

30 AD

- Jesus Death, Resurrection, Ascension
- Day of Pentecost in Acts 2

31 AD

- Peter heals crippled man in temple. (Acts 3)
- Peter and John arrested by Sanhedrin. (Acts 4:1-3)

32 AD

- Joseph, a Levite from Cyprus (Barnabas) sells a field. (Acts 4:36-37)
- Ananias and Sapphira die.
- The Jerusalem church meets by the temple in Solomon's Colonnade (Porch). (Acts 5:12)
- Apostles perform many miracles.
- Apostles arrested but released by angel.

33 AD

- Seven deacons chosen (Acts 6:1-6)
- Church is growing rapidly. (Acts 6:7)
- A large number of priests believe. (Acts 6:7)

34 AD

- Saul arrives in Jerusalem.
- Stephen debates Jews coming from Cyrene, Cilicia (ie. Saul), and Alexandria. (Acts 6:9)
- Stephen arrested by Sanhedrin. (Acts 6:12)
- Stephen stoned (Acts 7:59)
- Saul persecutes the church in Jerusalem.
- Philip goes to Samaria. (Acts 8:5)
- Philip meets Ethiopian Treasurer. (Acts 8:26-27)

35 AD

- Saul converted on road to Damascus. (Acts 9)
- Saul is in Damascus. • Saul leaves for Arabia. (Gal.1:17)

36 AD

- Saul is in Arabia.

37 AD

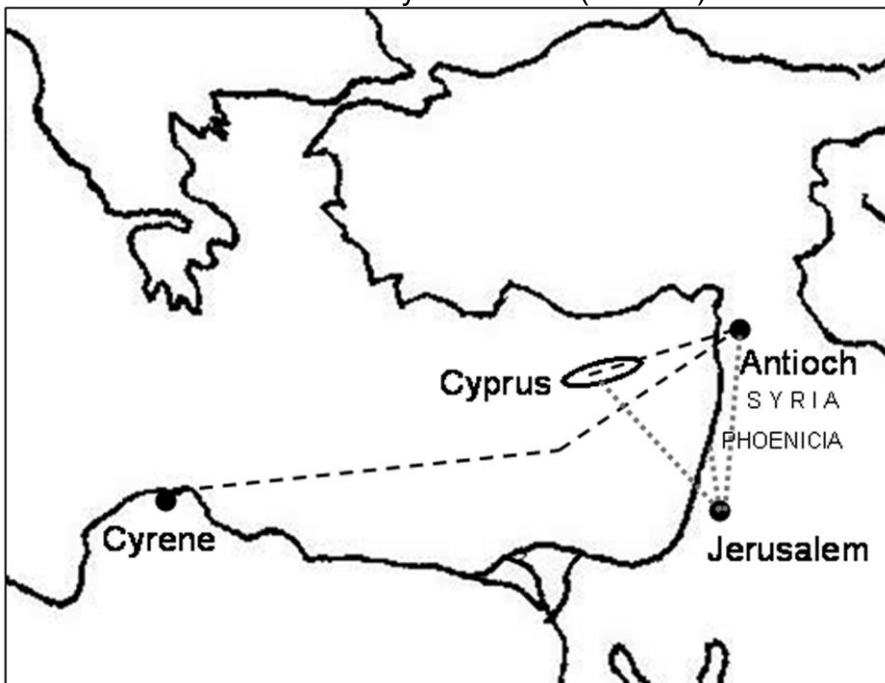
- Saul is in Arabia.
 - Caligula is emperor

38

- Saul returns to preach in Damascus.
- Saul's life is threatened. (Acts 9:23)
- Saul escapes to Jerusalem.
- Barnabas introduces Saul to disciples.
- Saul stays with Peter 15 days. (Gal.1:18-19)
- Saul debates Grecian Jews. (Acts 9:29)
- Saul flees to Tarsus in Cilicia. (Acts 9:29,30)

39

- Saul preaches in Cilicia and Syria for five years. (Referred to during Gal.1:21-22)
- Persecution has ceased in Jerusalem.
- Jerusalem church continues to grow. (Acts 9:31)
- Peter travels Judean Countryside. (Acts 9:32)
- Peter heals Aeneas in Lydda. (Acts 9:33)
- Peter raises Tabitha in Joppa. (Acts 9:36-41)
- Peter called to Caesarea by Cornelius. (Acts 10)



---- The persecution of the Jerusalem believers in 35 AD by Saul and the Sanhedrin caused the believers to flee from Jerusalem to the island of Cyprus, the land of Phoenicia and the city of Antioch in Syria. They shared the gospel only with the Jews. (Acts 11:19)

- - - **Men from the African city of Cyrene and the island of Cyprus went to Antioch and shared the gospel not only with Jewish people, but also with the Gentiles.**
(Acts 11:20)

40

- Peter defends having preached in a Gentile house to the church leaders in Jerusalem. (Acts 11)
 - Missionaries from Cyrene in North Africa come to Antioch in Syria to preach to Gentiles. (11:20)
 - Saul is preaching in Cilicia and Syria.
- Emperor Caligula marches to the English Channel to invade Britain then orders his Roman troops to collect sea shells

41

- Saul is preaching in Cilicia and Syria.
- Jerusalem expands the city walls which places the site of the crucifixion inside the city.
- Caligula assassinated; Claudius is emperor

42

- Saul is preaching in Cilicia and Syria.
- Barnabas is sent to visit the church in Antioch by the Jerusalem church. (Acts 11:22)

43

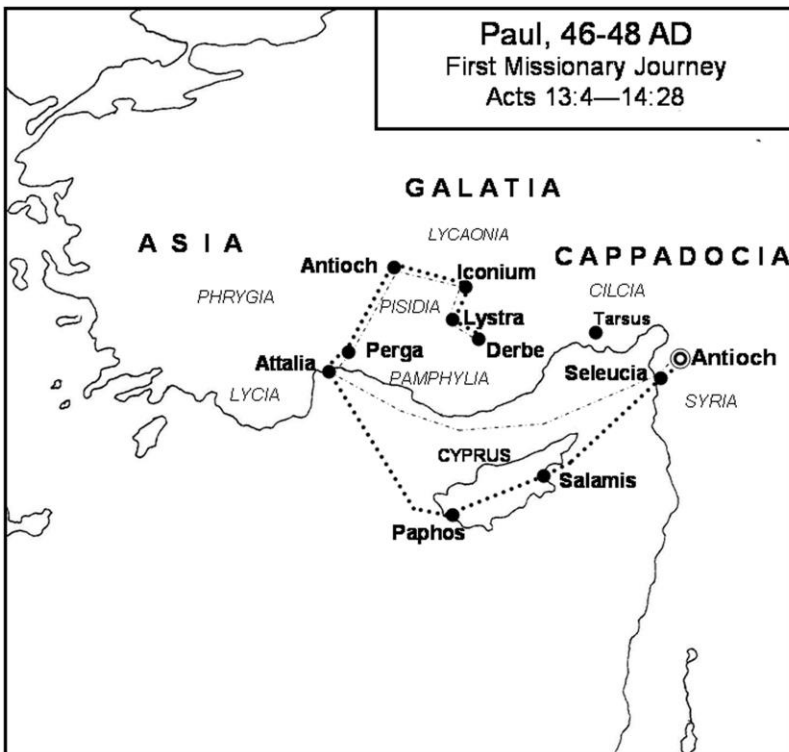
- Saul is preaching in Cilicia and Syria;
- Barnabas leaves Antioch to look for Saul in Tarsus. (Acts 11:25)
- Barnabas brings Saul back to teach in the church in Antioch in Syria. (Acts 11:26)
- Saul teaches in Antioch for a year. (Acts 11:26)
- Believers are called “Christians”. Rome invades Britain

44

- Agabus, a prophet from Jerusalem, visits Antioch church.
- Antioch church sends Paul and Barnabas to Jerusalem with an offering. (11:29,30)
- James is beheaded by Herod Agrippa I.
- Peter is arrested but an angel releases him.
- Herod Agrippa I dies in Caesarea. (12:20-23) Herod Agrippa I Dies

45

- Paul and Barnabas return to Antioch.
 - John Mark leaves Jerusalem to go to Antioch with Paul and Barnabas.
- James writes The Book of James from Jerusalem**



46

- Paul and Barnabas leave on first missionary journey.

47

- Peter has come to Antioch in Syria. (Gal.2:11)
- Paul travels in Galatia to Antioch in Pisida, Iconium, Lystra and Derbe.
- James sends Jews from Jerusalem to Antioch. (Gal.2:12)
- Judaizers confuse the Antioch church.

48

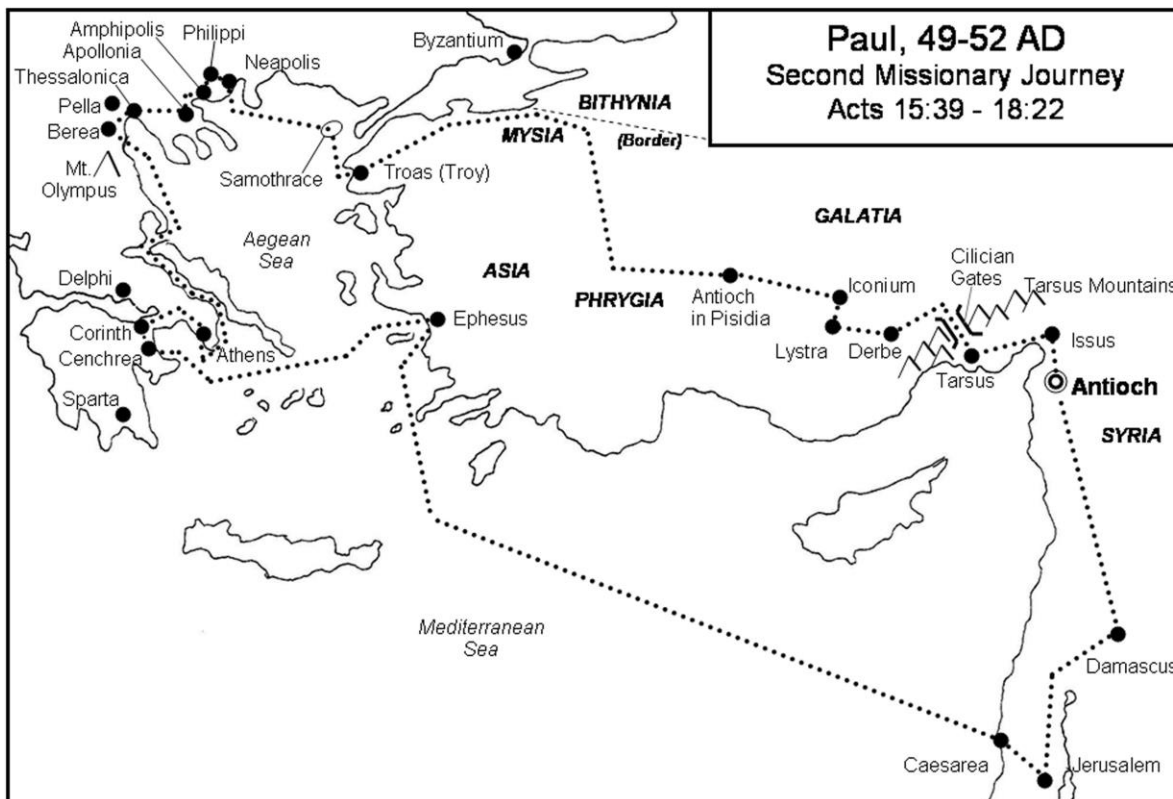
- Paul returns through the same cities and sails back to Antioch.
- Peter and Barnabas are led astray by Judaizers from Jerusalem. (G.2:13)
- Paul opposes Peter and the Judaizers. (Gal.2:14)
- To resolve the conflict of Judaism & Christianity the Jerusalem Council is held. (Acts 15; Gal.2:1-10)
- Paul goes to Jerusalem Council.
- Judas and Silas are chosen by the apostles to travel to Jerusalem with Paul and Barnabas.(15:22)

49

- Paul teaches in Antioch.
- Paul writes to the Galatians against the Judaizers who have gone there.
- Paul and Barnabas argue and separate.
- Paul leaves on second missionary journey through Galatia to Troas.

Paul writes Galatians from Antioch in Syria

Roman historian Suetonius (70-122) records that Emperor Claudius expelled Jews from Rome. He wrote that Claudius “expelled the Jews from Rome since they rioted constantly at the instigation of Chrestus (or, Christ)”



50

- In Troas (ancient Troy), Paul sees a vision of a Macedonian man.
- Paul goes to Macedonia.
- Paul in prison in Philippi. (Acts 16:11- 40)
- Paul preaches in Thessalonica, starts a church and a riot. (Acts 17:1-9)
- Paul goes to Berea but flees to Athens. (Acts 17:10-15)
- Paul arrives in Athens alone, preaches in the streets, is invited to present at the Areopagus in Athens. (Acts 17:19)
- In the fall, Paul goes to Corinth alone without money and gets a job. (Acts 18:1-4)

Matthew writes his gospel of Matthew

Rome adopts the 7 day work week and names the days after the 7 known planets
Rome founds the city of Londinium (or, London) in Britian

51

- Silas and Timothy bring an offering and a letter from Macedonia. (Acts 18:5)
- Paul responds to Thessolonians with a letter, First Thessalonians.
- Paul stays in Corinth, starts Corinthian church, appears before Gallio. (Acts 18:12)

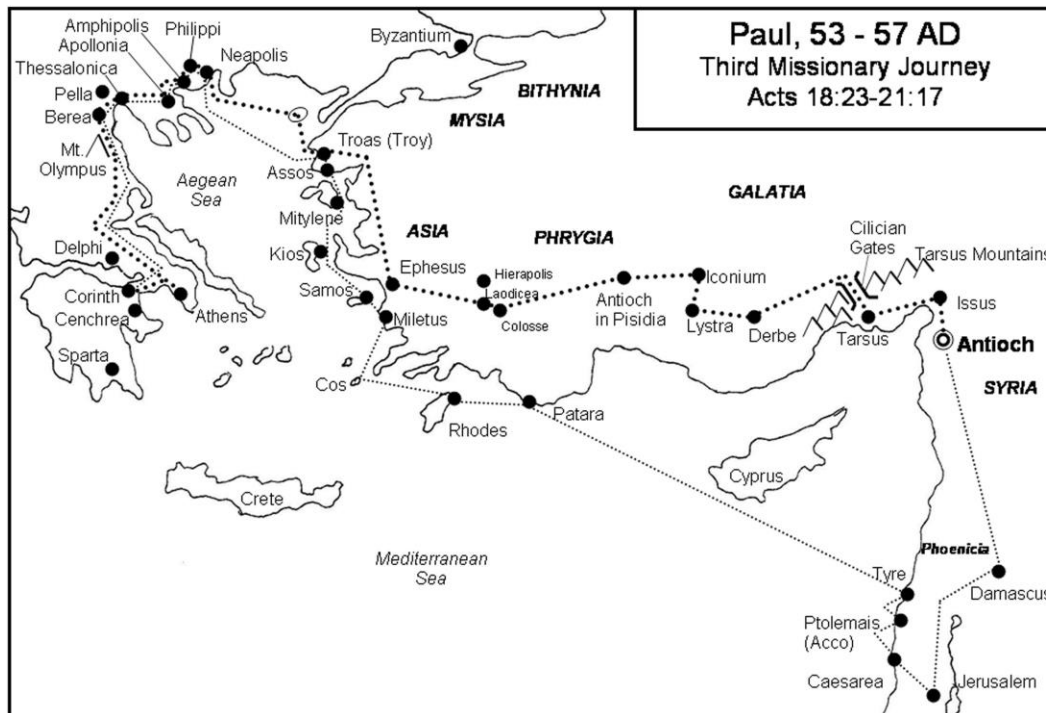
Paul writes First Thessalonians from Corinth

Gallio is proconsul of Achaia 51-52

52

- Paul writes Second Thessalonians in response to questions from Thessalonica.
- Paul leaves Corinth in the spring and sails for Ephesus.
- Paul reasons in the synagogue and left Aquila and Priscilla in Ephesus (Acts 18:19)
- Paul sails to Jerusalem, greets the church there and returns to Antioch, Syria

Paul writes Second Thessalonians from Corinth



53

- Paul spends time in Antioch.
- Paul begins third missionary journey traveling through Galatia and Phrygia.
- In Ephesus, Aquila and Priscilla explain the gospel to Apollos. (Acts 18:24-26)
- Apollos goes to Corinth. (Acts 18:27)
- Paul arrives in Ephesus.
- Paul stays in Ephesus for three years.
- Paul teaches daily in the lecture hall of Tyrannus for two years. (Acts 19:9)

54

- Paul is in Ephesus all year.
 - Paul sends Timothy into Macedonia. (Acts 19:22)
- Nero, age 16, is emperor

55

- Paul writes his first of four letters to the Corinthians (not 1 Corinthians) mentioned in 1 Co.5:9. In this letter Paul instructs them to collect money for the Jerusalem saints (1 Cor.16:1). An offering for the Jerusalem believers begins to be collected. In a year, Paul will refer to this offering in his letter Second Corinthians. (2 Co.8:10)
- A delegation from the Corinthian church arrives in Ephesus with problems and questions.
- Paul writes First Corinthians in Ephesus and sends it to Corinth. (This is his second of four letters to Corinth)
- Paul follows this letter with a quick visit directly across the Aegean Sea from Ephesus to Corinth and back. (2 Cor. 2:1) This would have been his second visit to Corinth. (2 Cor.12:14; 13:1,2)
- Paul writes a third letter to Corinth from Ephesus (which we do not have) (2 Cor.2:3,4; 7:8,9,12). Titus carries this letter and stays to fix the church. (2 Cor.7:15,13,14)

Paul writes First Corinthians from Ephesus

56

- In the fall Paul leaves Ephesus for Corinth and goes through Troas and into Macedonia.
- While Paul is traveling through Macedonia he meets Titus who has left Corinth to return to Ephesus. (2 Cor.7:5,6)
- In Macedonia Paul writes his fourth letter to the Corinthians known as Second Corinthians. (2 Co.2:13;7:5)
- Titus and Luke are sent back to Corinth with the letter Second Corinthians. (2 Cor.8:17,18)
- Paul follows them into Corinth to spend the winter in Corinth.

Paul writes Second Corinthians from Macedonia

57

- In the spring, Paul writes to the Roman Church from Corinth and sends the letter of Romans with a delegation of people led by Phoebe to Rome. (Rom.16:1)
- Paul plans to sail to Syria from Cenchea but the Jews planned to kill him so he went by land up through Macedonia and down past Ephesus. (Acts 20:3-6)
- Paul arrives in Jerusalem. (Acts 21:17)
- Paul is arrested at the temple. (Acts 21:27)
- Paul is placed in prison in Jerusalem at Fort Antonia (21:37;22:24) and appears before the Sanhedrin. (22:30)
- Jews plan to kill Paul so Paul is transferred to Caesarea. (Acts 23:23)
- Paul is in prison in Caesarea for two years. (Acts 24:27)
- Paul appears before Felix. (Acts 24)

2 Corinthians 1:1-11

1:1 –

1:2 –

1:3 – Paul had failed to visit the Corinthians in a timely manner as promised (2 Cor. 1:15-17), but had failed to show up. Those in Corinth who wanted to undermine Paul said:

- a) He was fickle and indecisive
- b) He was judged by God with some affliction or trial

In 2 Cor. 1:23 Paul says he did not come visit them “in order to spare you” another painful visit (2:1)

In 2 Cor. 1:8 Paul says he had faced some hardships that prevented him from visiting.

The expression “God and Father of our Lord Jesus” means:

- a) He is our God
- b) He is the Father (not the God) of the Lord Jesus
- c) Jesus himself is God as is seen in 1:1-2
 - Jesus and the Father are both the source of Grace and peace
 - Jesus is not a created being, but Jesus is co-eternal with the Father
 - Jesus is titled “Lord” (**Kyrios** in the Greek) which is the same Greek word used in the Septuagint (Greek translation of the Hebrew OT) for translating the Hebrew word **YHWH** (or, in the NIV “LORD”)
 - **Kyrios** is used in 1 Cor. 8:5 which refers to the Greek use of **kyrios** (“Lord”) as a title for their deity
- d) But, since Jesus became man the Father has also become the God of Jesus, the Son of God. This is due to Jesus’ office as mediator between God and mankind. As a man Jesus is in a position of dependence on his Father as his God. As a man Jesus prays to God as Jesus seeks his support, provision, guidance and strength from God his Father.
- e) Likewise, Jesus’ Father has become our Father, just as man’s God became Jesus’ God.

God is called “the Father of mercies” which may come from Psalm 103:13 –

*“As a father shows compassion to his children,
so the Lord shows compassion to those who fear him.”*

1:4 –

“Comfort” (**parakalon**) is used 10x in 1:3-7 (as either a noun or a verb)

“Comfort” basic Greek meaning is to stand beside a person to encourage him when they are undergoing a severe test. **Parakalon** means “encouragement” “consolation” and “comfort”

“Comfort” is a role the Trinity plays in the ministry to mankind:

- The Father – Here in 2 Corinthians 1:3 and Psalm 103:13
- The Son –
 - o 1 John 2:1
 - o Hebrew 2:18
- The Holy Spirit –
 - o John 14:16
 - o John 14:26
 - o John 15:26
 - o John 16:7

God comforts us so that:

1. We may endure
2. We may fulfill our ministry
3. We may serve as the **paraclete** to others and channel divine comfort to them

1:5 – God matches our worldly sufferings with his comfort. See 2 Cor. 4:16-17

Following Christ means to suffer for Christ. This is not to achieve salvation, but to fulfill purpose. But, not ALL suffering is for the fulfillment of purpose or “suffering for Christ”. Some suffering is natural due to the fallen world and some suffering is the result of sin and even judgment of sin. But, Christian suffering for service and ministry fulfillment is inevitable:

- Philippians 3:10
- 1 Peter 4:13
- John 15:20
- Matthew 20:23
- Romans 8:17 and on
- Acts 14:22
- 2 Timothy 2:12

1:6 – All suffering for Christ then is intermingled with the success and development of other believers. Ultimately, you cannot suffer for Christ alone. There is someone being served by your suffering.

1:7 –

1:8 – Paul’s suffering in Asia. What we know for sure about this “suffering in Asia”:

1. Corinthians were ignorant of the intensity of Paul’s suffering
2. It occurred after Paul wrote 1 Corinthians
3. It occurred in Asia before Paul crossed into Macedonia
4. So intense and fearful that without God’s divine comfort Paul would have been physically killed or mentally crushed
5. It was part of “the sufferings of Christ” mentioned in 2 Cor. 1:5

These sufferings have been speculated to be any of the following:

1. Literally fighting wild beasts in Ephesus from 1 Cor. 15:32
2. The riot began by Demetrius the silversmith in Ephesus (Acts 19:23)
3. A worse riot that broke out later as a result of Paul’s many adversaries (1 Cor. 16:9)
4. General plots and attempts to kill Paul by his opponents
5. A succession of Asian persecutions that began with the Ephesian riot.
6. Ship wreck that left Paul at sea for a night and a day (2 Cor. 11:25)
7. Anxiety caused by the problems in Corinth
8. A deadly sickness that could be associated with the “thorn in the flesh” of 2 Cor. 12:7 that has been described as a chronic sickness, an extremely malignant illness or recurring spasms that often put Paul on the steps of death.

Whatever the problem Paul was burdened by it. It was excessive and caused him to fear for his life. He endured it for the sake of the Corinthians and the false teachers of Corinth caused the people of Corinth to overlook Paul’s suffering and blame Paul for their problems.

1:9-10 –

“Sentence of death” is from **απόκριμα (sentence) του θανάτου (of death)**

“Sentence” **apokrima** means “response, verdict, death sentence.” It is a technical term for an official decision in answer to the petition of an embassy.

The verb **εσχήκαμεν (have had)** is perfect indicative active of **echo**. The perfect means that the sentence was issued, but not immediately carried out. The “sentence of death” remained in force.

This can mean:

1. it was a sentence waiting to be fulfilled
2. it can mean that even though it was an event in the past it was still very, very real to Paul and presently occupied his mind.
3. It was a vivid memory that haunted Paul
4. It may be expressing God’s purpose and the ultimate final result of Paul following God’s plan for his life

235 αλλά But 1473 αυτοί we 1722 εν in 1438 εαυτοίς ourselves
3588 το the 610 απόκριμα sentence 3588 του 2288 θανάτου of death
2192 εσχήκαμεν have had 2443 ίνα that 3361 μη not
3982 πεποιθότες relying 1510.3 ώμεν we should be 1909 εφ’ upon
1438 εαυτοίς ourselves 235 αλλ’ but 1909 επί upon 3588 τω
2316 θεώ God 3588 τω the one 1453 εγείροντι raising 3588 τους the
3498 νεκρούς dead

Paul had an assignment from God that he refers to in Phillipinans 1:23-25 and 2 Timothy 4:6-8. The theme of this book 2 Corinthians is victory in Christ even in the midst of Corinthian rejection, Ephesian riots and Asian afflictions. Paul has the glory of God in an earthen vessel (4:7) and will be led in triumphant victory (2:13). Though the outward man is decaying (4:10) , we are being prepared for an eternal dwelling (5:1-10).

Ultimately, God’s grace is sufficient through this all (12:7)

1:11 – Prayer is a mystery. The all-sufficient and omnipotent God does not need prayer, but yet our wills and our desires move God’s hand, open doors while establishing barriers and boundaries.

1:12 –

- “Now” or “For” is a conjunction that establishes a logical progression from the thoughts in verses 1:10-11 into Paul’s point in 1:12
- The contrast is between the worldliness of temporal goals and the eternal glory that ultimately found in Christ.
- Worldliness is rooted in pride and insincerity
- Glory in Christ is recognized by holiness and sincerity