

The Context Bible

Life Group Lesson 37

September 8-14, 2014

Acts 19:21-20:16

1 Corinthians 16; 2 Corinthians 1-4

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, reading it like an ordinary book is 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-seven, along with the readings for week thirty-eight appended. Join in. It’s never too late to read the Bible in context!

Week Thirty-Seven Readings

<p>9/8 Paul to Corinthians – Paul’s Plans 1 Cor 16 Prisca – Prov 31:10-31:31</p> <p>9/9 A Riot at Ephesus Acts 19:21-19:41</p> <p>Trusted Companions Phil 2:19-2:30 Eph 6:21-6:24 Rom 16:1-16:23</p> <p>Paul in Macedonia and Greece Acts 20:1-20:16 Pslm 126</p>	<p>9/10 Paul Writes Again to Corinthians – God of All Comfort 2 Cor 1-2:4 Pslm 31 Pslm 34</p> <p>9/11 Paul to Corinthians Again – God of All Comfort 2 Cor 1-2:4 Pslm 41 Pslm 46 Pslm 61 Pslm 10 Luk 19:28-19:44 Prov 13:2-13:3 Prov 18:14</p>	<p>9/12 Paul to Corinthians Again – Forgive the Sinner 2 Cor 2:5-2:11 Luk 15:11-15:32 Luk 19:1-19:10 Ezek 33</p> <p>–Divisions In the Church 2 Cor 2:12-3:23</p>	<p>9/13 Paul to Corinthians – The New Covenant 2 Cor 4 Ex 34 Neh 10 Luk 14:25-14:33 Job 24-25</p> <p>9/14 Off</p>
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This week we conclude Paul's first letter to the Corinthians and continue with the Acts narrative of Paul in Ephesus. We then consider Paul's follow-up letter we commonly call "Second Corinthians." This letter seems to have been written on the road, and is at places a bit choppy as one might expect from an ongoing road letter.

Paul's Plans (1 Corinthians 16; Proverbs 31:10-31:31)

In chapter 16, we read some closing notes from Paul. The church had been setting aside each week a collection so that Paul could send the money to the church in Jerusalem where it was needed. Paul urged the church to continue to do so.

Paul would be visiting again soon with the Corinthians, and would collect the money. Paul was hoping for more than a momentary visit, but for the time being, Paul was planning to stay in Ephesus as long as that door was widely open. Paul was sending Timothy to visit the Corinthians soon and reminded them to treat him with love and care. Apollos was with Paul and reiterated Paul's desire to be in Corinth, but he also was unable to break away at that moment.

Paul gave strong final words of instruction, summing up much of his letter, including chapter 13 in two short sentences:

Be watchful, stand firm in the faith, act like men, be strong. Let all that you do be done in love (1 Cor 16:13-16:14).

Others, including Priscilla and Aquila, sent their love and best. Paul closed his letter with his love.

We have chosen this passage as one to celebrate the godly wives in life, women like Priscilla, with Proverbs 31:10-31:31, the passage that speaks of "an excellent life."

In the Hebrew, this section of Proverbs forms an acrostic. In other words, each verse begins with each successive letter of the Hebrew alphabet. This was not simply a poem or proverb thrown together as rambling thoughts. It is carefully built in careful Hebrew, with the goal being direct praise for such a woman.¹

The poem praises a woman who is trustworthy, who takes care of her family, seeking their welfare and working for the family good. Interestingly in light of what some think the Bible teaches, this woman also works in commerce, much like Priscilla joined her husband Aquila as a tentmaker.

¹ The poem is built around a chiasm with repeated vocabulary as well as themes set in chiasmic juxtaposition. See, M. Lichtenstein, *Catholic Bible Quarterly*, 44:204 (1982).

As the poem speaks of the woman “dressing herself with strength,” it references the vigor and determination with which she sets herself in her tasks. She is up at night, when the need is there.

Not only is this woman looking out for her family, but her compassion also extends beyond her own gates. She helps out the poor and needy, she tends to her own appearance, caring first and foremost that she wear strength and dignity. She is known for her kindness with words as well as her wisdom, both features that come from a close walk with God. Her center is not found in her beauty or her charm, but in the Lord whom she serves. This is a woman that children and husbands rightfully praise and honor!

The Acts Narrative (Acts 19:21-20:16)

Paul stayed in the Ephesus area for almost three years, and his time there was hard and demanding. We have some indication of this from Paul’s first letter that we call 1 Corinthians. In that letter, where Paul wrote of the importance of the resurrection, Paul indicated this issue was very important to him personally. As he did so, he gave us a glimpse into how difficult his time was in Ephesus,

What do I gain if, humanly speaking, I fought with beasts at Ephesus? If the dead are not raised, “Let us eat and drink, for tomorrow we die” (1 Cor 15:32).

Not all scholars are convinced Paul actually fought with beasts in Ephesus. Some think his reference is best understood figuratively. However, as far back as Hippolytus of Rome (170-235), the assertion has been that Paul actually fought with beasts at Ephesus.² Those scholars who think differently believe Paul was using the idea of “wild beasts” to indicate religious adversaries. This is something we see in a Hebrew commentary dating from Paul’s era on the Old Testament book of Habakkuk, known as the *Habakkuk Peshet*, found among the Dead Sea Scrolls.³ Either way, it is apparent that Paul’s time in Ephesus included some most difficult and fearful periods.

As Paul’s time in Ephesus (Asia) drew to a close, it was propelled to a difficult finish as, “about that time there arose no little disturbance concerning the Way” (Acts 19:23). Paul was the target of a riotous crowd, but it was two of Paul’s companions that were accosted, not Paul. Paul tried to go into the midst of the crowd. We know that the

² Hippolytus of Rome wrote of Paul and his rescue from the beasts in his Commentary of Daniel (3.29) relating Paul’s rescue to Daniel’s rescue from the lions in Dan 6:22. Hippolytus himself was martyred for the faith in 235. Scholars also point to Paul’s closing notes to Timothy where he spoke of being rescued from the “lion’s mouth” as indicia of the literalness of the reference to the Corinthians (2 Tim 4:17).

³ See, 1QpHab 11:16-12:5, and Hab 2:17.

theater where the events were being held seated 20,000 people. While we don't know if it was full, clearly, this was a major event fraught with danger. The disciples physically kept Paul from going into the riot, and ultimately Paul left not only Ephesus, but also the surrounding areas of Asia.

We do not have full details of these events. Paul spoke of the intensity referencing them in his letter to the Corinthians,

For we do not want you to be unaware, brothers, of the affliction we experienced in Asia.⁴ For we were so utterly burdened beyond our strength, that we despaired of life itself. Indeed, we felt that we had received the sentence of death (2 Cor 1:8-1:9).

Additionally, a number of scholars believed that Paul was imprisoned for a time in Ephesus. Some think it was a part of the time fighting the wild beasts. Others believe it might have been associated with the riot and events toward the end of Paul's stay there. For some, this was seen as the imprisonment from which Paul wrote Philippians.⁵

While we are not able to answer all the questions about these events, we are able to see that this was a most trying and difficult time for Paul. It was a time that would drive many of us to throw in the towel, if not do something even more escapist!

Not so Paul. He continued on mission, moving to where he thought God wanted him, while he used his resources (people and letters) to address the issues that did not seem to resolve easily.

While Paul was waiting for Titus's return, Paul left Ephesus and went to Troas. Before Titus arrived, Paul went on to Macedonia. While Paul was waiting for Titus in Macedonia, Paul started writing 2 Corinthians (see 2:13; 7:5; and 9:2). That places the epistle as being written in 56AD.

The text of 2 Corinthians has frustrated numerous scholars over the years because of its stop and start nature. In a number of places, the tone and content seem to change drastically. For example, Chapters 1-9 have a warmer tone, while chapters 10-13 are harsh (see Kistemaker, *2 Corinthians New Testament Commentary*, p.7). Also, the passage from 2:14 to 7:4 can seem like an insert if one looks at it closely. Scholars note that 2:13 (immediately before the "insert") reads,

⁴ Ephesus was the provincial capital of Asia.

⁵ See, Riesner, Rainer, *Paul's Early Period*, (Eerdmans 1998), at 212ff; Knox, John, *Chapters in a Life of Paul*, (Peeters 1987), at 61; Ludemann, Gerd, *Paul: Apostle to the Gentiles*, (Fortress 1984), at 263; Jewett, Robert, *A Chronology of Paul's Life*, (Fortress 1979), at 103.

So I said good bye to them and went on to Macedonia.

Verse 2:14 then starts a whole new train of thought. However, in verse 7:5 (after the “insert”), Paul returns to his thought in 2:13 saying,

For when we came into Macedonia, this body of ours had no rest...

This “start/stop” nature and these abrupt changes move a number of scholars to dissect this letter into parts, an approach called the “partitive theory” of Corinthians. These are not always scholars who are dismissive of Scripture’s authority for the church. Many recognize that whether the book is a whole or whether the church saw fit to combine several of Paul’s writings into one, we are still reading what the Apostle Paul wrote, inspired by the Holy Spirit, and brought together in Scripture by that same Spirit.

Having made that note, there are good reasons to see this letter as a composite whole, even though it starts and stops, changing subjects at times with no apparent reason. We need to remember that Paul was not writing on a word processor. For that matter, he did not even have an eraser! Paul wrote on scrolls that were expensive and limiting in their use! Unlike a book where one might tear out a page that does not fit or a notebook where one may reorder the pages to make better sense, a scroll is written without such editing from start to finish.

We should also remember that Paul did not write the letter all at once, he clearly took a good bit of time composing it. He wrote while traveling, dictating one portion here, and another portion there. He could easily have set the letter down for a month and then resumed it. It seems very likely that he would have written a good bit of it with Titus gone. Then, once Titus returned, we see a change in writing as Titus brought Paul the latest. That apparently happened when Paul was writing what we designate as chapter 7. In that event, it is fair to assume Paul would not throw away the scroll on which he had been writing to rewrite the first part. Paul would just add on to the scroll with the news Titus brought.

In short, the partitive theory offers students and scholars an alternative understanding for the ebb and flow of the context of the letter. By the same token, there are other legitimate reasons to understand the contextual flow. So, our key will be to follow Paul’s train of thought, however it came to us!

Trusted Companions (Philippians 2:19-2:30; Ephesians 6:21-6:24; Romans 16:1-16:23)

Paul had reliable friends in Ephesus. It was something Paul cultivated in his Christian life. The man who had scared the church for its first years became the man so many loved and trusted in special fellowship. We see it not only in the Acts narrative, but also in Paul’s correspondence.

In Philippians 2:19-2:30, Paul described Timothy as a son, Epaphroditus as a brother, fellow worker, and fellow soldier. These fellow workers were of one heart with Paul in the service to the gospel. They put their lives on the line for each other as well as for the gospel they commonly served.

The relationships involved not only commitment and love, but also trust. In Ephesians we read of the trust Paul had in Tychicus as he sent him to minister to the churches in Paul's stead. We can see in Romans 16, Paul praising "our sister" Phoebe, as well as Priscilla (calling her the common name "Prisca") and Aquila, as well as a number of others.

While Paul had dear friends, he was not at all above being blunt with those that challenged the gospel and his ministry God called him to. We see that clearly as we begin considering 2 Corinthians.

2 Corinthians

Paul cared deeply for the church at Corinth. He originally came to Corinth on his second missionary journey, and he stayed there 18 months, longer than any other church he had established to that point. After Paul left the church, Apollos and perhaps Peter, came to the church and taught for a brief period. The Corinthians divided themselves over their affection and allegiance to each preacher. Paul regretted this and tried to solve it by sending messengers and letters to the church. We know that Paul had written an early letter to the church (see 1 Cor 5:9 referencing a letter some scholars call "Corinthians A.") That letter is no longer available (it is not "extant").⁶ Out of concern, Paul wrote a second letter ("Corinthians B") that we call 1 Corinthians and is in our Bibles. This letter continued to address a number of problems that had developed in the church

After Paul wrote 1 Corinthians, the problems continued to fester. Acts 19:22 and I Corinthians 16:10 seem to indicate that Paul sent Timothy and Erastus to Corinth. 2 Corinthians 1:1 indicates that Timothy returned to Paul in Ephesus, with the problems still not solved. So, Paul seems to have made a personal visit to the church, as indicated in 2 Corinthians 2:1. Some scholars dismiss whether or not Paul actually made such a visit because there is no indication in Acts, and such an arduous trip would, they assume, be noted. I believe Paul's letter is accurate on its face, and believe such a trip did occur. Those thinking otherwise should remember that Corinth was just a two-day sail from Ephesus. Paul could have easily made that visit during the 2 to 3 years that Paul was in Ephesus. The timing would not take long at all. As for Luke's failure to include the visit in Acts, he does make it clear that Paul was working in the surrounding areas and Luke does not itemize or explain any of them (Acts 19:26).

⁶ A minority of scholars believe that the earlier letter, Corinthians A, is not lost, but has been incorporated into the letters we have (I and II Corinthians).

This additional visit of Paul to Corinth did not solve the problems either. Paul found the visit “painful” and even called it such to them,

But I call God to witness against me—it was to spare you that I refrained from coming again to Corinth... For I made up my mind not to make another painful visit to you... For I wrote to you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you (2 Cor 1:23-2:4).

After the painful visit, Paul returned to Ephesus where he wrote a “sorrowful” letter (II Corinthians 2:1-2:4), which scholars call “Corinthians C.”⁷ We have an indication that Paul also sent Titus in an attempt to help the situation (2 Cor 12:18). While all these struggles were occurring in the Corinthian church, Paul was enduring his previously noted difficulties in Ephesus.

Not surprisingly, the conditions of Paul’s life at the time make this letter both personal **to** Paul and personal **about** Paul. One scholar has noted, “If you want to really get to know Paul, spend time in 2 Corinthians.”⁸

Why is that so? Think about it. You see more deeply into a person when he/she is under attack and responds to critics. In 2 Corinthians, Paul spends a great deal of time defending himself from a variety of assaults. We do not have the benefits of reading or hearing the negative material circulating about Paul and his ministry, but by using a bit of deduction, we easily learn some of what his adversaries said.

Reading both letters together gives insight into those things that hurt Paul and caused Paul to write as he did. We know that Paul felt a fatherly role to the church itself (1 Cor. 4:15). We also know that Paul established the church and stayed there longer than he had at any other church at the time, save his “home” church at Antioch (Acts 18; 1 Cor. 3:6). After Paul left, the Corinthians received teaching from others, some godly, some not necessarily so (Acts 18:27; 2 Cor 11:3-11:6; 11:13-11:15). The result of these other teachings left the church divided in loyalty and doctrine (1 Cor 1:10-1:12). The church had serious problems with some believing they were superior to others in the church and to Paul himself (1 Cor 1:18- 2:5). Paul confronted these problems in letters and made the painful, quick visit to Corinth that caused Paul and the Corinthians grief (2 Cor 2:2). Paul never wrote off the church; Paul kept reaching out in pain and love. Paul tried teaching the church correct doctrine and practice, while confronting his critics.

⁷ This letter is no longer extant. Some scholars believe it also is integrated into the Corinthian letters we have.

⁸ Conversation with Charles Mickey.

God of All Comfort (2 Corinthians 1:1-2:4; Psalms 10, 31, 34, 41, 46, and 61; Luke 19:28-19:44; Proverbs 13:2-13:3; 18:14)

Out of the deep turmoil in Paul's life, emerged 2 Corinthians in which Paul defends himself, his ministry, his lifestyle, and his apostleship. Yet, as Paul gave his defense, he did so recognizing that God is his ultimate defense. In this way, 2 Corinthians provides insight into a man who felt compelled to defend himself and his ministry, but who also accepted the suffering and slander that comes to followers of a suffering and slandered Messiah.

Consider Paul's reactions to the great hardships and pressures referenced earlier. Paul and his companions, "felt the sentence of death" in their hearts (2 Cor 1:9).

Yet it was from this distress, that Paul learned and lived several truths:

- As part of Christ, we receive not only the overflow of His comfort, but also the overflow of His suffering (1:5)!
- We have the patience to endure suffering from the comfort of God and his saints (1:6).
- From our suffering comes a reliance on God (1:9).
- Our hope for deliverance comes from God, our deliverer (1:10)!
- Prayer for those suffering does help (1:11).

This was Paul at his most personal and his best. Aside from the direct instructions of this letter, knowing what was going on gives real insight into Paul's teaching as he put his hand to the plow and proceeded on mission with the calling over his life.

Psalms have brought consolation, inspiration and direction to countless believers for millennia. We can see how they could have served such a function in Paul's life in his troubled times set out above. Consider the Psalms we have selected for both their speaking to those wrongly persecuted as well as the way they speak to the comfort from God.

Psalm 31 sets out a time where the psalmist was persecuted wrongly, afflicted and threatened with enemies. Consider how the Psalm sets out the conditions faced by the Psalmist as well as the responsive character of God:

The Psalmist

- Endangered (“they have hidden a net” and seek to shame him 31:1, 4)
- Afflicted (31:7)
- Distressed (31:7)
- Physically sick from grief (31:9-10)
- Sorrowful (31:10)
- Dreaded by his acquaintances (31:11)
- Subject to whispers (31:13)
- Plotted against (31:13)
- Lied about (31:18)
- Feeling alone (31:22)

God’s Role

- Rescuer (31:2)
- Rock of refuge (31:2)
- Strong fortress (31:2)
- Leader and guide (31:3)
- Acting out of his own character (31:3)
- Redeemer (31:5)
- Faithful (31:5)
- Setter of feet in safety (31:8)
- Gracious (31:9)
- Trustworthy (31:14)
- Saver (31:16)
- Steadfast in love (31:16)
- Abundant in goodness (31:19)
- Protector (31:20)
- Hearer of cries (31:22)
- Preserver of the faithful (31:23)

From here one can easily see why psalms like Psalm 34 came upon the lips of his saved ones. Psalm 34 seeks to bless the Lord “at all times,” “boasting” in him and calling others to “magnify the Lord” as well. For the psalmist had sought the Lord and the Lord answered, delivering the psalmist from all his fears. This is a lesson the psalmist is intent to teach and pass on to the next generation (“Come, O children, listen to me” 34:11). Psalm 34 rightfully holds an extra special place in the life of persecuted believers, because it is also Messianic. The verses about God delivering the righteous in a way where he “keeps all his bones; not one of them is broken” (34:20) was seen by the early church as prophetic of the delivery of Christ on the cross. So for the Christian, this psalm is assurance that while we may share in the persecutions of this world, just as Jesus did, so we share in the ultimate protection and plan of God.

There are a number of psalms setting out similar thoughts. Psalms 41 and 61 echoes the thoughts, as does Psalm 46. Psalm 46 sets out faith in the ever-present God even in the face of mountains falling into the sea! When all is falling apart, this psalm urges the faithful to “be still, and know that I am God.”

Some are fearful that it is wrong to cry or be emotional over sin and difficulty. For those, we add the passage from Luke 19:28-19:44 where Jesus wept over the troubles that would befall Jerusalem. God did not make humanity to suffer. Suffering comes in through sin, and it grieves God as it should us. That said, God is not defeated by suffering. Even as it occurs, God always works his protection in it to bring his victory out of it.

Forgive the Sinner (2 Corinthians 2:5-2:11; Luke 15:11-15:32; 19:1-19:10; Ezekiel 33)

Paul affirmatively declared his forgiveness of all who caused him grief from his last painful visit (2 Cor 2:5). In light of the problems of the Corinthian church that we read of in 1 Corinthians, it is not surprising that Paul's next visit to the church turned out to be painful!

Paul explained that he went on to Troas to preach but Titus had not yet returned; so, Paul had no peace of mind. Paul's heart troubled him over the church and how it was doing. He was bothered by the visit and the pain/grief it involved. Even the apostle Paul could not put those troubles out of mind!

Forgiveness should be a trait of all believers. It forms a core section of the Lord's Prayer (Matt 6:12, 6:14-6:15), and is present in one of the most famous teaching parables of the Lord, that of the Prodigal Son (Luke 15:11-15:22). Many of our preschool children learn the song of Zacchaeus (Luke 19:1-19:10). The core of the song is not simply that Jesus was going to eat at the house of a "wee little man." Rather it is that Jesus brought forgiveness to a sinner who then sought to restore what he had stolen. Jesus came to "seek and save the lost" and that at its core is forgiveness. Not surprisingly, then, Paul practiced and modeled what the Lord taught.

The New Covenant (2 Corinthians 2:12-4:18; Exodus 34; Nehemiah 10; Luke 14:25-14:33; Job 24-25)

Although, in the midst of his distress, Paul remembered the important lesson that we are who we are because of God. We do not live life apart from him. That makes us,

the aroma of Christ to God among those who are being saved and among those who are perishing (2 Cor 2:15).

The aroma Paul left was important to him; so, Paul was never one to

peddle the word of God for profit (2 Cor 2:17).

Paul ministered a new covenant, not one written on tablets of stone, like the Ten Commandments, but a new covenant written by the Spirit on the hearts of men. This new ministry of a new covenant was a world apart from before.

The earlier covenant was written on stone and brought death. The new covenant of the Spirit was one of life and glory. While receiving the old covenant, Moses had to veil his face because the glory of the Lord was so great it affected Moses himself (Ex 34). The covenant was reestablished in Nehemiah's time (Neh 10), but it still came with obligations no one could keep. Now, Paul said if the old covenant was surpassed with a more glorious covenant, then how bold we can be with our covenant!

Paul noted that the veil Moses wore was much like the veil that non-believing Jews wear to the new covenant. The greatest glory is that shown in the new covenant. Yet, just as the Jews could never see the glory reflected in Moses because of the veil, the Jews wore a veil that kept them from seeing the glory of the new Covenant.

Believers, however, are different! We have unveiled faces and behold the glory of the Lord, even as we are being transformed ourselves into that glory (2 Cor 3:7-3:18). Because Paul had this ministry of this covenant of glory and life, Paul walked plainly in truth of word and action. He needed no pretense or show. He needed no deceit or secrets. He had a glorious word of truth – a covenant that sets men free to live eternally with God. He had the clear light of the good news that Jesus died and was resurrected on mankind’s behalf. This was a word that Paul gladly preached. For this is a shining light from God into our hearts. It is the light of the Lord Jesus himself (2 Cor 4:1-4:6).

In spite of having this glorious light and covenant, Paul explained that the suffering that we incur shows that the power and light we have is not our own but comes from God. This allowed Paul and all believers to understand that our sufferings and our bodies that fall apart (“earthen vessels”) serve as reminders that *inwardly* we are being renewed. Inwardly, we are already seeing the start of what time will manifest to us fully – namely, the glory of our heavenly dwelling with God. There will come a day for all believers when we will be clothed immortally with the heavenly body God has made for us. While we groan and suffer now, we have confidence that our eternity is secure in the hands of a mighty and loving God. God secured his eternity in our hearts by placing his Spirit there (2 Cor 4:7- 5:5).

This is why believers are called, and are able, to lay even family on the altar to pursue God (Luke 14:25-14:33). As far back as Abraham, God made it clear he must be the first priority. Once we entrust even our dear loved ones to God, we will see his faithfulness, just as Abraham did. We are not God. He is to be our soul desire and our sole desire. He alone. Then we can watch as he treasures those we treasure. We rightfully entrust him. This is something Job and his friends really failed to grasp (Job 24-25). Life is not about making us cushy comforted in this world. It is about doing his ministry and work in the midst of an antagonistic world trusting him for the final page of history.

Questions for Discussion

Consider building questions around these passages:

1. What do you do in times of tribulations? Have you found any psalms that minister to you in such times? Which ones?
2. Are you able to tell the next generation stories of God’s faithfulness? What are the stories?
3. Can you see God working through the miseries in life to mold you more into the image of his Son? How?

Week Thirty-Eight Readings

<p>9/15 Paul to Corinthians Again - The New Covenant 2 Cor 4</p> <p>Neh 11-13</p> <p>9/16 Paul to Corinthians Again - The Gospel Treasure 2 Cor 4</p> <p>Luk 20:19-20:26 Job 4-5</p> <p>9/17 Paul to Corinthians Again - The Gospel Treasure 2 Cor. 4</p> <p>Eccles 1-2</p>	<p>9/18 Paul to Corinthians Again - The Coming Life 2 Cor 5-6</p> <p>Luk 19:45-9:48 Hab 2:18-2:20 Ezek 11 Prov 24:1-24:2</p> <p>Paul to the Corinthians - The Heart</p> <p>Prov 4:19-4:27</p> <p>9/19 Paul to Corinthians Again - Paul and the Church 2 Cor 7-8</p> <p>Lev 27 Deut 15:1-15:11 Prov 15:6, 15:10-15:11</p>	<p>9/20 Paul to Corinthians Again - Paul's Collection 2 Cor 9</p> <p>Prov 23:6-23:8 Luk 21:1-21:4 Luk 19:11-19:27 Hag 1 Prov 10:2 Prov 11:4, 11:24-11:26 Prov 15:27 Prov 18:16 Prov 22:9</p> <p>9/21 Off</p>
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