paul explained that the second coming will happen with Jesus descending from heaven "with a cry of command" (authority), "with the voice of an archangel," and "with the sound of a trumpet." The dead in Christ will actually rise first! Then, those who are still alive will be "caught up together with them in the clouds to meet the Lord in the air." For eternity, we shall all together be with the Lord. Paul encouraged the Thessalonians with these words and urged them similarly to encourage each other.

Before Paul quit writing on the second coming, he also addressed the question of "when" it might occur. Paul reminded the Thessalonians what they already knew, that man did not know when the second coming was going to occur. "The day of the Lord will come like a thief in the night." Some ignorant people might think a day is peaceful and secure, yet that might be their day of destruction. But the day should not surprise the church because the church should live every day sober and watchful. Knowing we are destined for salvation through Christ rather than destruction of the world, the church is to live each day with a breastplate of faith and love and a helmet of confidence in our salvation.

In the context readings, we added Luke 17:20-18:8. In that passage the subject is the kingdom of heaven. The Pharisees were pestering Jesus for Jesus' prediction on "when" it would come. The teaching shows the disconnect between what the Pharisees thought the kingdom was and what Jesus knew it to be. The Pharisees believed the Messiah would usher in an earthly Israel to exist prominently among the nations of earth. Jesus knew the kingdom of heaven was something altogether different. It was a kingdom of God's children made holy and redeemed by the blood of the Lamb. That kingdom was already in the midst of the people as the seeds of the church were planted among Jesus' disciples.

Still, much would occur before the kingdom is fully manifested into its eternal completion. Jesus gave many signs all built around the premise that the believers should not be shaken when turmoil comes, but should always live expectantly, knowing the day will certainly come.

In Mark 13, we read of Jesus speaking with his disciples about the coming destruction of the temple.

And as he came out of the temple, one of his disciples said to him, "Look, Teacher, what wonderful stones and what wonderful buildings!" And Jesus said to him, "Do you see these great buildings? There will not be left here one stone upon another that will not be thrown down." (Mrk 13:1-13:2).

Some consider what follows this passage to be a confluence of events that were to take place, including the monumental destruction of “temple Judaism,” an event that happened in the lifetime of many first generation followers of Jesus, as well as the second coming¹—an event not to take place for millennia.¹

It is beyond the scope of this lesson to deal with the full interpretation of this passage, but regardless of how one takes it, it is clear that Jesus taught that the believer should always be alert for the working of God in Christ. The church is to live expectantly.

Paul’s emphasis was not simply on speculation of what would or would not happen. Paul was concerned with how the promise of Jesus’ return should affect life today. The church should affirm the second coming, and even teach on it, but use it to encourage one another and build up the body. We can be confident that God has not abandoned his plans, and death will not stop them from fruition. Paul uses this teaching to segue into closing instructions for living.

Closing Instructions (1 Thessalonians 5:12-5:28; Proverbs 6:1-5; James 5:13-5:20; Proverbs 30:24-30:33; Proverbs 20:23)

As Paul brought his letter to a close, he urged the church to respect their overseers in the church. The church should have peace within its ranks. The idle should be admonished to work, the fainthearted should be encouraged, and the weak should be helped. Over all, the church should let patience reign. The church should be a worker of good, even to those who are evil and undeserving. The church should rejoice always, pray non-stop, and be ever thankful, whatever the circumstances. The church should be careful not to quench the Spirit or despise prophecies. Neither should the church accept everything at face value. Rather by testing everything, the church should adhere to the good and abstain from the evil.

Similar instructions for living are found throughout the proverbs as well as the epistle of James. We have selected a number of verses for consideration.

Proverbs 6:1-6:5 emphasizes the need to keep one’s word, and explains the necessity of rectifying it when one has messed up! Honesty is expected by God in the dealings we have with one another (Prov. 20:23). Proverbs 30:24-30:33 emphasizes the wisdom in living responsibly by industry (working to provide food), humbly (the “not mighty”

¹ Many, if not most, scholars consider Mark 13 to be the most debated passage in the gospel. It clearly pertains to the destruction of the temple, but there is a debate over whether it also contains elements of prophecy about the second coming of Christ. A rather full review of the perspectives as of 1993 can be found in G. R. Beasley-Murray, *Jesus and the Last Days: The Interpretation of the Olivet Discourse* (Hendrickson, 1993). After that work, N.T. Wright published his volume *Victory*, where on pages 339-366 he argues forcefully that the entire account focuses on the destruction of the temple.

rock badgers still have protected homes in the cliffs), in harmony (locusts march in rank without a king), and peacefully (lizards are easily handled yet found in king's palaces).

James 5:13-5:20 puts the instructions for holy living into a community perspective. The suffering pray, the cheerful sing, and the sick seek the church's anointing and prayers. Sins are confessed one to another and those astray from godliness are led back.

Paul closed the letter with a benediction proclaiming God's blessing to sanctify and keep the body, soul, and spirit of the Thessalonians blameless. Paul then asked for the prayers of the church and asked that his letter be read to all the Christians.

2 Thessalonians: Introduction and the Coming Judgment (2 Thessalonians 1; Deuteronomy 7)

Paul writes Second Thessalonians on his own behalf as well as on behalf of his co-missionaries Silvanus ("Silas"²) and Timothy. Paul addresses the church as he did in First Thessalonians with one minor difference. Paul writes, "To the church of the Thessalonians in God *our* Father and the Lord Jesus Christ" rather than "God *the* Father and our Lord Jesus Christ" as in First Thessalonians. Paul begins his letter putting himself in a common position as the Thessalonians. With just a small change, Paul is able to relate to his audience and show the commonality of all believers before God, *our* Father.

Paul greets the Thessalonians with "grace" and "peace," but not grace and peace as the world offers. Paul offers the "grace and peace from God *our* Father and the Lord Jesus Christ." Paul's sense of grace and peace proceeding from God as Father and Jesus as Lord is consistent with his teaching of God as the giver of all good things. We also notice that Paul takes advantage of a second opportunity to identify with the church by using "our" when referencing God the Father. This is something we will notice throughout this letter. Over and over, we will see Paul understanding his own place as one of commonality with the readers.

Paul is also ever thankful to God for their growing faith and increasing love of the church.³ Their faith in God was growing, as was their love for each other.⁴ This so

² Luke uses the common form "Silas" in writing up Paul's second missionary journey in Acts. Paul uses the fuller form "Silvanus." Some Bible translations, like the N.I.V., use the shorter version "Silas" in 2 Thessalonians even though Paul writes the extended name "Silvanus."

³A minority of scholars believe that Paul wrote the letter we call 2 Thessalonians first, followed by 1 Thessalonians. If the majority are correct and Paul indeed wrote 1 Thessalonians first and 2 Thessalonians second, then this passage would have special meaning to the church. In 1 Thessalonians 3:10 and 3:12, Paul prayed for the faith and love of the church to grow and increase. This follow up letter then singles out both of those traits as ones that had indeed grown in answer to prayer!

excited Paul that he was taking advantage of opportunities to tell other churches about the faithfulness and steadfastness of the Thessalonians, especially in light of the persecutions the church was enduring. Paul understood there was something special about those who hold to the Lord tightly when circumstances might seem to make a different path more attractive!

We should consider Paul's use of the word translated "steadfastness" in the ESV ("perseverance" in the NIV). The Greek *hupomone* (ὑπομονή) means more than simply a passive acceptance. It is a strong and vibrant resolution that difficulties may be endured because they are a prelude to something better. With *hupomone*, the believer is not broken by the strain of affliction and problems. The believer has the confidence that redemption and salvation are assured. So while weeping may last for a night, rejoicing will come in the morning! Leon Morris writes that such perseverance is "the human response to the faithfulness of God. It is the believer's reliance on God's faithfulness for all things."⁵

It makes sense, then, that Paul does not leave the subject of persecution and affliction without noting that a time is coming when our just God will make things right! God's justice will see that the persecutors are repaid while those seeking God's mercy will have relief. This will happen, as the Lord Jesus is revealed in heaven with his angels in flaming fire, "inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus."

When we see God is over all, a new perspective on our problems surfaces. We know God is not ignorant of what we are going through. God numbers the hairs on our heads and knows the thoughts of our heart before they become words in our mouths. Surely he knows of our sufferings and travails. For some, then, this becomes a great difficulty in itself. Why, they ask, would a kind and loving God allow his children to suffer, only to bring relief later? As Morris points out:

The New Testament does not look on suffering in quite the same way as do most modern people. To us, suffering is an evil in itself, something to be avoided at all costs...Faith is accordingly not some fragile thing, to be kept

⁴ Paul adds that this growing love was seen in each member of the church. In this way, Paul affirms everyone in the church, including those he would soon chide over some other issues later in his letter.

⁵ Morris, Leon, *The New International Commentary on the New Testament – The First and Second Epistles to the Thessalonians* (Eerdmans 1991) at 195. Morris also quotes Calvin demonstrating the obverse side of Paul's statement, "softness and impatience under adversity betoken unbelief on our part."

in a kind of spiritual cotton wool, insulated from all shocks. It is robust. It is to be manifested in the fires of trouble and in the furnace of affliction.⁶

Morris goes on to point out that faith is not only manifested in the heat of suffering, but it is shaped there as well.

This modern view stands in contrast to the New Testament that teaches suffering as a consequence of a fallen world that God uses nevertheless to cultivate character and teach lessons to the believer. While we might question the love of a God that allows his children to suffer, we should actually do the opposite and find such suffering confirming God's love. Which parent loves his child the most, the one who never lets the child experience discomfort or the one willing to let his child learn the lessons and truths that come from discipline and difficulty?

When Paul writes of “those who do not obey the gospel of our Lord Jesus (2 Thes. 1:8),” we need to pause for a moment and make sure we understand what he means by several words he is using. “Gospel,” as we have noted before, refers to *the* good news or message. That good news is that Jesus Christ died for our sins, was buried, and resurrected. These were Paul's terms for what was “gospel” or “good news.” Paul wrote this letter while Paul was in Corinth. It is to the Corinthians that Paul made clear the very point when he used the word “gospel.” Paul would later write of his time in Corinth saying, “Now I would remind you, brothers, of the gospel I preached to you...that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day” (1 Cor 15:1-15:4).

Since Paul means the death, burial, and resurrection when he speaks of the “gospel,” then some might wonder why Paul speaks of failing to “obey” this gospel. Our English translators are using the word “obey” to translate the Greek *hupakouousin* (ὑπακούουσιν). This Greek word is a combination of the verb, “to hear” (*akouo*) with the addition of the word “under” (*hup*). The Greek conveys the idea of hearing and responding or coming under the influence of the gospel. In other words, Paul is speaking of those who hear of the Jesus' death and resurrection, but instead of responding in faith, they let it fall like water off the back of a duck!

Paul writes that those who hear of the good news but fail to respond are set to “suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might.” How sad to consider spending eternity away from the presence of God. Some scholars see here Paul teaching that for those unsaved, eternity ultimately results in a destruction that lasts forever, as opposed to an eternal conscious pain and suffering.

⁶ *Ibid.* at 197

As sad as that day will be for those who do not respond to the gospel, it will be the exact opposite for the saints. This will be a day when God is glorified among his saints, when those who believe will marvel. The triumphant return of Jesus will bring relief to his people⁷ even as justice comes to the evil.

Deuteronomy 7 is placed into this reading as a reminder of God's teaching to the Israelites of the need to be set-aside for God's good purposes and calling. In a way illustrative of the end of time, those in God's care live his promised life, while those in disobedience and outside of his promises do not. The two do not mingle!

This is the end result that keeps Paul in prayer. Paul wants the church to live up to its calling! Paul wants the church to find its place working through God's power in faith to the glory of Jesus and his name!

The Man of Lawlessness (2 Thessalonians 2:1-2:12; Psalm 119:9-119:40, 49-80, 89-96, 113-128, 145-176; Proverbs 29:18; Ezekiel 14:1-14:11)

In chapter two of 2 Thessalonians, Paul writes about the second coming of Jesus in more detail. Paul explains that they should not be concerned or disturbed by any reports that Jesus had already returned! That deception could not be true! Paul explains that before the return of Jesus, several things must occur: "unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God."

Paul reminds the Thessalonians that he had already told them these things, but apparently some false letter claiming to be from Paul or some verbal explanation had confused the Thessalonians on this point.

The reason the "man of lawlessness" was not yet revealed is that his time was not right. He was restrained, although the mystery of lawlessness was already at work.⁸ But the lawless one himself will be revealed in due time. Afterwards, the Lord Jesus will appear, destroying the lawless one and bringing his efforts to nothing. This happens as

⁷ There is a poetic play of the words used by Paul that we miss in the English. Paul's word for "affliction" is *thlipsis* (θλιψις). It references being in a state of tension where you are pulled (or pushed) in opposite directions at one time. The pressure from this needs relief! This is the beauty of Paul's word choice. While the church was afflicted with pressure trying to push and pull the people apart, a day would come when the pressure would be relieved!

⁸ Inserted into the reading are a number of sections from Psalm 119. This longest chapter in the Bible centers on the Law and how important it is in the successful life of one who is following the Lord (the "law giver!") The Law was a central concern of the faithful in the Old Testament, and Paul's writing of the man of lawlessness denotes one who has no fellowship with God, but lives in full rebellion. This same lawlessness is exposed in Ezekiel 14, along with God's reaction.

the lawless one is active by Satan's direction and power, with false signs and wonders, and with wicked deception for the perishing. This comes to those who refuse to love the truth and the salvation of Christ.

Paul says these wicked that refuse Christ will receive a strong delusion from God so that they might believe what is false. These lovers of unrighteousness who refuse to believe the truth will be condemned - but not the Thessalonian church!

That is why Paul thanks God for the Thessalonians. They were chosen by God as "first fruits to be saved, through sanctification by the Spirit and belief in the truth." This was the purpose of their calling. God called them to be made holy by God's Spirit. In this, they obtain the glory of the Lord Jesus Christ, as they become like him, made pure by his Spirit. So, the lesson Paul draws for them is the importance that the church stand firm and hold to the traditions Paul taught or wrote them.

This causes Paul to reflect in prayer that the loving and comforting God *our* Father and the Lord Jesus Christ would comfort their hearts and establish them in good works and words.

Life Instructions (2 Thessalonians 3:1-3:13; Proverbs 6:6-6:11; 10:3-10:5; 12:11, 24, 27; 13:4; 15:19; 19:15,24; 20:4, 13; 21:25-21:26; 23:19-23:25; 24:30-24:34; 26:13-26:16; 10:15-10:16; 14:4; 18:9)

As Paul begins to bring his letter to a close, he asks the church to pray for his missionary team. Paul wants prayer first for the word of the Lord to go forth rapidly and be received with honor. Paul also asks for prayers for his missionary team's deliverance and protection from evil and wicked men.

While evil men are present, and while there are men without faith, we must always remember that God is faithful! We can trust God to establish and guard his children from the ultimate evil of Satan. This gave Paul confidence that the Thessalonians would continue following Paul's teachings. Paul prays that the Lord would continue to direct their hearts to the love of God and steadfastness of Christ.

The core of this exhortation and blessing is Paul's instruction that all the church stay busy before God and man. The believers were to "keep away" from those who walked in idleness outside of the tradition Paul taught. Certainly, Paul's example of working and paying his own way while in Thessalonica should have demonstrated the heart of not wanting to burden anyone.

Paul clearly had a right to ask for support from the church, but he did not. He wanted to set an example of the need to work. Paul has gotten reports about the church. There were some who were more intent on being busybodies than on staying busy. Paul said,

“No work, no food!” Paul gently yet firmly instructs the busybodies to get busy! To “work quietly and to earn their own living.”

Paul exhorts the church to stay fresh in living right and doing good. Paul wants the church to “take note” of those who do not follow Paul’s instructions here. Not because such a one is an enemy, but such a one is a brother who needs to be taught and warned!

Those practical instructions are echoed in a variety of Proverbs selected for reading in conjunction.

Paul closed his letter praying for the “Lord of peace himself” to give peace at all times to the Thessalonians “in every way.” No doubt concerned over false letters claiming to be Paul’s, Paul closed his letter signing his name in his own hand to show its genuineness.

Questions for Discussion

Consider building questions around these passages:

1. So much of Paul’s letters center on how the believer should live. Which instructions give you pause and speak to you about where you might need work? Which Proverbs speak to you?
2. In the midst of suffering, how can we change our perspective to be more like Paul’s and less like the world’s?
3. In what ways does community life (close fellowship with other believers) contribute to the whole church’s holiness?

Week Thirty-Four Readings

<p style="text-align: center;">8/18 Paul in Corinth Acts 18:1-8:17</p> <p style="text-align: center;">Paul to Ephesus Acts 18:18-19:10</p> <p style="text-align: center;">The Sons of Sceva Acts 19:11-19:20</p> <p style="text-align: center;">Paul Writes the Corinthians - Church Divisions 1 Cor 1:1-1:17</p>	<p style="text-align: center;">8/19 Paul to Corinthians - Christ: God’s Wisdom 1 Cor 1:18-1:31</p> <p>Col: 2:6-2:17 Lev 23:23-23:32 Luk 20:1-20:18 Eccles 8:14-8:17 Eccles 10 Prov 25:14; 27:1-27:2 Prov 8:1-8:12</p> <p style="text-align: center;">8/20 Paul to Corinthians - Christ Crucified 1 Cor 2:1-2:5</p> <p>Col 1:1-1:10 Luk 23</p> <p style="text-align: center;">8/21 Paul to Corinthians - The Spirit’s Wisdom 1 Cor 2:6-2:16</p> <p>Job 32-33</p>	<p style="text-align: center;">8/22 Paul to Corinthians - The Spirit’s Wisdom 1 Cor 2:6-2:16</p> <p>Job 35-37</p> <p style="text-align: center;">8/23 Paul to Corinthians - The Spirit’s Wisdom 1 Cor 2:6-2:16</p> <p>Dan 1:1-2:45 Prov 23:1-23:3</p> <p style="text-align: center;">8/24 Off</p>
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