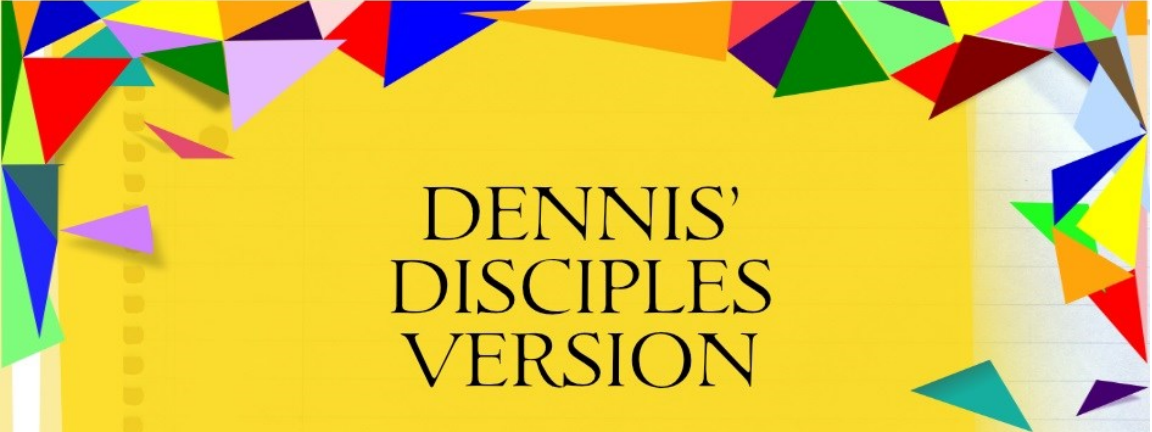


The top corners of the cover are decorated with clusters of colorful, overlapping triangles in shades of blue, red, green, yellow, and purple. The background is a solid yellow with a faint, stylized city skyline silhouette at the bottom and a large, faint circular graphic on the right side.

DENNIS'
DISCIPLES
VERSION

New-Testament

HOLY
BIBLE

Contextual, Themed, Amplified,
Expanded, & Chronological

Developed on the 'World English Bible' Translation





presented to _____
on this _____ *day of* _____ / _____
from _____
on the occasion of _____

DENNIS'
DISCIPLES VERSION

New
Testament
HOLY
BIBLE



"Now when they heard of the **resurrection of the dead**, some mocked; but others said, "We want to hear you again concerning this." Thus Paul went out from among them. But certain men **joined with him and believed**, including **Dionysius** [*devoted to Bacchus, nature god of wine, fruitfulness, and festivity*], the Areopagite [a member of the court of Athenian philosophers held on Mars' Hill]." (Act 17:32-34).

DIONYSIUS, in the Bible, was an Athenian unbeliever-philosopher who was converted to Christianity by Paul, the Apostle. It is Graco-Roman and a Latin name whose English derivative is DENNIS, and alternative forms are DEON, DEONTE, DENNY, or DWIGHT.

DENNIS happens to be the name of this NT-Bible developer. It represents the conversion of many unbelievers to true believers through learning and discipleship. Dennis also was the name of a 3rd-century Christian who became the Bishop of Paris and a saint martyred for his faith in Christ by decapitation.

HOLY BIBLE

=====

New-Testament

The DENNIS' DISCIPLES VERSION

Chronological, Themed, Contextual, Expanded, and Amplified.

Developed on the “World English Bible” Translation with
the King James Version and Strong’s Exhaustive Concordance Bible.

- * Words of Jesus Distinguished with **Red-colored Letters**.
- * Sectional Background Letters for Onboarding and Orientation.
- * Lifestyle Conduct, Reflection, Study, and Learning **Progress-Markers**.
- * Center column with Foot Note, Textual Insights, and Cross-References.
- * Old and New Testament References and Historical Notes in **Green Letters**.
- * End of Section and Book Learning Reflection Questions in **Blue accent Letters**.
- * Lifestyle Application, Contextual, and Themed Headings in **Blue accent Letters**.
- * Introduction to Books of the NT-Bible with Historical and Foundational Outlines.
- * Concordance, Cautious Commentaries/Notes, with other Teaching and Learning help.
- * Expanded and Amplified Text Inserted in **[Square Brackets]** for Constructive, Figurative, Elaborate, Implied, Applicable, Related, and Literal Strengthening and Clarity of text.

Published by
VESSELS INC.

The “Dennis’ Disciples Version” of the New-Testament Holy Bible

For Living, Learning, and Loving the Kingdom Lifestyle of God

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DDV NT-Bible

- ISBN: 978-1-387-22312-1 Paperback / Double Column
 - ISBN: 978-1-329-97432-6 Hardcover / Double Column
-

This work provides authoritative information about the great commission to preach the gospel, make disciples, and the ministry of reconciliation of the Church—the Body of Christ.

The *Dennis’ Disciples Version* (DDV) of the (New Testament) Holy Bible is developed on the World English Bible (WEB) translation. The WEB is based on the American Standard Version (ASV), which was based on the King James Version (KJV) of the Holy Bible. As the most faithful, popular, and scholarly translation to date, the KJV uses the most accurate word choice for a more precise literal telling. Also, the KJV is famous for using and staying faithful to the Textus Receptus (TR)—the original Greek, Latin, and Hebrew texts of the Holy Bible.

Contextual theming and insightful expansion of the DDV are guided by the spirit and message of scripture. They are primarily supported by cross-references from the KJV Strong’s Greek and Hebrew dictionary. Other Bible versions, commentaries, cross-references, and dictionaries such as the Amplified (AMP) Bible, NKJV (New King James Version), and the TSK Cross References, Nave, Smith, and Thayer Dictionaries helped with providing clarity of amplification or expansion expressed in our modern English language.

The Holy Bible is a collection of books/letters written by God’s chosen servants inspired by the Holy Spirit through two significant historical and testimonial periods of God’s testament relationship and work with His people for all of humanity. The Old Testament portion of the Bible was initially and mainly written in the Hebrew language. The New Testament, which was originally written in the ordinary street Greek language (with the Old Testament), has been translated into many old and modern versions of the Holy Bible.

The developer of the DDV finds the WEB translation and version most suitable for the visionary and missionary goals of its author, audience, readers, and scholars.

The WEB and KJV (*being in the public domain*) do not restrict copyright and copyright holder policies as does almost all other ‘good’ translations of the Holy Bible. Accordingly, the WEB and KJV can be freely copied, distributed, and redistributed without royalties or permission. They can be published in any book format, wholly and entirely bound and sold. They can be incorporated into Bible study software or applications, distributed as audio recordings, and freely broadcasted as long as the integrity of God’s word is maintained.

Credit is given to the “World English Bible” for faithful copies of its translation.

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Illustrations, Cover, and Interior design by Dennis Odiaka

Be pleased to know that every sale or donation the developer receives from distributing this Bible goes toward making more disciples and spreading the gospel of Jesus Christ to advance of the Kingdom of God.

Developed and Compiled by **Minister Dennis E. Odiaka. Ph.D., MBA, PMP, SMC.**

Preface to the DDV's Discipleship and Knowing of Truth for Believers

According to Matthew 28:19, the **objective** of the DDV New Testament (NT) Bible is to effectively aid the **training** of disciples in **Jesus' way of life** and practice of **truth**. In making new disciples for Jesus, especially to become skilled laborers for advancing his kingdom, the best place to begin is at the beginning of the composition of NT scripture. This means adopting a critical introductory exposition (a prolegomenon) and a necessary explanation or interpretation (an exegesis) of scripture. It means making the **context** and **chronology** of scripture significant because they govern the ease of **consumption** of simple and spiritually **complex** divine knowledge.

As effective teaching anchors on a flowing, upwardly progressing, and comprehensible pedagogy, the DDV discipleship agenda and success strategy rely on well-arranged scriptural texts for the practice of divine truth and demonstration of power inherent in them. To this end, disciples receive progressive insights into the true meaning and specific character-transforming messages of the NT. And so, the DDV is organized chronologically and compositionally into four progressive stages of discipleship and levels of divine learning.

DDV's Structural Layout in Progressive Learning Levels

In **Level One—*designed for spiritual infants***, we begin with learning from the accounts in the first five books to be written in the NT era in terms of their historical occurrence and composition. These five books by Brothers James, Mark, and Paul's letters to the Thessalonians, were written to newly converted but different audiences of the start-up General and Gentile Church in the world of new Believers. The accounts support **nurturing**, which is about caring for and encouraging the growth of spiritual infants in Christ. These books articulate and introduce the **life** of Jesus and ways to maintain a Godly **lifestyle** in His kingdom, especially for new Christians. They are easy to comprehend and suitable for developing a solid **foundation** for living an authentic Christian life. Disciples learn new characters and modify or mortify old fleshly ones.

In **Level Two—*designed for spiritual minors***, discipleship focuses on three books by Luke and Matthew and Paul's letters to the Corinthians and Romans that support **nourishing** the believers' life. Learning provides for growth, while included reflection activities support the development of the growing believer as they consume and conduct their new life in Christ.

Level three—*designed for instructing spiritual adolescents*, is for growing and assertive believers as they learn to consolidate and champion their life in Christ. Learning is facilitated by studying and reflecting on spiritually more complex books and epistles written to a body of **maturing** believers, such as Paul's letters to Philemon, Colossians, Ephesians and Philippians, portions of the book of Acts, John's gospel and three letters, Peter's letters, and Hebrews.

Finally, **Level Four discipleship—*is designed for spiritual grown-ups*** to characterize their ministerial life in Christ. Paul's letters to Timothy and Titus and John's *Revelation* guides shepherd-believers—those clearly and methodically called into or desire and qualify to join the group of Church officers and elders and serve as appointed and bond **ministers** of Jesus Christ.

Learning Pace, Leadership, and Progress Marking

Learning can be according to your pace, expedited, or led. You and other believers should learn in groups, led or guided, by a minister or teacher in Christ or a family head. Use the annotated subheadings as learning and coaching themes, discussing and cross-fertilizing with Godly ideas you receive as you develop the desired Christlike character.

Use the **Progress Markers** to evaluate current versus desirable Godly lifestyle. Answer the **Reflection Questions** at the end of each section to help with reflection, learning, and development. **Reference Notes** are included for additional insights. We pray that God, our Father accomplishes His purpose in your discipleship in Christ. Amen.

DDV New-Testament Bible Books

Traditional and Chronological Listing and Paging.



BRIEF TABLE OF CONTENTS

Traditional or Canonical Listing of the NT-Bible

Historical Accounts

Matthew	192
Mark	54
Luke	248
John	472
Acts	112, 342, & 386

Pauline Letters & Hebrews

Romans.....	308
1 Corinthians	150
2 Corinthians	176
Galatians.....	40
Ephesians.....	366
Philippians	378
Colossians.....	358
1 Thessalonians	90
2 Thessalonians	96
1 Timothy	506
2 Timothy	522
Titus.....	516
Philemon	354
Hebrews	478

General Epistles & Revelation

James.....	32
1 Peter	438
2 Peter	448
1 John	458
2 John	468
3 John	472
Jude	454
Revelation	530

Chronological and Compositional Listing of the DDV NT-Bible

Level 1 Discipleship	22
The General Epistle of JAMES	32
The Epistle of Paul to the GALATIAN Church	40
The Gospel of MARK	54
The FIRST Epistle of Paul to the THESSALONIAN Church	90
The SECOND Epistle of Paul to the THESSALONIAN Church	96
Level 2 Discipleship	106
The ACTS OF THE APOSTLES [Chapters 1-18]	112
The FIRST Epistle of Paul to the CORINTHIAN Church	150
The SECOND Epistle of Paul to the CORINTHIAN Church	176
The Gospel of MATTHEW	192
The Gospel of LUKE	248
The Epistle of Paul to the ROMANS	308
Level 3 Discipleship	340
The ACTS OF THE APOSTLES [Chapters 19-24]	342
The Epistle of Paul to PHILEMON	354
The Epistle of Paul to the COLOSSIANS	358
The Epistle of Paul to the EPHESIANS	366
The Epistle of Paul to the PHILIPPIANS	378
The ACTS OF THE APOSTLES [Chapters 25-28]	386
The Gospel of JOHN	394
The FIRST Epistle of PETER to the Church in Dispersion	438
The SECOND Epistle of PETER to the Church in Dispersion	448
The Epistle of JUDE to the Sanctified	454
The FIRST Epistle of JOHN	458
The SECOND Epistle of JOHN	468
The THIRD Epistle of JOHN	472
The Epistle to the HEBREWS	478
Level 4 Discipleship	502
The FIRST Epistle of Paul to TIMOTHY	506
The Epistle of Paul to TITUS	516
The SECOND Epistle of Paul to TIMOTHY	522
The REVELATION of Jesus to John	530
Essentials	
21 Articles of The Constitution and Character of The Kingdom of Heaven on Earth	198
13 Lifestyle Principles for Living in The Kingdom	222
4 Warnings and Misfortunes for Religious Leaders	234
5 Signs of the End of This Age	235
6 Moral Character and Values of The Kingdom of God	260
5 Living and Leadership Principles in The Kingdom of God	277
5 Requirements for Being a Disciple, Christian, and Follower of Jesus	283
4 Signs of The End-Time	295
7 Contrary Corporate Church Attitudes	532

DDV New-Testament Bible Combines Chronology, Contexts, Composition, Consumption, and Complexity of Scripture for Pedagogy and Organized Learning.



BROAD TABLE OF CONTENTS

Preface to the DDV’s Discipleship and Knowing of Truth for Believers 7

Preface to the “WEB” Translation 13

DDV’s Scriptural Promise in the Vision of the Developer 17

Level 1 Discipleship 22

 Lifestyle! For ‘Brand’ New Believers 23

 Your New Life in Christ: Introduction to Jesus Christ—His Lifestyle and Kingdom 25

 Jesus; According to Mathew, Mark, Luke, and John’s Gospels 25

 The Analogy of Your New life in Christ.....25

 The Christ-like Lifestyle 29

 The General Epistle of James 32

 Chapters 1-5: Pursuing Joy, Peace, and Righteousness.....33

 The Epistle of Paul to the Church at Galatia 40

 Chapters 1-6: Be Perfected in The Spirit by the Justification of Faith.....41

 The Person and Lifestyle of Jesus Christ..... 52

 The Gospel of Mark 54

 Chapters 1-4: Jesus Began His Ministry and was Called the Son of God 55

 Chapters 5-8: Jesus Built up His Ministry and Healed People.....62

 Chapters 9-12: Jesus Revealed His Divinity and Entered Jerusalem as King.....70

 Chapters 13-16: Jesus Wrapped up His Ministry to Begin His Kingdom.....79

 Stabilize Your Christian Lifestyle 88

 The First Epistle of Paul to the Church at Thessalonica 90

 Chapters 1-5: Comforting Essentials of Spirituality and Holy Lifestyle.....91

 The Second Epistle of Paul to the Church at Thessalonica 96

 Chapters 1-3: Rejecting Worldliness to Live a Stable Christian Life.....97

 Your Lifestyle of Humble Worship 101

Level 2 Discipleship 106

 Lifestyle! For ‘Relatively’ New and Growing Believers 107

 Acts of the Christian Lifestyle 109

 The Acts of the Apostles [Chapters 1-18] 112

 Chapters 1-5: Pouring out the Kingdom of God on all People and Nations.....113

 Chapters 6-11: Forming the Church Amid its Early Persecutions 123

 Chapters 12-18: Growing the Church while Hostilities Increased 134

Lifestyle of Dependence on God	148
The First Epistle of Paul to the Church at Corinth	150
<i>Chapters 1-6: God Dwells in You Because You are Spiritual.....</i>	<i>151</i>
<i>Chapters 7-11: Escape Temptation and Avoid Immorality.....</i>	<i>158</i>
<i>Chapters 12-16: Structure for Divine Ministries, Services, and Faculties</i>	<i>167</i>
The Second Epistle of Paul to the Church at Corinth	176
<i>Chapters 1-7: Living in the Spirit and Walking by Faith</i>	<i>177</i>
<i>Chapters 8-13: Being Generous and Devoted to Christ.....</i>	<i>184</i>
The Gospel of Matthew	192
<i>Chapters 1-7: Jesus' Messianic and Ministerial Roots.....</i>	<i>193</i>
<i>Chapters 8-14: Jesus' Ministry, Healings, Miracles, and Teachings</i>	<i>205</i>
<i>Chapters 15-22: Jesus' Wisdom, Compassion, and Instructions.....</i>	<i>218</i>
<i>Chapters 23-28: Jesus' Sacrificial Offering and Start of His Kingdom</i>	<i>233</i>
The Gospel of Luke	248
<i>Chapters 1-6: Jesus, born 'Son of God' Began His Ministry Healing and Preaching</i>	<i>249</i>
<i>Chapters 7-12: Jesus Advanced His Ministry, Performed Miracles, Raised the Dead.....</i>	<i>262</i>
<i>Chapters 13-17: Jesus Taught More, Healed More, and Opposed Religiosity.....</i>	<i>279</i>
<i>Chapters 18-24: Jesus Concluded His Ministry; Entered Jerusalem, was Arrested and Crucified.....</i>	<i>289</i>
Secure Your Lifestyle in Christ's Doctrines	306
The Epistle of Paul to the Romans	308
<i>Chapters 1-7: The Doctrines of Righteousness, Not the Works of the Law</i>	<i>309</i>
<i>Chapters 8-16: The Law of the Spirit of Life in Christ Jesus</i>	<i>320</i>
Your Lifestyle of Responsible Worship.....	336
Level 3 Discipleship	340
Lifestyle! For 'Maturing' Believers	341
The Acts of the Apostles [Chapters 19-24]	342
<i>Chapters 19-24: Spreading the Word and Miracles Occurring with Continued Disruptions</i>	<i>343</i>
The Epistle of Paul to Philemon	354
<i>Chapter 1: Partnership, Love, and Faith of Philemon.....</i>	<i>355</i>
The Epistle of Paul to the Colossians.....	358
<i>Chapters 1-4: Putting on and Setting Your Affection on Christ</i>	<i>359</i>
The Epistle of Paul to the Ephesians	366
<i>Chapters 1-6: Maintaining Unity and Maturing in The Body of Christ</i>	<i>367</i>
The Epistle of Paul to the Philippians	378
<i>Chapters 1-4: Advancing Righteousness Through Faith and Giving.....</i>	<i>379</i>
The Acts of the Apostles [Chapters 25-28]	386
<i>Chapters 25-28: Arraignment of Paul and the Voyage to Rome</i>	<i>387</i>
The Gospel of John	394
<i>Chapters 1-7: Jesus the Lamb, Son, Messiah, and Christ of God Inhabited Humanity</i>	<i>395</i>
<i>Chapters 7-12: Jesus, Son of Man and Good Shepherd Resisted Religious Leaders</i>	<i>408</i>
<i>Chapters 13-21: Jesus the Lord and King Sacrificed, Died, and Resurrected</i>	<i>422</i>
The First Epistle of Peter to the Church in Dispersion	438
<i>Chapters 1-5: Live for Righteousness, You are Chosen to Die to Sins.....</i>	<i>439</i>
The Second Epistle of Peter to the Church in Dispersion	448
<i>Chapters 1-3: Grow in the Grace and True Knowledge of Christ, Your Savior.....</i>	<i>449</i>

The Epistle of Jude to the Sanctified	454
<i>Chapters 1: Watch out for Evil Workers and Contend for the Faith</i>	<i>455</i>
The First Epistle of John to the Beloved	458
<i>Chapters 1-5: Fellowship in Love and Joy of Christ Jesus with Other People</i>	<i>459</i>
The Second Epistle of John to the Beloved.....	468
<i>Chapter 1: Walk in Love and Obedience of God's Commandments</i>	<i>469</i>
The Third Epistle of John to the Beloved.....	472
<i>Chapter 1: Be Hospitable, Supportive, and Encouraging</i>	<i>473</i>
The Order of Righteousness and Things in the Kingdom of God	476
The Epistle to the Hebrews	478
<i>Chapter 1: The Order of Truth.....</i>	<i>479</i>
<i>Chapters 2-4: The Order of Holiness</i>	<i>480</i>
<i>Chapters 5-6: The Order of Wisdom.....</i>	<i>483</i>
<i>Chapters 7-8: The Order of Power.....</i>	<i>486</i>
<i>Chapters 9-10: The Order of Grace</i>	<i>488</i>
<i>Chapters 11-12: The Order of Faith.....</i>	<i>491</i>
<i>Chapter 13: The Order of Glory.....</i>	<i>495</i>
Your Lifestyle of Veritable Worship	498
Level 4 Discipleship	502
Lifestyle! For 'Shepherd' Believers	503
The First Epistle of Paul to Timothy	506
<i>Chapters 1-6: Timothy Learned to be Personally Accountable to His Calling</i>	<i>507</i>
The Epistle of Paul to Titus	516
<i>Chapters 1-3: Titus Learned to Set in Order Things that are Wanting in Church</i>	<i>517</i>
The Second Epistle of Paul to Timothy	522
<i>Chapters 1-3: Timothy Learned How Not to Get Side-tracked from Christian Life</i>	<i>523</i>
The Revelation of Jesus to John	530
<i>Chapters 1-3: The Mystery of Grace for Beating Abominations.....</i>	<i>531</i>
<i>Chapters 4-7: The Mystery of Holiness by Voice, Thunders, and Lightning</i>	<i>536</i>
<i>Chapters 8-11: The Mystery of Glory in the Trumpets for Judgment and Triumph</i>	<i>539</i>
<i>Chapter 12: The Mystery of Wisdom Discomfiting Crowns as Wicked Spirit Rulers.....</i>	<i>543</i>
<i>Chapter 13: The Mystery of Truth Abolishing Heads as Personages of Evil Spirits.....</i>	<i>544</i>
<i>Chapters 14-15: The Mystery of Power Reaping Souls into God's Wine Press of Wrath and Plagues</i>	<i>546</i>
<i>Chapters 16-18: The Mystery of Faith Producing Containers of Plagues of God's Wrath</i>	<i>549</i>
<i>Chapter 19-22: The Fellowship of the Mystery of Christ, Godliness, and Kingdom of God</i>	<i>553</i>
Your Lifestyle of Ministerial Worship.....	560
DDV & World English Bible Glossary	562

Preface to the “WEB” Translation

The Holy Bible is a collection of the revelation of God, our Creator and Heavenly Father, to us, His offspring by creation and children by choice of salvation. Spanning over 1500 years of work and writings of righteousness people inspired by God’s Holy Spirit, the Bible tells us what we need to know. And do to become and live like Jesus Christ, the Son of God; **sickless, sinless, and deathless** on earth and forever.

The Holy Bible consists of two eras of God’s interaction with humanity and His people. The first was before He sent His Son, Jesus Christ, from Heaven to come for the salvation of humankind—the Old Testament section. And the second era was when, and after His Son, Jesus came and returned to Heaven—the New Testament section.

The Old Testament (originally written mainly in Hebrew) records creation, prophecies, and events that foretold the coming of Jesus, including the Psalms and Proverbs. The New Testament, written initially chiefly in the common street Greek, records the fulfillment of those prophecies, the actual coming, work, walk, and faithful lifestyle of Jesus and his early disciples. They also record the work of salvation, his return to heaven, the ministry acts and performance of his disciples, and their epistles or letters to the Church from the book of Matthew through Revelation.

Why base the DDV on the “World English Bible” translation?

Many good contemporary English translations of the Holy Bible exist. But almost all of them are restricted by copyright and copyright holder policy. This makes it impossible for the DDV to republish God’s Word chronologically, compositionally, contextually, themed, amplified, expanded, and organized for effective progressive learning of scripture while maintaining its integrity without violating the copyrights of other Bible translations. According to the WEB, God commissioned them in response to prayer about this subject. They stated:

“Because the *World English Bible* is in the Public Domain (not copyrighted), it can be freely copied, distributed, and redistributed without paying royalties. You don’t even have to ask permission to do so. You may publish the whole World English Bible in book form, bind it in leather and sell it. You may incorporate it into your Bible study software. You may make and distribute audio recordings of it. You may broadcast it. All you have to do is maintain the integrity of God’s Word before God, and reserve the name “World English Bible” for faithful copies of this translation.”

About the World English Bible and its Translation?

The World English Bible (which began translation work in 1994 and was deemed completed in 2020) is a grammar and word form contemporary update of the American Standard Version (ASV) of the Holy Bible, published in 1901. In taking advantage of the superior access to manuscripts that were compared to the original ASV translation, the New Testament portion was updated to conform to the Majority Text reconstruction of the original Greek manuscripts.

Although the WEB is reasonably literally translated, it is different in style because it is in informal spoken English, designed to be accurate and sound good when read aloud. Just as the original Greek of the New Testament was not formal, the WEB is not formal in its language and uses contractions relatively freely. It does not capitalize pronouns pertaining to God because the original manuscripts made no such distinction. As the original Greek manuscripts were written in all upper-case letters, they avoided the difficulties in translating dual-meaning Scriptures.

The WEB main edition translates God’s Proper Name in the Old Testament as “Yahweh.” But the Messianic and British Edition of the World English Bible translates the same name as “LORD” (all capital letters), or when used with “Lord” (mixed case, translated from “Adonai”) GOD. Although there are solid translational arguments for both traditions, in the *Dennis’ Disciples Version New*

Testament Bible; the Lord, or Lord God, or God is translated from their *Greek* equivalent: *Kurios*—meaning, supreme controller (Lord); *Despotes Theos*—meaning, absolute ruler and master by divinity (Lord God); and *Theos*—meaning, the supreme divine (God).

Because *World English Bible* uses the Greek “Majority Text” (MT) as the basis for the New Testament, you may notice the following differences in comparing the WEB to other translations: The order of Matthew 23:13 and 14 is reversed in some translations. Luke 17:36 and Acts 15:34, which are not found in the majority of the Greek Manuscripts and are relegated to footnotes on the WEB, may be included in some other translations. Romans 14:24-26 in the WEB may appear as Romans 16:25-27 in other translations.

1 John 5:7-8 contains an addition in some translations, including the KJV. Erasmus admitted adding this text to his published Greek New Testament, even though he could at first find no Greek manuscript support for it, because he was being pressured by men to do so and because he didn’t see any doctrinal harm in it. Lots of things not written by John in this letter are true, but we decline to add them to what the Holy Spirit inspired through John.

With all of the above and some other places where lack of clarity in the original manuscripts has led to multiple possible readings, significant variants are listed in footnotes. The reading that in our prayerful judgment is best is in the main text. Overall, the *World English Bible* doesn’t differ very much from several other good contemporary English translations of the Holy Bible. The message of Salvation through Jesus Christ is still the same. The point of this translation was not to be very different (except for legal status) but to update the ASV for readability while retaining or improving the accuracy of that well-respected translation and retaining the public domain status of the ASV.

What do MT, TR, and NU stand for in the Footnotes?

In the footnotes, **MT** refers to the Greek *Majority Text* New Testament, which is the authoritative basis for this translation. **TR** stands for *Textus Receptus*, which is the Greek text from which the King James Version New Testament was translated. **NU** stands for the *Nestle-Aland/UBS* critical text of the Greek New Testament, which is used as a basis for some Bible translations.

For answers to frequently asked questions about the *World English Bible*, please visit their website @ www.worldenglish.bible



Welcome! To an
Overflowing



**Holy & Loving
Lifestyle!**

of

prayer
benevolence
healings
salvation
knowledge
inspiration
& advocacy



DDV's Scriptural Promise in the Vision of the Developer

Jesus Christ—the Anointed One—came to our world. He went to the cross to pay the price for our sins by dying for everyone to pave the way to righteousness in God's kingdom. So, the vision and victory for righteousness must prevail in the minds and hearts of people. It must be won in their thoughts, passions, feelings, and appetites, where the battle of the centuries has long occurred and fought, won or lost.

Everyone can now possess and live his kind of Life—a sickless, sinless, and deathless life—forever. To that end, He gave all who believe in Him and are ready to serve Him the “Great Commission,” saying: *“All authority [privilege, capacity, liberty, competency, jurisdiction, and superhuman power] has been given to me in heaven and on earth. Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I commanded you. Behold, I am with you always, even to the end of the age [world]. Amen.”* (Matthew 28:18-20).

Our Ministry

Our individual and corporate ministry vision sets its sight on people Jesus died and rose for. To help them live well and flourish by the gospel of the Kingdom of God and epistles of the New Testament—which He commanded us to teach and preach in the Name of God and the power of the Holy Spirit. So we can fulfill the mission to make disciples for Him—through **ministering** by **nurturing**, **nourishing**, and **maturing** disciples with pure unadulterated understandable knowledge of God according to the nature, person, and identity of Jesus Christ (1Cor 4:6-7).

The DDV New-Testament Bible supports the fulfillment of the great commission for many believers as recipients or remitters of the orderly and purposeful instruction of grace by faith in God. It supports **valuing** God's love and mercy for ALL people, emphasizing and expressing God's spirits of *truth* and *holiness*, *wisdom* and *power*, *grace* and *faith*, and *glory*. Therefore, the **goal** is to help us learn and live so we can help all who come to Him learn and live the kingdom lifestyle of Jesus by God's characteristic **grace** by faith, **goodness** by power, **governance** through holiness, and **glory** in excellence.

NT-Bible Books Listed in Traditional Orders

CANONICAL	CHRONOLOGICAL	COMPOSITIONAL
<i>This order appears in most Bibles, organized like the OT order with historical accounts; other writings are made up of the Pauline letters, including Hebrews, then the General epistles from James to Jude, and then Revelation.</i>	<i>This order followed the timeline of Bible events from the birth and family tree of Jesus when they happened up until the events in Revelation. These events superimposed themselves into and through the narrative of the book of Acts.</i>	<i>This order followed when Bible events were written or published many years after they occurred. They do not parallel the Chronological order, especially the Gospels, which are literal biographies composed by Jesus' early followers.</i>
Matthew	Matthew [6 BC-AD 30]	James [AD 48-49]
Mark	Luke [6 BC-AD 30]	Galatians [AD 48-50]
Luke	Mark [AD 26-30]	Mark [AD 50-60]
John	John [AD 26-30]	1 Thessalonians [AD 51-52]
Acts	Acts 1-14 [AD 30-47]	2 Thessalonians [AD 51-52]
Romans	James [AD 40-45]	1 Corinthians [AD 54]
1 Corinthians	Galatians [AD 48-49]	2 Corinthians [AD 56]
2 Corinthians	Acts 15-18:18 [AD 48-51]	Romans [AD 56-59]
Galatians	1 Thessalonians [AD 49-51]	Colossians [AD 58 or 61]
Ephesians	2 Thessalonians [AD 51-52]	Philemon [AD 58 or 61]
Philippians	Acts 18:19-19 [AD 52-55]	Matthew [AD 60-62]
Colossians	1 Corinthians [AD 53-55]	Luke [AD 60-62]
1 Thessalonians	2 Corinthians [AD 55-56]	Philippians [AD 61-62]
2 Thessalonians	Acts 20:1-3 [AD 55-56]	Ephesians [AD 61-62]
1 Timothy	Romans [AD 56-57]	1 Timothy [AD 62-64]
2 Timothy	Acts 20:4-24 [AD 56-59]	Titus [AD 62-64]
Titus	Colossians [AD 59-60]	Acts [AD 62-64]
Philemon	Philemon [AD 59-60]	2 Timothy [AD 64-66]
Hebrews	Ephesians [AD 60-62]	1 Peter [AD 64-65]
James	Philippians [AD 60-62]	2 Peter [AD 66-68]
1 Peter	Acts 25-28:29 [AD 60-62]	Hebrews [AD 66-70]
2 Peter	1 Peter [AD 62-64]	Jude [AD 67-70]
1 John	1 Timothy [AD 62-64]	John [AD 85-95]
2 John	Titus [AD 62-64]	1 John [AD 80-90]
3 John	Acts 28:30-31 [AD 64-66]	2 John [AD 85-95]
Jude	2 Timothy [AD 64-66]	3 John [AD 85-95]
Revelation	2 Peter [AD 65-67]	Revelation [AD 90-97]
	Hebrews [AD 66-68]	
	Jude [AD 67-68]	
	1 John [AD 80-90]	
	2 John [AD 85-95]	
	3 John [AD 85-95]	
	Revelation [AD 90-95]	

These timelines are estimated from a variety of sources and driving ideas that support them.

DDV NT-Bible Books Listed for Pedagogy In Chronological and Discipleship Levels

CANONICAL	COMBINATIONAL
<i>This order is organized with historical accounts, then Pauline letters including Hebrews, then the General epistles from James to Jude, and then Revelation.</i>	<i>DDV NT-Bible considers and combines spiritual Complexity, Chronology, Contexts, Composition, and Consumption ease for pedagogy and organized learning.</i>
Historical Accounts	Level 1 Discipleship (Nurture)
Matthew	James [AD 40-45]
Mark	Galatians [AD 48-49]
Luke	Mark [AD 26- 30]
John	1 Thessalonians [AD 49-51]
Acts	2 Thessalonians [AD 51-52]
Pauline Letters & Hebrews	Level 2 Discipleship (Nourish)
Romans	Acts 1-18 [AD 30 - 51]
1 Corinthians	1 Corinthians [AD 53-55]
2 Corinthians	2 Corinthians [AD 55-56]
Galatians	Matthew [6 BC-AD 30]
Ephesians	Luke [6 BC-AD 30]
Philippians	Romans [AD 56-57]
Colossians	Level 3 Discipleship (Mature)
1 Thessalonians	Acts 19-24 [AD 52-59]
2 Thessalonians	Philemon [AD 59-60]
1 Timothy	Colossians [AD 59-60]
2 Timothy	Ephesians [AD 60-62]
Titus	Philippians [AD 60-62]
Philemon	Acts 25-28 [AD 60-66]
Hebrews	John [AD 26- 30]
General Epistles & Revelation	1 Peter [AD 62-64]
James	2 Peter [AD 65-67]
1 Peter	Jude [AD 67-68]
2 Peter	1 John [AD 80-90]
1 John	2 John [AD 85-95]
2 John	3 John [AD 85-95]
3 John	Hebrews [AD 66-68]
Jude	Level 4 Discipleship (Minister)
Revelation	1 Timothy [AD 62-64]
	Titus [AD 62-64]
	2 Timothy [AD 64-66]
	Revelation [AD 90-100]



"Then Jesus said to his disciples, "The harvest indeed is plentiful, but the laborers [the employable skilled workmen] are few. Pray [petition and request] therefore that the Lord [Supreme authority and Controller] of the harvest will send out [pull, drive, or thrust] laborers into his harvest"
(Matthew 9:37-38).



Kingdom
Lifestyle!

For 'Brand' New Believers [spiritual infants]

Consecrating and Committing to a New Life in Christ.

Level 1 Discipleship

James [AD 40-45] ⁺³ composition years

Galatians [AD 48-49] ⁺¹

Mark [AD 26- 30] ⁺²⁵

1 Thessalonians [AD 49-51] ⁺¹

2 Thessalonians [AD 51-52] ⁺¹

Lifestyle! For ‘Brand’ New Believers

Dear Believer and Beloved of God,

Congratulations! You have been born-again or are about to be born spiritually into the family and Kingdom of God, our Father, to begin your discipleship. If you are not born-again, please do so before continuing with this book. To do so, see below and next page because your healing and salvation and instruction for discipleship were paid for in the Atonement: For the Lord Jesus *“Himself bore our sins in His own body on the tree, that we, having died to sins [by receiving salvation], might [be instructed to] live for righteousness: by whose stripes you were [or have been] healed”* (1Pet 2:24).

You, who just got or have been born-again and may be baptized in the holy spirit and desire a structured, systematic, and refreshing development of your new life in Christ, this is the Bible or book to read, and the place to begin your discipleship. So let my labor of love and work in Christ refresh you with true Christianity's fundamentals and spiritual essentials.

I am Brother Dennis, and I am about nurturing, nourishing, and maturing. Our Brother, Savior, and Lord Jesus told us to nurture and nourish you with pure and unadulterated knowledge of God, to mature you for your life successes and the glory of God Almighty. More so to make you a true disciple of His, so you can do more good-works (or virtuous deeds) than He did while on earth and to disciple many for His Kingdom. It is because “a life well nurtured and nourished is one well lived to maturity.”

As a new or older believer living the true Christian life, your lifestyle should be fueled by God’s characteristic governance, glory, goodness, and gracefulness according to His tributary Holiness, Glory, Faith, and Power (Rev 4:8-9)^a, which energizes us for *prayer, benevolence, healing, salvation, knowledge, inspiration, and advocacy* in your life.

As true Christians, we are here to Love: which includes praying, giving, healing, saving and delivering, teaching, prophesying to inspire, and advocating to manifest all of God’s seven characteristic spirits. Therefore, I welcome you to Life in His Word and Lifestyle in His World. I expect you will not only *learn* because you have come to *love* God, but that you will *live* in and for Him (Php 1:21; Gal 2:20)^b, enjoying the many blessings (Eph 1:3)^c that come with such a glorious *lifestyle* for believers.

Furthermore, I challenge you not only to *Hear the Word* of Christ as a baby still feeding on milk but to do *Christ’s Work* as a matured son of God consuming meat or solid food. Brother James said, “...*be doers of the word, not hearers only, deceiving yourselves* (Jas 1:22). *“Jesus said to them, ‘My meat is to do the will of Him who sent me and to finish His work* (Jn 4:34). Doing the work proves your Christianity and demonstrates the Spirit and power (1Cor 2:4)^d in the life you have come to receive from God, our Father. Enjoy!

Minister Dennis Odiaka, Ph.D.
(President, Vessels Inc.)

Your Lifestyle is in the Atonement: Be Healed, Be Saved, and Be Discipled!

1. **Are you sick?** To get well, call for the church's elders to pray over you, the prayer of faith, to be healed (Jas 5:14).
2. **Are you saved?** To become born-again, or saved, first, believe in your heart that because Jesus died on the cross to pay for your sins (Rom 6:23, 1Pet 2:24)^e; that God has forgiven all your sins (Col 2:13; 1Jn 2:12)^f and that He is at peace with you and wants you reconciled to Him (Col 1:20-21)^g. As a result, you can be born-again by believing and receiving God’s justification to become His Child (Jn 1:12)^h. If you are ready, then say (Rom 10:9-10)ⁱ this prayer out loud:

“Heavenly Father and God, I come in the name of Jesus Christ. I believe in my heart that Jesus Christ is the Son of God. I believe he died on the Cross to save me. I believe you raised him up from the dead. I confess Jesus Christ as Lord and receive him today into my heart as my Lord and Savior. I give you all the glory in the name of your Son, Jesus. I denounce Satan, the devil, and his evil ways forever. God is my Father, and I am now His child. I am now born-again, in the name of Jesus Christ. Amen.”

Great! Congratulations for taking this bold step and becoming who God had longed for you to be since you were born naturally. Welcome to the Kingdom of God’s dear Son (Col 1:13)^j.

One more thing; desire to and immediately get baptized in the Holy Spirit with evidence of speaking in tongues (Act 2:4;)^k.

3. **Are you strong in truth, disciplined, and living for righteousness?** To live for righteousness (1Pet 2:24)^l, we endure, suffer discipline, or undergo discipleship; to grow and mature into Sons of God. *“But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you. For the Lord disciplines [chastens] the one he loves, and chastises [tutors and disciples] every son whom he receives. It is for discipline that you have to endure. God is treating you as [spiritually matured] sons. For what son is there whom his father does not discipline? If you are left without discipline, in which all [of us] have participated, then you are illegitimate children and not [spiritually matured] sons. Besides this, we have had earthly fathers who disciplined us, and we respected them. Shall we not much more be subject to the Father of spirits and live?”* (1Pe 5:10, Heb 12:6-9).

^a **Rev 4:8-9** The four living creatures, each one of them having six wings, are full of eyes around and within. They have no rest day and night, saying, “Holy, holy, holy is the Lord God, the Almighty, who was and who is and who is to come!” When the living creatures give glory, honor, and thanks to him who sits on the throne, to him who lives forever and ever.

^b **Php 1:21** For to me to live is Christ, and to die is gain. **Gal 2:20** I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

^c **Eph 1:3** Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

^d **1Co 2:4** And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power:

^e **Rom 6:23** For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. **1Pe 2:24** who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness--by whose stripes you were healed.

^f **Col 2:13** And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; **1Joh 2:12** I write unto you, little children, because your sins are forgiven you for his name’s sake.

^g **Col 1:20-22** And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

^h **Joh 1:12** But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:

ⁱ **Rom 10:9-10** That if you will confess with your mouth that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved. For with the heart, one believes unto righteousness; and with the mouth confession is made unto salvation.

^j **Col 1:13** Who delivered us from the power of darkness, and translated us to the Kingdom of his dear Son;

^k **Act 2:4** And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

^l **1Pe 2:24** who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness--by whose stripes you were healed.

Your New Life in Christ: Introduction to Jesus Christ—His Lifestyle and Kingdom

God the Father is very methodical, sustainably organized, and strategically does everything to resemble or manifest Him, much so by the contents of the Book of Life^a. In the writing or compilation of the gospels, the Holy Spirit inspired Matthew, Mark, Luke, and John to adopt thematic perspectives that adumbrate the four living creatures always before God and around His throne—who never stop declaring His four tributary eternal characteristic spirits of holiness, glory, faith, and power^b. The living creatures are like a:

- Lion—**Israel's Messiah**, and Lion of the Tribe of Judah (Mat 2:2)^c; King of *Glory*,
- Calf—**Lamb of God**, sacrificed for forgiving sins (Luk 23:34)^d; the atoning *Power*,
- Man—**Son of Man**, came in the flesh bringing salvation (Mar 2:10)^e; by *Faith*, and
- Flying Eagle—**Son of God** from Heaven sent to sanctify the world (Jn 10:36)^f by His *Holiness*.

Jesus; According to Mathew, Mark, Luke, and John's Gospels

Like the foursome awesome living creatures, the four Gospels stand perpetually to adumbrate God's tributary characteristics in the Church—*Ecclesia*, his governing body on earth forever. Here are introductory excerpts from the gospels speaking to their inspired perspectives:

Mathew focused on and presented Jesus as Israel's and the World's long-awaited **Messiah**—Anointed Savior, Lord, and King—whom the Jews had waited for long to establish the Kingdom of Heaven and return the **Glory** of the Lord to Israel, His chosen, and to the Temple, His habitation^g.

Luke focused on Jesus' healings and miracle-performing abilities—His divine ability to do good, heal, and perform miracles based on the atoning price he paid as the **Lamb of God** on the cross and the consequent **Power** of God that is manifest to re-order lifestyles and priorities changing people permanently from the inside out.

Mark focused on and portrayed Jesus as a true hero, **Son of Man** full of courage and action, healer, miracle worker, and God-man of power, lover of God and man—Always eager to do or perform God's graceful saving will, by relying on the Holy Spirit through **Faith** for the supernatural operations of the power of the Kingdom of God.

John, in contrast to the three synoptic gospel writers above, distinctly focused on Jesus' divine Life and Spirituality as the **Word** and **Son of God** who is and was from the beginning—Who came in human form to save humanity by consecrating them through salvation into His **Holiness**.

The Analogy of Your New life in Christ

God purchased your new life in Christ in the ATONEMENT. Jesus paid the price by his STRIPES—wounds and bruises they inflicted on him—to set you free from sickness and infirmity. And on the CROSS, he offered himself for your sins (Isa 53:5, Mat 8:17, 1Pet 2:24)^h to save you from eternal death in hell. He did all this so you can have his sinless, sickless, and deathless life forever (Jn 11:26)ⁱ. God has shone mercy on you; by forgiving all your sins because of Jesus. God, therefore, purposefully JUSTIFIED, declared you innocent from sin, and has GLORIFIED you; that is, made you special, elevated, and overvalued in His Son, Jesus (Rom 8:30)^j.

You must never be sick or live sinfully. If sickness oppresses you or any believer you know, let them *"...call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven"* (Jas 5:14-15).

If you are truly born-again, you cannot practice sin because *"Whoever commits or makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. For this reason, the Son of God appeared (or came) to destroy the works of the devil. No one born of God sins deliberately or makes a practice of sinning, for God's seed remains and abides in him, and he cannot keep on sinning because he has been born of God. By this, it is evident [clear and apparent and provable] who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother"* (1John 3:8-10).

Your new life in Christ is not evolutionary, just as candle lights don't evolve into electric lights. You have been created anew, hot off the press of the Holy Spirit's baptism of fire (Mat 3:11, Luk 3:16)^k. You are comparable to the new owner of a pre-owned car. Same old body, same old engine, but a new owner; new title, new license plates, and of course, new destinations. Component parts of the car or its engine might need to be repaired, replaced, or renewed to keep it running well for you. Often car dealers advise you to do this, or they perform the renewals and then certify the car. It is why healing is available for your body and new Godly knowledge for your soul.

However, you get to drive the car to its new home and parking spot, not the old one. The vehicle follows you wherever you go, to new destinations, new journeys, and new environments. You do not follow the car (body and soul) or let it drive you because you are the new man or new spirit. Though you are still living in the old body and soul, you are in charge. The old spirit born of Adam and into sin is dead (Job 14:1, 15:14, 25:4; Gal 4:23; Rom 3:23, 6:23)^j, but a new spirit born of Christ and into righteousness is alive (Eph 2:4-6)^m. *"For as in Adam all die, even so in Christ all shall be made alive"* (1Cor 15:22).

According to scripture, you are a [brand new] spirit who has a [renewable]ⁿ soul, who lives in [a used or old] body but is now dead to sin, since the sin belonged to the former owner. *"So, you also must consider yourselves dead to sin and alive to God in Christ Jesus"* (Rom 6:11). You will not grow out of sin or progressively evolve into a sinless life simply because candle lights do not progressively transform into electric lights.

Like candlelight, the old man draws its fuel and sustenance from himself; that is, his spirit, which was dead or separated from God. The old man *"Is of few days and full of trouble. He comes forth like a flower and fades away; He flees like a shadow and does not continue. ...because 'All flesh is as grass, And all the glory of man as the flower of the grass. The grass withers and its flower falls away'"* (Job 14:1-2, 1Pet 1:24). But the new man, your recreated spirit in Christ, is like the electric light which cannot evolve from candlelight because it depends on a generator separate from itself for life and sustenance.

Electricity is unique and distinctly different from other sources of light and power. No one knows or can adequately explain what it is. But it is generated by some contraption that pulls (invisible) electron power and charges from the environment. Usually, this power is transmitted over long distances through conducting materials to reach places where it is converted to give life and light to things and people. Electricity is merely a type and shadow of the supercharged Spirit life and power of Jesus transmitted to us from Heaven, where it is generated through His Word. Scripture says that in Jesus Christ *"was life, and the life was the light of men"* (Jn 1:4).

Jesus, the Son of God, came from Heaven to light you up with his life, and so he said, *"I am the light of the world. He who follows Me shall not walk in darkness but have the light of life"* (Jn 8:12). At the onset of his ministry, when he then stated the principles on which God's Kingdom will be established on earth, he declared that *"you are the light of the world"* (Mat 5:14). Being born-again means that you are not like a self-powering candlelight that soon burns out. Rather, you draw your life and light from a more powerful self-sustaining heavenly source that endures forever. *"As it is written: 'He has dispersed abroad, He has given to the poor; His righteousness endures forever'"* (2Cor 9:9).

You are entirely a new person in Christ, currently sinless (Heb 10:16-17)^o. You are not the same sinful contraption that you were before receiving salvation. *"Therefore, if any man be in Christ, he is a new creation: The old has passed away; behold, the new has come"* (2Cor 5:17)^p. Being born again is an eternal lifetime opportunity to start again, fresh and new in Christ. So, TAKE IT!

There is a divine purpose to your new life. None to your old life because it is gone, dead, and useless to God. You died when you came into Christ, when you believed and were baptized into Him. *"...if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness"* (Rom 8:10). God has called you according to His righteous purpose, and so He knits everything together for your intrinsic benefit, seeing that you love Him, to conform or make you exactly like Jesus His Son, sharing the same profile and resemblance as Christ (Rom 8:28-29)^q.

Your new life in Christ is about God revealing you as a Son of God because creation which has been in the bondage of corruption, has been longing and eagerly waiting for you to manifest the God in you. To set them free into the same glorious liberty you have received with your new life in Christ (Rom 8:19-22)^r. It is God's purpose for you, and it has nothing to do with the self-entitled dreams and corruptible visions of idolatrous fame and hollow prosperity the world has been selling to you since you were born.

Jesus came to this world for one divine purpose. It was to seek and save the lost (Mat 18:11, Luk 19:10)^s. He paid the required price on the cross so that God, the Father, can continue to accomplish this purpose through you. He also gave you His Holy Spirit for virtue and vitality as a guarantee to help you accomplish this glorious purpose (Act 1:8)^t. Your new life in Christ is simple and possible if you live it as a Christ-like lifestyle.

^a **1Co 14:40** Let all things be done decently and in order. **1Co 14:33** For God is not the author of confusion, but of peace, as in all churches of the saints. **Php 4:3** And I urge you also, true companion, help these women who labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names are in the Book of Life. **Rev 3:5** He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels. **Rev 20:15** And anyone not found written in the Book of Life was cast into the lake of fire.

^b **Rev 4:6-9** Before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back. The first living creature was like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle. The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!" Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever.

^c **Mat 2:2** "Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him." **Psa 24:8** Who is this King of glory? The LORD strong and mighty, The LORD mighty in battle. **Rev 5:5** But one of the elders said to me, "Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals." **Joh 1:41** He first found his own brother Simon, and said to him, "We have found the Messiah" (which is translated, the Christ). **Joh 4:25** The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things." **Luk 19:38** saying: Blessed is the King who comes in the name of the LORD!" Peace in heaven and glory in the highest!"

^d **Luk 23:33-34** And when they had come to the place called Calvary, there they crucified Him... Then Jesus said, "Father, forgive them, for they do not know what they do." **Joh 1:29** The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!" **Joh 1:36** And looking at Jesus as He walked, he said, "Behold the Lamb of God!" **Gen 22:8** And Abraham said, "My son, God will provide for Himself the lamb for a burnt offering." **Exo 29:36** And you shall offer a bullock every day as a sin offering for atonement. You shall cleanse the altar when you make atonement for it, and you shall anoint it to sanctify it. **Lev 9:2** And he said unto Aaron, Take thee a young calf (bullock) for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD. **Eze 45:15** And one lamb shall be given from a flock of two hundred, ...to make atonement for them," says the Lord GOD. **Rev 13:8** All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.

^e **Mar 2:10-11** But that you may know that the Son of Man has power on earth to forgive sins"--He said to the paralytic, "I say to you, arise, take up your bed, and go to your house." **Psa 8:4** What is man, that thou art mindful of him? and the son of man, that thou visitest him? **Luk 19:10** for the Son of Man has come to seek and to save that which was lost." **Joh 3:13** No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven. **Joh 6:62** What then if you should see the Son of Man ascend where He was before? **Act 7:56** and said, "Look! I see the heavens opened and the Son of Man standing at the right hand of God!"

^f **Joh 10:36** ...you say of Him whom the Father sanctified and sent into the world, "You are blaspheming," because I said, "I am the Son of God"? **Joh 3:17** For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

^g **Psa 135:4** For the LORD has chosen Jacob for Himself, Israel for His special treasure. **Isa 41:8** "But you, Israel, are My servant, Jacob whom I have chosen, The descendants of Abraham My friend. **Isa 44:1** "Yet hear me now, O Jacob My servant, And Israel whom I have chosen. **1Co 3:16** Do you not know that you are the temple of God and that the Spirit of God dwells in you? **1Co 6:19** Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? **Eph 2:19-22** Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit.

^h **Isa 53:5** But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. **Mat 8:17** that it might be fulfilled which was spoken by Isaiah the prophet, saying: "He Himself took our infirmities and bore our sicknesses. **1Pe 2:24** who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness--by whose stripes you were healed.

ⁱ **Joh 11:26** And whoever lives and believes in Me shall never die. Do you believe this?

^j **Rom 8:30** Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

^k **Mat 3:11** I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. **Luk 3:16** John answered, saying to all, "I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire.

^l **Job 14:1** "Man who is born of woman is of few days and full of trouble. **Job 15:14** "What is man, that he could be pure? And he who is born of a woman, that he could be righteous? **Job 25:4** How then can man be righteous before God? Or how can he be pure who is born of a woman? **Gal 4:23** But he who was of the bondwoman was born according to the flesh...., **Rom 3:23** for all have sinned and fall short of the glory of God, **Rom 6:23** For the wages of sin is death...

^m **Eph 2:4-6** But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus,

ⁿ **Rom 12:2** And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. **Eph 4:23** and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness

^o **Heb 10:16-17** "This is the covenant that I will make with them after those days, says the LORD: I will put My laws into their hearts, and in their minds, I will write them," then He adds, "Their sins and their lawless deeds I will remember no more."

^p **2Co 5:17** Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.

^q **Rom 8:28-29** And we know that all things work together for good to those who love God, to those who are the called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.

^r **Rom 8:19-22** For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now.

^s **Mat 18:11** For the Son of Man has come to save that which was lost. **Luk 19:10** For the Son of Man has come to seek and to save that which was lost.

^t **Act 1:8** But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

The Christ-like Lifestyle

After Jesus initiated the Kingdom of God by sending His Holy Spirit on the day of Pentecost, his disciples and followers started living the Christ-like lifestyle. Scripture says that new believers were added to the Church. *"Then those who gladly received his word were baptized... And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. ...and many wonders and signs were done through the apostles. Now all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need. So, continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people..."* (Act 2:41-47).

The lifestyle of Christ is conducted with sincerity, simplicity, and a graceful supply of God's wisdom and power. Jesus' followers would assert that *"...our boast is this: our conscience testifies that we conducted ourselves and behaved in the world with simplicity and godly sincerity, not by earthly wisdom but by the grace of God, and supremely so toward you"* (2Cor 1:12). To this end learning to become a disciple of Christ and living like him ought not to be difficult. Although for many people, the non-chronological (unmethodical) presentation of scripture has made comprehending the Christ-like lifestyle somewhat difficult.

Simple, Structural, and Progressively Comprehensible

Considering the simplicity that is in Christ and the non-chronological arrangement of the traditional Bible, especially the New Testament (NT), we present in this version the gospel and doctrines of Christ for new or older Christians beginning from the earliest to be composed, easiest to learn from, and simplest to comprehend. This DDV NT Bible will support your development as a new believer and give you a discipleship structure for growth and maturity. And like Jesus, who went about His Father's profession quite early in age, he learned to be subject to the instruction of his earthly parents so as to *"...increase in wisdom and stature, and in favor with God and men"* (Luk 2:42-52)^a.

God, our Father, has graciously provided us with a structure for the Church and discipleship. He also made it simple for us to receive and understand His knowledge and requirements for living as Sons of God. So, let me tell you how God did it. According to scripture, He gave us ONLY ONE MINISTRY for the entire body of believers, which is the *ministry of reconciliation* to reconcile the world to Christ (2Cor 5:18-21)^b. For us to effectively fulfill this ministry, He gave us ministry-departments (like organs in a body).

The eight ministry-departments are *Apostolic, Prophetic, Teaching, Miracles & Evangelism, Healings, Helps/Benevolence, Administrations, and Tongues & Prayer* (1Cor, 12:28)^c. Then God gave us ministry officers, such as *Apostles, Prophets, Evangelists, Pastors, and Teachers* to shepherd and serve through the ministry departments in our churches for the gentle but careful preserving and perfecting of the new or older believers' life (Eph 4:11-13)^d; that is, you.

When the Church started 2000 years ago, it did not have a Bible compiled as we do today. At least not the New Testament Bible. So that there would be simplicity, standard, and structure across the board for all Christians and Churches, the Holy Spirit inspired some of Jesus' disciples and apostles to write collections of letters about Christ-like living and Christian ministering accounts that we now call the New Testament Bible. Apostle Paul, one of the major writers of the New Testament, said, *"All Scripture is breathed out, given by inspiration of God, and is profitable for doctrine or teaching, for reproof, for correction, for training or instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."* (2Tim 3:16-17). To this end, Brothers James (and Paul) wrote the first epistle(s) of the New Testament, addressing it to the general Church of new believers in Christ.

Begin Learning with Brothers James, Mark, and Paul

It is important always to begin learning from the place of strength, which in this case is the practical application of truth rather than its intellectual acquisition—which has been the theological posture of the larger Church for many years. We become effective Christians and produce desirable outcomes when we are pragmatic and utilitarian about the Truth. In this way, we get to learn quickly to submit to a daily life-changing experience with God, which guides our conduct. This approach minimizes the confusion many Christians have with just an intellectual concept of, and or powerless experience with, God. In any case, our “*God is not the author of confusion, but of peace*” (1Cor 14:33).

This peace which implies prosperity and rests in God, comes to us through Jesus’ instruction in righteousness, correction, teaching, and training for every good work. Through the atonement, we obtained this peace. According to Isaiah 53:5, “*But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement [discipline] that brought us peace was upon Him...*” But if we refuse or reject His peace by being without chastening, that is, tutorage, education, training, discipleship, nurture, or correction, then “*...we are bastards, not sons of God*” (Heb 12:8).

The first letter or epistle to be written in the New Testament was the General Epistle of James, the half-brother of Jesus (Mat 13:55)^e. Although Brother James was not one of the initial twelve apostles of Jesus, he became a disciple after Jesus resurrected. He grew to become one of the pre-eminent leaders or elders of the formative early Church. Historians spoke of him as the first Pastor or Bishop (overseer, administrator) of the church that started in Jerusalem. (Gal. 1:18-19; 2:9-12; Acts 12:16-17, 15:3, 21:18-19)^f.

Going by the ministerial formation, functions, and favors (i.e., the spiritual gifts) of the Church, James played the role of an overseer or administrator (see Act 15:13, 21:18, Gal 1:19, 2:9). He was responsible for coordinating or administrating the operations of the Body of Christ at that time. This is the office of an administrator-shepherd—a bishop or pastor. And so, he wrote the first letter to the new and growing body of believers about Christ-like living, introducing, standardizing, and orientating them and us into Christianity.

First, we present the *General Epistle of James* annotated with sub-headings to make for thematic learning and a quick grasp of the subject matter. The *Gospel of Mark* and three of Paul’s letters to the *Church at Galatia* and *Thessalonica* follow. The letter or epistles concisely narrate the story, ministry, and return of Jesus, which are essential to the spiritual positioning and wellbeing of every believer, as well as for living a holy Christ-like lifestyle. Also annotated with sub-headings, the letters introduce us to the nature, operations, teachings, and lifestyle in the Kingdom of God. Read, learn, grow, and welcome to Christianity—the divine life of the Sons of God.

Reflect on Your Current Lifestyle and Mark Your Progress → ⑤ or ☺

Scripture encourages you to “*...work out your salvation*” (Php 2:12)^g, which means to show or manifest outwardly what you became inwardly in Christ. So, we placed numbered indicators: ① ⑤ ⑩, besides some sub-headed contextual themes in the epistles. Use the numbers as a scale to measure and indicate your current manifest behavior versus your expected Christ-like lifestyle that you seek (Mat 6:33)^h. To mark a zero (0) means a desire and promise to begin working on modifying your current conflicting lifestyle. Mark a ten (10) to indicate that you have manifested that lifestyle already. And marking a five (5) shows work-in-progress—that you are not quite there but will get to where Jesus wants you to be. To mark, you can shade, cross out, or check the circles as you wish.

When reading or studying the gospels and some other portions of this Bible, you will be required to ascertain the spirit of (or behaviors in) your lifestyle by acknowledging how you live or manifest the kingdom lifestyle of Christ in your human nature and character.

Following the contextual themes, there are three smiley face icons: ☹ ☹ ☹, to help you indicate how much you are yet to contemplate, or believe in applying, or embracing and performing the applicable section of scripture you are reading in your lifestyle. To show this shade, cross, or circle the right indicator of your manifested behavior as you read.

^a **Luk 2:42-52** And when He was twelve years old, they went up to Jerusalem according to the custom of the feast. When they had finished the days, as they returned, the Boy Jesus lingered behind in Jerusalem. And Joseph and His mother did not know it; but supposing Him to have been in the company, they went a day's journey, and sought Him among their relatives and acquaintances. So, when they did not find Him, they returned to Jerusalem, seeking Him. Now so it was that after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. And all who heard Him were astonished at His understanding and answers. So, when they saw Him, they were amazed; and His mother said to Him, "Son, why have You done this to us? Look, Your father and I have sought You anxiously." And He said to them, "Why did you seek Me? Did you not know that I must be about My Father's business?" But they did not understand the statement which He spoke to them. Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart. And Jesus increased in wisdom and stature, and in favor with God and men.

^b **2Co 5:18-21** Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

^c **1Co 12:28** And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

^d **Eph 4:11-13** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

^e **Mat 13:55** Is this not the carpenter's son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas?

^f **Gal 1:18-19** Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days. I saw none of the other apostles except James, the Lord's brother. **Gal 2:9-12** and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised. They desired only that we should remember the poor, the very thing which I also was eager to do. Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. **Act 12:16-17** Now Peter continued knocking; and when they opened the door and saw him, they were astonished. But motioning to them with his hand to keep silent, he declared to them how the Lord had brought him out of the prison. And he said, "Go, tell these things to James and to the brethren." And he departed and went to another place. **Act 15:13** And after they had become silent, James answered, saying, "Men and brethren, listen to me: **Act 21:18-19** On the following day Paul went in with us to James, and all the elders were present. When he had greeted them, he told in detail those things which God had done among the Gentiles through his ministry.

^g **Php 2:12-13** Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure.

^h **Mat 6:33** But seek first the kingdom of God and His righteousness, and all these things shall be added to you.



The General Epistle of James

Brother James kicked off the venture of systematic discipleship by documenting for us the place to begin our nurture and practical development as Sons of God. According to historical accounts and Bible timelines, the *General Epistle of James* was among the first letters or books to be written in the New Testament, around AD 40 to 45. Apart from being the first book to be written, it is also the easiest scriptural text to begin with, especially for newly born-again believers, to learn to modify and mortify fleshly, unchristian character traits. And for living the Christian lifestyle of Jesus, you are called into.

More than the *Epistle to the Galatian* and *Thessalonian Churches*, written about the same time, the *Epistle of James* is the appropriate introductory and onboarding book to practical and behavioral Christianity. It delivers the exact lifestyle and hands-on orientation that sets the proper expectations for growth and development as a disciple or student follower of Jesus. It encouraged Christians to consider it joy even when faced with adversity. To develop a practical approach that James termed the “*works or good action that proves faith*.”

This letter was written to the brand new and growing body of believers (Jewish Christians scattered abroad at that time) about Christ-like living. It familiarizes, standardizes, and places us into Christianity. As you read and study, let the Holy Spirit, our Teacher, help you work out the kinks and loosen the knots in your life so as to manifest the salvation that is already inside you as a new creation in Christ by God the Father. Remember to complete the reflection questions and use the “0”, “5”, and “10” lifestyle progress markers to indicate areas of opportunity for behavioral and spiritual growth, change, or development.



Chapters 1-5: Pursuing Joy, Peace, and Righteousness

1

Seek Wisdom, Live Humbly

1 James [from Jacob—heel catcher or supplanter,], a [bond and devoted] servant of God and of the Lord Jesus Christ^a [the resurrected Jesus], to the twelve tribes which are in the Dispersion [scattered abroad among the Gentiles]: Greetings.

[ref notes: This greeting is to ALL who belong to God, the Father by the covenant in the Blood of Jesus, whose number is twelve by spiritual numerology.]

Vs.2-4: BE STEADFAST, BE JOYFUL WHEN YOUR NEW FAITH IN CHRIST IS TESTED

① ⑤ ⑩

2 Count [wholly consider] it all joy, my brothers,^b when you fall into various temptations [a proofing experience or adversity to expose and extricate lust and pride], **3** knowing that the testing of your faith produces endurance [patience]. **4** Let endurance have its perfect [thorough] work, that you may be perfect and complete [fully developed], lacking in nothing.

Vs.5-8: ASK GOD, OUR GENEROUS FATHER, FOR WISDOM AT ALL TIMES

① ⑤ ⑩

5 But if any of you lacks [or failed in] wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. **6** But let him ask in faith, without any doubting [hesitation, withdrawing, or wavering], for he who doubts is like a wave of the sea, driven by the wind and tossed.

7 For that man shouldn't think that he will receive anything from the Lord. **8** He is a double-minded [vacillating, two-spirited] man, unstable in all his ways.

^a1:1 "Christ" means "Anointed One".

Vs.9-11: SEEK AND LIVE BY HUMILITY; IT IS A VIRTUE, IT IS A NEED

① ⑤ ⑩

9 Let the brother in humble circumstances [of low estate, or poor] glory in his [elevated] high position; **10** and the rich, in that he is made humble, because like the flower in the grass, he will pass away.

11 For the sun arises with the scorching wind and withers the grass; and the flower in it falls, and the beauty of its appearance perishes. So the rich man will also fade away in his [career] pursuits.

Vs12-15: CHECK YOUR DESIRE OR LUST; THEY ENTICE YOU TO SIN, NOT GOD

① ⑤ ⑩

12 Blessed [fortunate and happy] is a person who endures [preservers under] temptation, for when he has [stood trial] been approved, he will receive the crown of life which the Lord promised to those who love him. **13** Let no man say when he is tempted [tested, scrutinized, or enticed], "I am tempted by God," for God can't be tempted by evil, and he himself tempts no one.

14 But each one is tempted when he is drawn away by his own lust [craving for forbidden things] and enticed [entrapped, or deluded]. **15** Then the lust [forbidden desire and longing], when it has conceived, bears sin [births violation of divine law and wandering from uprightness]. The sin, when it is full grown [fully executed], produces death [spiritual impurity and separation from righteousness and God].

Vs.16-18: BE FRUITFUL ALWAYS, EVERY GOOD AND PERFECT GIFT IS FROM GOD

① ⑤ ⑩

16 Don't be deceived [to err and wander away from the truth], my beloved brothers.

17 Every good [beneficial] gift and every perfect gift [complete bestowment] is from

^b1:2 The Greek word—*Adelphos*—for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

above, coming down from the Father of lights, with whom can be no variation [no fickleness, changeability] nor turning shadow [shifting vagueness or obscurity].

18 Of his own will he gave birth to us [by transforming us] by the word of truth, that we should be a kind of first fruits [precedence] of his creatures.

Vs.19-21: LISTEN MUCH MORE THAN YOU SPEAK; IT WILL KEEP ANGER AND SIN AWAY

① ⑤ ⑩

19 So, then, my beloved brothers, let every man be swift [prompt and ready] to hear [give audience to and understand], slow to speak, and slow to anger [vengeance or indignation]; 20 for the anger of man doesn't produce the righteousness of God.

21 Therefore, putting away all filthiness and overflowing of wickedness [depravity], receive with humility the implanted word, which is able to save your souls.^a

Vs.22-25: DO WHAT YOU HEAR IN THE WORD; IT IS YOUR PROFILE AND BLESSING

① ⑤ ⑩

22 But he does [actors, producers, and performers] of the word [thought, intent, preaching, and doctrine of God], and not only hearers, deluding [cheating] your own selves. 23 For if anyone is a [mere] hearer of the word and not a doer [who obeys to fulfill divine law], he is like a man looking at his natural face in a mirror [for reflection and discovery]; 24 for he sees himself, and goes away, and immediately forgets [and neglects] what kind [and quality] of man [person] he was.

25 But he who looks into the perfect law of freedom and continues [abides, and persists in the discovery], not being a [negligent] hearer who forgets but a doer [performer, producer, and executor] of the work [deed and enterprise of God], this man [person] will be blessed [fortunate and happy] in what he does [in performing divine law].

Vs.26-27: KEEP YOURSELF STERILIZED FROM RELIGIOUS ACTS, BUT BE CARING

① ⑤ ⑩

26 If anyone among you thinks himself to be religious [to be demonstrably pious]

while he doesn't bridle [curb] his tongue, but deceives his heart, this man's religion is worthless [empty and idolatrous]. 27 Pure religion [fear and worship of God] and undefiled [morally unsoiled and spiritually pure] before our God and Father is this: to visit the fatherless and widows in their affliction, and to keep oneself unstained by the [ungodly multitude of people of the] world.

2

Demonstrate Faith, Not Partiality

Vs.1-7: TREAT EVERYONE EQUALLY, RESPECTFULLY, AND HONORABLY

① ⑤ ⑩

1 My brothers, don't hold the faith [the system of gospel truth, belief and persuasion in it, and assurance] of our glorious Lord Jesus Christ [the risen Jesus] with partiality [favoritism of persons]. 2 For if a man with a gold ring, in fine [gorgeous, elegant, or luxurious] clothing, comes into your synagogue^b [Jewish meeting place or church assembly], and a poor^c man in filthy [cheap, shabby, depraved, or iniquitous] clothing also comes in, 3 and you pay special attention to him who wears the fine clothing and say, "Sit here in a good [comfortable, nobler] place;" and you tell the poor man, "Stand there," or "Sit by my footstool" 4 haven't you shown partiality [bias and discrimination] among yourselves, and become judges with evil thoughts [hurtful, malicious consideration and purpose]?

5 Listen [by giving audience to understand], my beloved brothers [in Christ]. Didn't God choose [favorably select and pick] those who are poor [beggarly, destitute, and helpless] in this world to be rich [abounding with virtue and wealthy] in faith [the moral conviction of God's truthfulness] and heirs [possessors] of the Kingdom which he promised to those who love him?

6 But you have dishonored [maltreated and insulted] the poor man. Don't the rich [people] oppress you and personally drag you before the [law] courts? 7 Don't they blaspheme [vilify, revile, and belittle] the honorable name [of God and Christian character] by which you are called [or surnamed]?

^a1:21 or, preserve your life.

^b2:2 or, meeting

^c2:2 *Ptochos* in Greek, meaning a cringing beggar or pauper denoting absolute or public mendicancy.

**Vs.8-13: LOVE EVERYONE THE WAY YOU WANT
TO BE LOVED, AND BE MERCIFUL**

① ⑤ ⑩

8 However, if you fulfill [execute to accomplish] the royal law according to the Scripture, "You shall love [affectionately, in a social and moral sense] your neighbor as yourself," ☩ you do well. 9 But if you show partiality [favoritism to persons], you commit sin, being convicted by the law [of Moses, the deliverer; which is of sin and death] as transgressors [who violate the word of God].

10 For whoever keeps the whole [Mosaic] law, and yet stumbles [is tripped, makes a mistake, or errs] in one point, he has become guilty [liable and deserving punishment] of all. 11 For he who said, "Do not commit adultery," ☩ also said, "Do not commit murder [kill]." ☩ Now if you do not commit adultery but do murder, you have become a transgressor of the law.

12 So speak and so do as men who are to be judged [separated and approved] by the law of freedom [from sin]. 13 For judgment [and condemnation] is without mercy [being mercilessly inescapable] to him who has shown no mercy [by not demonstrating active compassion]. Mercy [Divine compassion, kindness, and good will] triumphs [rejoices and boasts] over judgment.

**Vs.14-20: DEMONSTRATE YOUR FAITH BY WHAT
AND HOW YOU DO IT**

① ⑤ ⑩

14 What good [what benefit and honor] is it, my brothers, if a man says he has faith [relies on Christ with actionable moral conviction based on God's truthfulness], but has no works [no acts, deeds, or occupation to prove and support the action]? Can faith [mere persuasion] save [or exempt] him?

15 And if a brother or sister is naked [exposed to the elements] and in lack of daily food [by being destitute, hungry, lagging or left behind], 16 and one of you tells them, "Go in peace [safety, prosperity, and tranquility of soul]. Be warmed and filled [eat well];" yet you didn't give them the

things the body needs, what good [benefit or advantage] is it?

17 Even so faith [persuasion and reliance on Christ], if it has no works [to support demonstrable action], is dead [being isolated] in itself. 18 Yes, a man [a person] will say, "You have faith, and I have works [acts and deeds]." Show me your faith without [lacking in] works, and I will show you my faith by my works [my demonstrable action and occupation].

19 You believe that God is one. You do well. The demons also believe—and shudder [struck with extreme fear]. 20 But do you want to know, vain man, that faith apart from works is dead?

21 Wasn't Abraham [father or chief of a multitude] our father justified [rendered and regarded as righteous] by works [his demonstrative obedient action], in that he offered up Isaac [laughter] his son on the altar? 22 You see that faith [his moral conviction of God's truthfulness] worked [by collaborating] with his works [his acts and deeds], and by works, faith was perfected [consummated in character, completed, and accomplished].

23 So the Scripture was fulfilled which says, "Abraham believed [had faith and put his trust in] God, and it was [computed, concluded, and] accounted to him [that his faith was considered to be equivalent to having the same force and weight] as righteousness," ☩ and he was called the friend [and familial associate] of God.

[ref Notes: Genesis 22:1-12—"After these things God tested Abraham and said to him, "Abraham!" And he said, "Here am I." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." So, Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him, ...When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac, his son and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to slaughter his son. the angel of the LORD called to him from heaven and said, "Abraham, Abraham!" And he

*2:8 2:8 Leviticus 19:18

*2:11 Exodus 20:14; Deuteronomy 5:18

*2:11 Exodus 20:13; Deuteronomy 5:17

*2:23 Genesis 15:6

said, "Here am I." He said, "Do not lay your hand on the boy or do anything to him, for now, I know that you fear God, seeing you have not withheld your son, your only son, from me."

Take time to read the entire story of Abraham, starting from Genesis 11:26 to 25:8, to acquaint yourself with Abraham, the patriarch of our Faith in Christ Jesus (Rom 4:16). Scripture calls him "the father of all them that believe, ...the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised" (Rom 4:11-12).]

24 You see then that by works [acts, deeds, effort, labor, or occupation] a man [person] is justified [rendered and regarded righteous], and not only by faith [persuasion, moral conviction of God's truthfulness, reliance on Christ, assurance, and fidelity].

25 In the same way, wasn't Rahab [wide] the prostitute also justified by works [her effort and proving action] when she received [admitted] the messengers [from Israel, under her roof] and sent them out another way? **26** For as the body apart from [and without] the spirit is dead, even so faith apart [isolated, or separated] from works is dead.

3

Conduct Yourself with Restraint and Wisdom

Vs.1-2: BE RESPONSIBLE, AVOID BLUNDERS AND OFFENDING IN MANY THINGS; SPEECH, DISCOURSE, AND DOCTRINE ① ⑤ ⑩

1 Let not many of you be teachers [be instructors concerning the things of God], my brothers, knowing that we [who are called by the Lord to teach and instill doctrine] will receive heavier [greater] judgment [and condemnation].

2 For we all stumble [err, fail, make a mistake, or offend when tripped to sin] in many things. Anyone who doesn't stumble in word [in speech, discourse, and doctrine] is a perfect person [in mental or moral character, consummate in virtue and integrity], able to bridle [to restrain or hold in check] the whole body also.

Vs.3-8: TAME YOUR TONGUE; KEEP IT FROM SETTING YOU OR PEOPLE ABLAZE

① ⑤ ⑩

3 Indeed, we put bits [curbs] into the horses' mouths so that they may obey us, and we guide their whole body. **4** Behold,^a the ships also, though they are so big [gigantic] and are driven by fierce [strong tempestuous] winds, are yet guided by a very small rudder [pedal], wherever [direction] the pilot desires.

5 So the tongue [our organ of speech] is also a little member [of our bodies], and boasts great things [talking big with fancy speech and expressions]. See how a small fire can spread to a large forest!

6 And the tongue [our speech, dialect, or language] is a fire. The world [of ungodliness and organized arrangement] of iniquity [and injustice, by the quality of moral wrongfulness or unrighteousness, within or] among our [bodily] members is the tongue [our language and expression], which defiles [soils or stains] the whole body, and sets on fire the course of nature, and is set on fire by Gehenna^b [blazing fire of hell].

7 For every kind of animal, bird, creeping thing, and sea creature is tamed [restrained], and has been tamed by mankind; **8** but nobody can tame [and control] the tongue. It is a restless [unrestrainable, injurious, destructive] evil, full of deadly poison.

Vs.9-12: BLESS WITH YOUR MOUTH, NOT CURSE OR SPEAK PROFANITY WITH IT

① ⑤ ⑩

9 With it we bless [speak well of and praise] our God and Father, and with it we curse [condemn and call doom and evil on] men [people] who are made in the image of God. **10** Out of the same mouth comes blessing and cursing. My brothers [in Christ], these things ought not to be so.

11 Does a spring [a fountain of water] send out from the same opening fresh and bitter water? **12** Can a fig tree, my brothers [in Christ], yield olives, or a vine figs? Thus no [fountain, or well fed by] spring yields both salt water and fresh water.

^a3:4 "Behold", from "īdōū", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

^b3:6 or, Hell

Vs.13-18: YIELD TO REASON AND HEAVENLY WISDOM, NOT ENVY AND SELFISH AMBITION

① ⑤ ⑩

13 Who is wise [learned] and understanding [intelligent and endowed with knowledge] among you? Let him show by his good [virtuous and valuable] conduct [behavior, or manner of life] that his deeds [acts, work or business, employment or occupation] are done in gentleness [humility and mild disposition of the higher spirit] of wisdom.

14 But if you have bitter jealousy and selfish ambition [strife, intrigue, faction, and contentiousness that stimulates anger] in your heart, don't boast and don't lie against the truth. 15 This [kind of lower worldly] wisdom is not that which comes down from above, but is earthly, sensual, and demonic [from an evil demonic spirit]. 16 For where jealousy and selfish ambition are, there is confusion [instability, disorder, or commotion] and every evil deed [and wicked work].

17 But the wisdom [of God] that is from above is first pure [truth affirming, agreeable, or concessionary], then peaceful [or peace loving], gentle [mild and patient], reasonable [good for persuasion and easy to obey], full of mercy [human or divine compassion, kindness, or good-will] and good [beneficial and honorable] fruits, without partiality [not ambiguous or uncertain], and without hypocrisy [or pretensions, but sincere]. 18 Now the fruit of righteousness [equitable character and act, or justification] is sown in peace [prosperity, security, and tranquility of soul] by those who make peace.

4

Abhor Pride; Willfully Seek Humility

Vs.1-6: BE A HUMBLE FRIEND OF GOD, NOT A PRIDEFUL FRIEND OF THE WORLD

① ⑤ ⑩

1 Where do wars and fightings [battles, disputes, strife, quarrels, controversy, and striving] among you come from? Don't they come from your [sensual delights and desires for] pleasures that war [to contend with carnal inclinations] in your members?

2 You lust [for, longing to covet forbidden things], and don't have [own, or

possess riches]. You murder [kill] and covet [zealously exerting yourself in pursuit of goods], and can't obtain. You fight [and quarrel over property and privileges] and make [continue to dispute and] war. You don't [yet] have [own, or possess wealth], because you don't ask [beg, call for, crave, require, and desire from God].

3 You ask [God, when you do], and don't receive [obtain], because you ask [badly, improperly, and miserably] with wrong motives, so that you may spend it on your [covetous sensual desires and] pleasures. 4 You adulterers and adulteresses [apostate faithless people], don't you know that friendship [fondness, companionship, association] with the [ungodly multitude of the] world is hostility [opposition and hatred] toward God? Whoever therefore wants to be a friend [companion and associate] of the world makes himself an enemy of God.

5 Or do you think that the Scripture says in vain [and without purpose], "The Spirit who lives in [and inhabits] us yearns jealously" [loves, desires, and intensely craves possession of us]? 6 But he gives more grace [favor and divine influence upon the heart]. Therefore it says, "God resists the proud [self-exalting and contemptible person], but gives grace [strength and knowledge] to the humble [depressed, humiliated, deprived, and lowly]."✠

Vs.7-10: SUBMIT TO GOD IN HUMILITY AND RESIST TO WITHSTAND THE DEVIL

① ⑤ ⑩

7 Be subject therefore to God. Resist [oppose and set yourself against to withstand] the devil, and he will flee [shun and run away] from you. 8 Draw near [approach and join yourself] to God, and he will draw [or come] near to you. Cleanse your hands [from immorality and defilement], you sinners. Purify [and sanctify] your hearts, you [two-spirited, wavering] double-minded.

9 Lament [and realize your misery], mourn, and weep. Let your laughter be turned to mourning and your joy to gloom [and sorrow]. 10 Humble [to abase] yourselves in the sight [and presence] of the Lord, and he will exalt [lift, and elevate] you.

Vs.11-12: PASS NO JUDGMENT OR ACCUSE A BRETHREN, OR SPEAK EVIL OF THEM

(0) (5) (10)

11 Don't speak against [criminate, or slander] one another, brothers [in Christ]. He who speaks [evil of, and] against a brother and judges [to condemn] his brother, speaks against the [divine] law and judges the law. But if you judge [to condemn] the law, you are not a doer of [or a performer who obeys] the law but a judge [arrogating Godly sovereignty to yourself]. **12** Only one [God] is the lawgiver, who is able to save and to destroy. But who are you to judge [and condemn] another?

Vs.13-17: COMMIT EVERYTHING TO GOD'S HAND, NOT BOAST IN ARROGANCE

(0) (5) (10)

13 Come now, you who [boast, and] say, "Today or tomorrow let's go into this city and spend a year there, trade, and make a profit." **14** Yet you don't know what your life [which belongs to God] will be like tomorrow. For what is your [essential, ethical, and Godly] life? For you are a vapor [mist, air, or breath] that appears for a little time and then vanishes away.

15 For you ought to say, "If the Lord wills [desires, intends, or pleases], we will both live [the God kind of life], and do this or that." **16** But now you glory [vaunt, boast, and rejoice] in your boasting [bragging, self-confidence, self-reliance, and pride]. All such boasting is evil [sinful and harmful].

17 To him therefore who knows to do good [valuable and virtuous] and doesn't do it, to him it is sin [missing the mark, wandering from uprightness, and violating divine law].

[ref notes: One of the four sins a believer can commit against God after becoming born again, through the effectual work of the atoning power of Jesus on the cross, is the sin of (or missing the mark by) ignoring to do good. The ability to do or produce good comes from manifesting one of God's four tributary characteristics. It is the Spirit of Power (2Ti 1:7). For the manifest goodness of God leads people to repentance (Rom 2:4). It is to this end that "*God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about*

doing good and healing all who were oppressed by the devil, for God was with Him" (Act 10:38).

When believers ignore doing good, they contend with God's manifest spirit of Power. The other three sins are the sins of faithlessness, transgression of the law, and unrighteousness (Rom 14:23, 1Jn 3:4, 1 Jn 5:17). The other multitude of "sins" are committed by unregenerated unbelievers and faithless believers. The sins are abominations "contained" by the Spirit of Grace (Heb 10:29), which is given for the salvation of humanity (Eph 2:5) and to preserve many lives until the day of judgment.]

5
Be Established in Patience, Not Self-Indulgence
Vs.1-6: CHEAT NO ONE; LOATHE FRAUDULENT VIRTUE OR SELF-GRATIFICATION

(0) (5) (10)

1 Come now, you rich [and wealthy people], weep and howl [lament] for your miseries [calamities] that are coming on you.

2 Your riches are corrupted [rotten] and your garments are moth-eaten. **3** Your gold and your silver are corroded, and their corrosion [venomous poison] will be for a testimony against you and will eat your flesh [physical or moral carnality] like fire. You have laid up [amassed riches, and reserved] your treasure in [or for] the last days.

4 Behold, the wages [reward] of the laborers [your employees] who mowed your fields, which you have kept back by fraud, cry out; and the cries of those who reaped [produced and harvested for you] have entered into the ears of the Lord of Armies.^a

5 You have lived in [pleasure and indulged in] luxury on the earth, and taken [given yourself to] your pleasure. You have nourished your hearts as in a day of slaughter. **6** You have condemned [pronounced guilty] and you have murdered [killed] the righteous one. He [God] doesn't resist [oppose] you.

Vs.7-12: BE RESOLUTE; WAIT PATIENTLY FOR GOD'S BLESSINGS, KEEP YOUR WORD, DON'T SWEAR

(0) (5) (10)

7 Be patient therefore, brothers [in Christ], until the coming^b [visible return] of

^a 5:4 Greek: Sabaoth (for Hebrew: Tze'va'ot)

^b 5:7 *parousia* in Greek; a being near, i.e. advent, return; specially, of Christ.

the Lord [to raise the dead, judge the wicked, and set up his glorious kingdom]. Behold, the farmer [vine dresser] waits for the precious fruit of the earth, being patient over it, until it receives the early and late rain. **8** You also be patient. Establish your hearts, for the coming of the Lord is at hand.

9 Don't grumble, brothers, against one another, so that you won't be judged [condemned]. Behold, the judge stands at the door. **10** Take, brothers [in Christ], for an example of suffering [affliction and hardship] and of perseverance, the prophets who spoke in the name of the Lord.

11 Behold, we call them blessed [fortunate] who endured. You have heard of the perseverance [enduring patience] of Job [hated or the cry of woe] and have seen the Lord [Supreme in authority, Controller, and Master] in the [definite goal or] outcome, and how the Lord is full of compassion and mercy. **12** But above all things, my brothers, don't swear—not by heaven, or by the earth, or by any other oath; but let your "yes" be "yes", and your "no", "no", so that you don't fall into hypocrisy.^a

Vs.13-20: SAVE A SOUL; LET NO BRETHREN BE SICK, SUFFER, OR STRAY FROM TRUTH

③ ⑤ ⑩

13 Is any among you suffering [undergoing hardship]? Let him pray [supplicate and worship earnestly]. Is any cheerful? Let him sing praises [and make melody in divine worship].

14 Is any among you sick? Let him call for the elders [ministry shepherds and deacons] of the [church] assembly, and let them pray [to God, supplicate and worship him earnestly] over him [or her, the sick person], anointing him [or her] with oil in the name of the Lord; **15** and the prayer [expressed petition] of faith [assurance and reliance on Christ] will heal [save and deliver] him [or her] who is sick, and the Lord will raise him [the person] up. If he has committed sins [violations of God's law], he will be forgiven.

16 Confess [fully agree to and acknowledge] your sins [willful or unintentional transgressions] to one another and pray [to god] for one another, that you may be healed [freed from errors and sins to bring about salvation]. The

insistent [active] prayer [petition, request, or supplication] of a righteous person is powerfully effective.

17 Elijah [my God is Jehovah] was a man with a nature like ours, and he prayed [to God, supplicating and worshiping] earnestly that it might not rain, and it didn't rain on the earth for three years and six months. **18** He prayed again, and the sky [by extension, heaven] gave rain, and the earth produced its fruit.

19 Brothers [in Christ], if any among you wanders [strays or errs due to deception] from the truth and someone turns [converts] him back, **20** let him [or her] know that he [the person] who turns a sinner from the error of his way will save a soul from death [a separation of body from soul and spirit, and from God unto misery in hell] and will cover a multitude of sins [trespasses or violations of divine law].

REFLECTION #1: Add Up Your Progress

Markers: ____ /220

**Write and discuss your answers with learning team.*

#1. So far, what change(s) have you noticed in your lifestyle? What would you say about exchanging self-indulgence for patience, pride for humility, ignorance for wisdom, or speaking less to listen more?

#2. What would it be if you were to summarize your learning or progress in one or 100 words?

1 _____

 2 _____

#3. Which five of the actionable lifestyle themes are you already planning to work out and implement in your life?

#4. How would you describe your new commitment to Jesus as a disciple?

3 _____

 4 _____

^a5:12 TR reads "under judgment" instead of "into hypocrisy"



The Epistle of Paul to the Church at Galatia

Paul the Apostle, or Saul of Tarsus as was his Jewish name, was not one of the twelve original Apostles of Jesus. He was converted after Jesus' resurrection while persecuting and killing some of Jesus followers. However, he became a believer, disciple, teacher, and then an apostle, who started many churches outside of Jerusalem and wrote 14 of the 27 books of the New Testament.

The Church at Galatia (current day central Turkey) was established by Paul and Barnabas around AD 48 to 49 during Paul's first missionary journey. Paul wrote to the Galatian church a year or so later to address the problems they were having with religious rituals leading to a doctrinal crisis. False teachers stormed the Galatian church, shortly after Paul left to continue his missionary journey, and convinced them that to benefit from the claims of the gospel of Christ, they must necessarily follow the religious ritualistic laws of Judaism—that is by relying on the works of the Mosaic law to reach salvation in Christ.

Paul wrote the *Epistle to the Galatians* to refute these false teachings. To defend his teaching and integrity of the gospel, to lose them from the bondage of rituals, rules, and religiosity. And to restore them to a life of liberty and relationship with God that produces the fruits of the Holy Spirit. This letter emphasized that believers have 'authorized' liberty in Christ as opposed to the legalistic perversion of religious people who insist and teach that Christians must keep the Mosaic laws as a requirement for salvation. According to the epistle, God does not justify anyone by the Mosaic law or its religious works, but by faith in Christ Jesus. Remember to use the "0", "5", and "10" lifestyle progress markers to indicate areas of opportunity for behavioral and spiritual growth, change, or development. Also complete the reflection questions.



Galatians

Chapters 1-6: Be Perfected in The Spirit by the Justification of Faith

1

1 Paul [*small or little*], an apostle— [ambassador of the Gospel with miraculous powers, and official commissioner of Christ] not from men, nor through man, but through Jesus Christ,^a and God the Father, who raised him from the dead— 2 and all the brothers^b [in Christ] who are with me, to the [churches] assemblies of Galatia:

3 Grace [Good will and favor] to you and peace [prosperity, security, and tranquility of soul] from God the Father and our Lord Jesus Christ, 4 who gave himself for our sins [faults, and violation of God's laws], that he might deliver [release and rescue] us out of this present evil [vicious, malicious, and morally culpable] age, according to the will [purpose, desire, and pleasure] of our God and Father— 5 to whom be the glory [praise, honor, and worship] forever and ever. Amen.

Vs.6-9: HOLD ON TO CHRIST'S ORIGINAL GOSPEL; THERE'S NO OTHER

① ⑤ ⑩

6 I marvel that you are so quickly deserting [changed sides from] him who called [and named] you in the grace of Christ to a different "Good News" [yet strange Gospel], 7 but there isn't another "Good News [Gospel]." Only there are some who trouble [stir and agitate to disquiet] you and want to pervert [corrupt] the Good News of Christ.

8 But even though we [ministers of Christ], or an angel from heaven, should preach [announce and evangelize] to you any "Good News [Gospel]" other than that which we preached [and declared] to you, let him be cursed [excommunicated or banned without hope of redemption].

9 As we have said before, so I now say again: if any man preaches [brings and

announces] to you any "Good News [Gospel]" other than that which you received [accepted, acknowledged, associated with, and professed], let him be cursed [banned or excommunicated].

Vs.10-24: SHUN MAN'S GOSPEL OR OPINION OF GOD; PLEASE GOD, NOT MAN

① ⑤ ⑩

10 For am I now [persuading, pacifying, or] seeking the favor of men [people], or of God? Or am I striving to please [become aggregable or accommodate the opinions and interests of] men? For if I were still pleasing men, I wouldn't be a [bond and devoted] servant of [and subject to] Christ.

11 But I make known [certify] to you, brothers [in Christ], concerning the Good News [Gospel] which was preached [and evangelized] by me, that it is not according to man [humans].

12 For I didn't receive [the gospel or learn] it from man, nor was I taught it, but it came to me through revelation [disclosure and manifestation] of Jesus Christ. 13 For you have heard of [considered, and understand] my way of living [behavior, conduct, and comportment] in time past in the Jews' religion, how that beyond measure I persecuted [hostilely pursued and pressured] the [church] assembly of God and ravaged [wreaking havoc on] it.

14 I advanced [grew, increased, and profited] in the Jews' religion beyond many of my own age among my countrymen, being more exceedingly zealous [upholding and defensive] for the traditions of my fathers.

15 But when it was the good pleasure [the will, approval, and well-thinking] of God, who separated [to set] me [apart for purpose] from my mother's womb and called me through his grace [merciful loving-kindness], 16 to reveal [uncover, and make bare] his Son in me, that I might preach him among the Gentiles [heathen tribes, races, and non-Jewish people], I didn't immediately

^a1:1 1:1 "Christ" means "Anointed One", Son of God, the resurrected and Living Jesus.

^b1:2 1:2 The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

confer [consult, or discuss] with flesh and blood [any human or person], ¹⁷ nor did I go up to Jerusalem [*double peace*] to those who were apostles before me, but I went away into Arabia [*desert or barren*]. Then I returned to Damascus [*silent is the sackcloth weaver*].

¹⁸ Then after three years I went up to Jerusalem to visit Peter [*piece of rock or stone*], and stayed with him fifteen days. ¹⁹ But of the other apostles [delegates and ambassadors of Christ's gospel possessing miraculous powers] I saw no one except James [*supplanter or heel catcher*], the Lord's brother.

²⁰ Now about the things which I write to you, behold,^a before [the presence of] God, I'm not lying [or attempting to deceive by uttering untruth]. ²¹ Then I came to the regions of Syria [*exalted*] and Cilicia [*land of Celix*].

²² I was still unknown by face [appearance, and person] to the [churches and] assemblies of Judea [*praised*] which were in Christ, ²³ but they only heard [the report, that], "He who once persecuted [pursued, and pressed] us now preaches [and evangelizes] the faith [system of truth and belief] that he once tried to destroy."

²⁴ So they glorified [honored and magnified] God in me.

2

VS.1-14: PERMIT THE GRACE OF GOD, OPPOSE HYPOCRISY AMONG BRETHREN

⓪ Ⓞ Ⓢ Ⓣ

¹ Then after a period of fourteen years I went up again to Jerusalem [*double peace*] with Barnabas [*son of rest*], taking Titus [*nurse*] also with me. ² I went up by revelation [instruction and disclosure of truth], and I laid before [profoundly communicating to] them the Good News [gospel] which I preach [and publicly proclaimed] among the Gentiles [non-Jewish nations], but privately before those who were respected [in gospel, ministry, and church matters], for fear that I might be running, or had run, in vain [without a purpose, devoid of truth, and fruitlessly].

³ But not even Titus, who was with me, being a Greek [non-Jew Gentile], was

compelled to be circumcised. ⁴ This was because of the false brothers [who were] secretly brought in, who stole in to spy out our liberty [moral freedom] which we have in Christ Jesus, that they might bring us into bondage [again, utterly enslaved under the Law of Moses], ⁵ to whom we gave no place in the way of subjection [obeying them], not for an hour, that the truth of the Good News [Gospel] might continue with you.

⁶ But from those who were reputed to be important—whatever they were, it makes no difference to me; God doesn't show partiality to man [nor is impressed with positions]—they, I say, who were respected imparted [added] nothing to me [and my gospel],

⁷ but to the contrary, when they saw that I had been entrusted with the Good News [gospel] for the uncircumcised [Gentiles], even as Peter with the Good News [gospel] for the circumcised [Jews]— ⁸ for he who [actively] worked through Peter in the apostleship with the circumcised also [efficiently] worked through me with the Gentiles—

⁹ and when they perceived the grace that was given to me, James [*supplanter*] and Cephas [Peter] and John [*Jehovah has graced*], those who were reputed to be pillars [pioneers, and established in the ministry of Christ's gospel], gave to Barnabas and me the right hand of fellowship [pledge of partnership], that we should go to the Gentiles [heathen and non-Jewish races], and they to the circumcision [those Jews covenanted to God by the rite of cutting around the flesh]. ¹⁰ They only asked us to remember the poor [beggarly and needy]—which very thing I was also zealous [prompt and eager] to do.^b

¹¹ But when Peter came to Antioch [*driven against*], I resisted [opposed] him to his face, because he stood condemned [at fault, and to be blamed]. ¹² For before some people came from James, he ate with the Gentiles [heathen people]. But when they came, he drew back and separated himself, fearing those who were of the circumcision [Jews who claim cleanliness, salvation, and separation to God by rite of cutting around the flesh].

^a1:20 "Behold", from "ἵδου", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

^b2:10 Act 15:7, 13, 22-29

13 And the rest of the Jews joined him in his [dissembling or misleading] hypocrisy, so that even Barnabas was carried away with their hypocrisy [and deceitful act]. 14 But when I saw that they didn't walk uprightly according to the truth of the [gospel and] Good News, I said to Peter before them all, "If you, being a Jew, live as the Gentiles do, and not as the Jews do, why do you compel the Gentiles to live as the Jews do?"

Vs.15-21: DIE TO THE LAW AND RELIGION; LIVE TO GOD, SO CHRIST CAN LIVE IN YOU

⓪ Ⓢ ⑩

15 "We, being Jews by nature and not Gentile sinners, 16 yet knowing that a man is not justified [rendered innocent from sin] by the works [acts and effort made through and] of the [Mosaic] law but through faith [persuasion and reliance] in Jesus Christ, even we believed [had faith and committed to trust] in Christ Jesus, that we might be justified by faith [reliance] in Christ and not by the works [acts and deeds] of the [Mosaic] law, because no flesh [carnally minded person] will be justified [rendered righteous] by the works of the law [of Moses].

17 But if while we sought to be justified [regarded righteous] in Christ, we ourselves also were found sinners [or sinful], is Christ a servant [minister and errand boy] of sin? [God forbid and] Certainly not! 18 For if I build up again those things which I destroyed, I prove myself a law-breaker [violator, and transgressor]. 19 For I through the [Mosaic] law died [became separated] to the law [of God], that I might live to God.

20 I have been crucified with Christ, and it is no longer I who live [the God kind of life], but Christ lives in me. That [true, blessed, and endless] life which I now live in the flesh [body of bones and blood], I live by faith [the system, belief, and conviction of truth] in the Son of God, who [fondly and openly] loved me and gave himself up for me. 21 I don't reject [frustrate to set aside] the grace of God. For if righteousness is through the law, then Christ died [without a cause] for nothing!"

Vs.1-10: BE PERFECTED IN THE SPIRIT BY FAITH, NOT WORKS BECAUSE YOU BEGAN IN THE SPIRIT

⓪ Ⓢ ⑩

1 Foolish [unwise, unintelligent] Galatians [inhabitants of Gauls], who has bewitched [fascinated, charmed, and brought evil on] you not to obey [and have confidence in] the truth, before whose eyes Jesus Christ was openly portrayed among you as crucified?

2 I just want to learn this from you: Did you receive the Spirit by the works of the [Mosaic] law, or by hearing of faith [profession of God's truth]?

3 Are you so foolish? Having begun in the Spirit, are you now completed [perfected and fulfilled] in the flesh [carnal mind]?

4 Did you suffer [experience or undergo] so many things in vain, if it is indeed in vain [without a cause and purposeless]?

5 He therefore who supplies [nourishes and ministers] the Spirit to you and does miracles among you, does he do it by the works [effort and deeds] of the law [of Moses], or by hearing of faith [profession of God's truth]? 6 Even so, Abraham [father of multitude] "believed [had faith in] God, and it was counted [credited into his account, thought of, and imputed] to him for righteousness."✠

7 Know therefore that those who are of faith [the system of gospel truth and belief] are children [spiritually matured sons and kinship] of Abraham. 8 The Scripture, foreseeing that God would justify the Gentiles [heathen and pagan non-Jewish people] by faith, preached the Good News [gospel] beforehand to Abraham, saying, "In you all the nations will be blessed [conferred or bestowed divine benefits]."✠ 9 So then, those who are of faith are blessed [receive a benediction and spoken well of] with the faithful Abraham.

10 For as many [people] as are of the works of the law [of Moses] are under a curse. For it is written, "Cursed [Exposed to divine vengeance] is everyone who doesn't continue [persevere] in all things that are written [engraved and described] in the book of the law [of Moses], to do them."✠

*3:6 Genesis 15:6

*3:8 Genesis 12:3; 18:18; 22:18

*3:10 Deuteronomy 27:26

Vs.11-20: LIVE BY FAITH; YOU HAVE BEEN JUSTIFIED [DECLARED INNOCENT] BY GOD

① ⑤ ⑩

11 Now that no man is justified [regarded innocent or righteous] by the law [of Moses] before God is evident [and certain], for, “The righteous [who observe divine law, the just and equitable in character] will live by faith [persuasion, moral conviction and profession of the truthfulness of God, and reliance on Christ].”[✠] 12 The [Mosaic] law is not [based on, and] of faith, but, “The man [person] who does them will live by them.”[✠]

13 Christ redeemed [ransomed and bought] us from the curse of the law, having become a curse for us. For it is written, “Cursed [Liable to divine retribution] is everyone who hangs on a tree [or cross],”[✠]

14 that the blessing of Abraham [father of a multitude] might come on the Gentiles [heathens and pagans, and non-Jewish races] through Christ Jesus, that we might receive [accept and obtain] the promise of the Spirit [of God] through faith [reliance upon Christ for salvation].

15 Brothers [in Christ], speaking of human terms, though it is only a man’s covenant [contract], yet when it has been confirmed [publicly, ratified, or validated], no one makes it void [annuls or breaks the contract] or adds to it.

[ref scriptures: The blessing of Abraham to the entire world: Gal 3:6-9, Gal 3:29; Gen 12:2-3; Isa 41:8, Isa 51:2-3; Rom 4:3-17]

16 Now the promises were spoken to Abraham and to his offspring.^a He doesn’t say, “To descendants^b”, as of many, but as of one, “To your offspring,”[✠] which is Christ.

17 Now I say this: A covenant [or testament] confirmed beforehand by God in Christ, the law [of Moses], which came four hundred thirty years after [Abraham’s promise], does not annul [invalidate it], so as to make the promise of no effect [abolishing and rendering it idle]. 18 For if the inheritance [of eternal blessedness by salvation in Christ] is of the [Mosaic] law, it is no more of promise; but God has granted it [as a favor] to Abraham by promise.

^a3:11 Habakkuk 2:4

^b3:12 Leviticus 18:5

[✠]3:13 Deuteronomy 21:23

19 Then why is there the law [of Moses]? It was added because of transgressions [to intensify the consciousness of sins that take on the character of the transgression], until the offspring [seed, who is Christ] should come to whom the promise has been made [to satisfy the aroused desire for redemption]. It was ordained [instituted] through angels by the hand of a mediator [go-between, reconciler, or intercessor for peace and friendship]. 20 Now a mediator is not between one [person only], but God is one.

[ref scriptures: Gen 12:3 & 7, 13:15-16, 15:5, 17:7-8, 21:12, 26:3-4, and Gen 22:17-18—“*That in blessing I will bless thee, and in multiplying I will multiply thy seed [Jesus Christ] as the stars [see Rev 1: 20; Gal 3:28-29; Rom 12:5; 1Co 12:12] of the heaven, and as the sand which is upon the sea shore [uncountable]; and thy seed [Christ] shall possess the gate of his enemies [see Rev 1:18; Isa 22:22; Rev 3:7; Mat 16:9, 28:18]; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.*”]

Vs.21-29: PUT ON CHRIST, AS SONS OF GOD; YOU ARE NO LONGER UNDER THE LAW OF MOSES OF SIN AND DEATH

① ⑤ ⑩

21 Is the [Mosaic] law then against the promises [pledge and divine assurance] of God? Certainly not [and God forbid]! For if there had been a law given which could make alive, most certainly righteousness would have been of the law [of Moses]. 22 But the Scripture imprisoned [enclosed, included, and shut up] all things under sin, [so] that the promise [of God] by faith [reliance] in Jesus Christ might be given [granted and ministered] to those who believe [have faith].

23 But before faith [the system of gospel truth and belief] came, we were kept in custody [hemmed in] under the law, confined [and enclosed] for the faith which should afterwards be revealed [disclosed or made known]. 24 So that the [Mosaic] law has become our tutor [schoolmaster and guide] to bring us to Christ, that we might be justified [rendered and declared innocent, guiltless, and righteous] by faith [persuasion and moral conviction of God’s truthfulness].

^a3:16 or, seed

^b3:16 or, seeds

[✠]3:16 Genesis 12:7; 13:15; 24:7

25 But now that faith [the system of gospel truth and belief] has come, we are no longer under a tutor [guardian or supervisor]. 26 For you are all children [spiritually matured sons and kinship] of God, through faith [persuasion and reliance] in Christ Jesus.

27 For as many of you as were baptized [purified with water and cleansed by the spirit] into Christ have put on [sank into and clothed with] Christ. 28 There is neither Jew nor Greek [with respect to birth or nationality], there is neither slave nor free man [with respect to station or opportunity], there is neither male nor female [with respect to divine volition]; for you are all one [the same and agreeable] in Christ Jesus.

29 If you are Christ's, then you are Abraham's offspring and heirs [possessors and shareholders] according to promise [divine pledge and assurance of God].

4

Vs.1-7: GROW UP, ACCEPT SONSHIP, AND BE RECOGNIZED AS GOD'S SONS

① ⑤ ⑩

1 But I say that so long as the heir is a child [infant, minor, or simple-minded], he is no different from a bondservant, though he is lord [higher in authority and master] of all, 2 but is under guardians and stewards until the day appointed by the father.

3 So we also, when we were children [minors], were held in bondage [voluntarily or involuntarily subjection] under the elemental [fundamental or rudimental] principles of the world. 4 But when the fullness of the time came, God sent out his Son, born to a woman, born under the law [of Moses], 5 that he might redeem [buy up, ransom, and rescue] those who were under the [Mosaic] law, that we might receive the adoption [placement] as children [spiritually matured sons of God].

6 And because you are [matured] children, God sent out the Spirit of his Son into your hearts [thoughts, feelings, emotions, intelligence, passions, desires, appetites, will, purposes, endeavors, understanding, sensibilities, mind, and soul], crying, "Abba,^a Father!" 7 So you are no longer a bondservant, but a [matured

spiritual] son; and if a son, then an heir [inheritor and possessor] of God through Christ.

Vs.8-20: BE FREE; BE MUCH MORE FOR A GOOD PURPOSE SINCE YOU KNOW GOD

① ⑤ ⑩

8 However at that time, not knowing God, you were [voluntarily or involuntarily subjected and] in bondage to those who by nature are not gods. 9 But now that you have come to know [and understand] God, or rather to be known by God, why do you turn back again to the weak and miserable [beggarly and distressing] elemental principles, to which you desire to be in bondage all over again?

10 You observe days, months, seasons, and years. 11 I am afraid for you, that I might have [wearied you and] wasted my labor for you. 12 I beg you, brothers [in Christ], become as I am, for I also have become as you are. You did me no wrong, 13 but you know that because of weakness [infirmary and sickness] in the flesh [body] I preached [evangelized and declared] the [Gospel, and] Good News to you the first time.

14 That which was a temptation [experience] to you [that is, the adversity] in my flesh [human condition], you didn't despise nor reject; but you received me as an angel [messenger and ministry-shepherd] of God, even as Christ Jesus. 15 What was the blessing [attributes of good fortune] you enjoyed? For I testify to you that, if possible, you would have plucked out your eyes and given them to me.

16 So then, have I become your [hateful, hostile] enemy by telling you the truth? 17 They [the legalistic Jews and keepers of the Mosaic law] zealously seek you in no good way. No, they desire to alienate you, that you may seek [feel warm and desire] them. 18 But it is always good to be zealous in a good [valuable, virtuous] cause, and not only when I am present with you.

19 My little children [grown-up Christian converts], of whom I am again in [birth like] travail until Christ is formed in you— 20 but I could wish to be present with [and near] you now, and to change my

^a4:6 Abba is a Greek spelling for the Aramaic word for "Father" or "Daddy" used in a familiar, respectful, and loving way.

tone, for I am perplexed [at a loss, and standing in doubt] about you.

Vs.21-31: LIVE FREE; YOU WERE BORN FREE, SO ERADICATE THE SLAVE MENTALITY

① ⑤ ⑩

21 Tell me, you that desire [intend and mean] to be under the [Mosaic] law, don't you listen to [understand] the law? 22 For it is written that Abraham had two sons, one by the servant [woman, Hagar]^a, and one by the free woman [Sarah]^b.

23 However, the son by the servant [woman] was born according to the [carnally minded] flesh, but the son by the free woman was born through promise [a divine assurance of God's goodness]. 24 These things contain an allegory [symbolisms of truth], for these are two covenants [dispositions, arrangement, or testament]. One is from Mount Sinai [thorny], bearing children to bondage [or conditions of legalistic enslavement], which is Hagar [flight].

25 For this Hagar is Mount Sinai in Arabia [barren desert], and answers [corresponds] to the Jerusalem [teaching of peace] that exists now, for she is in [a legalistic] bondage with her children. 26 But the Jerusalem [double peace] that is above is free, which is the mother of us all.

27 For it is written, "Rejoice, you barren who don't bear [children]. Break out and shout, you who don't travail [in birth]. For the desolate [lonesome, deserted, neglected] women have more children than her who has a husband." ✠

28 Now we, brothers [in Christ], as Isaac [laughter] was, are children of promise [of God]. 29 But as then, he who was born according to the [carnally minded] flesh persecuted^c [mocked, harassed, mistreated, and molested] him who was born according to the Spirit, so also it is now.

30 However, what does the Scripture say? "Throw out the servant [woman] and her son, for the son of the servant [woman] will not inherit [and possess] with the son of the free woman." ✠ 31 So then, brothers [in Christ], we are not children of a servant [woman], but of the free woman.

Vs.1-15: STAND FIRM IN LIBERTY AND GRACE, FAITH, AND LOVE

① ⑤ ⑩

1 Stand firm [and persevere] therefore in the liberty [legitimate freedom] by which Christ has made us free [liberated or exempted us from moral or mortal liability], and don't be entangled [or ensnared] again with a yoke of [joined and coupled to] bondage [and servitude]. 2 Behold, I, Paul, tell you that if you receive circumcision [the rite of separation to God by a cut around on the flesh], Christ will profit you nothing [with no benefit or advantage].

3 Yes, I testify again to every man who receives circumcision [a cut around on the flesh for the rite of separation to God] that he is a debtor to do the whole law [of Moses]. 4 You are alienated [clearly separated] from Christ, you who desire to be justified [rendered innocent and declared righteous] by the [Mosaic] law. You have fallen away from grace [God's favor and divine influence on the heart].

5 For we through the Spirit, by faith [persuasion, moral conviction on God's truth, and reliance on Christ] wait for the hope [confident expectation] of righteousness. 6 For in Christ Jesus neither circumcision nor uncircumcision amounts to anything, but faith [persuasion] working [actively and operating] through [affectionate and benevolent] love.

7 You were [on course] running well! Who interfered with [or hindered] you that you should not obey [rely on, agree with, and have confidence in] the truth? 8 This [deceptive or treacherous] persuasion is not from him who calls you [to liberty in Christ].

9 A little yeast [ferment of moral corruption] grows through [and ferments] the whole lump [or mass of flesh of carnality]. 10 I have confidence toward you in the Lord that you will think no other way. But he who troubles [disturbs your peace, making] you [restless] will bear his judgment, whoever he is.

11 But I, brothers, if I still preach [the rite of] circumcision, why am I still persecuted [pressed and pursued in a hostile manner]? [If so,] Then the stumbling block of

^a 4:22 Genesis 16:1-16, 21:14-20

^b 4:22 Genesis 21:1-13

^{*4:27} Isaiah 54:1

^c 4:28 Genesis 21:9

^{*4:30} Genesis 21:10

the cross has been removed. **12** I wish that those [people] who disturb you would cut themselves off.

13 For you, brothers, were called for freedom [and legitimate liberty]. Only don't use your freedom as an opportunity for the flesh [carnality], but through [affectionate and benevolent] love be servants [serve, and submit] to one another. **14** For the whole law [of Moses] is fulfilled [executed to satisfaction] in one word [utterance], in this: "You shall love [fondly, socially, or morally express affection for] your neighbor as yourself."[✠] **15** But if you bite [thwart, frustrate] and devour one another, be careful that you don't consume [destroy] one another.

Vs.16-26: WALK BY THE SPIRIT; CRUCIFY THE DESIRES AND PASSIONS OF THE FLESH

① ⑤ ⑩

16 But I say, walk [regulate and conduct your life] by the Spirit, and you won't fulfill the lust [forbidden longing] of the flesh [human carnality]. **17** For the flesh lusts [sets its desires and craves things] against the Spirit, and the Spirit against the flesh; and these are contrary [opposed] to one another, that you may not do the things that you desire [intend, have in mind, or delight in]. **18** But if you are led [induced and driven] by the Spirit, you are not under the law [of Moses].

19 Now the deeds [works and acts] of the flesh are obvious [known and manifest], which are: adultery, sexual immorality [fornication, porn, homosexuality, and harlotry] uncleanness [physical or moral impurity, lustfulness [filth and wantonness], **20** idolatry [image-worship], sorcery [witchcraft], hatred [hostility, enmity], strife [contention or variance], jealousies, outbursts of anger, rivalries [factions], divisions [dissensions], heresies, **21** envy [ill-will], murders killing], drunkenness [intoxication], orgies [reveling], and things like these; of which I forewarn you, even as I also forewarned you, that those who practice such things will not inherit [possess and partake of] God's Kingdom.

22 But the fruit [palpable manifested outcome] of the Spirit is [affectionate and benevolent] love, joy [cheerfulness], peace [prosperity and security], patience

[fortitude], kindness [gentleness and moral excellence], goodness [virtue], faith [persuasion and fidelity],^a **23** gentleness [humility and meekness], and self-control [temperance]. Against [or pertaining to] such things there is no law.

24 Those who belong to Christ have crucified the flesh [human nature, with its physical and moral frailties] with its [emotional influence] passions and lusts longing for forbidden things]. **25** If we live by the Spirit, let's also walk [direct our lives] by the Spirit. **26** Let's not become conceited [eager for empty glory], provoking one another, and envying one another.

6

Vs.1-5: RESTORE THE SPIRITUALLY WEAK, GUARD AGAINST TEMPTATION, BEAR EACH OTHER'S BURDEN

① ⑤ ⑩

1 Brothers [in Christ], even if a man is [detected and] caught in some fault [willful transgression or unintentional error], you who are spiritual [non-carnal] must restore such a one in a spirit [breath and mind] of gentleness [meekness, or humility], looking to [and considering] yourself so that you also aren't tempted [enticed]. **2** Bear [help lift or take up] one another's burdens [heaviness or load], and so fulfill the [divine] law of Christ.

3 For if a man thinks himself to be something when he is nothing, he deceives himself. **4** But let each man examine [to prove] his own work [labor, effort, or occupation for genuineness], and then he will have reason to boast [rejoice or glory] in himself, and not in someone else. **5** For each man will bear [carry, endure, and sustain] his own burden [task or service].

Vs.6-10: SOW TO THE SPIRIT, DELIGHT IN DOING GOOD TO THE CHURCH/EVERYONE

① ⑤ ⑩

6 But let him who is taught in the word [doctrine of Christ] share [and distribute] all good things with him who teaches [informs and instructs]. **7** Don't be deceived [or seduced to err and stray from truth and virtue]. God is not mocked, for whatever [seed] a man sows [scatters], that he will also reap [harvest].

8 For he who sows to his own flesh [and carnality] will from the flesh reap corruption

^a5:14 Leviticus 19:18

^a5:22 or, faithfulness

[and decay, and perish]. But he who sows to the Spirit will from the Spirit reap eternal life.

9 Let's not be weary [weak, faint, or fail] in doing good [beautiful, morally valuable, and virtuous things], for we will reap in due [one's own] season if we don't give up [or become faint hearted].

10 So then, as we have opportunity [occasion and proper time], let's do what is good [beneficial, useful, pleasant, and honorable] toward all men, and especially toward those who are of the household [and family] of the faith.

VS.11-18: TAKE PRIDE AND JOY ONLY IN THE CROSS OF CHRIST, NOT IN YOUR FLESH

0 5 10

11 See with what large [voluminous] letters I write to you with my own hand. 12 As many [Judaists or legalists] as desire to make a good impression in the flesh [carnality of human nature and mind] compel you to be circumcised [perform the rite of separation to God by cutting around the flesh], just so they may not be persecuted for the cross of Christ.

13 For even they who receive circumcision don't keep the law [of Moses] themselves, but they desire to have you circumcised, so that they may boast [rejoice and glory] in your flesh [of external symbolism]. 14 But far be it from me [God forbid me] to boast except in the cross of our Lord Jesus Christ, through which the world [and its inhabitants] has been crucified to me, and I to the world.

15 For in Christ Jesus neither is circumcision anything [or have power], nor uncircumcision, but a new creation. 16 As many as walk [and conform to virtue and piety] by this rule, peace and mercy be on them, and on God's Israel.

17 From now on, let no one cause [present or bring] me any trouble, for I bear [carry and endure] the marks [scars of service and incises of ownership] of the Lord Jesus branded on my body. 18 The grace of our Lord Jesus Christ be with your spirit, brothers [in Christ]. Amen.

REFLECTION #2: Total Marker ____ / 150

**Write and discuss your answers with learning team.*

#1. There is only one Gospel of Jesus Christ, and His kingdom and people have different and differing opinions of God and His kingdom. What is your opinion of God? If you were asked to perform a gap analysis of your opinion of God vs. God's opinion of Himself according to the Bible, how wide or how close is the gap?

#2. What is hypocrisy? And how does it obstruct the grace of God among brethren?

1 _____

2 _____

#3. How does a true Christian die to the law and religion, and live to God?

#4. What must believers and true Christians put on to be recognized as Son's of God

#5. How does a true Christian begin to crucify the desires of the flesh, and bear the burden of other believers?

3 _____

4 _____

5 _____

[ref Notes: Galatians 5:16-26—Killing Specific Works of the Flesh by Producing Specific Fruits of the Spirit:

Jesus said, *"I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die. Do you believe this?"* (Jn 11:25-26). *"For if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds [practices] of the body, you will live"* (Rom 8:13).

We know that the Holy Spirit of God is the author of scripture. *"...Knowing this first, [you must understand] that no prophecy of Scripture is [a matter] of any [person's personal] private interpretation, for prophecy never came by the will of man, but holy men of God spoke [and or wrote] as they were moved [carried along] by the Holy Spirit"* (2Pet 1:20-21). To this end, we cannot explain why the works of the flesh in Galatians 5:19-12 were listed in the order they were from the first to the seventeenth and more. And why the fruits of the Spirit were also listed in the order they were from the first to the ninth.

However, in studying scripture to apply and prove its efficacy, we discovered by the Holy Spirit that each fruit of the Spirit is appropriately and adequately suitable, as the overcoming fruit needed to incapacitate any of the works of the flesh, in pairs, according to how they were listed in scripture, and in descending order. So we developed this chart, trusting in 2nd Peter 1:21 to illustrate that aligning each fruit of the Spirit to a group or pair of two works of the flesh is effective for producing the spiritual fruit required to kill sinful fleshly habits, in small bite portions.

Producing spiritual fruits ought to be easy. Growing up in church, we have been told just to produce the fruits of the Holy Spirit, as scripture clearly shows us the fruits. But how do we go from the "works of the flesh" to the "fruits of the Spirit"? Do we just kill the works of the flesh and then begin to manifest the fruits of the Spirit? What exactly do we do, how do we act, and how do we approach the matter? How do we even know we have changed or are changing by living fruitful spiritual lives? What is the technique? Is there any?

The problem is that we have been trying to manifest all nine fruits of the Spirit, at the same time, hoping to get rid us of all seventeen and more works of the flesh. It hasn't been as effective for many believers because the approach is too

general—trying to grapple more or less than is needed. For results to be effective, they have to be discernable and measurable. And desirable outcomes must be guaranteed by scripture.

The approach then is to focus on the identifiable problem or weak areas first. *"For each one shall bear his own load; ...For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith; ...According to your faith let it be to you"* (Gal 6:5; Rom 12:3; Mat 9:29).

The following works and fruits tables following are for self-assessment. Use them to track and learn what to do to overcome carnality, so you can live the God-kind life. Use over a four-month period. It will help you differentiate fleshly habits that perturb you. Below is an example: Ascertain which block addresses your issue. Read text and scriptures, then circle the last time of occurrence.

Topic: Use Fruit to Kill Fleshly works			
Type & Description of Works	Type & Description of Fruit of the Spirit		
FOUL (Impure Character): To be physically or morally impure; ...	—Cheerful/Delight: ...by Christ and sanctification in the Holy Spirit, whose righteousness annuls demonic (Rom 5:11). Joy is your overcoming strength		
Occurrence: 4dys 4wks 4mos			
LUSTFULNESS (Lewdness): To behave in filthy, licentious, wanton, promiscuous, lustful, porn, sensual, obscenity			
Occurrence: 4dys 4wks 4mos			
Type of Spirit manifested: EVIL	Type of Spirit of: GOD		

#1. Give Love To Kill Sexual Immorality			
ADULTERY: To have sexual relations with married persons; infidelity, disloyalty and unfaithfulness...	FRUIT of LOVE —Affection & Benevolence: Suppress lustful desires to covet your neighbor's property unlawfully, by demonstrating Love (Mat 22:37-40). Respectfully show benevolent affection to your neighbor and to extinguish lust and infidelity.		
Occurrence: 4dys 4wks 4mos			
FORNICATION: To engage in unlawful sexual acts between unmarried people; lusts, porn, harlotry and figuratively idolatry...			
Occurrence 4dys 4wks 4mos			
Spirit of: UNCLEANNESS	Spirit of: HOLINESS		

#2. Manifest Joy to Kill Impurity/Wantonness**UNCLEANNESS (Impurity):**

To be physically or morally impure; specifically, demonic uncleanness...

Occurrence: 4dys 4wks 4mos

LASCIVIOUSNESS

(Lewdness): To behave in filthy, licentious, wanton, promiscuous, lustful, porn, sensual, obscenity, and sexually immodest ways...

Occurrence: 4dys 4wks 4mos

Spirit of: **UNCLEANNESS**

FRUIT of JOY**—Cheerful/Delight:**

Take Joy in God for salvation by Christ and sanctification in the Holy Spirit, whose righteousness annuls demonic impurity, lewdness, and filth (Isa 61:10, Rom 5:11). Joy is your overcoming strength (Neh 8:10).

Spirit of: **HOLINESS**

#5. Show Kindness to Kill Jealousy/Wrath**EMULATIONS (Jealousy):**

Showing envy and feelings of resentment; due to insecurity, possessiveness, and overprotectiveness...

Occurrence: 4dys 4wks 4mos

WRATH (Fits of anger):

Prone to hard breathing and outbursts of fierce passionate rage, fury, annoyance, and irritation; opposite of happiness...

Occurrence: 4dys 4wks 4mos

Spirit of: **SLUMBER**

FRUIT of GENTLENESS**—Gracious and Kind Character:**

Gentleness brings soundness to the heart; a life source of the flesh. But envy rots the bones and slays the silly, while anger kills the foolish (Pro 14:30, Job 5:2). Graciousness and kindness destroy jealousy and anger (Eph 4:31-32)

Spirit of: **GRACE**

#3. Embrace Peace to Kill Idolatry/Witchcraft**IDOLATRY (Pride):**

To pridefully and religiously worship images or idols; figuratively the elevation of self-truth above the Truth...

Occurrence: 4dys 4wks 4mos

WITCHCRAFT (Sorcery): To use medication, magic, wizardry, and enchantment for controlling or manipulating persons or engaging with spirits...

Occurrence: 4dys 4wks 4mos

Spirit of: **ERROR**

FRUIT of PEACE**—Rest, Safety, and Prosperity:**

Enter into God's peace, and rest in safety and prosperity; walking in uprightness (Isa 57:2, Heb 4:3) to overcome controlling spirits and worship of self and false gods.

Spirit of: **TRUTH**

#6. Be Generous to Kill Selfishness/Divisions**STRIFE (Selfishness):**

Scheming and seeking partisan selfish-interests or self-ambitions; -absorbed, -centered, -serving, and contending only for self...

Occurrence: 4dys 4wks 4mos

SEDITIONS (Dissent):

Disunion/divisions that lead to partisan discord, dispute, infighting, dissent conflict, and antagonism...

Occurrence: 4dys 4wks 4mos

Spirit of: **ANTICHRIST**

FRUIT of GOODNESS
—Integrity, Virtuous, Beneficent:

Benevolent generosity conquers selfishness, Integrity and virtue is a moral quality that unites. Instead of conflicts and dissents, goodness elevates Godly bonds rather than intrigue and infighting (Phi 2:3, Jam 3:14-16)

Spirit of: **GLORY**

#4. Manifest Endurance to Kill Hatred/Variance**HATRED (Enmity):**

Manifesting hateful, hostile, and adversarial tendencies; implies reasons for opposition, enmity, and conflict...

Occurrence: 4dys 4wks 4mos

VARIANCE (Contentions):

Quarreling, arguing, wrangling, and disputing; inclined to strive, discord, disagreement, be at odds...

Occurrence: 4dys 4wks 4mos

Spirit of: **ERROR**

FRUIT of LONG-SUFFERING**—Patient Temper:**

Flee hatred and quarreling; follow after righteousness, godliness, and patience (1Tim 6:11). Through faith and patience, you partake of God's promises (Heb 6:12, 2Tim 2:24), defeating oppositions and discords

Spirit of: **TRUTH**

#7. Demo Faithfulness to Kill Heresy/Spite**HERESIES (Opinionated):**

Party spirits, factions, sects' schools with odd ideas, blasphemy, freethinking...

Occurrence: 4dys 4wks 4mos

ENVYING'S (Spite):

Discontent feelings and resentful longing for another's possessions, qualities, or blessing; ill will, spite, and animosity...

Occurrence: 4dys 4wks 4mos

Spirit of: **DIVINATION**

FRUIT of FAITH**—Reliance on Truth:**

Freethinking opinions promote divisions and support animosity, but they are crushed by faithfully relying on the simple gospel of Christ; the Word of Truth. Faithful servants rule over much (Mat 24:45).

Spirit of: **WISDOM**

#8. Manifest Meekness to Kill Murdering**MURDERS (Detest, Kill, Hate, Persecute, Destroy):**

Unlawfully slay, kill, assassinate, and execute another human being. To figuratively destroy another's life or livelihood

Occurrence: 4dys 4wks 4mos

DRUNKENNESS (Over-

indulgence): Insobriety, intoxication, tipsiness, binge drinking, alcoholism, and overindulgence

Occurrence: 4dys 4wks 4mos

Spirit of: **INFIRMITY**

FRUIT of MEEKNESS

—Humble, Gentle, Considerate, and well-behaved:

Meekness will save your soul (Jas 1:21). Being considerate quashes the desire to hurt, much less murder.

Meekness empowers good-behavior which subjugates the urge for excesses intoxication or overindulgence

Spirit of: **POWER**

#9. Display Self-Control to Kill Orgies**REVELING (Orgies):**

Revelries, letting-loose, taking great pleasure or delight in luxury; Carouse nosily in drinking and enjoyment...

Occurrence: 4dys 4wks 4mos

AND SUCH LIKE:

Rom 1:20-32; 1Cor 6:9-10; 2Cor 12:20; 2Tim 3:2-5; Jud 1:16; Rev 21:8

Occurrence 4dys 4wks 4mos

Spirit of: **FEAR**

FRUIT of TEMPERANCE —Self-Control, Self-restraint:

Exercise continence and self-control to stamp out orgies and such other works of the flesh (Rom 13:13).

Rather than take great pleasure in luxury and behavioral vices, delight your inner-self in the Lord (Psa 37:4, Rom 7:22).

Spirit of: **FAITH**

Reference: These tables or charts are condensed extracts from the *Kingdom Lifestyle! Kill Fleshly Habits By Producing Spiritual Fruits*, a book by the developer/author.

The Person and Lifestyle of Jesus Christ

People of the world regard Jesus as a historical figure or a religious leader—a central figure in Christianity. Jesus is not a religious leader because Christianity is not a religion, but a divine content based on people having a covenant relationship with, and life in God, the Father. Christianity is about God's Spirit indwelling humans, so they can live, move, and exist (Act 17:28)^a as His children on earth, while exercising dominion over the natures of sin, sickness, and death. Living the lifestyle of Christ is about possessing the Spirit of God as the divine content of man's spirit—the residence and abode of the Holy Spirit.

If you are born-again and baptized into Christ, "*You are the temple of God and the Spirit of God dwells in you*" (Jn 14:17, Rom 8:11, 1 Cor 3:16)^b. To this end, Christianity is not a mere philosophy; it is not about commandments, obedience, or about accepting its glorious promises else it would be like any other religion. It is a divine content—wholly supernatural and **energized by God's Spirit** appearing or manifesting as **seven spirits** of Truth, Holiness, Faith, Wisdom, Power, Grace, and Glory (Rev 3:1, Jn 16:13, Rom, 1:4, 2Cor 4:13, Eph 1:17, 2Tim, 1:7, Heb 10:29, 1Pet 4:14)^c.

There is no living progenitor of any broadly known world religion today. But Jesus is alive and consecrated forever (Heb 10:8, 7:28)^d; ministering from heaven through Christians (his body) the mercy, grace, life, and divinity of God the Father to all of humanity. Grace and truth came through him (Jn 1:17)^e. And what is the point of Jesus' lifestyle—his daily ministry, sacrifice, death, and resurrection? It is that we may apprehend and live the eternal scope of the love and ministry of God towards us. There is no height or depth, breadth or dimension that Jesus has not and would not reach to deliver us from sin, sickness, or death (Rom 8:38-39)^f.

The lifestyle of Jesus Christ, according to scripture, was and is simple, straightforward, and spiritual. Nothing to hide or expose. He was, as he continues to be, a Man of compassion, benevolence, courage, and authority. To begin to comprehend the simplicity of the truth of Jesus' ministry, which was to reconcile the whole world to God through Christians (2Cor 5:18)^g, we must brace up with courage and explore, examine, and educate ourselves on the lifestyle of Jesus on earth. It is so that we can demonstrate Christianity as a divine content, full of faith in God, and full of the Holy Spirit.

Jesus Christ came to us from heaven to reveal and manifest the Father and His eternal will, divine intent, heavenly purpose, and godly desire for all of us (Jn 3:13, 6:38-40)^h. He came to declare and demonstrate how life is and operates in the Kingdom of God (Luk 4:43)ⁱ. He came to save a lost world (Jn 3:16, Luk 19:10)^j, anoint those who believe in him as Sons of God, and pour on them his Holy Spirit for vitality (Luk 24:49, Act 2:17-18, 1Jn 4:17)^k. And he will come back to gather his brothers and sisters back to himself (1Th 4:16-17)^l. Everything Jesus said and did and the way he lived—by regulating and conducting his life and work according to divine law—culminated in what we call the Gospel today; the message or Good News of the Kingdom of God.

There are four books of the Bible about the life and ministry of Jesus, called the Gospels. It is said that Brother Mark, whose name means "*a defense*," wrote one of the earliest concise accounts of the life and ministry of Jesus, our defender^m in righteousness, based on the memories of Brother Peter, Jesus' top Apostle. But it is the Holy Spirit and Breath of God who inspires the writing of scriptureⁿ. The Gospel, according to Mark, is presented next.

^a **Act 17:28** for in Him we live and move and have our being, as also some of your own poets have said, "For we are also His offspring."

^b **Joh 14:17** the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. **Rom 8:11** But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you. **1Co 3:16** Do you not know that you are the temple of God and that the Spirit of God dwells in you?

^c **Rev 3:1** "These things says He who has the seven Spirits of God..., **Joh 16:13** However, when He, the Spirit of truth, has come, He will guide you into all truth..., **Rom 1:4** and declared to be the Son of God with power according to the Spirit of holiness..., **2Co 4:13** And since we have the same spirit of faith, according to what is written, "I believed and therefore I spoke..., **Eph 1:17** that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him. **2Ti 1:7** For God has not given us a spirit of fear, but of [a spirit of] power, and of love and of a sound mind. **Heb 10:29** Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? **1Pe 4:14** If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you.

^d **Heb 10:8-10** "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (which are offered according to the law), then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish the second. By that will we have been sanctified through the offering of the body of Jesus Christ once for all. **Heb 7:28** For the law appoints as high priests' men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever.

^e **Joh 1:17** For the law was given by Moses, *but* grace and truth came by Jesus Christ.

^f **Rom 8:38-39** For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

^g **2Co 5:18** Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,

^h **Joh 3:13** No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven. **Joh 6:38-40** For I have come down from heaven, not to do My own will, but the will of Him who sent Me. This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day."

ⁱ **Luk 4:43** but He said to them, "I must preach the kingdom of God to the other cities also, because for this purpose I have been sent."

^j **Joh 3:16** For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. **Luk 19:10** for the Son of Man has come to seek and to save that which was lost.

^k **Luk 24:49** Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high." **Act 2:17-18** "And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams. And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy. **1Jn 4:17** Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world.

^l **1Th 4:16-17** For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

^m **Psa 121:1-8** A Song of Ascents. I lift up my eyes to the hills. From where does my help come? My help comes from the Lord, who made heaven and earth. He will not let your foot be moved; he who keeps you will not slumber. Behold, he who keeps Israel will neither slumber nor sleep. The Lord is your keeper; the Lord is your shade on your right hand. **2 Sam 22:3** My God, my rock, in whom I take refuge, my shield, and the horn of my salvation, my stronghold and my refuge, my savior; you save me from violence. **Psa 3:3** But you, O Lord, are a shield about me, my glory, and the lifter of my head. **Rom 16:20** The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you. **Psa 68:5** Father of the fatherless and protector of widows is God in his holy habitation. **Rom 8:26** Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words.

ⁿ **2Ti 3:16** All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.



The Gospel of Mark

The story you are about to read occurred around AD 26 to 30. It is presented to us by Mark the Evangelist, one of Jesus' many disciples, and written around AD 50 to 60. Beginning from the baptism of Jesus, Mark gave brief accounts of the Life and ministry of Jesus, His death, burial, resurrection, and return. Mainly written to a Gentile audience, Mark portrayed Jesus as a hero, man of action, healer, miracle worker, Son of man, Son of God, and God-man of power (Mar 1:11 & 17, 10:45).

The book provides insight into the nature and supernatural operations of the Kingdom of God. Everything Jesus did and how he showcased his lifestyle is exemplary of the true Christian life. As his followers, we learn to mimic his faith in God and reliance on the Holy Spirit; eagerness to do God's will; love for people and desire to deliver them from sin, sickness, and death; hate for the devil's oppression of humanity; and courage to preach and teach truth in the face of religious, political, and cultural opposition.

Reflect on the Themes and Mark Your Lifestyle [☹️ 😐 😊]

After reading and reflecting on a theme (subject/topic) of the text and portion of scripture about the exact lifestyle our Lord Jesus lived and manifested in each occasion or circumstance of his life on earth, use the lifestyle markers to indicate what, where, or how you measure up. Ephesians 4:12-13 says, we [Christians] are to be trained and skilled in the work of Christ from within the Church, his body, *"until we're all united in faith, moving rhythmically and easily with each other, efficient and graceful in response to the knowledge of the Son of God, as fully mature adults, fully developed internally and externally, fully living like Christ, according to the measure of the maturity [stature] of his fullness."*

Scripture exhorts you not to accept, trust, or *"believe every spirit, but test the spirits [every behavioral manifestation], whether they are of God"* (1John 4:1). How can you test what you do not know or never learned? Begin with your behaviors and manifestations, and ascertain that your lifestyle is in sync and demonstrating that of Jesus, the Christ. How do we even know or test spirits? According to John, *"By this, you know the Spirit [and Life] of God: every spirit who confesses [factually admits] that Jesus Christ has come [by manifesting] in the flesh [the human form/nature/behavior] is of God, and every spirit [behaving humanly] who doesn't confess [acknowledge], or denies that Jesus Christ has come [to be livable] in the flesh is not of God, and this is the spirit of the Antichrist, of whom you have heard that it comes. Now it is in the world already"* (1John 4:2-3).

To ascertain the spirit of your lifestyle, acknowledge how you live or manifest the kingdom lifestyle of Christ, in the flesh, in your daily manners, which is your human nature and behavior, so you can adjust and measure up to him. Use the sad smiley face ☹️ to indicate you are not there yet and haven't quite contemplated the narrated lifestyle. Use the 😐 neutral face to show you believe and will apply faith to live and perform as narrated. And the 😊 smiley face to confirm you have fully embraced and are living, performing, and manifesting the specific kingdom lifestyle. So, shade, cross, or circle the right indicator of your manifested behavior as you read each themed portion of scripture.



Chapters 1-4: Jesus Began His Ministry and was Called the Son of God

1

1 The beginning of the [Gospel, and] Good News of Jesus Christ [*Jehovah is Salvation—Anointed, Messiah*], the Son of God. 2 As it is written in the prophets, “Behold,^a I send my messenger before your face [appearance], who will prepare your way [road, route, or journey] before [in your presence and in front of] you.”^b 3 the voice [speech, saying, and uttered words] of one crying in the wilderness [a lonesome gathering of a grieving flock deserted, but desiring a shepherd], ‘Make ready [and prepare] the way of the Lord! Make his paths straight [level, true, and without delay]!’”^c

[ref notes: Isaiah 40:3—The voice of one crying in the wilderness: “*Prepare the way of the LORD; Make straight in the desert A highway for our God.*” XYZ years ago, Isaiah the prophet prophesied that someone sent by God—“John the Baptist,” would come, announce, and prepare the way to salvation for humanity. So John came and announced access to the coming kingdom of God through “repentance” by water baptism. It is, just as a woodcutter makes a path in the forest, to hasten the journey of salvation, for the coming of the savior, Jesus Christ and the Kingdom of God, (which came and has been around since 2000 years ago) and which is received and entered through spiritual purification by baptism in the holy spirit.]

Vs.4-8: JOHN BAPTIZED AND LED PEOPLE WHO ACKNOWLEDGE THEIR SINS TO REPENTANCE



4 John [*Jehovah is a gracious giver*] came baptizing^b in the wilderness and preaching the baptism of repentance for forgiveness of [pardon and deliverance from] sins. 5 All

the country of Judea and all those of Jerusalem went out to him. They were baptized by him in the Jordan river, confessing [and openly acknowledging] their sins.

6 John was clothed with camel’s hair and a leather belt around his waist. He ate locusts and wild honey. 7 He preached [heralding the divine truth], saying, “After me comes he who is mightier [more powerful] than I, the thong of whose sandals I am not worthy [competent, fit in character, sufficient or good enough] to stoop down and loosen. 8 I baptized [purified outward sins through your repentance by dipping or immersing] you in^c water, but he will baptize [thoroughly cleanse to inwardly sanctify by submerging] you in the Holy Spirit.”

Vs.9-11: JESUS HUMBLD HIMSELF; JOHN BAPTIZED HIM, GOD CALLED HIM SON



9 In those days, Jesus came from Nazareth of Galilee [*‘the guarded one’ of a ‘heathen district’*], and was baptized by John in the Jordan. 10 Immediately coming up from the water, he saw the heavens parting [split and opened] and the Spirit descending on him like a dove. 11 A voice [of uttered words] came out of the sky [from heaven], “You are my [dearly] beloved Son, in whom I am well pleased.”

Vs.12-13: GOD’S SPIRIT FORCED JESUS INTO THE WILDERNESS TO BE TEMPTED



12 Immediately the Spirit [of God] drove him [Jesus] out into the wilderness [a lonesome deserted uninhabited place]. 13 He was there in the wilderness forty days, tempted [his faith, virtue, and character scrutinized, examined, and enticed] by Satan. He was with the wild animals; and the angels were serving [ministering to] him.

^a1:2 “Behold”, from “īdōū”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

^b1:2 Malachi 3:1

^c1:3 Isaiah 40:3

^b1:4 or, immersing (wash, submerge in water making fully wet for cleansing)

^c1:8 The Greek word (en) translated here as “in” could also be translated as “with” in some contexts.

**Vs.14-20: JESUS STARTED HIS MINISTRY;
PREACHED AND CALLED DISCIPLES**



14 Now after John was taken into custody [and put in prison], Jesus came into Galilee [the heathen circle], preaching the Good News [and gospel] of God's Kingdom,

15 and saying, "The time is fulfilled, and God's Kingdom is at hand [approaching and very close]! Repent [reconsider, have moral compunction], and believe [by having faith] in the Good News [gospel]."

16 Passing along by the sea of Galilee, he saw Simon [hearing] and Andrew [manly], the brother of Simon, casting a net into the sea, for they were fishermen. 17 Jesus said to them, "Come [follow] after me, and I will make you into fishers [and salt] for men."

18 Immediately they left their nets, and followed [to accompany] him [as disciples].

19 Going on a little further from there, he saw James [supplanter] the son of Zebedee [my gift], and John [Jehovah has graced] his brother, who were also in the boat mending the nets. 20 Immediately he called [inviting] them, and they left [forsook] their father, Zebedee, in the boat with the hired servants, and went [to follow] after him.

**Vs.21-28: JESUS WENT ABOUT DOING GOOD;
CASTING OUT DEVILS AND HEALING SICK PEOPLE**



21 They went into Capernaum [village of comfort], and immediately on the Sabbath day [of rest from vocations] he entered into the synagogue [congregation of Jews] and taught. 22 They were astonished at his teaching [instruction, and doctrine], for he taught them as having authority [and mastery], and not as the scribes [religious clerks and professionals].

23 Immediately there was in their synagogue [Jewish congregation] a man with an unclean [morally lewd and demonic] spirit, and he cried out, 24 saying, "Ha! What do we have to do with you, Jesus, you Nazarene [protected or guarded one]? Have you come to destroy us? I know you [and perceive] who you are: the Holy One of God!"

25 Jesus rebuked [forbade and charged] him, saying, "Be quiet [gag or muzzle

yourself to silence], and come out of him!"

26 The unclean [lewd demonic] spirit, convulsing him and crying [shrieking, and screaming] with a loud voice [bestial sound], came out of him.

27 They were all amazed [stupefied with surprise], so that they questioned [enquired] among themselves, saying, "What is this? A new teaching [doctrine]? For with authority [power of rule, jurisdiction, and control] he commands even the unclean [demonic] spirits, and they [subordinate themselves to] obey him!" 28 The [fame, preaching, and] report of him went out immediately everywhere into all the region of Galilee [the heathen district] and its surrounding area.

**Vs.29-34: JESUS HEALED MORE SICK PEOPLE,
INCLUDING PETER'S MOTHER-IN-LAW OF FEVER**



29 Immediately, when they had come out of the synagogue [Jewish meeting place], they came into the house of Simon [hearing] and Andrew [manly], with James [supplanter] and John [Jehovah is a gracious giver]. 30 Now Simon's wife's mother lay sick with a fever, and immediately they told him [Jesus] about her.

31 He came and took [holding] her by the hand and raised her up [revived, and aroused her from the sickness]. The fever left [forsook] her immediately,^a and she served [hosted and attended to] them. 32 At evening, when the sun had set, they brought to him all who were [grievously and miserably] sick and those who were possessed by demons [and devils].

33 All the city was gathered together at the door. 34 He healed many who were [morally or physically, and really] sick with various diseases and cast out [ejected from them] many demons. He didn't allow [permit] the demons to speak [utter any words, say anything, or emit a sound], because they knew him.

**Vs.35-39: JESUS WOULD NOT BE DISTRACTED BY
FAME; HE FOCUSED ON GOD'S BUSINESS**



35 Early in the morning, while it was still dark, he rose up and went out, and departed into a deserted [solitary,

^a1:31 NU omits "immediately".

uninhabited] place, and prayed [supplicated and worshiped God] there. 36 Simon and those who were with him searched for him.

37 They found him and told him, "Everyone is looking [enquiring and seeking] for you." 38 He said to them, "Let's go elsewhere into the next towns, that I may preach [herald and proclaim the divine truth and gospel] there also, because I came out for this reason."

39 He went into their synagogues [Jewish congregation and meeting places] throughout all Galilee [heathen district], preaching and casting out [ejecting, expelling, and sending away] demons.

Vs.40-45: JESUS, AS IS GOD, IS ALWAYS WILLING TO HEAL ANYONE WHO ASKS



40 A leper [scaly leprous person] came to him, begging [beseeching] him, kneeling down to [implore and revere] him, and saying to him, "If you want [will, wish, delight, or intend] to, you can [cleanse, purge, purify, or] make me clean [from this physical and sinful defilement]." 41 Being moved [in his bowels full of sympathy and] with compassion, he stretched out his hand, and touched him, and said to him, "I want [will, desire, delight in, and intend] to. Be made clean."

42 When [as soon as] he had said this, immediately the leprosy departed from him and he was made clean. 43 He strictly warned [charging] him and immediately sent him out, 44 and said to him, "See that you say nothing to anybody, but go show yourself to the priest and offer for your cleansing the things which Moses [deliverer or rescued] commanded, for a testimony to them."^a

45 But he went out, and began to proclaim [preach and herald] it much, and to spread about the matter, so that Jesus could no more openly enter into a city, but was outside in desert [solitary] places. People came to him from everywhere [and all directions].

Vs.1-12: JESUS PREACHED THE WORD TO MORE PEOPLE, FORGAVE SINS, AND HEALED THE PARALYTIC MAN



1 When he entered again into Capernaum [village of comfort] after some days, it was [reported and] heard that he was at home [in a house]. 2 Immediately many were gathered together, so that there was no more room [or space to admit anyone], not even around the door; and he spoke [preaching] the word [doctrine and utterance of God] to them.

3 Four people came, carrying a paralytic [someone sick of the palsy, disabled, or weak of limb] to him. 4 When they could not come near to him for [reasons of] the crowd, they removed [took off] the roof where he was. When they had broken it up [dug out the roof], they let down the mat that the paralytic was lying on.

5 Jesus, seeing [and perceiving] their faith [persuasion, conviction of God's truth, assurance and fervor], said to the paralytic, "Son [spiritually grown-up], your sins [offenses] are forgiven [set aside and omitted from] you."

6 But there were some of the scribes [religious clerks and professionals] sitting there and reasoning [and considering] in their hearts, 7 "Why does this man speak blasphemies [injurious speech against God] like that? Who can forgive [omit] sins [offenses and violations of the divine law] but God alone?"

8 Immediately Jesus, perceiving in his spirit [breath, rational soul, and mind] that they so reasoned [deliberated and discussed] within themselves, said to them, "Why do you reason [think] these things in your hearts? 9 Which is easier, to tell the paralytic, 'Your sins are forgiven,' or to say, 'Arise [be revived, stand up], and take up your bed, and walk?'"

10 But that you may know that the Son of Man has authority [jurisdiction, liberty, and power] on earth to forgive sins"—he said to the paralytic— 11 "I tell you, arise [stand up], take up your mat, and go to your house [family]."

12 He arose, and immediately took up the mat and went out in front of them all, so

^a 1:44 Leviticus 14:2-32, Matthew 23:2-3, Romans 15:4, & 1Corinthians 10:11.

that they were all amazed and glorified [magnified and honored] God, saying, "We never saw anything like [or, in] this [manner]!"

Vs.13-17: JESUS ASSOCIATED WITH SINNERS TO CALL THEM TO RIGHTEOUSNESS



13 He [Jesus] went out again by the seaside. All the multitude [of people] came to him, and he taught them. 14 As he passed by, he saw Levi [joined] the son of Alphaeus [changing] sitting at the tax office. He said to him, "Follow me." And he arose and followed [accompanied] him [as a disciple].

15 He [Jesus] was reclining at the [meal or dinner] table in his [Levi's] house, and many tax collectors and sinners sat down with Jesus and his disciples, for there were many, and they followed him.

16 The scribes [learned clerks and religious professionals] and the Pharisees [separatist religious group for outward piety], when they saw that he was eating with the sinners and tax collectors, said to his disciples, "Why is it that he eats and drinks with tax collectors and sinners?"

17 When Jesus heard it, he said to them, "Those who are healthy [and strong] have no need for a physician [to heal them], but those who are sick. I came not to call the righteous, but sinners [or sinful] to repentance [a change of mind, reversal of decision, and compunction for guilt for reformation towards God]."

Vs.18-22: JESUS EXPLAINED HIS FOLLOWERS WILL HAVE NEWNESS OF LIFE, INSIDE AND OUTSIDE



18 John's disciples and the Pharisees were fasting [abstaining from food and drink in a religious exercise], and they came and asked him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples don't fast?"

19 Jesus said to them, "Can the groomsmen fast [abstain from celebratory food and drink] while the bridegroom is with them? As long as they have the bridegroom with them, they can't fast [to neglect celebrating with food and drink]. 20 But the days will come when the bridegroom will be taken [lifted off, and carried] away from them, and then they will fast [abstain] in that day.

21 No one sews [or stitches] a piece of [new unprocessed] unshrunk cloth on an old [worn out, used] garment, or else the patch shrinks and the new [fresh piece of cloth] tears away from the old, and a worse hole is made.

22 No one puts [pours fresh] new wine into old wineskins [reused leather bags, or used bottles]; or else the new wine will burst the skins [or crack the bottles], and the wine pours [spills] out, and the skins will be destroyed; but they put new wine into fresh [unused new] wineskins."

Vs.23-28: JESUS CLARIFIED GOD MADE PEOPLE TO RULE OVER THINGS, NOT SUBJECT TO THINGS



23 He was going on the Sabbath day [of rest from work] through the grain [corn] fields; and his disciples began, as they went, to pluck the ears [or head] of grain. 24 The Pharisees [group for outward religiosity] said to him, "Behold, why do they do that which is not lawful on the Sabbath day [of weekly repose from secular avocations]?"

25 He said to them, "Did you never read what David [beloved] did when he had need and was hungry—he, and those who were with him? 26 How he entered into God's house at the time [in the days] of Abiathar [father of abundance] the high priest, and ate the [consecrated] show bread, which is not lawful to eat except for the priests, and gave also to those who were with him?"

27 He said to them, "The Sabbath was made for man, not man for the Sabbath. 28 Therefore the Son of Man is lord [supreme authority, controller, and master] even of the Sabbath."

3

Vs.1-12: IT WAS ACCEPTABLE FOR JESUS TO DO GOOD AND HEAL ANY DAY, ANYTIME



1 He entered again into the synagogue, and there was a man there whose hand was withered [shriveled and dried up]. 2 They [Pharisees] watched him [scrupulously], whether he [Jesus] would heal [adore God and relieve and restore] him on the Sabbath day, that they might accuse him [charge with an offense before a Judge].

3 He said to the man whose hand was withered, "Stand up." 4 He said to them, "Is it lawful [publicly right] on the Sabbath day

to do good [as a favor or duty] or to do harm [bad, wrong, evil, or sin]? To save [deliver, preserve, heal, and rescue from suffering] a life or to kill [slay or deprive of spiritual life]?" But they were silent.

5 When he had looked around at them with anger [emotionally agitated in the soul], being grieved [sorrowful] at the hardening [stupidity, callousness, and blindness] of their hearts, he said to the man, "Stretch out your hand." He stretched it out, and his hand was restored as healthy as the other. 6 The Pharisees went out, and immediately conspired [under advisement or counsel] with the Herodians [partisan fans of Herod—a Jewish king] against him, how they might destroy him.

7 Jesus withdrew [retired or departed] to the sea with his disciples; and a great multitude [of people] followed him from Galilee^a, from Judea^b, 8 from Jerusalem^c, from Idumaea^d, beyond the Jordan^e, and those from around Tyre^f and Sidon^g. A great multitude, hearing what great things he did, came to him.

9 He spoke to his disciples that a little boat should stay near him because of the crowd, so that they wouldn't press on him.

10 For he had healed [adored God by waiting on, curing, relieving, and restoring to health] many, so that as many [people] as had diseases [plagues from scourging by Roman whips] pressed on him that they might touch him.

11 The unclean [impure, foul, and morally lewd demonic] spirits, whenever they saw him, fell down [prostrating in homage] before him and cried [screamed, shrieked, and exclaimed], "You are the Son of God!" 12 He sternly warned them that they should not make him known.

Vs.13-19: JESUS AUTHORIZED/GAVE DISCIPLES POWER TO PREACH, DO GOOD BY HEALING SICKNESS



13 He went up into the mountain [hill top] and called to himself those whom he wanted, and they went to him. 14 He appointed [ordained] twelve, that they might be with him, and that he might send them out to preach [and proclaim the divine

truth and gospel], 15 and to have authority [delegated power, jurisdiction, and liberty] to heal sicknesses and to cast out demons [and devils]:

16 Simon (to whom he gave the name Peter [a piece of rock]); 17 James [heel catcher or supplanter] the son of Zebedee [my gift]; and John [Jehovah is a gracious giver], the brother of James, (whom he called Boanerges, which means, Sons of Thunder);

18 Andrew; Philip [lover of horses]; Bartholomew [son of furrow]; Matthew [gift of Jehovah]; Thomas [twin]; James [supplanter], the son of Alphaeus [changing]; Thaddaeus [courageous]; Simon [hearing] the Zealot [or Canaanite]; 19 and Judas [praised] Iscariot [men of Kerioth], who also betrayed him. Then he came into a house.

Vs.20-30: THEY ACCUSED JESUS OF POSSESSING DEVILS; HE AFFIRMED UNITY AS ADVANTAGE



20 The multitude came together again, so that they [Jesus and his disciples] could not so much as eat bread [have time for a meal]. 21 When his friends heard it, they went out to [forcibly] seize him; for they said, "He is insane [beside himself, out of control]."

22 The scribes [religious clerks and professionals] who came down from Jerusalem said, "He has Beelzebul [the dung-god and lord of the flies]," and, "By [Satan] the prince of the demons he casts out [ejects and expels] the demons."

23 He summoned [invited] them and said to them in parables [similitudes, and symbolic narratives], "How can Satan [the devil and prince of evil] cast out Satan? 24 If a kingdom [dominion with a right or authority to rule] is divided against itself, that kingdom cannot stand.

25 If a house [hold, or family] is divided against itself, that house [and family] cannot stand [continue to hold up or abide together]. 26 If Satan has risen up against himself, and is divided, he can't stand [or hold up], but has an end [set out to a definite but obvious point of termination].

27 But no one can enter into the house of the strong [mind, bodily powerful, and

^a 3:7 Galilee—heathen circuit, district, or circle

^b 3:7 Judea—he shall be praised

^c 3:8 Jerusalem—set ye double peace, from teaching of

peace

[ToC](#)

^d 3:8 Idumaea—red, from ruddy, rosy, from Edom

^e 3:8 Jordan—the descender

^f 3:8 Tyre—a rock

^g 3:8 Sidon—hunting.

fearless] man to plunder [his valuables or goods] unless he first binds [restrains or ties] the strong man; then he will plunder [or seize] his house [residence, family, or property].

28 "Most certainly I tell you, all sins of the descendants of man will be forgiven [set aside and omitted], including their blasphemies [vilification, defaming, railing on, and evil speaking against God] with which they may blaspheme; 29 but whoever may blaspheme [vilify or speak slander] against the Holy Spirit never has forgiveness [remission of sins, pardon, deliverance, and liberty], but is [in danger of and] subject to eternal condemnation [which is judgment and damnation by divine law]."^a

30—because they said [affirmed and maintained that], "He [the Holy Spirit] has an unclean [unholy, foul, and impure] spirit."

Vs.31-35: JESUS' RELATIVES AND FAMILY ARE SPIRITUAL, NOT SOULISH, MATERNAL, OR FLESHLY



31 His mother and his [maternal] brothers came [to where Jesus was ministering], and standing outside [the door], they sent to him, calling him. 32 A multitude [of people and press] was sitting around him, and they told him, "Behold [see], your mother, your [siblings—maternal womb] brothers, and your sisters^b are outside [enquiring and] looking for you."

33 He answered them, "Who are my mother and my brothers [siblings]?" 34 Looking around at those who sat around him, he said, "Behold [see, look, these are], my mother and my brothers [my entire family]! 35 For whoever does the will [especially the decreed purpose] of God is my brother, my sister, and mother."

4

Vs.1-9: JESUS TAUGHT THE FUNDAMENTALS AND FRUSTRATIONS OF KINGDOM LIFE



1 Again he began to teach by the seaside. A great multitude [of people] was gathered to him, so that he entered into a boat in the sea and sat down. All the multitude were on the land by the sea. 2 He taught them many things in parables [in symbolic narratives, proverbs, or similitudes

that convey common life morals], and told them [by relating] in his teaching [instruction of God's doctrine],

3 "Listen! Behold, the farmer [sower] went out to sow [plant by scattering seed].

4 As he sowed, some seed fell by the road, and the birds^c came and devoured [ate up and wasted] it.

5 Others fell on the rocky ground, where it had little soil [to ground its roots], and immediately it sprang up, because it had no depth of soil. 6 When the sun had risen, it was scorched; and because it had no root, it withered away [dried up].

7 Others fell among the thorns [briar, prickly and tangled bush], and the thorns grew up and choked [suffocated] it, and it yielded [or produced] no fruit. 8 Others fell into the good [agreeable, useful, and beneficial] ground and yielded fruit, growing up and increasing. Some produced thirty times, some sixty times, and some one hundred times as much."

9 He said, "Whoever has ears to hear [and consider these narratives and comparisons], let him hear [to understand]."

10 When he was alone, those [people] who were around him with the twelve asked him about the parables.

11 He said to them, "To you is given [to know and understand] the mystery [and hidden secrets] of God's Kingdom, but to those who are outside [and away from his kingdom], all things are done in parables [symbolic fictitious narratives, proverbs, and comparisons], 12 that 'seeing [or looking] they may see [with the eyes] and not perceive [with the senses], and hearing they may hear [with the ears to consider] and not understand [in the mind], lest perhaps they should turn again [be converted], and their sins [offenses and evil deeds] should be forgiven [and omitted from] them.'"^d

13 He said to them, "Don't you understand this parable? How will you understand all of the parables? 14 The farmer [sower and seed scatterer] sows [speaks, utters, preaches, or communicates] the word [of God]. 15 The ones [people] by the road are the ones where [in their hearts] the word [preaching and utterance of God] is sown; and when they have heard [but fail to

^a3:29 NU reads, guilty of an eternal sin.

^b3:32 TR omits "your sisters"

^c4:4 TR adds "of the air"

^d4:12 Isaiah 6:9-10

understand it], immediately Satan comes and takes away the word [of God] which has been sown [or communicated or uttered] in them [inside their hearts].

16 These [other groups of people] in the same way are those who [temporally receive the seed that] are sown on the rocky places [stony, hardened, callous, or blinded hearts], who, when they have heard the word, immediately receive it with joy [calm delight and cheerfulness]. 17 They have no root [grounded in an understanding of the uttered word] in themselves, but are short-lived. When oppression or persecution arises because of the word, immediately they stumble [become entrapped and fall into sin].

18 Others are those who [receive the seed, that] are sown among the thorns [briars and entangled bush of the hearts]. These are those [people] who have heard the word, 19 and the cares [entanglements, solicitations, worries, and distractions] of this age [and the current world], and the deceitfulness [or delusions] of riches, and the lusts [longing] of other [forbidden] things entering in [their heart and mind suffocate, and] choke the word [of God], and it becomes unfruitful [barren and unproductive].

20 Those which [receive the seed that] were sown on the good [beautiful, valuable, and virtuous] ground are those [people] who hear [and understand, in their heart and mind] the word [preaching and utterance of God], accept [admit, receive, and delight in] it, and bear fruit, some thirty times, some sixty times, and some one hundred times.”

21 He said to them, “Is a lamp [or candle] brought to be put under a basket^a [a container] or under a bed? Isn’t it put on a stand? 22 For there is nothing hidden [concealed, secret, or private] except that it should be made known, neither was anything made secret but that it should come to light. 23 If any man has ears to hear [and consider these divine secrets], let him hear [to understand].”

24 He said to them, “Take heed [beware and give consideration to] what you hear. With whatever measure [standard of judgment or consideration] you measure [judge, decide, or give consideration], it will

be measured to you; and more will be given to you who hear [but considers to understand].

25 For whoever has [ability and possessions], to him more will be given; and he who doesn’t [count or claim not to] have [been given], even that which he has will be taken away [and removed] from him.”

Vs.26-34: JESUS TAUGHT MORE AND DEMONSTRATED PARALLELISMS OF THE KINGDOM OF GOD

☹ ☹ ☹

26 He said, “God’s Kingdom is as if a man should cast [throw, pour, scatter, and send] seed on the earth [into the ground], 27 and should sleep [to rest] and rise night and day, and the seed should spring up and grow, though he doesn’t know how.

28 For the earth bears fruit by itself: first the blade [grass or vegetation], then the ear [a head of grain], then the full grain in the ear. 29 But when the fruit is ripe, immediately he puts in the sickle [to pluck or reap], because the harvest has come.”

30 He said, “How will we liken [compare in order to assimilate] God’s Kingdom? Or with what parable [symbolic narrative or proverb] will we illustrate [to compare] it? 31 It’s like a grain of mustard [a very small] seed, which, when it is sown in the earth, though it is less than all the seeds that are on the earth, 32 yet when it is sown, grows up and becomes greater than all the herbs [plants], and puts out great branches [like a great tree], so that the birds of the sky can lodge under its shadow.”

33 With many such parables he spoke the word [of God] to them, as they were able to hear [learn and comprehend] it. 34 Without a parable he didn’t speak to them; but privately to his own disciples he explained everything.

Vs.35-41: JESUS PROVED NATURE IS SUBJECT TO THE WORD AND COMMAND OF THE SONS OF GOD

☹ ☹ ☹

35 On that day, when evening had come, he said to them [the disciples], “Let’s go over to the other side.” 36 Leaving the multitude [of people and press], they took him with them, even as he was, in the boat. Other small boats were also with him.

^a4:21 literally, a modion, a dry measuring basket containing about a peck (about 9 liters)

Chapters 5-8: Jesus Built up His Ministry and Healed People

5

Vs.1-20: JESUS DELIVERED A MAN POSSESSED BY A LEGION OF DEVILS WHO ENTERED INTO PIGS AND DROWNED ☹️ 😊 ☹️

37 A big wind storm arose, and the waves beat into the boat, so much that the boat was already filled [with water]. 38 He himself was in the stern [the hinder or rear part of the ship], asleep on the cushion [pillow]; and they woke him up and asked him, "Teacher [Master], don't you care [show interest or some concern] that we are dying [perishing]?"

39 He awoke and rebuked [forbade and charged] the wind, and said [speaking] to the sea, "Peace [Silence, Hush]! Be still [Be soundless, speechless, and muzzled in the mouth]!" The wind ceased and there was a great calm. 40 He said to them [the disciples], "Why are you so afraid [fearful, timid, and faithless]? How is it that you have no faith [persuasion, credence, moral conviction of the truth of God, holy fervor, assurance, and reliance upon the Son of God]?"

41 They were greatly afraid [frightened, alarmed, and in awe] and said to one another, "Who then is this [kind of man], that even the wind and the sea obey [hear, subordinate, and authoritatively conform to] him?"

REFLECTION #3:

**Write and discuss your answers with learning team.*

#1. They accused Jesus of casting out devils with devils. Is that possible? If it were you, what would you do?

#2. Jesus went everywhere doing good, healing people, and casting out devils. What's your take on that?

#3. Did Jesus heal everyone? Was he willing to heal everyone who came to him?

#4. Jesus explained that 'his followers have newness of life.' Can you explain this 'new' life or what it is?

1 _____

2 _____

3 _____

4 _____

1 They came to the other side of the sea, into the country of the Gadarenes [reward at the end]. 2 When he had come out of the boat, immediately a man with an unclean [impure, morally lewd, foul demonic] spirit met him out of the tombs.

3 He lived in the tombs. Nobody could bind [tie or restrain] him any more, not even with chains, 4 because he had been often bound with fetters and chains, and the chains had been torn apart by him, and the fetters broken in pieces. Nobody had the strength to tame [or restrain] him.

5 Always, night and day, in the tombs and in the mountains, he was crying out [croaking, screaming, and shrieking], and cutting himself with stones. 6 When he saw Jesus from afar, he ran and bowed down [prostrated in homage, as in worship and reverence] to him, 7 and crying out [croaked] with a loud voice [bestial sound], he said, "What have I to do with you, Jesus, you Son of the Most High God? I adjure [implore] you [to solemnly swear] by God, don't torment [torture, pain, or distress] me."

8 For he [Jesus] said to him [the demon, firmly], "Come out of the man, you unclean spirit!" 9 He asked him, "What is your name?" He [the demonic spirit] said to him, "My name is Legion [a regiment or body of evil spirits], for we are many."

10 He begged [beseeched and entreated] him [Jesus] much that he would not send them away out of the country. 11 Now on the mountainside there was a great herd of pigs [swine or hogs, disgusting to Jews and considered unclean] feeding.

12 All the [unclean, lewd, impure, and foul] demons begged him [Jesus], saying, "Send us into the [unclean and disgusting] pigs, that we may enter into them."

13 At once Jesus gave them permission. The unclean spirits came out [out of the man of Gadara] and entered into the [unclean] pigs. The herd [drove and company] of about two thousand [unclean and disgusting pigs]

rushed down the steep bank into the sea, and they were drowned in the sea.

14 Those [people] who fed the pigs fled, and told it in the city and in the country. The people came to see what it was that had happened. 15 They came to Jesus, and saw him [man of Gadara] who had been possessed by demons sitting, clothed, and in his right mind, even him [the man] who had the legion [of unclean demonic spirits]; and they were afraid [frightened, alarmed, and in awe].

16 Those [people] who saw it [happen] declared to them [who heard the news and came to see] what happened to him [man of Gadara] who was possessed by demons, and about the [two thousand drowned] pigs. 17 They began to beg [pray and beseech] him [Jesus] to depart from their [coastal] region.

18 As he was entering into the boat, he [man of Gadara] who had been possessed by demons begged him [Jesus] that he might be with him. 19 He [Jesus] didn't allow him, but said to him, "Go to your house [home], to your [own] friends, and tell them what great things the Lord [Supreme in authority, Controller, and Master] has done for you and how he had mercy [compassion by divine grace] on you."

20 He [man of Gadara] went his way, and began to proclaim [preach, herald, and publish the divine truth of the gospel] in Decapolis [ten cities—in the district of Syria]^a how Jesus had done great things for him, and everyone marveled [and wondered in admiration].

Vs.21-24: A WOMAN SICK FOR 12 YEARS TOUCHED JESUS' GARMENT TO BE HEALED



21 When Jesus had crossed back over in the boat to the other side, a great multitude [of people] was gathered to him; and he was [near] by the sea.

22 Behold, one of the rulers [director] of the synagogue [Jewish assemblage services], Jairus [whom God enlightens] by name, came; and seeing him [Jesus], he fell at his feet 23 and begged him much, saying, "My little daughter is at the point of death. Please come and lay your hands on her, that she may be made healthy [healed, delivered, preserved], and live." 24 He went with him, and a great

multitude [of people] followed [to accompany] him, and they [compressed, and] pressed upon him on all sides.

25 A certain woman who had a discharge [issue or flux] of blood for twelve years, 26 and had suffered many things by many physicians [medical and health practitioners or hospitals], and had spent all that she had, and was no better, but rather grew worse, 27 having heard the things concerning Jesus, came up behind him in the crowd and touched his clothes [garment or robe].

28 For she said, "If I just touch his clothes, I will be made well [whole or saved—delivered and protected, healed and preserved]." 29 Immediately the flow of her blood was dried up, and she felt [knew, perceived, and understood] in her body that she was healed [and cured] of her affliction [calamity and misfortune].

30 Immediately Jesus, perceiving [recognizing and ascertaining] in himself that the [virtue of miraculous] power had gone out [issued and escaped] from him, turned around in the crowd and asked, "Who touched [attached themselves and clung to] my clothes?" 31 His disciples said to him, "You see the multitude [of people] pressing against you [on all sides], and you say, 'Who touched [adhered] me?'"

32 He [Jesus] looked around to see her [the person] who had done this thing. 33 But the woman, fearing [frightened] and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth. 34 He said to her, "Daughter [of God], your faith [persuasion, moral conviction of God's truthfulness, and assurance] has made you well [whole or saved—delivered and protected from sin, healed from sickness, and preserved in righteousness]. Go in peace [prosperity and tranquility of soul], and be [healthy in body, and] cured of your disease."

Vs.35-43: JESUS RAISED A DEAD GIRL, THE DAUGHTER OF A RELIGIOUS LEADER



35 While he was still speaking, people came from [Jairus'] the synagogue ruler's house, saying, "Your daughter is dead. Why bother [trouble] the Teacher [and Master]

^a 5:20 Ten Decapolis city-region, in the district of Syria—Damascus, Opaton, Philadelphia, Raphana,

any more?" **36** But Jesus, when he heard the message spoken, immediately said to the ruler of the synagogue, "Don't be afraid, only believe [have faith and put your trust in me]."

37 He [Jesus] allowed no one to follow him except Peter [piece of rock], James [supplanter], and John [Jehovah has graced] the brother of James. **38** He came to [Jairus] the synagogue ruler's house, and he saw an uproar [a tumult of persons], weeping, and great wailing.

39 When he had entered in, he said to them, "Why do you make an uproar [clamor, disturb, noise] and weep? The [adolescent] child is not dead, but is asleep." **40** They ridiculed [laughing] him [to scorn]. But he, having put them all out, took the father of the child, her mother, and those who were with him, and went in where the child was lying.

41 Taking the child by the hand, he said to her, "Talitha cumi!" which means, being interpreted, "Girl, I tell [say to] you, get up [awake, arise from sleep]!" **42** Immediately the girl rose up and walked, for she was twelve years old. They were amazed [astounded] with great amazement [astonishment]. **43** He strictly ordered them that no one should know [be aware] this, and commanded that something should be given to her to eat.

6

Vs.1-6: JESUS' HOMETOWN FOLKS DISHONORED HIS MINISTRY, RECEIVED MINUTE MIRACLES



1 He [Jesus] went out from there. He came into his own [native town, and] country, and his disciples followed [accompanied] him. **2** When the Sabbath had come, he began to teach in the synagogue, and many [people] hearing [and learning, and understanding] him were astonished, saying, "Where did this man get these things?" and, "What is the [high spiritual] wisdom that is given to this man, that such mighty [miraculous ability, and] works come about [and are performed] by his hands?"

3 Isn't this the carpenter [wood craftsman], the son of Mary [their rebellion] and brother of James [supplanter], Joses [exalted], Judah [he shall be praised], and Simon [heard]? Aren't his sisters here with us?" So they were offended [tripped up and

entrapped to sin and offense by being displeased] at him.

4 Jesus said to them, "A prophet [foreteller, spokesperson, and interpreter of oracles, inspired and moved by the Holy Spirit of God] is not without honor, except in his own country [and native town], and among his own [kinsfolk, cousins, and blood] relatives, and in his own house [family]." **5** He could do no mighty [miraculous] work there, except that he laid his hands on a few sick people and healed them [to adore God].

6 He [Jesus] marveled [and wondered] because of their unbelief [faithlessness or weakness of faith]. He went around the villages teaching.

Vs.7-13: JESUS GAVE HIS DISCIPLES THE POWER TO CAST OUT DEVILS AND TO HEAL SICKNESS



7 He called to himself the twelve, and began to send them out two by two; and he gave them authority [power, liberty, and jurisdiction] over the unclean [impure, lewd, and foul demonic] spirits. **8** He commanded them that they should take nothing for their journey, except a staff [walking stick] only: no bread [food], no wallet [pouch for provisions], no money in their purse [or pockets], **9** but to wear sandals, and not put on two tunics [shirts or coats].

10 He said to them, "Wherever you enter into a [residence or family] house, stay there [abide and endure] until you depart from there. **11** Whoever will not receive you nor hear [and give audience to] you, as you depart from there, shake off the dust that is under your feet for a testimony against them. Assuredly, I tell you, it will be more tolerable for Sodom [burning] and Gomorrah [submersion] in the day of judgment than for that city!"

12 They [the twelve disciples] went out and preached that people should repent. **13** They cast out [ejected and expelled] many demons, and anointed many with oil who were sick and healed them [to adore God, by relieving them of diseases and restoring them to health].

Vs.14-29: JESUS WAS POPULAR; LEADERS ALLEGED HE WAS A RESURRECTED JOHN THE BAPTIST AFTER THEY KILLED HIM



14 King Herod [heroic—a Jewish king] heard [and considered] this [ministry and miracle-working news], for his [Jesus'] name

had become known [publicly and plainly recognized], and he [Herod] said, "John the Baptist has risen from the dead, and therefore these [miraculous] powers are at work [and energized] in him." 15 But others said, "He is Elijah [my God is Jehovah]." Others said, "He is a prophet, or like one of the prophets."

16 But Herod, when he heard this, said, "This is John [Jehovah has graced], whom I beheaded. He has risen from the dead." 17 For Herod himself had sent out and arrested John and bound him in prison for the sake of Herodias, his brother Philip's wife, for he had married her.

18 For John had said to Herod, "It is not lawful for you to have your brother's wife."

19 Herodias [a woman of Herod's family] set herself against [John with a grudge to ensnare] him and desired to kill him, but she couldn't,

20 for Herod feared [revered] John, knowing that he was a righteous [just, equitable in character] and holy [physically pure and morally blameless] man, and kept him safe [to mentally preserve him in his mind]. When he heard him [gave ear and considered his teaching], he did [agreed and performed] many things, and he heard [learned from] him gladly [and with pleasure].

21 Then a convenient [opportune] day came when Herod on his birthday made a supper for his nobles, the high officers, and the chief men of Galilee [the heathen district]. 22 When the daughter of Herodias herself came in and danced, she pleased Herod and those sitting with him. The king said to the young lady, "Ask me whatever you want, and I will give it to you."

23 He swore to her, "Whatever you ask of me, I will give you, up to half of my kingdom." 24 She went out and said to her mother, "What shall I ask?" She said, "The head of John the Baptizer."

25 She came in immediately with haste to the king and requested, "I want you to give me right now the head of John the Baptizer on a platter." 26 The king was exceedingly sorry, but for the sake of his oaths and of his dinner guests, he didn't wish to refuse her.

27 Immediately the king sent out a soldier of his guard and commanded to bring

John's head; and he went and beheaded him in the prison, 28 and brought his head on a platter, and gave it to the young lady; and the young lady gave it to her mother. 29 When his disciples heard this, they came and took up his corpse and laid it in a tomb.

Vs.30-50: JESUS CREATED FOOD TO FEED MORE THAN FIVE THOUSAND HUNGRY PEOPLE



30 The apostles gathered themselves together to Jesus, and they told him all things, whatever they had done [in their first and independent ministry assignment], and whatever they had taught. 31 He said to them, "Come away into a deserted [solitary and uninhabited] place, and rest awhile." For there were many coming and going, and they had no leisure so much as to eat.

32 They went away in the boat to a deserted place [privately] by themselves.

33 They^a [the people] saw them going, and many recognized him [Jesus] and ran there on foot from all the cities. They arrived before them and came together to him.

34 Jesus came out, saw a great multitude, and he had [his bowels yearn, and was moved with] compassion [towards or] on them because they were like sheep without a shepherd; and he began to [impart instruction, instill doctrine into, and] teach them many things.

35 When it was late in the day, his disciples came to him and said, "This place is deserted [desolate and uninhabited], and it is late in the day. 36 Send them away, that they may go into the surrounding country and villages and buy themselves bread [food], for they have nothing to eat."

37 But he answered them, "You give them something to eat." They asked him, "Shall we go and buy two hundred denarii^b [penny] worth of bread [food] and give them something to eat?" 38 He said to them, "How many loaves [of bread] do you have? Go see." When they knew, they said, "Five, and two fish."

39 He commanded them that everyone should sit down in groups on the green grass.

40 They sat down in ranks, by hundreds and by fifties.

41 He took the five loaves [of bread] and the two fish; and looking up to heaven, he

^a6:33 TR reads "The multitudes" instead of "They"

^b6:37 200 denarii was about 7 or 8 months wages for an agricultural laborer.

blessed [thanked and invoked a benediction, praising God] and broke the loaves, and he gave to his disciples to set before them, and he divided the two fish among them all. 42 They all ate and were filled [to satisfaction].

43 They took up twelve baskets full of broken pieces [fragments and remnants] and also of the fish. 44 Those who ate the loaves were^a five thousand men.

Vs.45-56: JESUS WALKED ON WATER DEFYING NATURE, AND HEALED THE SICK BROUGHT TO HIM



45 Immediately he [Jesus] made his disciples get into the boat and go ahead to the other side, to Bethsaida [house of fish], while he himself sent the multitude [of people] away. 46 After he had taken leave of them, he went up the mountain to pray [supplicating and worshipping God].

47 When evening had come, the boat was in the middle of the sea, and he was alone on the land. 48 Seeing them distressed in rowing, for the wind was contrary to them, about [3:00am to 6:00am] the fourth watch of the night he came to them, walking on the sea; ☞ and he would have passed by them,

49 but they, when they saw him walking on the sea, supposed that it was a ghost [apparition, illusion, or spirit], and cried out [screaming aloud]; 50 for they all saw him and were troubled [agitated with dread and inward commotion that disturbed their equanimity and calmness of mind]. But he immediately spoke with them and said to them, “Cheer up! It is I!”^b Don’t be afraid [frightened or alarmed].”

51 He got into the boat with them; and the wind ceased, and they were very amazed among themselves [beyond measure], and marveled [wondering in admiration]; 52 for they hadn’t understood about the loaves, but their hearts [thoughts, feelings, and mind] were hardened [callous, dull, and has lost the power of understanding].

53 When they had crossed over, they came to land at Gennesaret [harp] and moored [or drew] to the shore. 54 When they had come out of the boat, immediately the people recognized him [Jesus], 55 and ran around that whole region, and began to

bring [carry around, convey, and transport] those who were sick on their mats to where they heard he was.

56 Wherever he entered—into villages, or into cities, or into the country—they laid the sick in the marketplaces [streets, town-squares, and public resorts] and begged [beseeched and entreated] him that they might just touch the fringe^c of his garment; and as many as touched [clung or adhered to] him were made well [whole and saved—delivered and protected from sin, healed of sickness, and preserved in righteousness].

7

Vs.1-13: JESUS CAUTIONED AGAINST TRADITIONS THAT ANNUL GOD’S WILL AND WORD



1 Then the Pharisees [sect for outward religiosity] and some of the scribes [group of religious clerks and professionals] gathered together to him, having come from Jerusalem [double peace]. 2 Now when they saw some of his disciples eating bread with defiled, that is unwashed, hands, they found fault.

3 (For the Pharisees and all the Jews don’t eat unless they wash their hands and forearms, holding to the tradition of the elders. 4 They don’t eat when they come from the marketplace unless they bathe themselves, and there are many other things which they have received to hold to: washings of cups, pitchers, bronze vessels, and couches [or bed tables].)

5 The Pharisees and the scribes asked him, “Why don’t your disciples walk [conduct themselves] according to the tradition of the elders, but eat their bread with unwashed hands?” 6 He answered them, “Well did Isaiah [Jehovah’s help] prophecy of you hypocrites [actors and pretenders hiding under false appearance], as it is written, ‘This people honors [revere] me with their lips, but their heart [thoughts and feelings, passions and desires, physical and spiritual life, soul and mind] is far [distant] from me.’

7 They worship [revere] me in vain, teaching as doctrines [and precepts] the commandments of men.’^d 8 “For you set aside the commandment [order, charge, and

^a6:44 TR adds “about”

^b6:48 See Job 9:8

^c6:50 or, “I AM!”

^c6:56 or, tassel

^d7:7 Isaiah 29:13

precept] of God, and hold tightly to the tradition of men—the washing of pitchers [pots] and cups, and you do many other such things.”

9 He said to them, “Full well do you reject [despise, neutralize, frustrate, disregard, thwart, and violate] the commandment of God, that you may keep [guard to preserve] your tradition. 10 For Moses [drawing out] said, ‘Honor [revere and value] your father and your mother;’⁹ and, ‘He who speaks evil of [reviles or curses] father or mother, let him be put to [experience and expire in] death.’¹⁰

11 But you say, ‘If a man tells his father or his mother, “Whatever profit [assistance or benefit] you might have received from me is Corban [a gift offering],”’^{11a} that is to say, given [offered] to God, 12 “then you no longer allow him to do anything for his father or his mother,

13 making void [of none effect, and invalidating] the word [thought, intent, doctrine, and utterances] of God by your tradition [customs and cultural transmissions, rituals, ordinances and body of precepts] which you have handed down [from generation to generation]. You do many things like this.”

Vs.14-23: JESUS EXPOSED WHAT DEFILES A PERSON AND WHAT MAKES THEM CLEAN



14 He called all the multitude [of people] to himself and said to them, “Hear me [and give audience, consider and perceive], all of you, and understand. 15 There is nothing from outside of the man [a person] that going into him can defile [or pollute] him; but the things which proceed out of the man [a person] are those [things] that defile the man. 16 If anyone has ears to hear [and consider], let him hear [understand]!”^b

17 When he had entered into a house away from the multitude [of people], his disciples asked him about the parable. 18 He said to them, “Are you also without understanding [or intelligence]? Don’t you perceive [or think] that whatever goes into the man from outside can’t defile [pollute, or

make] him [unclean], 19 because it doesn’t go into his heart [thoughts or feelings, desire or passion, mind or soul], but into his stomach, then into the latrine, [therefore] making all foods clean [in a moral sense]?”^c

20 He said, “That which proceeds [projects, is discharged, and comes] out of the man [a person], that defiles [pollutes, to make unclean] the man. 21 For from within, out of the hearts [thoughts, feelings, and mind] of men [people], proceed [comes] evil thoughts [bad, harmful, and depraved reasonings], adulteries, sexual sins [fornication, porn, harlotry, and idolatry], murders [killings], thefts [stealing],

22 covetings [greediness and fraudulency], wickedness [depravity and malicious purposes], deceit [crafty enticements and beguilement], lustful desires [of filthy wantonness], an evil eye [calamitous vision], blasphemy [vilifying divine majesty], pride [arrogant haughtiness], and foolishness [senseless egotism and moral recklessness]. 23 All these evil things come from within [the heart—thoughts and feelings, passions and desires, mind and soul] and defile the man.”

Vs.24-30: JESUS CEDED; HONORED A GENTILE WOMAN’S FAITH FOR HER DAUGHTER’S HEALING



24 From there he [Jesus] arose and went away into the borders of Tyre [a rock] and Sidon [hunting]. He entered into a house and didn’t want anyone to know it, but he couldn’t escape notice. 25 For a woman whose little [or young] daughter had an unclean spirit [impure and morally lewd demon], having heard of him, came and fell down [prostrate in supplication] at his feet.

26 Now the woman was a Greek [non-Jewish], a Syrophoenician [exalted palm] by race. She begged [entreated and requested] him that he would cast [thrust, eject, and expel] the demon out of her daughter. 27 But Jesus said to her, “Let the [grown-up] children [of God] be filled [to satisfaction] first, for it is not appropriate to take the children’s bread [food] and throw it to the dogs [puppies].”

28 But she answered him, “Yes, Lord [Supreme in authority, Controller, and

⁹7:10 Exodus 20:12; Deuteronomy 5:16

¹⁰7:10 Exodus 21:17; Leviticus 20:9

¹¹7:11 Corban is a Hebrew word for an offering devoted to God.

^b7:16 NU omits verse 16.

^c7:19 NU ends Jesus’ direct quote and question after “latrine”, ending the verse with “Thus he declared all foods clean.”

Master]. Yet even the [little] dogs under the table eat the children's crumbs [small leftover fragments]." 29 He said to her, "For this saying, go your way. The demon has gone out of your daughter." 30 She went away to her house, and found the child having been laid on the bed, with the demon gone out.

Vs.31-37: JESUS RESTORED HEARING AND SPEAKING TO A DEAF AND DUMB PERSON



31 Again he departed from the borders of Tyre [a rock] and Sidon [hunting], and came to the sea of Galilee [the heathen district] through the middle of the region of Decapolis [ten-cities]. 32 They brought to him one who was deaf [dull in hearing] and had an impediment in his speech [so, speaks with difficulty]. They begged [beseech and entreated] him to lay his hand on him.

33 He took him aside from the multitude [of people] privately and put [thrust] his fingers into his ears; and he spat and touched [grabbed] his tongue. 34 Looking up to heaven, he sighed [groaned, praying inaudibly], and said to him, "Ephphatha!" that is, "[Receive the power of hearing, and] Be opened!"

35 Immediately his ears were opened, and the impediment [string, ligament, or disability] of his tongue was released [loosened], and he spoke clearly. 36 He commanded [charged] them that they should tell no one, but the more he commanded them, so much the more widely they proclaimed it. 37 They were astonished beyond measure, saying, "He has done all things [beautifully and excellently] well. He makes even the deaf hear and the mute speak!"

8

Vs.1-9: JESUS SHOWED COMPASSION; CREATED FOOD TO FEED 4000 HUNGRY PEOPLE



1 In those days, when there was a very great multitude [of people], and they had nothing to eat, Jesus called his disciples to himself and said to them, 2 "I have compassion on [and feel sympathy for] the multitude, because they have stayed [and continued to persevere] with me now three

days and have nothing to eat. 3 If I send them away fasting [not having eaten] to their home, they will faint on the way, for some of them have come a long way."

4 His disciples answered him, "From where [which giver or source] could [any] one satisfy these people with bread [food] here in a deserted [uninhabited] place?" 5 He asked them, "How many loaves do you have?" They said, "Seven."

6 He commanded the multitude [of people] to sit down on the ground, and he took the seven loaves. Having given thanks [expressing gratitude to God], he broke them and gave them to his disciples to serve, and they served the multitude.

7 They also had a few small fish. Having blessed them [invoking a benediction with solemn prayers to God], he said to [the disciples, to] serve these also. 8 They ate and were filled [to satisfaction]. They took up seven baskets of broken pieces [fragments and remnants] that were left over. 9 Those who had eaten were about four thousand. Then he [dismissed and] sent them away.

Vs.10-21: JESUS CAUTIONED HIS DISCIPLES AGAINST RELIGIOSITY AND HOW IT PUFFS UP



10 Immediately he entered into the boat with his disciples and came into the region of Dalmanutha [slow firebrand]. 11 The Pharisees [sect who focus on outward demonstration of piety] came out and began to question him, seeking from him a [supernatural] sign [and miracle] from heaven and testing him.

12 He sighed deeply in his spirit [breath and soul] and said, "Why does this generation^a seek a [supernatural] sign? Most certainly I tell you, no sign [token or indication of miraculous wonder] will be given to this generation [age or people]." 13 He left them, and again entering into the boat, departed to the other side.

14 They forgot to take bread; and they didn't have more than one loaf in the boat with them. 15 He warned them, saying, "Take heed: beware of the yeast [leaven of pernicious influence of moral corruption] of the Pharisees and the yeast [infectious mental corruption] of Herod [heroic]."

^a8:12 The word translated "generation" here (genea) could also be translated "people", "race", or "family".

16 They reasoned [deliberated and discussed] with one another, saying, "It's because we have no bread." 17 Jesus, perceiving it, said to them, "Why do you reason [or think] that it's because you have no bread? Don't you perceive yet [comprehend] or understand? Is your heart [thoughts and feelings, mind and soul] still hardened [petrified, callous, or blind]?"

18 Having eyes, don't you see [to perceive and discern]? Having ears, don't you hear [to consider and understand]? Don't you remember [recollect to exercise the memory, or rehearse to be mindful]? 19 When I broke the five loaves among the five thousand [people], how many baskets full of broken pieces [and remnants] did you take up?" They told him, "Twelve."

20 "When the seven loaves fed the four thousand [people], how many baskets full of broken pieces did you take up?" They told him, "Seven." 21 He asked them, "Don't you understand [comprehend to put it together] yet?"

Vs.22-26: JESUS MINISTERED AND CREATED NEW EYES TO RESTORE SIGHT TO A BLIND MAN



22 He came to Bethsaida [house of fish]. They brought a blind man to him and begged [entreated and prayed] him to touch him.

23 He took hold of the blind man by the hand, and brought him out of the village. When he had spat on his eyes, and laid his hands on him [in a friendly sense], he asked him if he saw anything.

24 He [the blind man] looked up, and said, "I see men, but I see them like walking trees." 25 Then again he [Jesus] laid his hands on his eyes. He looked intently, and was restored, and saw everyone clearly.

26 He sent him away to his house [family], saying, "Don't enter into the village, nor tell anyone in the village."

Vs.27-33: JESUS INQUIRED IF HIS DISCIPLES HAD A REVELATION OF WHO HE IS



27 Jesus went out, with his disciples, into the villages of Caesarea Philippi [severed lover of horses]. On the way he asked his disciples, "Who do men [people] say that I am?" 28 They told him, "John [Jehovah is a gracious giver] the Baptizer, and others say

Elijah [my God is Jehovah], but others, one of the prophets [sent by God]."

29 He said to them, "But who do you say that I am?" Peter [a piece of rock] answered, "You are the Christ [Anointed, Messiah]."

30 He commanded them that they should tell no one about him. 31 He began to teach them that the Son of Man must suffer many things, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again.

32 He spoke to them openly. Peter took him and began to rebuke [admonish and forbid] him. 33 But he, turning around and seeing [looking at] his disciples, rebuked [sharply charged] Peter, and said, "Get behind [to the back of] me, Satan [adversary and opposer of divine purpose]! For you have [entertain and exercise] in mind not the things [wisdom and will] of God, but the things [sentiments and opinions] of men [people]."

Vs.34-38: JESUS CALLED PEOPLE TO FOLLOW HIM BY DENYING THEMSELVES



34 He called the multitude [of people] to himself with his disciples and said to them, "Whoever wants to come after [to accompany] me, let him deny [disown and abstain from] himself, and take up his cross [self-denial and exposure to death], and follow me [join and accompany to become my disciple]. 35 For whoever wants to save [protect and preserve] his life [breath and soul] will lose [and fully destroy] it; and whoever will lose [devote or destroy] his life for my sake and the sake of the Good News [Gospel] will save [deliver and protect, heal and preserve] it.

36 For what does it profit [benefit or advantage] a man [person] to gain [acquire or win] the whole world [of ungodliness and alienation from God] and forfeit [damage] his [soul and breath of] life [and soul]? 37 For what will a man give [commit or yield up] in exchange [or as a ransom] for his [soul and breath of] life? 38 For whoever will be ashamed of me and of my words [doctrine, preaching, and utterances] in this adulterous [idolatrous, faithless, apostate] and sinful generation, the Son of Man also will be ashamed of him when he comes in his Father's glory [magnificence] with the holy angels."

REFLECTION #4:

**Write and discuss your answers with learning team.*

#1. How soon are you looking forward to start healing sick people or casting devils out from them? How will you do it?

#2. What traditions or customs of your culture make the word of God ineffective in your life?

#3. How have religious teachings rubbed off on you? What would you say if you were asked: "Who is Jesus"?

#4. What does it mean to deny yourself to follow Jesus as a new believer in Christ?

Chapters 9-12: Jesus Revealed His Divinity and Entered Jerusalem as King

9

Vs.1-13: JESUS TRANSFIGURED; SHOWED HOW THE SONS OF GOD REALLY LOOK LIKE; INSIDE AND OUTSIDE



1 He said to them, "Most certainly I tell you, there are some [people] standing here who will in no way taste [experience physical] death until they see God's Kingdom come with [abundance of miraculous] power."

2 After six days Jesus took with him Peter [piece of rock], James[supplanter], and John [Jehovah has graced], and brought them up onto a high mountain privately by themselves, and he was changed [literally transformed, metamorphosed, and

transfigured] into another form [dazzling with divine brightness] in front of them.

3 His clothing [garment] became glistening [shining and flashing intensely], exceedingly white, like snow, such as no launderer [fuller, cloth-dresser, or textile-bleacher] on earth can whiten them. 4 Elijah [my God is Jehovah] and Moses [drawing out] appeared to them, and they were talking with Jesus.

5 Peter answered Jesus, "Rabbi [Master], it is good for us to be here. Let's make three tents [tabernacles, habitations, or temples]: one for you, one for Moses, and one for Elijah." 6 For he didn't know what to say, for they were very afraid [frightened, terrified out of their wits].

7 A cloud came, overshadowing [enveloping] them [in a haze of brilliancy], and a voice [sound of uttered words] came out of the cloud, "This is my beloved Son. Listen [understand and give audience] to him." 8 Suddenly looking around, they saw no one with them any more, except Jesus only.

9 As they were coming down from the mountain, he commanded [ordered and charged] them that they should tell no one what things they had seen, until after the Son of Man had risen from the dead.

10 They kept this saying [matter and instruction of Jesus] to themselves, questioning what the "rising from the dead" meant. 11 They asked him, saying, "Why do the scribes [religious town-clerks and professionals] say that Elijah must come first?"

12 He said to them, "Elijah indeed comes first, and restores all things. How is it written about the Son of Man, that he should suffer many things and be despised [treated with contempt as nothing]? 13 But I tell you that Elijah has come, and they have also done to him whatever they wanted to, even as it is written about him."

Vs.14-29: JESUS DELIVERED A BOY FROM AN OPPRESSIVE CONVULSING MUTE AND DEAF SPIRIT



14 Coming to the disciples, he saw a great multitude [of people] around them, and scribes questioning them. 15 Immediately all the multitude, when they saw him [Jesus], were greatly amazed, and

running to him, greeted him. 16 He asked the scribes, "What are you asking them?"

17 One of the multitude answered, "Teacher [Master], I brought to you my son, who has a mute [dumb, speechless] spirit;

18 and wherever it seizes him, it throws him down [convulsing with spasms]; and he foams at the mouth, grinds his teeth, and becomes rigid. I asked your disciples to cast it out, and they weren't able."

19 He answered him, "[O faithless] Unbelieving generation, how long shall I be with you? How long shall I bear [endure and put up] with you? Bring him to me." 20 They brought him [the son] to him [Jesus], and when he saw him [the son], immediately the spirit convulsed him and he fell on the ground, wallowing and foaming at the mouth.

21 He asked his father, "How long has it been since this has been happening to him?" He said, "From childhood [adolescence]. 22 Often it has cast him both into the fire and into the water to destroy him. But if you can do anything, have compassion on us and help us."

23 Jesus said to him, "If you can believe [have faith and trust in me], all things are possible to him who believes [commits to trust in me and entrust their spiritual well-being to me]." 24 Immediately the father of the [adolescent] child cried out [exclaimed aloud] with tears, "I believe [commit to trust in you]. Help my unbelief [faithlessness]!"

25 When Jesus saw that a multitude [of people] came running together, he rebuked [charged] the unclean [foul demonic] spirit, saying to him, "You mute and deaf [dumb and dull of hearing, demonic] spirit, I command you, come out of him, and never enter him again!"

26 After crying out [croaking and screaming loudly] and convulsing him greatly [with uncontrollable spasms, seizure, jerking, twitching, or foaming], it came out of him. The boy became [inactive] like one dead, so much that most of them said, "He is dead." 27 But Jesus took him by the hand and raised [lifted] him up; and he arose.

28 When he had come into the house, his disciples asked him privately, "Why couldn't we cast it [the dumb and deaf demonic spirit] out?" 29 He said to them, "This kind [sort or nature] can come out by

nothing but by [earnest] prayer [and worship] and fasting [abstinence]."

Vs.30-32: JESUS PROPHESED HIS DEATH AND RESURRECTION IN THREE DAYS



30 They went out from there and passed through Galilee [the heathen circuit]. He didn't want anyone to know it, 31 for he was teaching his disciples, and said to them, "The Son of Man is being handed over [will be delivered] to the hands of men, and they will kill him; and when he is killed, on the third day he will rise again." 32 But they didn't understand the saying, and were afraid to ask him.

Vs.33-40: JESUS TAUGHT ON THE PRINCIPLES OF SERVICE AND BENEFITS OF TOGETHERNESS



33 He came to Capernaum [village of comfort], and when he was in the house he asked them, "What were you arguing among yourselves on the way?" 34 But they were silent, for they had disputed [deliberated by discussion] with one another on the way about who was the greatest [elder].

35 He sat down and called the twelve; and he said to them, "If any man [person] wants to be first [foremost in order of importance], he shall be last [lowest and at the bottom] of all, and servant [attendant, deacon, and minister] of all."

36 He took a little [adolescent] child and set him in the middle of them. Taking him in his arms, he said to them, 37 "Whoever receives [or accepts] one such [adolescent] little child in my name [character and authority] receives [and accepts] me; and whoever receives me, doesn't [just] receive me, but him [God] who [set me apart and] sent me [on a kingdom mission]."

38 John said to him, "Teacher [Master], we saw someone who doesn't follow us casting out demons in your name [and authority]; and we forbade [prevented] him, because he doesn't follow [and accompany you with] us [as your disciple]." 39 But Jesus said, "Don't forbid [prevent, hinder, or withstand by word or action] him, for there is no one who will do a mighty [miraculous] work in my name and be able quickly to speak evil of me. 40 For whoever is not against us is on our side."

Vs.41-50: JESUS EXPLAINED THE GAINS OF SERVING VS. THE CONSEQUENCE OF SINNING



41 For whoever will give you a cup of water to drink in my name because you [belong to and] are Christ's, most certainly I tell you, he will in no way lose [mar or destroy] his reward.

42 "Whoever will cause one of these little ones who believe [have faith and trust] in me to stumble [become enticed to sin], it would be better for him if he were thrown into the sea [to drown and sink] with a millstone hung around his neck.

43 If your hand causes you to stumble [be enticed to sin], cut it off. It is better for you to enter into [God's absolute fullness of] life maimed [or crippled], rather than having your two hands to go into Gehenna^a [everlasting punishment], into the unquenchable [hell] fire, 44 'where their worm [preying dead body maggots] doesn't die, and the fire is not quenched.' ^b

45 If your foot causes you to stumble [by enticing you to sin], cut it off. It is better for you to enter into [God's heavenly] life lame, rather than having your two feet to be cast into Gehenna,^c [eternal condemnation] into the fire that will never be quenched—

46 'where their worm [dead body maggots] doesn't die, and the fire is not quenched.' ^d

47 If your eye causes you to stumble [entices you to offend], throw it out. It is better for you to enter into God's Kingdom with one eye, rather than having two eyes to be cast into the Gehenna^e of fire, 48 'where their worm doesn't die, and the fire is not quenched.' ^e

49 For everyone will be salted [seasoned] with fire, and every sacrifice will be seasoned with salt. 50 Salt [Prudence] is good [valuable and virtuous], but if the salt has lost its saltiness [protecting and preservation quantity], with what will you season it? Have salt [wisdom and grace] in yourselves, and be at peace [cultivate harmony and live peaceably] with one another."

^a9:43 or, Hell

^a9:44 Isaiah 66:24

^b9:44 NU omits verse 44.

^c9:45 or, Hell

^c9:46 NU omits verse 46.

10

Vs.1-12: JESUS ESTABLISHED THAT DIVORCE IS NOT IN GOD'S ORIGINAL PLAN, NOR IS IT OF THE KINGDOM



1 He [Jesus] arose from there [Capernaum—village of comfort] and came into the [coastal] borders of Judea [praised] and beyond the Jordan [the descender]. Multitudes [of people] came together to him again. As he usually did, he was again teaching them. 2 Pharisees came to him testing him, and asked him, "Is it lawful for a man to divorce [relieve, release, dismiss, let go, put or send away] his wife?"

3 He answered, "What did Moses command you?" 4 They said, "Moses [permitted the giving, or] allowed a certificate of divorce to be written, and to divorce her."

5 But Jesus said to them, "For your hardness [destitution of spiritual perception] of heart, he wrote you this commandment [precept, or injunction]. 6 But from the beginning [from the commencement] of the creation, God made them male and female. ^a

7 For this cause [divine reason] a man will leave [behind, depart from, and forsake] his father and mother, and will join [closely, keep company, cleave, be glued, fasten, adhere, and stick] to his wife, 8 and the two [of them, male and female willing entities] will become one flesh [one body, nature, mind, and kindred physically, morally, and passionately], ^a so that they are no longer two [separate entities], but one flesh [minded spiritual living body].

9 What therefore God has joined [yoked and conjoined in marriage] together, let no man separate [depart from, divide apart, or put asunder, or place a gap in between]."

10 In the house, his disciples asked him again about the same matter. 11 He said to them, "Whoever divorces [shall put away] his wife and marries another commits adultery against her. 12 If a woman herself divorces [departs from] her husband and marries another, she commits adultery."

^a9:47 or, Hell

^a9:48 Isaiah 66:24

^a10:6 Genesis 1:27

^a10:8 Genesis 2:24

Vs.13-16: JESUS DESIRED WE RECEIVE THE KINGDOM AS CHILDREN; INNOCENT, TRUSTING, AND WILLING



13 They were bringing to him little [young adolescent] children, that he should touch [have fellowship] them, but the disciples rebuked [censured] those who were bringing them.

14 But when Jesus saw it, he was [very displeased and] moved with indignation and said to them, "Allow the little [or young] children to come to me! Don't forbid [prevent, hinder by word or action, or stop] them, for God's Kingdom [dominion and rule] belongs to such as these [adolescents]."

15 Most certainly I tell you, whoever will not receive God's Kingdom like a little [adolescent] child^a [a spiritually immature believer willing to learn and grow], he will in no way enter into [and exist in] it." 16 He took them in his arms [embraced] and blessed [eulogizing and invoking a benediction upon to prosper] them, laying his hands on them.

Vs.17-23: JESUS SHOWED GOD IS GOOD; FOR MAKING IT EASY/PLAUSIBLE FOR US TO ENTER THE KINGDOM



17 As he [Jesus] was going out into the way, [some]one ran to him, knelt before him, and asked him, "Good [natured and upright Master, and] Teacher, what shall I do that I may inherit [partake by right of inheritance, and obtain] eternal life?"

18 Jesus said to him, "Why do you call me good [natured]? No one [person] is good [natured, beneficial, agreeable, joyful, upright, and honorable] except one—God."

19 You know the commandments: 'Do not murder,' 'Do not commit adultery,' 'Do not steal,' 'Do not give false testimony,' 'Do not defraud,' 'Honor your father and mother.'"✠

20 He said to him, "Teacher [Master], I have observed all these things from my youth." 21 Jesus looking at him loved him [fondly in a social and moral sense], and said to him, "One thing you lack. Go, sell whatever you have and give to the poor [to restore life and Godliness to the public beggarly, needy, lacking, destitute of virtues believer] and you will have treasure in heaven; and come, follow [to accompany] me [as a disciple],

taking up the cross [denying and exposing self to death]."

22 But his face fell [rendered gloomy with clouds of sadness] at that saying, and he went away sorrowful, for he was one who had great possessions [having acquired property, lands, and estates]. 23 Jesus looked around and said to his disciples, "How difficult [hard and impracticably] it is for those [people] who have [wealth, money, and] riches to enter into [come in, and exist in] God's Kingdom [realm, reign, and rule]!"

Vs.24-31: JESUS DISCLOSED IT IS POSSIBLE FOR ANYONE TO ENTER THE KINGDOM FOR HIS SAKE



24 The disciples were amazed [surprised and stupefied] at his words [doctrine and utterance]. But Jesus answered again, "[Grown-up] Children, how hard it is for those who trust [and inwardly rely on, and persuasively have confidence] in riches to enter into [come in and exist in] God's Kingdom! 25 It is easier for a camel [a beast of burden] to go through a needle's eye [a much smaller narrow gateway] than for a rich man to enter into [and exist] God's Kingdom [dominion and authority to rule over them]."

26 They were exceedingly astonished, saying to him, "Then who can be saved [delivered and protected from violating divine law]?" 27 Jesus, looking at them, said, "With men [humanity and its nature] it is impossible [to save themselves by not violating divine law], but not with God, for all [any, every, and all manner of] things [including salvation by grace through faith] are possible with God."

[ref and historical notes: The "eye of a needle" is a metaphor. It referred to a gate in the wall of Jerusalem. A very narrow opening for camels loaded with goods to pass through. To accomplish this, the goods would have to be unloaded. The analogy speaks to rich people who would find it difficult to unload or detach their material possessions from their hearts in order to enter into and successfully exist in the kingdom of God. Since the kingdom of God does not depend on and is not supplied by human possessions, but is sufficiently supplied by the Grace and riches of God for His Glory.]

^a 10:15 *paidion* in Greek; a child of either sex, an infant, or by extension a half-grown boy or girl; figuratively, an immature Christian

*10:19 Exodus 20:12-16; Deuteronomy 5:16-20

28 Peter began to tell him, "Behold, we have left all [unloaded, set aside, and yielded up everything] and have followed you [joining and accompanying you as disciples]." 29 Jesus said, "Most certainly I tell you, there is no one who has left [set aside, unloaded, and yielded up] house, or brothers, or sisters, or father, or mother, or wife, or [grown-up] children, or land, for my sake, and for the sake of the Good News [Gospel],

30 but he will receive [get, obtain, and gain] one hundred times [as much] more now in this [present] time [or season]: houses, brothers, sisters, mothers, [grown-up] children, and land, with persecutions; and in the age [or Messianic world] to come, eternal life. 31 But many [people] who are first [or foremost in time, place, order, or importance] will be last, and the last [or lowest, will be] first."

[ref notes and scriptures: Observe that "husband," among all the relatives and familial relations anyone could possibly have, is not mentioned in the list of verse 29. Same as Matthew 10:37 and Luke 14:26. It is because the "believing" husband (following the death and resurrection of Jesus and in the kingdom of God) would be given an agency status/office representative of Christ, as head of the body or wife, and family. According to Ephesians 5:23, "For the husband is the head of the wife, even as Christ is the head of the Church; and He is the savior of the body."

Vs.32-34: AGAIN, JESUS FORETOLD HE WILL SUFFER, BE KILLED, AND WILL RISE IN THREE DAYS



32 They [the disciples] were on the way, going up to Jerusalem [teaching of peace]; and Jesus was going in front of them, and they were amazed; and those who followed [accompanied them] were afraid [alarmed, but in awe]. He again took the twelve, and began to tell them the things that were going to happen to him.

33 "Behold, we are going up to Jerusalem. The Son of Man will be delivered to the chief priests and the scribes. They will [judge and] condemn him to death, and will deliver him to the Gentiles [non-Jewish, heathen people]. 34 They will mock him, spit on him, scourge him, and kill him. On the third day he will rise again."

Vs.35-45: JESUS TAUGHT HIS DISCIPLES KINGDOM PRINCIPLES OF LEADERSHIP AND SERVICE



35 James [supplanter] and John [Jehovah has graced], the sons of Zebedee [my gift], came near to him, saying, "Teacher [Master], we want you to do for us whatever we will ask." 36 He said to them, "What do you want me to do for you?" 37 They said to him, "Grant to us that we may sit, one at your right hand and one at your left hand, in your glory [magnification and majesty]."

38 But Jesus said to them, "You don't know [or understand] what you are asking. Are you able to drink [imbibe and receive into your soul] the cup [or experience of nourishment into eternal life] that I drink, and to be baptized [overwhelmingly submerged in spirit to be cleansed] with the baptism [spiritual reformation] that I am baptized with?"

39 They said to him, "We are able." Jesus said to them, "You shall indeed drink the cup [to experience nourishment into eternal life] that I drink, and you shall be baptized [submerged to be cleansed in spirit] with the baptism [spiritual reformation] that I am baptized with; 40 but to sit at [be set, settled, and appointed to] my right hand [of authority and honor] and at my left hand [of good name and protection] is not mine to give [or grant], but for whom it has been prepared." 41 When the ten [other disciples] heard it, they began to be indignant [very displeased] toward James and John.

42 Jesus summoned them and said to them, "You know that they who are recognized [and accounted] as rulers over the [non-Jewish races, tribes, and] nations lord it over [exercise dominion, subjugate, subdue, and overcome] them, and their great ones [elders] exercise authority [with full privilege and power] over them. 43 But it shall not be so among you, but whoever wants to become great [high, rule, or an elder] among you shall be your servant [attendant, minister, or deacon].

44 Whoever of you wants to become first [the foremost chief executive] among you shall be bondservant [disregarding his own but devoted to attending to the interests of another and] of all. 45 For the Son of Man also came not to be served [ministered or attended to] but to serve

[minister and be an attendant], and to give his life [breath, soul, and mind] as a ransom [redemption price] for many [held captive by the misery and penalty of their sins—violation of divine law].”

Vs.46-52: JESUS HEALED A BLIND MAN, WHO INSISTED ON RECEIVING HIS SIGHT



46 They came to Jericho [place of fragrance]. As he went out from Jericho with his disciples and a great multitude [of people], the son of Timaeus [highly priced], Bartimaeus, a blind beggar, was sitting by the road. 47 When he heard that it was Jesus [Jehovah is salvation] the Nazarene [one separated], he began to cry out [aloud] and say, “Jesus, you son of David [beloved], have mercy [be compassionate] on me!”

48 Many [people] rebuked [censured and charged] him, that he should be quiet [silent], but he cried out much more, “You son of David, have mercy on me!” 49 Jesus stood still and said, “Call him.” They called the blind man, saying to him, “Cheer up! Get up. He is calling you!” 50 He [Bartimaeus], casting [loosening and throwing] away his cloak, sprang up, and came to Jesus.

51 Jesus asked him, “What do you want me to do for you?” The blind man said to him, “Rabboni^a [Lord], that I may [receive sight and] see again.” 52 Jesus said to him, “Go your way. Your faith has made you well [whole or saved—delivered, protected, healed, and preserved].” Immediately he received [or recovered] his sight and followed [and accompanied] Jesus [as a disciple] on the way [road or journey of salvation].

11

Vs.1-11: JESUS ENTERED JERUSALEM AS KING OF HIS COMING KINGDOM, CHEERED ON BY PEOPLE



1 When they came near to Jerusalem [double peace], to Bethphage^b [house of unripe figs] and Bethany [house of misery], at the Mount of Olives, he sent two of his disciples 2 and said to them, “Go your way [leading] into the village that is opposite you.

^a10:51 Rabboni is a transliteration of the Hebrew word for “great teacher.”

^b11:1 TR & NU read “Bethphage” instead of “Bethphage”

^c11:9 “Hosanna” means “save us” or “help us, we pray”.

Immediately as you enter into it, you will find a young donkey [horse or colt] tied, on which no one has sat. Untie him and bring him. 3 If anyone asks you, ‘Why are you doing this?’ say, ‘The Lord [Master] needs him;’ and immediately he [the person asking] will send him [the colt] back here.”

4 They went away, and found a young donkey tied at the door outside in the open street, and they untied him. 5 Some of those [people] who stood there asked them, “What are you doing, untying the young donkey?” 6 They said to them just as Jesus had said, and they let them go.

7 They brought the young donkey to Jesus and threw their garments on it, and Jesus sat on it. 8 Many [people] spread their garments on the way [road for the journey], and others were cutting down branches from the trees and spreading them on the road. 9 Those who went in front and those who followed cried out [aloud, invoking a benediction], “Hosanna^c [Adoration]! Blessed [Favored of God] is he who comes in the name [authority and character] of the Lord ☼ [who is Supreme in Authority, Controller, and Master]!”

10 Blessed [Prosperous and Happy] is the kingdom of our father David that is coming in the name of the Lord! Hosanna in the highest!” 11 Jesus entered into the temple in Jerusalem. When he had looked around at everything^d, it being now evening, he went out to Bethany with the twelve.

Vs.12-6: JESUS CURSED THE FRUITLESS FIG TREE, CHASED ENTERPRISERS OUT OF THE TEMPLE



12 The next day, when they had come out from Bethany [house of dates or misery], he was hungry. 13 Seeing a fig tree afar off having leaves, he came to see if perhaps he might find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. 14 Jesus told it, “May no one ever eat fruit from you again!” and his disciples heard it.

15 They came to Jerusalem, and Jesus entered into the temple and began to throw out those who sold and those who bought in

^a11:9 Psalm 118:25-26

^d11:11 & 15 Jesus chased the temple defilers out, see Matthew 21:10-16, Luke 19:41-45, and Malachi 3:1 for its prophecy.

the temple, and overthrew [turn upside down] the money changers' tables and the seats of those who sold the doves. 16 He would not allow anyone to carry a container [vessel, implement, apparatus, or equipment] through the temple.

17 He taught, saying to them, "Isn't it written, 'My house will be called a house of prayer [and earnest worship to God] for all the nations [race, tribes, and peoples]?'[⚠] But you have made it a den of robbers [thieves, plunderers, freebooters, and brigands]!"[⚠] 18 The chief priests and the scribes heard it, and sought how they might destroy him. For they feared him, because all the multitude was astonished at his teaching [distinctive instruction and doctrine].

19 When evening came, he went out of the city. 20 As they [the disciples] passed by in the morning, they saw the fig tree withered away [dried up] from the roots.

21 Peter, remembering, said to him, "Rabbi [Master], look! The fig tree which you cursed [doomed, destined, judged, or condemned] has withered away."

22 Jesus answered them, "Have faith [persuasion of truth and assurance] in God.

23 For most certainly I tell you, whoever may tell this mountain [any rising obstacle], 'Be taken up [lifted from the ground] and cast into the sea,' and doesn't doubt [stagger, waver, or withdraw] in his heart [thoughts or feelings, desires or passions, mind or soul], but believes [has faith in God] that what he says [properly lays forth in speech, will and] is happening, he shall have whatever he says.

24 Therefore I tell you, all things whatever [when] you pray and ask [beg, crave, desire, require, and call] for, believe [commit to putting your trust, and be persuaded in God] that you have received [obtained] them, and you shall have them.

25 Whenever you stand praying [earnestly worshiping and supplicating God], forgive [forsake and omit trespasses], if you have anything against anyone; so that your Father, who is in heaven, may also forgive you [omit] your transgressions [faults, offenses, sins, and trespasses]. 26 But if you do not forgive, neither will your Father in heaven forgive your transgressions."^a

[ref notes: verse 25—Jesus said this to Old Testament believers transitioning into New Testament saints, before the atonement on the cross. Now that he has paid the redemptive price for your sin and entrance into salvation, your Father in Heaven has forgiven all everyone's sins.

So we ought to forgive everyone because we have been forgiven. "And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you" (Eph 4:32). "Therefore, as the elect of God, holy and beloved, put-on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do" (Col 3:12).]

Vs.27-33: RELIGIOUS LEADERS QUESTIONED JESUS' AUTHORITY TO HEAL AND DO GOOD



27 They came again to Jerusalem [double peace], and as he was walking [conducting his business] in the temple, the chief priests, the scribes, and the elders came to him, 28 and they began saying to him, "By what authority do you do these things? Or who gave you this authority to do these things?"

29 Jesus said to them, "I will ask you one question. Answer me, and I will tell you by what authority I do these things. 30 The baptism [rite of immersion in water for purification] of John—was it from heaven, or from men? Answer me."

31 They reasoned with themselves, saying, "If we should say, 'From heaven;' he will say, 'Why then did you not believe [trust in] him?' 32 If we should say, 'From men'—they feared the people, for all held [considered and counted] John to really be a prophet [inspired and moved by the Spirit of God]. 33 They answered Jesus, "We don't know." Jesus said to them, "Neither will I tell you by what authority I do these things."

12

Vs.1-11: JESUS NARRATED HOW MEAN RELIGIOUS FOLKS ARE TO GOD'S TRUE SERVANTS AND SON



1 He began to speak to them in parables. "A man planted a vineyard [or orchard], put a hedge [fence] around it, dug

^a11:17 Isaiah 56:7

^a11:17 Jeremiah 7:11

^a11:26 NU omits verse 26.

a pit for the wine press, built a tower, rented it out to a farmer(s) [vine-dressers, land-workers], and went into another country.

2 When it was time [or season for the remittance of dividend], he sent a servant to the farmer to get from the farmer his share of the fruit of the vineyard. 3 They took him, beat him, and sent him away empty [handed].

4 Again, he sent another servant to them; and they threw stones at him, wounded him in the head, and sent him away shamefully treated. 5 Again he sent another [on the same mission], and they killed him, and many others, beating some, and killing some.

6 Therefore still having one [person left], his [dearly] beloved son, he sent him last to them, saying, 'They will respect [reverence and regard] my son.' 7 But those farmers said among themselves, 'This is the heir. Come, let's kill him, and the inheritance will be ours.' 8 They took him, killed him, and cast [thrust] him out of the vineyard.

9 What therefore will the lord of the vineyard do? He will come and destroy the farmers, and will give the vineyard to others.

10 Haven't you even read this Scripture: 'The stone which the builders rejected [disapproved] was made the head [prominent and chief] of the corner. 11 This [performance] was from the Lord. It is marvelous in our eyes?' ☹️

Vs.12-17: JESUS EXPOSED THE HYPOCRISY AND PLAN OF RELIGIOUS LEADERS TO TRAP HIM



12 They tried to seize him, but they feared the multitude; for they perceived that he spoke the parable against them. They left him and went away. 13 They sent some of the Pharisees [sect that promotes outward religiosity over inward piety] and the Herodians [herod's partisan group] to him, that they might trap him with words.

14 When they had come, they asked him, "Teacher [Master], we know that you are honest, and don't defer to anyone; for you [don't regard personality and] aren't partial to anyone, but truly teach the way of God. Is it [right or] lawful to pay taxes to Caesar [severed], or not? 15 Shall we give,

or shall we not give?" But he, knowing their hypocrisy [deceit, disguise, and dishonesty], said to them, "Why do you test [to entice] me? Bring me a denarius [penny], that I may see it."

16 They brought it. He said to them, "Whose is this image and inscription?" They said to him, "Caesar's." 17 Jesus answered them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." They marveled greatly at him.

Vs.18-27: JESUS CLEARED RELIGIOUS CONFUSION ABOUT RESURRECTION AND THE KINGDOM



18 Some Sadducees [the righteous—a heretical Jewish group who deny immortality of the soul, existence of spirits and angels, and divine predestination], who say that there is no resurrection, came to him. They asked him, saying, 19 "Teacher [Master], Moses wrote to us, 'If a man's brother dies and leaves a wife behind him, and leaves no children, that his brother should take his wife and raise up offspring for his brother.'"

20 There were seven brothers. The first took a wife, and dying left no offspring.

21 The second took her, and died, leaving no children behind him. The third likewise;

22 and the seven took her and left no children. Last of all the woman also died.

23 In the resurrection [standing up, again], when they rise, whose wife will she be of them? For the seven had her as a wife."

24 Jesus answered them, "Isn't this because you [err, are deceived, have wandered from the truth, and so] are mistaken, not knowing the Scriptures nor the [strength, might, and miraculous] power of God [by virtue of His nature]? 25 For when they will rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven.

26 But about the dead [souls separated from their earthly bodies, and preserved in Abrahams bosom], that they are raised [from death], haven't you read in the book of Moses about the [burning] Bush, how God spoke to him, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? ☹️ 27 He is not the God of the dead [souls separated from God unto misery in hell], but of the

living [breathing, active, endless life in his kingdom]. You are therefore badly [and erroneously] mistaken.”

Vs.28-34: JESUS DISCLOSED THE GREATEST COMMANDMENT IS TO LOVE WITH ALL OF YOU



28 One of the scribes [town-clerks and religious professionals] came and heard them questioning together, and knowing that he had answered them well, asked him, “Which commandment is the greatest of all?”

29 Jesus answered, “The greatest is: ‘Hear [give audience, and understand], Israel, the Lord our God, the Lord is one.

30 You shall love [socially and morally express affection for] the Lord your God with all your heart [thoughts and feelings, desires and passions], with all your soul, with all your mind, and with all your strength.’[✡] This is the first commandment.

31 The second is like this: ‘You shall [in a social or moral sense, affectionately] love your neighbor [fellow human being] as yourself.’[✡] There is no other commandment greater than these.”

32 The scribe said to him, “Truly, Teacher [Master], you have said well that he is one, and there is none other but he; 33 and to love him with all the heart [passion, thoughts, feelings, and desire], with all the understanding, all the soul, and with all the strength, and to love his neighbor [fellow human being] as himself, is more important than all whole burnt offerings and sacrifices.” 34 When Jesus saw that he answered wisely, he said to him, “You are not far [away] from God’s Kingdom.” No one dared ask him any question after that.

Vs.35-40: JESUS TAUGHT/WARNED ABOUT THE LIFESTYLES AND CARRIAGE OF RELIGIOUS LEADERS



35 Jesus responded, as he taught in the temple, “How is it that the scribes say that the Christ [Anointed, Messiah] is the son of David [beloved]? 36 For David himself said in the Holy Spirit, ‘The Lord said to my Lord, “Sit at my right hand, until I make your enemies [neck] the footstool of your feet.”’[✡]

*12:30 Deuteronomy 6:4-5

*12:31 Leviticus 19:18

*12:36 Psalm 110:1

*12:42 literally, lepta (or widow’s mites). Lepta are very small brass coins worth half a quadrans each, which

37 Therefore David himself calls him Lord, so how can he be his son?” The common people heard [gave audience, and understood] him gladly [with pleasure].

38 In his teaching he said to them, “Beware of the scribes, who like to walk in long robes, and to get greetings in the marketplaces [streets, town-squares, and public resorts], 39 and to get the best [front-row] seats in the synagogues and the best [preeminent] places [of honor] at feasts [dinners and parties], 40 those who devour widows’ houses [households or families], and for a pretense make long prayers [supplication and worship to God]. These will receive greater condemnation.”

Vs.41-44: JESUS POINTED OUT THE WAY TO GIVE THE MOST OFFERING



41 Jesus sat down opposite the treasury and saw how the multitude [of congregants] cast money into the treasury [offering collection-boxes]. Many who were rich cast [threw] in much. 42 A poor [beggary, needy, and lacking in everything] widow came and she cast [put] in two small brass coins^a [mites], which equal a quadrans [less than 3/8 of a] coin.^b

43 He called his disciples to himself and said to them, “Most certainly I tell you, this poor [destitute] widow gave more than all those who are giving [throwing their offering] into the treasury, 44 for they all gave out of their abundance [of superfluous excesses], but she, out of her poverty [short, penury, and want], gave all that she had to live on.”

REFLECTION #5:

**Write and discuss your answers with learning team.*

#1. Many times, Jesus foretold his crucifixion, death, and resurrection. If you knew God’s will for your future, would you insistently or repeatedly speak out about it and why would you?

is a quarter of the copper assarion. Lepta are worth less than 1% of an agricultural worker’s daily wages.

*12:42 A quadrans is a coin worth about 1/64 of a denarius. A denarius is about one day’s wages for an agricultural laborer.

#2. Blind Bartimaeus was rather insistent about getting his healing. People tried hard to shush him but he wouldn't budge. What do you think of him? Would you have kept quiet or insisted on receiving the promises of God for your well-being?

#3. When Jesus entered Jerusalem riding on the back of a Colt, he went to the temple to chase those money changers out. Was Jesus right to have done that? Would you do it if you found people messing with God's Temple [that is, believers] today?

#4. What is the greatest commandment?

#5. What is the way to give the most offering?

Chapters 13-16: Jesus Wrapped up His Ministry to Begin His Kingdom

13

Vs.1-9: JESUS BEGAN TO REVEAL THE SIGNS OF THE END OF AGE



1 As he went out of the temple, one of his disciples said to him, "Teacher [Master], see what kind of stones [were used in the construction of] and what kind of buildings [make up the temple]!" 2 Jesus [Jehovah is salvation] said to him, "Do you see these great buildings [of the temple]? There will not be left here one stone on another, which will not be thrown down."

3 As he sat on the Mount of Olives opposite the temple, Peter [piece of rock],

James [supplanter], John [Jehovah has graced], and Andrew [manly] asked him privately, 4 "Tell us, when will these things be? What is the sign [indication, natural courses, or remarkable events] that these things are all about to be fulfilled?"

5 Jesus, answering, began to tell them, "Be careful that no one [deceives and] leads you astray. 6 For many will come in my name, saying, 'I am he [the Christ]!'^a and will [seduce and deceive to] lead many astray.

7 "When you hear [actual reports] of wars and rumors of wars, don't be troubled. For those must happen, but the end is not yet.

8 For nation [races, tribes, and people] will rise against nation, and kingdom [territories, dominions, rights or authority to rule] against kingdom [territories and authorities]. There will be earthquakes [tempests and commotions] in various places. There will be famines [scarcity of food] and troubles [sedition, disturbances, protests, and riots]. These things are the beginning of [sorrowful] birth pains.

9 "But watch yourselves [be aware], for they will deliver you up to [custody, or be judged, condemned, punished, or even put to death by joint sessions of the Sanhedrin] councils. You will be beaten [scourged and thrashed] in synagogues [Jewish assemblages]. You will stand before rulers [chiefs, leaders, princes, and governors of provinces] and kings [sovereign leaders and lords] for my sake, for a testimony to [or against] them.

Vs.10-20: JESUS URGED HIS DISCIPLES TO SHOW COURAGE IN THE DAYS OF TRIBULATION



10 The Good News [gospel of divine truth] must first be preached [heralded, proclaimed, and published] to [with intent, purpose, and results continuously among and in] all the nations [races, tribes, cultures, people groups, and human families].

11 When they lead you away and deliver you up [to custody, for judgment or punishment], don't be anxious beforehand or premeditate what you will say, but say whatever will be given [granted or ministered to] you in that hour. For it is not you who speak, but the Holy Spirit.

12 "Brother will [betray and] deliver up [paternal, familial, ancestral, or spiritual]

^a13:6 or, "I AM!"

brother to death, and the father his [grown-up] child. [Grown-up] Children will rise up against parents and cause them to be put to death. **13** You will be hated [detested and persecuted] by all men [people] for my name's sake, but he who endures [abides and not flee, undergoes suffering with fortitude, perseveres under misfortune and not recedes, but hold onto their faith in me], to the end will be saved.

14 "But when you see the abomination of desolation, ☹ [the detestable idolatry that lays waste to all things] spoken of by Daniel the prophet, standing where it ought not" (let the reader understand), "then let those who are in Judea [*he shall be praised*] flee to the mountains, **15** and let him who is on the housetop [in prayer or meditation] not go down, nor enter [back] in, to take anything out of his house.

16 Let him who is in the field [at work and away from home] not return back to take his cloak [or pack a bag]. **17** But woe to those who are with child and to those who nurse babies in those days!

18 Pray [to God, supplicate and earnestly worship] that your flight [feeling or escape from tribulation] won't be in the winter [stormy, rainy, tempest, or cold season]. **19** For in those days there will be oppression [affliction, tribulation, distress, trouble], such as there has not been the like from the beginning of the creation which God created until now, and never will be.

20 Unless [or except that] the Lord had shortened the days, no flesh [human and animal] would have been saved; but for the sake of the chosen ones, whom he picked out, he shortened the days.

Vs.21-29: JESUS WARNED AGAINST FALSE PROPHETS WHO LEAD PEOPLE ASTRAY



21 Then if anyone tells you, 'Look, here is the Christ!' or, 'Look, there!' don't believe [trust in] it. **22** For false christs and false prophets will arise and will show [supernatural or remarkable] signs and [omen or prodigious] wonders, that they may [seduce to] lead astray, if possible, even the [elect, picked out, and] chosen ones.

23 But you watch [beware]. "Behold, I have told you [or foretold] all things beforehand. **24** But in those days, after that oppression [the tribulation], the sun will be darkened, the moon will not give its light, **25** the stars will be falling from the sky, and the powers that are in the heavens will be shaken. ☹

26 Then they will see the Son of Man coming in clouds with great power and glory.

27 Then he will send out his angels, and will gather together his [elect and] chosen ones from the four winds, from the [extreme] ends of the earth to the [extreme] ends of the sky [heaven].

28 "Now from the fig tree, learn this parable. When the branch has now become tender and produces its leaves, you know that the summer is near; **29** even so you also, when you see these things coming to pass, know that it is near, at the doors.

Vs.30-37: JESUS ASSURED HIS WORD WOULD NOT PASS AWAY, SO WE SHOULD KEEP AWAKE



30 Most certainly I say to you, this generation^a [of humanity] will not pass away until all these things happen. **31** Heaven and earth will pass away, but my words will not pass away. **32** "But of that day or that hour no one knows—not even the angels in heaven, nor the Son, but only the Father.

33 Watch [beware], keep alert [be sleepless from spiritual torpor], and pray [to God, supplicate and worship earnestly]; for you don't know when the time is. **34** "It is like a man traveling to another country, having left his house and given authority to his servants, and to each one his work, and also commanded the doorkeeper [warden or porter] to keep watch [stay awake or vigilant].

35 Watch therefore [be vigilant], for you don't know when the lord of the house is coming—whether at evening, or at midnight, or when the rooster crows, or in the morning; **36** lest, coming suddenly, he might find you sleeping [slothful, sinful, or indifferent to your salvation]. **37** What I tell you, I tell all [my disciples]: Watch [Be awake and vigilant]!"

^a**13:14** Daniel 9:17; 11:31; 12:11

^a**13:25** Isaiah 13:10; 24:21-23, & 34:4, Ezekiel 31:7-8, Joel 2:10-11, Revelation 8:12

^a**13:30** The word translated "generation" (genea) could also be translated "race", "family", or "people".

Vs.1-9: RELIGIOUS LEADERS SOUGHT TO KILL JESUS, WHILE BEING ANOINTED FOR BURIAL



1 It was now two days before the Passover [Easter] and the Feast of Unleavened [unfermented—uncorrupted, free from faults or iniquity] Bread, and the chief priests and the scribes sought how they might seize him by deception [craft, guile, subtility] and kill him. 2 For they said, “Not during the feast, because there might be a riot [disturbance or protests] among the people.”

3 While he was at Bethany [house of misery], in the house of Simon [hearing] the leper, as he sat at the table, a woman came having an alabaster [perfume] jar of ointment of pure nard—very costly [extremely expensive, and very precious East Indian fragrance]. She broke the jar and poured it over his head. 4 But there were some who were [very displeased and] indignant among themselves, saying, “Why has this ointment been wasted?”

5 For this might have been sold for more than three hundred [pence or penny, or] denarii^a and given to the [destitute of wealth and beggarly] poor.” So they grumbled [snorting with anger] against her.

6 But Jesus said, “Leave her alone. Why do you trouble her? She has done [labored to minister] a good work [valuable and virtuous thing, act, or deed] for [and on] me.

7 For you always have the poor [destitute of wealth and needy people] with you, and whenever you want to, you can do them good [well]; but you will not always have me.

8 She has done what she could. She has anointed my body beforehand for the burying. 9 Most certainly I tell you, wherever this Good News [and Gospel] may be preached throughout the whole world, that which this woman has done will also be spoken of for a memorial of her.”

Vs.10-11: JUDAS, A DISCIPLE OF JESUS, CONSPIRED WITH RELIGIOUS LEADERS TO BETRAY HIM



10 Judas Iscariot, who was one of the twelve, went away to the chief priests, that he might [betray and] deliver him to them.

11 They, when they heard [and

considered] it, were glad [and rejoiced exceedingly], and promised to give him money. He sought how he might conveniently [betray to] deliver him.

Vs.12-16: JESUS' DISCIPLES PREPARED FOR THE PASSOVER FEAST



12 On the first day of unleavened [unfermented—uncorrupted, free from faults or iniquity] bread, when they sacrificed the Passover, his disciples asked him, “Where do you want us to go and prepare that you may eat the Passover?”

13 He sent two of his disciples and said to them, “Go into the city, and there a man carrying a pitcher [vessel] of water will meet you. Follow him, 14 and wherever he enters in, tell the master of the house, ‘The Teacher says, “Where is the guest room, where I may eat the Passover with my disciples?”’”

15 He will himself show you a large upper room furnished and ready. Get ready for us there.” 16 His disciples went out, and came into the city, and found things as he had said to them, and they prepared the Passover.

Vs.17-21: JESUS REVEALED WHO WOULD BETRAY HIM



17 When it was evening he came with the twelve [disciples]. 18 As they sat and were eating, Jesus said, “Most certainly I tell you, one of you will betray me—who eats with me.” 19 They began to be sorrowful, and to ask him one by one, “Surely not I?” And another said, “Surely not I?”

20 He answered them, “It is one of the twelve, he who dips with me in the dish.

21 For the Son of Man goes [departs] as it is written about him, but woe to that man by whom the Son of Man is betrayed [and delivered up]! It would be better for that man if he had not been [conceived and] born.”

Vs.22-26: JESUS DECLARED A NEW COVENANT IN HIS BLOOD FOR MANY WHO WOULD BELIEVE



22 As they were eating, Jesus took bread, and when he had blessed it, he broke

^a14:5 300 denarii was about a year's wages for an agricultural laborer.

it and gave to them, and said, “Take, eat [consume and devour]. This is my body.”

23 He took the cup, and when he had given thanks [expressed gratitude to God], he gave to them. They all drank of it [imbibing and receiving it into the soul for refreshment, strengthening, and nourishment unto eternal life].

24 He said to them, “This is my blood of the new covenant [testament], which is poured out [bestowed and largely distributed] for many. 25 Most certainly I tell you, I will no more drink of [to refresh my soul, with] the fruit of the vine until that day when I drink [receive] it anew [fresh] in God’s Kingdom.” 26 When they had sung a hymn, they went out to the Mount of Olives.

Vs.27-31: JESUS FORETOLD PETER AND THE OTHER DISCIPLES’ DENIAL



27 Jesus said to them, “All of you will be [entrapped, offended, enticed to sin, or] made to stumble because of me tonight, for it is written, ‘I will strike [cut down and slay] the shepherd, and the sheep will be scattered.’” 28 However, after I am raised up [from death], I will go before you into Galilee [the heathen circle].”

29 But Peter said to him, “Although all [every person] will be offended [entrapped, enticed to sin, and stumble], yet I will not.”

30 Jesus said to him, “Most certainly I tell you that you today, even this night, before the rooster crows twice, you will [disown and utterly] deny me three times.” 31 But he spoke all the more [vehemently], “If I must die with you, I will not [certainly not, not at all, never, and by no means] deny you.” They all [the disciples] said the same thing.

Vs.32-42: JESUS TOOK HIS DISCIPLES TO PRAY AND PREPARE FOR HIS ARREST AND CRUCIFIXION



32 They came to a place which was named Gethsemane [an oil press]. He said to his disciples, “Sit here while I pray [to God, earnestly supplicate and worship].” 33 He took with him Peter, James, and John, and began to be [frightened, and struck with

terror], greatly troubled and distressed [in mind].

34 He said to them, “My soul [breath of life, spirit, heart, and mind] is exceedingly sorrowful, even to death. Stay [remain] here and watch [keep awake and be vigilant].”

35 He went forward a little, and fell [prostrate] on the ground, and prayed [to God, supplicating and worshiping] that if it were possible, the hour [moment or season] might pass away [by, over, perish, be neglected or averted] from him.

36 He said, “Abba,^a Father, all things are possible to you. Please remove [avert, take away] this cup [adverse divine fate and appointment] from me. However, not what I [will and] desire, but what you [will and] desire.”

37 He came and found them sleeping, and said to Peter, “Simon, are you sleeping? Couldn’t you watch [keep awake] one hour?

38 Watch [be vigilant, attentive, and cautious] and pray [to God, supplicate, and worship], that you may not enter [go through, or come] into temptation. The spirit [breath, rational soul, mentality, and mind] indeed is [ready and] willing, but the flesh [human body and nature] is weak [feeble and strengthless].”

39 Again he went away and prayed [to God, earnestly supplicating and worshiping], saying the same words [about averting his divine fate and appointment, but according to God’s will]. 40 Again he returned and found them sleeping, for their eyes were very heavy; and they didn’t know what to answer him. 41 He came the third time and said to them, “Sleep on now, and take your rest. It is enough. The hour has come. Behold, the Son of Man is betrayed [and to be delivered up] into the hands of sinners. 42 Arise! Let’s get going. Behold, he who betrays me is at hand.”

Vs.43-49: JESUS IS BETRAYED WITH A KISS AND ARRESTED, YET HEALED ONE OF HIS ARRESTERS



43 Immediately, while he was still speaking, Judas, one of the twelve, came—and with him a multitude with swords and clubs, from the chief priests, the scribes, and the elders. 44 Now he who betrayed him

^a14:27 Zechariah 13:7

^a14:36 Abba is a Greek spelling for the Aramaic word for “Father” or “Daddy” used in a familiar, respectful, and loving way.

had given them a [preconcerted signal, or] sign, saying, "Whomever I will kiss, that is he. Seize him, and lead him away safely [or securely to prevent escape]."

45 When he [Judas] had come, immediately he came to him [Jesus] and said, "Rabbi! Rabbi! [Master, Master]" and kissed him. 46 They laid their hands on him and seized him. 47 But a certain [disciple] one of those who stood by drew his sword and struck the servant of the high priest, and cut off his ear.

48 Jesus answered them, "Have you come out, as against a robber [thief], with swords and clubs to seize me? 49 I was daily with you in the temple teaching, and you didn't arrest me. But this is so that the Scriptures might be fulfilled."

Vs.50-55: JESUS' DISCIPLES FLED FROM HIM AS HE WAS TAKEN BY REPS OF RELIGIOUS LEADERS



50 They [the disciples] all left [forsook] him [Jesus], and fled [escaped]. 51 A certain young man followed him, having a linen cloth thrown around himself over his naked body. The young men grabbed him, 52 but he left the linen cloth and fled from them naked. 53 They led Jesus away to the high priest. All the chief priests, the elders, and the scribes came together with him.

54 Peter had followed him [Jesus] from a distance, until he came into the court of the high priest. He was sitting with the officers, and warming himself in the light of the fire.

55 Now the chief priests and the whole [joint session of the Sanhedrin] council sought witnesses against Jesus to put him to death, and found none.

Vs.56-60: PEOPLE BORE FALSE WITNESS AGAINST JESUS, AT THE COUNCIL OF RELIGIOUS LEADERS



56 For many gave false testimony against him, and their testimony didn't agree with each other. 57 Some stood up and gave false testimony against him, saying,

58 "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another made without hands.'" 59 Even so, their testimony didn't agree. 60 The high priest stood up in the middle, and asked Jesus, "Have you no answer? What is it which these testify against you?"

Vs.61-65: JESUS DECLARED HE IS THE CHRIST AND THEY CONDEMNED HIM TO DEATH



61 But he stayed quiet [maintained silence, held his peace], and answered nothing. Again the high priest asked him, "Are you the Christ [Anointed, Messiah], the Son of the Blessed [Praised, Adorable, God]?"

62 Jesus said, "I am. You will see [with wide-open eyes] the Son of Man sitting [residing and dwelling] at the right hand of Power [and Strength], and coming with the clouds of the sky [heaven]."

63 The high priest tore his clothes and said, "What further need have we of witnesses? 64 You have heard the blasphemy [vilification against God]! What do you think?" They all condemned him to be worthy [deserving and guilty] of death.

65 Some began to spit on him, and to cover [blindfold] his face, and to [buffet, blow, and] beat him with fists, and to tell him, "Prophecy!" The [servant] officers struck him with the palms of their hands.

Vs.66-72: PETER DENIED JESUS THREE TIMES JUST AS JESUS SAID HE WOULD



66 As Peter was in the courtyard below, one of the maids of the high priest came, 67 and seeing Peter warming himself, she looked at him and said, "You were also with the Nazarene [Separated One], Jesus!" 68 But he denied [contradicted disavowed, rejected, and refused] it, saying, "I neither know nor understand what you are saying." He went out on the porch, and the rooster crowed [the first time].

69 The maid [or servant girl] saw him and began again to tell those who stood by, "This is one of them." 70 But he again denied [disavowed] it. After a little while again those who stood by said to Peter, "You truly are one of them, for you are a Galilean [of the heathen circuit], and your speech shows it."

71 But he began to curse [declare or vow under penalty] and to swear [on oath], "I don't know this man of whom you speak!"

72 The rooster crowed the second time. Peter remembered the words that Jesus said to him, "Before the rooster crows twice, you will [disown and utterly] deny me three times." When he thought about that, he wept.

15

Vs.1-5: THEY DELIVERED JESUS TO PILATE AND FALSELY ACCUSED HIM OF MANY THINGS


1 Immediately in the morning the chief priests, with the elders, scribes, and the whole [joint sessions of the Sanhedrin] council, held a consultation [as a deliberative body], bound Jesus, carried him away, and delivered him up to Pilate [armed with a spear—the Roman procurator or governor of Judea and Samaria]. 2 Pilate asked him, “Are you the King of the Jews?” He answered, “So you say.”

3 The chief priests accused [charged] him of many things. 4 Pilate again asked him, “Have you no answer? See how many things they testify against you!” 5 But Jesus made no further answer, so that Pilate marveled [or wondered in admiration].

Vs.6-15: PILATE GAVE IN TO THE CROWD; RELEASED A MURDERER INSTEAD TO CRUCIFY JESUS


6 Now at the feast he [Pilate] used to release to them one prisoner, whomever they [desired and] asked of him. 7 There was one called Barabbas [son of a father or master], bound with his fellow insurgents, men who in the [protests, uprising, riots, and] insurrection had committed murder.

8 The multitude [of people], crying aloud, began to ask him to do as he always did for them. 9 Pilate answered them, saying, “Do you want me to release to you the King of the Jews?” 10 For he perceived that for envy the chief priests had delivered him up.

11 But the chief priests stirred up the multitude [of people], that he should release Barabbas to them instead. 12 Pilate again asked them, “What then should I do to him whom you call the King of the Jews?” 13 They cried out again, “Crucify him [Impale him on the wooden cross]!”

14 Pilate said to them, “Why, what evil [harm] has he done?” But they cried out exceedingly, “Crucify him [Impale him]!” 15 Pilate, wishing to please the multitude, released Barabbas to them, and handed over Jesus, when he had flogged him, to be crucified.

Vs.16-28: SOLDIERS SCORNED JESUS, LED HIM LIKE A CRIMINAL TO GOLGOTHA TO BE CRUCIFIED


16 The soldiers led him away within the court, which is the Praetorium [governor's courtroom or judgment hall]; and they called together the whole cohort [squad or band]. 17 They [put on, or] clothed him with purple [garment]; and weaving a crown of thorns, they put it on him [his head].

18 They began to salute him, “Hail, King of the Jews!” 19 They struck his head with a reed and spat on him, and bowing their knees, did homage [prostrated in mock worship] to him.

20 When they had mocked him, they took the purple cloak off him, and put his own garments on him. They led him out to crucify [impale] him. 21 They compelled one [man] passing by, coming from the country, Simon [hearing] of Cyrene [supremacy of the bridle—a region of Africa], the father of Alexander [man defender] and Rufus [red], to go with them that he might bear his cross.

22 They brought him to the place called Golgotha, which is, being interpreted, “The place of a skull.” 23 They offered him wine mixed with myrrh [embitter] to drink, but he didn’t take it.

24 Crucifying him, they parted his garments among them, casting lots on them, what each should take. 25 It was [about 9:00am] the third hour^a when they crucified him. 26 The superscription of his accusation was written over him: “THE KING OF THE JEWS.”

27 With him they crucified two robbers [thieves or brigands], one on his right hand, and one on his left. 28 The Scripture was fulfilled which says, “He was counted with transgressors [lawless, wicked, and violators of God’s law].”^b

Vs.29-33: PEOPLE MOCKED JESUS WHILE HE ATONED FOR THEIR SIN AND SICKNESS ON THE CROSS


29 Those who passed by blasphemed [defamed, railed on, reviled, and spoke evil of] him, wagging their heads and saying, “Ha! You who destroy the temple and build it in

^a15:25 9:00 a.m.

^b15:28 NU omits verse 28.

three days, **30** save yourself, and come down from the cross!"

31 Likewise, also the chief priests mocking among themselves with the scribes said, "He saved others. He can't save himself.

32 Let the Christ, the King of Israel, now come down from the cross, that we may see and believe [have faith in] him."^a Those who were crucified with him also insulted [reproached, reviled, and upbraided] him.

33 When [noon] the sixth hour^b had come, there was darkness over the whole land until [3:00pm] the ninth hour.^c

Vs.34-41: JESUS CALLED OUT TO GOD AND GAVE UP THE SPIRIT



34 At [3:00pm] the ninth hour Jesus [Jehovah is salvation] cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is, being interpreted, "My God, my God, why have you forsaken me?" [✚] **35** Some of those who stood by, when they heard [and considered] it, said, "Behold, he is calling Elijah [my God is Jehovah]."

36 One [person] ran, and filling a sponge full of vinegar [sour wind], put it on a reed and gave it to him to drink, saying, "Let him be. Let's see whether Elijah comes to take him down." **37** Jesus cried out with a loud voice, and gave up the spirit.

38 The veil [door screen to the Most Holy Place] of the temple [in Jerusalem] was torn in two from the top to the bottom. **39** When the centurion [captain of one hundred Roman soldiers], who stood by opposite him, saw that he [Jesus] cried out like this and breathed his last, he said, "Truly this man was the Son of God!"

40 There were also women watching from [a distance] afar, among whom were both Mary [their rebellion] Magdalene [a tower] and Mary the mother of James [supplanter] the less and of Joseph [exalted], and Salome [peaceful]; **41** who, when he [Jesus] was in Galilee [the heathen district], followed him and served [waited on, and ministered to] him; and many other women who came up with him to Jerusalem [double peace].

Vs.42-47: JOSEPH OF ARIMATHAEA, ONE OF JESUS' FOLLOWERS, BURIED HIM IN A TOMB



42 When evening had now come, because it was the Preparation Day, that is, the day before the Sabbath [day of rest from avocations], **43** Joseph [let him add] of Arimathaea [heights], a prominent [and honorable, Sanhedrin] council member who also himself was looking for God's Kingdom, came. He boldly went in to Pilate [armed with a spear], and asked for Jesus' body.

44 Pilate was surprised to hear that he was already dead; and summoning the centurion, he asked him whether he had been dead long. **45** When he found out from the centurion, he granted the body to Joseph.

46 He bought a linen cloth, and taking him down, wound [and wrapped] him [Jesus] in the linen cloth and laid him in a tomb which had been cut out of a rock. He rolled a stone against the door of the tomb.

47 Mary Magdalene and Mary the mother of Joseph, saw where he [Jesus] was laid.

16

Vs.1-7: JESUS ROSE FROM DEATH ON THE THIRD DAY, JUST AS HE SAID HE WOULD



1 When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome bought [aromatic] spices, that they might come and anoint [oil] him [with perfume]. **2** Very early on the first day of the week, they came to the tomb when the sun had risen.

3 They were saying among themselves, "Who will roll away the stone from the door of the tomb for us?" **4** for it was very big. Looking up, they saw that the stone was rolled back. **5** Entering into the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed [terrified, alarmed].

6 He said to them, "Don't be amazed [frightened]. You seek Jesus [Jehovah is salvation], the Nazarene [One Separated], who has been crucified. He has risen! He is not here. See the place where they laid him!

7 But go, tell his disciples and Peter [piece of rock], 'He goes before you into Galilee [the

^a15:32 TR omits "him"

^b15:33 or, noon

^c15:33 3:00 p.m.

^{*}15:34 Psalm 22:1

heathen circuit]. There you will see him, as he said to you.”

Vs.8-11: THE RISEN JESUS SENT MARY MAGDALENE TO PROCLAIM HIS RESURRECTION



8 They went out,^a and fled from the tomb, for trembling and astonishment had come on them. They said nothing to anyone; for they were afraid.^b [very frightened but in awe] 9 Now when he had risen early on the first day of the week, he appeared first to Mary Magdalene [*their towering rebellion*], from whom he had cast out seven demons.

10 She went and told those [the disciples] who had been with him [Jesus], as they mourned and wept. 11 When they [the disciples] heard that he [Jesus] was alive and had been seen by her, they disbelieved.

Vs.12-20: THE RISEN JESUS APPEARED TO HIS DISCIPLES, SENT THEM TO MAKE MORE DISCIPLES



12 After these things he was revealed [appeared and manifested differently] in another form to two of them as they walked, on their way into the country. 13 They went away and told it to the rest [disciples]. They didn't believe [trust in] them, either.

14 Afterward he was revealed [visibly appeared] to the eleven [disciples] themselves as they sat at the table; and he rebuked them for their unbelief [or lack of faith] and hardness of heart [by a lack of spiritual perception], because they didn't believe [have faith in and trust] those who had seen him after he had risen.

15 He said to them, “Go [Purposefully enter] into all [everywhere and every one of the world] [human family, inhabitants of the earth, its ungodly multitude, mass of people alienated from God and hostile to the cause of Christ, people and world affairs, and the circle of the earth] and preach [herald and proclaim the divine truth of] the Good News [Gospel] to the whole [all, any, and every individual thing or human] creation.

16 He who believes [has faith and confidence in, commits to trust in, and entrusts their spiritual well-being to me] and is baptized [purified through repentance, and spiritually cleansed by submerging in spirit] will be saved [delivered and protected from condemnation, healed and preserved in righteousness]; but he who disbelieves [to disobey divine law] will be [judged and] condemned.

17 These [supernatural indicators, and] signs will accompany [closely follow and always be present in] those who believe [have faith, have committed to trust in, and entrusted their spiritual well-being to me]: in my name [authority and character] they will cast [drive, eject, or send] out demons; they will speak [utter words, preach, and talk] with new languages [tongues, that is naturally unacquired];

18 they will take up [take away, remove, or put away] serpents [Satan and cunning malicious persons]; and if they drink [imbibe or receive] any deadly [poisonous, incurable, or fatal] thing, it will [certainly not, not at all, never, by no means, and] in no way hurt [injure, harm, or hinder] them; they will lay [put] hands on the sick [weak, or infirm], and they will recover [to health and wellness].”

19 So then the Lord,^d after he had spoken to them, was received [taken, and carried] up into heaven and sat down [to settle and dwell] at the right hand of God.

20 They [the disciples] went out and preached [heralded, openly proclaimed and published the divine truth of the Gospel] everywhere, the Lord [Jesus] working [partnering, helping, and co-operating] with them and confirming [making certain and establishing] the word [thoughts and intent, doctrine, preaching, and utterance of God] by the [supernatural] signs [and miracles] that followed [and accompanied their preaching]. Amen.

[ref notes: The risen Jesus said, “Whoever believes and is baptized shall be saved” (Mar 16:16). To ‘believe’ is to be born-again; be born of God, be

^a16:8 TR adds “quickly”

^b16:8 One isolated manuscript omits verses 9-20 but adds this “short ending of Mark” to the end of verse 8: They told all that had been commanded them briefly to those around Peter. After that, Jesus himself sent them out, from east to west, with the sacred and imperishable proclamation of eternal salvation.

^c16:9 NU includes the text of verses 9-20, but mentions in a footnote that a few manuscripts omitted it. The translators of the World English Bible regard Mark 16:9-20 as reliable based on an overwhelming majority of textual evidence, including not only the authoritative Greek Majority Text New Testament, but also the TR and many of the manuscripts cited in the NU text.

^d16:19 NU adds “Jesus”

born from Above (Jn 3:3). *"But these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name"* (Jn 20:31). *To him all the prophets bear witness that everyone who believes in him receives forgiveness of sins through his name"* (Act 10:43). *"Whoever believes in the Son of God has the testimony in himself. Whoever does not ...has made [God] a liar, because he has not believed... Whoever has the Son has life; (1Jn 5:10-12).*

So, by believing one is **justified** (Rom 10:10) to receive the Son of God as God's Gift (Jn 3:16). This prepares them to receive the Holy Spirit as God's follow-up Gift for **sanctification** through spiritual baptism (followed by a demo in water baptism) to complete the salvation process of Mark 16:16. According to 1Pet 3:21 *"Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ."* Finally, 2The 2:13 says *"...God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth."*]

REFLECTION #6:

**Write and discuss your answers with learning team.*

#1. One thing Jesus had and exhibited was courage. He encouraged his disciples to have courage in the days of tribulation. Why do you think courage is needful or necessary for a disciple?

#2. What is one sign of the end of the age that Jesus revealed?

#3. What is the reason Jesus said we should be on guard and stay awake? Is it because "heaven and earth will pass away," or because "no one knows the time or hour," or because "his word will not pass away"?

1 _____

 2 _____

 3 _____

#4. Who betrayed Jesus? Why was he betrayed, and how? Where was he betrayed, and when?

4 _____

#5. Even when they arrested Jesus, he still healed. Who did he heal, why did he heal that man, and would you have done as Jesus did?

5 _____

#6. Peter denied Jesus. Why did he do it, and was he the only disciple to deny Jesus? If you were with Jesus during his arrest, would you have stayed with him, fled from him, or denied him as Peter did?

#7. After Jesus rose from death, he appeared to his disciples. Which of them was the first evangelist?

6 _____

7 _____

#8. What are the four signs of a real Christian, a true disciple of Jesus? Which of the four signs do you currently manifest or plan to manifest?

8 _____

Stabilize Your Christian Lifestyle

Now that you have examined the courageous lifestyle of Jesus; his baptism, preaching, teaching, healing ministry, crucifixion, death, and resurrection, you would agree that he was focused on his divine goal consistently and steadfastly. No matter what was thrown at him, he was unshaken and completely reliant on the Father who sent him (Jn 5:30)^a. Jesus said in John 6:57 *“As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me.”* To feed on Jesus is to feed on the Word (Jn 1:1 & 14)^b, and have him dwell in you to make you fruitful. Hence, he said, *“Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me”* (Jn 15:4).

To abide in Jesus and to have him in you is to have his mind, thought, feelings, passion, and appetite; united in one divine purpose and goal of the Father, to do and accomplish His will (Jn 4:34, Heb 10:7)^c. So *“Let this mind be in you which was also in Christ Jesus... [because] we have the mind of Christ”* (Php 2:5, 1Cor 2:16). You cannot possess the mind of Christ and be wavering, because *“A double minded man is unstable in all his ways”* (Jam 1:8). Double-mindedness will make you unfruitful and unproductive in God (Jam 1:7)^d.

Stability in Christianity is an important foundation. One of the reasons we have weak believers and fake Christians everywhere today is that they vacillate, doubting too much. They are not sure if God is real or able to do what He says he could and would do. Or if He cared enough about them to respond to their desires—lustful or not. Like some of us in different circumstances, they are faithless and doubtful and continue to practice their unfruitful traditions (Mat 13:58, 17:20; Mar 7:7-9)^e. Christianity is simply a confession of Faith in God—saying what He says about anything or person—while agreeing that God would do what He said He would do because you have the mind and Spirit of Christ.

Jesus met a young man who wanted to become a follower, but the man was double-minded, and *“Jesus said to him, ‘No one who puts his hand to the plow and looking back is fit for the kingdom of God’”* (Luk 9:57-62)^f. We do not chicken out in the Kingdom of God because God our Father, who sent His Son to atone for and purge us of our sins, called us out of the darkness and into His marvelous light (1Pet 2:9).^g He is able to keep us if we can dare to remain faithful and steadfast. Anyone who vacillates lacks the quality of a true believer. *“For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins”* (2Pet 1:9).

Brother Paul encourages us to be stable, saying, *“For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister”* (Col 1:19-23).

However, Paul continues to encourage us to stabilize our Christianity. He said, *“Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel, and not frightened in anything by your opponents. This is a clear sign to them of their destruction, but of your salvation, and that from God. For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake, engaged in the same conflict that you saw I had and now hear that I still have”* (Php 1:27-30).

The next Epistles you are about to read, study, and learn from was written by Brother Paul, to the church at Thessalonica. They were written to encourage them to be steadfast in persecution and to reject worldliness while looking forward to the second coming of Christ.

^a **Joh 5:30** I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.

^b **Joh 1:1** In the beginning was the Word, and the Word was with God, and the Word was God. **Joh 1:14** And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

^c **Joh 4:34** Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work. **Heb 10:7** Then I said, "Behold, I have come--In the volume of the book it is written of Me--To do Your will, O God."

^d **Jas 1:7** For let not that man suppose that he will receive anything from the Lord;

^e **Mat 13:58** Now He did not do many mighty works there because of their unbelief. **Mat 17:20** So Jesus said to them, "Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you. **Mar 7:7-9** And in vain they worship Me, Teaching as doctrines the commandments of men.' For laying aside the commandment of God, you hold the tradition of men--the washing of pitchers and cups, and many other such things you do. He said to them, "All too well you reject the commandment of God, that you may keep your tradition.

^f **Luk 9:57-62** As they were going along the road, someone said to him, "I will follow you wherever you go." And Jesus said to him, "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head." To another he said, "Follow me." But he said, "Lord, let me first go and bury my father." And Jesus said to him, "Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God." Yet another said, "I will follow you, Lord, but let me first say farewell to those at my home." Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

^g **1Pe 2:9** But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;



The First Epistle of Paul to the Church at Thessalonica

The 1st and 2nd Thessalonians were among Paul the Apostle's first letters to the body of believers. Written about the same time he wrote to the Galatian Church, around AD 49 to 51, while he was at Corinth, the brethren at Thessalonica struggled with some misconceptions regarding the second coming of Christ. There were some misunderstandings about the return of Jesus. So, Paul helped ease their minds to encourage their belief in the imminent return of Jesus as essential to the spiritual well-being of the believer and focus on a true but holy lifestyle.

Apostle Paul encouraged the relatively new Church and body of believers, instructing them to be steadfast in persecution, stable in living a Christ-like lifestyle, and faithful in rejecting worldliness by living in the principles and holy commands of Jesus Christ our Lord. Remember to mark your lifestyle progress using the number or smiley markers to show areas of opportunity for character change and spiritual growth or development. Also, complete the reflection questions.



First Thessalonians

Chapters 1-5: Comforting Essentials of Spirituality and Holy Lifestyle

1

Vs.1-5: ALWAYS PRAY FOR BRETHREN, 'COS GOD CHOSE YOU TO DEMO HIS MIRACULOUS POWER

① ⑤ ⑩

1 Paul [*small or little*], Silvanus [*woody—Silas*], and Timothy [*honoring God*], to the [*church*] assembly of the Thessalonians in God the Father and the Lord Jesus Christ:^a Grace [*good-will and favor*] to you and peace [*prosperity, tranquility, and security*] from God our Father and the Lord Jesus Christ. **2** We always give thanks [*express gratitude*] to God for all of you, mentioning you in our prayers [*and worship to God*],

3 remembering without ceasing your work [*deeds, and acts*] of faith [*persuasion of God's truth, reliance on Christ, assurance, and fidelity*] and labor [*or pains*] of [*affectionate and benevolent*] love and perseverance [*enduring patience*] of hope [*a confident expectation of good*] in our Lord Jesus Christ, before our God and Father.

4 We know, brothers^b [*and sisters in Christ, fondly*] loved by God, that you are [*divinely elected and*] chosen, **5** and that our Good News [*Gospel*] came to you not in word [*speech and preaching*] only, but also in [*demonstration of miraculous*] power^c, and in the Holy Spirit and with much assurance [*and certain confidence*]. You know what kind [*manner, or sort*] of men we showed ourselves to be among you for your sake.

Vs.6-10: LIVE LIKE JESUS WOULD RETURN TOMORROW, CONTINUE TO BE EXEMPLARY

① ⑤ ⑩

6 You became imitators [*and followers*] of us and of the Lord, having received the

word [*doctrine and preaching*] in much affliction [*tribulation or persecution*], with joy [*the calm delight*] of the Holy Spirit, **7** so that you became an example to all who believe [*have faith in and entrusted their spiritual well-being to Christ*] in Macedonia and in Achaia.

8 For from you the word [*doctrine*] of the Lord has been declared, not only in Macedonia [*extended land*] and Achaia [*trouble*], but also in every place your faith [*persuasion and fidelity*] toward God has gone out [*spreading abroad*], so that we need not to say anything.

9 For they [*your faith*] themselves report concerning us what kind of a [*coming in, entrance, or*] reception we had from you, and how you turned to God from idols [*image or heathen god worship*] to serve [*submit to, and obey*] a living and true God, **10** and to wait for his Son from heaven, whom he raised from the dead: Jesus, who delivers us from the wrath [*justifiable punishment and vengeance of God*] to come.

2

Vs.1-4: DECLARE THE GOSPEL BOLDLY, WITHOUT FEAR OR FAVOR EVEN IN THE MIDDLE OF CONFLICT

☹ ☹ ☹

1 For you yourselves know, brothers [*in Christ*], our visit [*or coming*] to you wasn't in vain [*empty, devoid of divine truth, or destitute of spiritual wealth*], **2** but having suffered [*by undergoing hardship*] before and been shamefully treated, as you know, at Philippi [*lover of horses*], we grew bold [*with confidence and assurance*] in our God to tell you the Good News [*and gospel*] of God in much conflict [*and contention*].

3 For our exhortation is not of error [*fraudulence, deceit, or delusion*], nor of uncleanness [*physical or moral impurity*], nor in [*crafty or subtle*] deception. **4** But even as we have been [*tested, examined or scrutinized, and*] approved by God to be

^a1:1 "Christ" means "Anointed One".

^b1:4 The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

^c1:5 1Cor 2:4

entrusted with the Good News, so we speak—not as pleasing men, but God, who tests [examines to approve] our hearts [thoughts, feelings, passions, desires, mind, and soul].

it is in truth, God's word [thought, intent, doctrine, and utterance], which also works [energetically] in you who believe [who have faith and committed to trusting in Christ].

Vs.5-9: GIVE NO FLATTERY OR SEEK GLORY, BE GENTLE, SHARE YOUR LABOR OF LOVE

① ⑤ ⑩

5 For neither were we at any time found using words [discourse or sermons] of flattery, as you know, nor a cloak of covetousness [greedy desire, fraudulence, or extortion]; God is witness, 6 nor seeking glory [recognition, praise, and honor] from men [people] (neither from you nor from others), when we might have claimed authority as apostles of Christ [the Living Jesus, to burden you].

7 But we were gentle [mild and kind] among you, like a nursing mother cherishes her own children. 8 Even so, affectionately longing for you, we were [willing and] well pleased to impart [sharing] to you not the Good News [of the Gospel] of God only, but also our own souls [breath of life, spirit, and mind], because you had become very dear to us. 9 For you remember, brothers [in Christ], our labor and travail; for working night and day, that we might not [be an expensive pecuniary] burden any of you, we preached to you the [Gospel, and] Good News of God.

Vs.10-13: WALK WORTHY OF YOUR CALLING, BE BLAMELESS, ACCEPTING GOD'S WORD

① ⑤ ⑩

10 You are witnesses with God how holy, righteously, and blamelessly we behaved ourselves toward you who believe [have faith and trust in Christ]. 11 As you know, we exhorted, comforted, and implored every one of you, as a father does his own [grown-up] children, 12 to the end that you should walk [regulate and conduct your life, appropriately, and] worthily of God, who calls you into his own Kingdom and glory [honor, praise, and worship].

13 For this cause we also thank [expressing gratitude] God without ceasing that when you received from us the word [preaching] of the message of God, you accepted it not as the word [utterance and sermon discourse] of men [humans], but as

Vs.14-20: IMITATE THE BRETHREN IN CHRIST, BECAUSE YOU ARE THEIR GLORY AND JOY

① ⑤ ⑩

14 For you, brothers [in Christ], became imitators [and followers] of the [church] assemblies of God which are in Judea [he shall be praised] in Christ Jesus; for you also suffered [felt, underwent, and experienced] the same things from your own countrymen, even as they did from the Jews

15 who killed both the Lord Jesus and their own prophets, and [persecuted, or] drove us out, and [they] don't please God, and are contrary [antagonistic] to all men,

16 forbidding us to speak to the Gentiles [in order] that they may be saved, to fill up their sins always. But wrath [indignation and vengeance] has come on them to the uttermost.

17 But we, brothers [in Christ], being [taken away from and so] bereaved of you for a short season in presence [person or appearance], not in heart [thoughts or feelings, mind of soul], tried even harder to see your face with great desire [longing], 18 because we wanted to come to you—indeed, I, Paul, once and again—but Satan hindered us.

19 For what is our hope [confident expectation of good], or joy [calm delight], or crown [prize and honor] of rejoicing? Isn't it even you, [in the presence and] before our Lord Jesus^a at his coming? 20 For you are our glory [honor and praise] and our joy [cheerfulness, gladness, and calm delight].

3

Vs.1-5: EXHORT AND ESTABLISH THE BRETHREN, SO AFFLICTION DOES NOT DETER THEM

☹ ☹ ☹

1 Therefore when we couldn't stand [patiently bear] it any longer, we thought it good [well and approved] to be left behind at Athens [uncertainty] alone, 2 and sent Timothy [honoring God], our brother [in Christ] and God's servant [minister and co-laborer] in the Good News [gospel] of Christ, to [strengthen, and] establish you and to comfort you concerning your faith

^a2:19 TR adds "Christ"

[persuasion, moral conviction of God's truth, reliance on Christ, assurance, and fidelity],

3 that no one would be moved [agitated, disturbed, or troubled] by these afflictions, [tribulation, and persecutions]. For you know that we are appointed [made, set, stand, and destined] to this task. 4 For most certainly, when we were with you, we told you beforehand that we are to suffer affliction [tribulation and distress], even as it happened, and you know.

5 For this cause I also, when I couldn't stand [to suffer or patiently bear] it any longer, sent that I might know your faith [persuasion, reliance, and assurance in God's truth], for fear that by any means the tempter [tester, examiner, and enticer] had tempted [enticed] you, and our labor would have been in vain [empty of truth and destitute of spiritual wealth].

Vs.6-13: COMFORT THE BRETHREN IN FAITH, LOVE THEM BENEVOLENTLY, TO BE ESTABLISHED IN HOLINESS



6 But Timothy [honoring God] has just now come to us from you, and brought us glad news of your faith [persuasion and reliance on Christ] and [benevolent and affectionate] love^a, and that you have good memories of us always, longing to see us, even as we also long to see you.

7 For this cause, brothers [in Christ], we were comforted over you in all our distress and affliction through your faith [persuasion and fidelity]. 8 For now we live [to enjoy real, blessed, active, and endless life in God's kingdom], if you stand fast [and firm, to persevere or persist] in the Lord.

9 For what thanksgiving [active gratitude and act of worship] can we render again to God for you, for all the joy [and gladness] with which we rejoice [happily] for your sakes before our God, 10 night and day praying [begging, beseeching, petitioning, and making requests] exceedingly that we may see your face and may perfect that which is lacking in your faith [constant profession of gospel truth and fidelity]?

11 Now may our God and Father himself, and our Lord Jesus Christ, direct [or guide] our way to you. 12 May the Lord make you to increase and abound in

[affectionate and benevolent] love toward one another and toward all men [people], even as we also do toward you, 13 to the end he may establish your hearts [feelings, thoughts, passions, desire, mind, or soul] blameless in holiness before our God and Father at the coming of our Lord Jesus with all his [pure and holy] saints.

4

Vs.1-8: DO MORE OF GOD'S COMMANDS, ABSTAIN FROM SEXUAL IMMORALITY



1 Finally then, brothers [in Christ], we beg and exhort you in the Lord Jesus, that as you received [learned] from us how you ought to walk and [regulate and conduct your life] to please God, [so] that you abound more and more [in quantity and quality]. 2 For you know what instructions [charge or mandate] we gave you through the Lord Jesus.

3 For this is the will [purpose and pleasure] of God: your sanctification [spiritual heart and life purity and consecration], that you abstain from sexual immorality [fornication, porn, and idolatry],

4 that each one of you know how to control his own body^b in sanctification [spiritual purity] and honor [high reverential value],

5 not in the passion of lust [craving, desiring, and longing for forbidden things], even as the Gentiles [races and tribes, and heathen peoples] who don't know [perceive, or understand] God, 6 that no one should [defraud, covet, and] take advantage of and wrong a brother or sister [in Christ] in this matter; because the Lord is an avenger [executor of justice and punishment] in all these things, as also we forewarned you and testified.

7 For God called [and invited] us not for uncleanness [physical or moral impurity], but [into holiness] in sanctification. 8 Therefore he who rejects [by disregarding or despising] this [discourse] doesn't reject man, but God, who has also given [granted and ministered] his Holy Spirit to you.

Vs.9-12: LOVE ONE ANOTHER, LIVE PEACEFULLY, BE EMPLOYED AND INDEPENDENT



9 But concerning brotherly [and sisterly] love [of fraternal affection], you

^a 3:6 *agapē*; in Greek: love, i.e. affection or benevolence; specially a love-feast of charity(-ably), dear,

^b 4:4 literally, possess his own vessel

have no need that [any] one write to you. For you yourselves are taught by God to [dearly, fondly, socially, and morally] love^a one another, **10** for indeed you do it toward all the brothers [in Christ] who are in all Macedonia [extended land]. But we exhort you, brothers, that you abound [increase in quality and quantity] more and more;

11 and that you make it your ambition [striving, laboring, and studying in honor] to lead a quiet life, and to do [commit to, perform, practice, and execute] your own business, and to work [labor, trade, minister about, have an occupation, earn by working, and be productive] with your own hands, even as we instructed you, **12** that you may walk [by conducting your life] properly toward those who are outside [the church body], and [you] may have need of nothing.

Vs.13-18: LIVE WITH HOPE AS THOSE THE LORD IS COMING FOR, TO BE WITH HIM FOREVER



13 But we don't want you to be ignorant [lacking information or intelligence, not knowing or understanding, or erring to be wrong through sin or mistake], brothers [in Christ], concerning those who have fallen asleep [dead], so that you don't grieve like the rest, who have no hope [confident expectation of eternal salvation].

14 For if we believe [have faith and are persuaded] that Jesus died and rose again, even so God will bring with him [when the Lord comes] those who have fallen asleep [or passed] in Jesus. **15** For this we tell you by the word [thought, intent, and utterance] of the Lord, that we who are alive [presently], who are left [surviving] until the coming of the Lord, will in no way precede those who have fallen asleep.

16 For the Lord himself will descend from heaven with a shout [command and order], with the voice [and sound] of the archangel and with God's trumpet. The [previously] dead in Christ will rise first, **17** then we who are alive [presently], who are left, will be caught up [snatched and pulled up by a heavenly force] together with them in the clouds to meet the Lord in the air [atmospheric region]. So we will be with the Lord forever. **18** Therefore comfort one another with these words [tidings].

Vs.1-10: KEEP AWAKE, BE SOBER, NOT TAKEN UNAWARES BY THE LORD'S SUDDEN RETURN



1 But concerning the times and the seasons, brothers [in Christ], you have no need that anything be written to you. **2** For you yourselves know [perfectly] well that the day of the Lord [unknown to anyone except the Father]^b comes like a thief in the night.

3 For when they [people of the world] are saying [boasting, describing, uttering, affirming, and setting in discourse], "Peace and safety," then sudden destruction will come on them, like birth pains on a pregnant woman. Then they will in no way escape. **4** But you, brothers [in Christ], aren't in darkness [the obscurity of ignorance regarding divine things], that the day should overtake you like a thief.

5 You are all [spiritually matured] children of light [the illuminating knowledge of truth] and children of the day [clarity and spiritual purity]. We don't belong to the night [moral stupidity], nor to darkness [immorality and ungodliness], **6** so then let's not sleep [yield to sloth and sin being indifferent to our salvation], as the rest do, but let's watch [keep awake and be vigilant] and be sober [discreet, temperate, calm and collected in spirit].

7 For those who sleep, sleep in the night; and those who are drunk are drunk in the night. **8** But since we belong to the day, let's be sober, putting on the breastplate of faith [credence in the system of gospel truth] and love [of affection and benevolence], and for a helmet, the hope of [confident expectation of eternal] salvation.

9 For God didn't appoint [ordain] us to wrath [indignation and vengeance], but to the obtaining of [physical and moral] salvation through our Lord Jesus Christ, **10** who died for us, that, whether we wake or sleep, we should live together with him.

Vs.11-13: ENCOURAGE, BUILD UP THE BRETHREN, RESPECT YOUR MINISTERS IN LOVE



11 Therefore exhort [to comfort] one another, and build [edify, embolden, repair,

^a **4:9** *agapaō*; in Greek: to love (in a social or moral sense with affection and generosity).

^b **5:2** Mark 13:32

restore, establish, and promote growth and virtue in] each other up, even as you also do.

12 But we beg you, brothers [in Christ], to know those who labor [exhaustively and with wearisome effort] among you, and are over you [standing in rank, presiding, and ruling over] in the Lord and admonish you,

13 and to respect [highly esteem] and honor them in [affectionate and benevolent] love for their work's sake. Be at peace [cultivating harmony and living peaceably] among yourselves.

Vs.14-15: HELP THE WEAK, BE PATIENT WITH THEM, DO GOOD TO EVERYONE

① ⑤ ⑩

14 We exhort you, brothers [in Christ]: Admonish [warn and gently reprove] the disorderly [unruly and insubordinate]; encourage [and comfort] the faint-hearted [or little-spirited person]; support [caring for] the weak [strengthless, sick, or infirm]; be patient toward all.

15 See that no one returns [renders or recompenses] evil for evil to anyone, but always follow after that which is good [beneficial, useful, agreeable, honorable, and upright] for one another and for all [everyone].

Vs.16-19: REJOICE, PRAY, GIVE THANKS ALWAYS; DON'T SUPPRESS THE HOLY SPIRIT

① ⑤ ⑩

16 Always rejoice [Be cheerful and glad all the time]. 17 Pray [to God, supplicated and earnestly worship, incessantly] without ceasing.

18 In everything give thanks [express gratitude to God and feel thankful], for this is the will [purpose and pleasure] of God in Christ Jesus toward you. 19 Don't quench [suppress, stifle, or extinguish the divine influence of] the Spirit [of God].

Vs.20-22: CHERISH PROPHECIES, PROVE EVERYTHING, ABSTAIN FROM EVIL

① ⑤ ⑩

20 Don't [utterly] despise [or make of no account] prophecies [divine or scriptural inspirations predicting and declaring the purposes of God].

21 Test all things [to approve them], and hold firmly that which is good [valuable and virtuous]. 22 Abstain [refrain and hold off] from every form [and appearance] of evil.

Vs.23-28: KEEP YOUR SPIRIT, SOUL, AND BODY SANCTIFIED AND BLAMELESS

① ⑤ ⑩

23 May the God of peace [prosperity, security, and tranquility of the soul] himself sanctify you completely [to the end and in all aspects]. May your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.

24 He who calls [and invites] you is faithful, who will also do it. 25 Brothers [in Christ], pray [to God, supplicate and worship him] for us. 26 Greet all the brothers [in Christ] with a holy kiss.

27 I solemnly command you by the Lord that this letter be read to all the holy brothers [in Christ]. 28 The grace of our Lord Jesus Christ be with you. Amen.

REFLECTION #7: Total Markers: ____ /120

**Write and discuss your answers with learning team.*

#1. Always pray for the brethren because God chose you to demonstrate His power in this world.' How true do you believe this to be?

#2. Being a true Christian means 'living like Jesus would return tomorrow.' What's your take on this?

3. Would you proclaim the gospel of the kingdom of God, without fear or favor, where you have a conflict of interest?

#4. On a scale of one to ten, how accepting are you of God's word currently? How prepared are you to do more of God's command according to His word?

#5. Given what you now know in Christ, how would you advise a person who currently has a problem abstaining from sexual immorality?

#6. Do you know a Christian who is currently unemployed? Given what you now know in Christ, how would you advise the person?

#7. The Lord Jesus will come soon. What would you do to keep awake, sober, and steadfast in your belief?

8. What are your plans to keep your spirit, soul, and body sanctified and blameless?



The Second Epistle of Paul to the Church at Thessalonica

The misconceptions about the Day of the Lord that the Thessalonian Church had, needed to be addressed some more. So, Paul wrote to the Galatian Church, again around AD 51 to 52. The brethren at Thessalonica struggled with persecution and started to become idle, thinking that the Day of the Lord had come. Paul exhorts them not to be idle, but to pray, work for what they have received, and remain steadfast, patiently enduring in faith in spite of the persecution.

Remember to mark your lifestyle progress using the “0”, “5”, and “10” markers to show areas of opportunity for character change and spiritual growth or development. Also, complete the reflection questions.



Second Thessalonians

Chapters 1-3: Rejecting Worldliness to Live a Stable Christian Life

1

**Vs.1-3: GIVE THANKS FOR YOUR GROWING FAITH
AND INCREASING LOVE**

① ⑤ ⑩

1 Paul [*Small or little*], Silvanus [*woody*—Silas], and Timothy [*honoring God*], to the [*church*] assembly of the Thessalonians in God our Father and the Lord Jesus Christ: 2 Grace [*good will and loving-kindness*] to you and peace [*prosperity, security, and tranquility of the soul*] from God our Father and the Lord Jesus Christ.

3 We are bound to always give thanks [*expressing gratitude*] to God for you, brothers^a [*in Christ*], even as it is appropriate, because your faith [*persuasion, moral conviction of God's truthfulness, reliance on Christ, and assurance*] grows exceedingly, and the love [*of affection and benevolence*] of each and every one of you toward one another abounds [*or continues to increase*],

**Vs.4-8: REMAIN STEADFAST IN FAITH AS YOU
ENDURE AFFLICTION OR PERSECUTION**

① ⑤ ⑩

4 so that we ourselves boast [*and rejoice*] about you in the [*church*] assemblies of God for your perseverance [*hopeful or cheerful enduring patience*] and faith [*constancy in profession and fidelity*] in all your persecutions and in the afflictions [*and tribulations*] which you endure. 5 This is an obvious sign [*or indication*] of the righteous judgment of God, to the end that you may be counted [*deemed entirely deserving and*] worthy of God's Kingdom, for which you also suffer [*experience pain or sadness*].

6 For it is a righteous [*just and holy*] thing with God to repay affliction [*or*

recompense tribulation] to those who afflict [*or trouble and distress*] you, 7 and to give relief to you who are afflicted with us when the Lord Jesus is revealed [*and appears*] from heaven with his mighty angels in flaming fire, 8 [*avenging and*] punishing those who don't know God, and to those who don't obey the Good News [*of the Gospel*] of our Lord Jesus,

9 who will pay the penalty [*of*]: eternal destruction from the face [*and presence*] of the Lord and from the glory [*praise and honor*] of his might [*ability, strength, and forcefulness*], 10 when he comes in that day to be glorified in his saints and to be admired among all those who have believed [*who had faith and committed to trusting in Christ*], because our testimony to you was believed [*trusted*].

11 To this end we also pray [*earnestly supplicate, and worship God*] always for you that our God may count you worthy [*or think and deem you deserving*] of your calling [*and the divine invitation to salvation*], and fulfill every desire of goodness [*virtue and beneficence*] and work [*acts, and deeds*] of faith [*credence in the profession of divine truth*] with [*ability and miraculous*] power, 12 that the name of our Lord Jesus^b may be glorified [*esteemed and honored*] in you, and you in him, according to the grace [*loving kindness*] of our God and the Lord Jesus Christ.

2

**Vs.1-4: STAY UNSHAKEN BY FAKE/FALSE NEWS
ABOUT THE COMING OF THE LORD**

① ⑤ ⑩

1 Now, brothers [*in Christ*], concerning the coming [*and visible return*] of our Lord Jesus Christ and our gathering together to him, we ask you 2 not to be quickly shaken [*agitated or toppled*] in your mind or troubled [*or alarmed*], either by spirit [*a mental disposition*] or by word [*preaching or utterance*] or by letter [*written message*]

^a1:3 The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

^b1:12 TR adds "Christ"

as if from us, saying that the day of Christ has already come.

3 Let no one deceive [seduce or wholly beguile] you in any way. For it will not be unless the rebellion^a [apostasy and falling away] comes first, and the man of sin [the antichrist] is revealed [uncovered, disclosed, made known, and unveiled], the son of destruction [and perdition]. 4 He opposes and exalts himself [above and] against all that is called God or that is worshiped [and honored], so that he sits as God in the temple of God, [showing by] setting himself up as God.

5 Don't you remember that when I was still with you, I told you these things? 6 Now you know what is restraining [to hold] him [back and down], to the end that he may be revealed [unveiled and uncovered to manifest] in his own [granted, fixed, and opportune time or] season.

7 For the mystery [hidden secret] of lawlessness [iniquity and wickedness] already works [shows itself operative and active]. Only there is one [person, Christ] who restrains now [at this time, holding it back and down fast], until he is [fulfilled and] taken out of the way. 8 Then the lawless one [wicked and insubordinate to the law of God] will be revealed [unveiled, uncovered, and disclosed to be made known], whom the Lord will kill with the breath of his mouth and destroy by the manifestation [and brightness] of his coming [and return];

Vs. 9-13: STAND FIRM, GOD CHOSE TO SAVE YOU; BUT CONDEMNATION IS FOR UNBELIEVERS



9 even he [the antichrist] whose coming [visible arrival] is according to the working [energized superhuman operation] of Satan with all [his ability and inherent] power and [supernatural] signs and lying [omens, or] wonders, 10 and with all deception of wickedness [injustice, moral wrongfulness, and unrighteousness of heart and life] for those who are being lost [perishing, and destroyed], because they didn't [accept and] receive the [affection and benevolent] love of the truth, that they might be saved [delivered and protected from condemnation, healed and preserved in righteousness].

11 Because of this, God sends them a powerful delusion [to stray from piety], that they should believe [have faith in and commit to trust] a lie [intentional falsehood and perversion], 12 that they all might be judged [and condemned] who didn't believe [have faith and commit to trust in] the truth, but had pleasure in unrighteousness [of heart and life, moral wrongfulness, iniquity, and injustice].

13 But we are bound [morally committed and obligated] to always give thanks [expressing gratitude] to God for you, brothers [in Christ, and socially and morally] loved by the Lord, because God chose you from the beginning for salvation [physical rescue and moral safety] through sanctification [of heart and life by purification and consecration] of the Spirit and belief [persuasion and assurance] in the truth; 14 to which he called [and invited] you through our Good News [Gospel], for the obtaining of the glory [praise and honor] of our Lord Jesus Christ.

[ref notes: A person is saved or has complete salvation when one has believed to become [or by] being born-again and baptized in the Holy Spirit, by His sanctification. Jesus said in Mark 16:16 *"He who believes and is baptized shall be saved; but he who does not believe will be condemned."* To be born-again is the first step towards salvation; it is to see by believing and assenting or covenanting that God raised Jesus from the dead (Jn 3:3, Rom 10:9).

This then leads to the second step, which is to enter into the kingdom for salvation or safety (Jn 3:5) by sanctification through the baptism of the Holy Spirit, which is received after being born-again (Act 19:2, 1 Pet 3:21). When one believes or is born again, they receive a witness in themselves that they have eternal life, that they are children of God (1Jn 5:10, Rom 8:16). And being children of God, He sends His Holy Spirit into their hearts as they cry *"Abba, Father"* (Gal 4:6), speaking the language of the Spiritual Father, God. This is the physical proof of sanctification that comes through baptism in the Holy Spirit (Act 2:4, 19:6).]

15 So then, brothers [in Christ], stand firm [and fast to persevere] and hold the traditions [transmitted precepts] which you were taught by us, whether by word

^a2:3 or, falling away, or, defection; Mark 13:5-6 & 22, Matthew 24:4-13

[doctrine, preaching, or utterance] or by letter [epistle or written messages]. **16** Now our Lord Jesus Christ himself, and God our Father, who [dearly, social, and morally] loved us and gave us eternal comfort and good hope through grace [the divine influence upon the heart], **17** comfort your hearts and establish you in every good work [beneficial and honorable act, deed, or occupation] and word [intention and doctrine].

3

Vs.1-4: PRAY FOR THE GOSPEL TO SPREAD RAPIDLY, BE GLORIFIED, AND TRIUMPH

③ ⑤ ⑩

1 Finally, brothers [in Christ], pray [to God, worship him and supplicate] for us, that the word [doctrine and preaching] of the Lord may spread rapidly and be glorified [acknowledged, magnified, and honored], even as also with you, **2** and that we may be delivered [rescued] from unreasonable and evil [hurtful, harmful, malicious, and wicked] men [people]; for not all have faith [persuasion and moral conviction of the truthfulness of God].

3 But the Lord is faithful [trustworthy and can be relied on], who will establish you and guard [to protect and preserve] you from the evil [hurtful, harmful, and malicious] one. **4** We have confidence in the Lord concerning you, that you both do and will do the things we command [charge and declare].

Vs.5-8: LOVE GOD, BE STEADFAST, WITHDRAW FROM DISORDERLY BRETHREN

③ ⑤ ⑩

5 May the Lord direct your hearts [thoughts and feelings, passions and desires, mind and soul] into God's love [of affection and benevolence] and into the perseverance of [patient waiting for] Christ. **6** Now we command [charge and instruct] you, brothers [in Christ], in the name of our Lord Jesus Christ, that you withdraw [avoid and abstain from associating] yourselves from [or with] every brother who walks in rebellion [being disorderly in inordinate pleasures] and not after the tradition [transmitted precept] which they received from us.

7 For you know how you ought to imitate [and follow] us. For we didn't behave

ourselves rebelliously [disorderly, neglecting our duties, and lawlessly] among you, **8** neither did we eat bread [food] from anyone's hand without paying for it, but in labor and travail worked night and day, that we might not burden any of you [with pecuniary expenses].

9 This was not because we don't have the right [of authority, choice, and liberty], but to make ourselves an example to you, that you should imitate us. **10** For even when we were with you, we commanded you this: "If anyone is not willing to work [toil, labor, be engaged in avocations, or minister], don't let him eat."

11 For we hear of some who walk [conduct themselves and life] among you in [disorder, immoderate pleasures, and] rebellion, who don't work [toil or labor] at all, but are busybodies [bustling about uselessly and meddling everywhere]. **12** Now those who are that way, we command and exhort in the Lord Jesus Christ, that they work [laboring in avocations] with quietness and eat their own bread [food].

Vs.13-18: NEVER, NEVER GET TIRED OF WELL-DOING OR DOING GOOD BUT ADMONISH DISOBEDIENT BROTHERS

③ ⑤ ⑩

13 But you, brothers [in Christ], don't be weary [utterly spiritless] in doing what is right [acting uprightly and living virtuously].

14 If any man doesn't [listen attentively, to] obey our word [doctrine, preaching, sayings, and divine expressions] in this letter, note that man [person] and have [or keep] no company with him [or her], to the end that he [or she] may be ashamed.

15 Don't count him as an enemy [or adversary], but admonish [caution and gently reprove] him as a brother [in Christ].

16 Now may the Lord of peace [prosperity, security, and tranquility of the soul] himself give you peace at all times in all ways. The Lord be with you all.

17 I, Paul, write this greeting with my own hand, which is the sign [or signature] in every letter. This is how I write. **18** The grace of our Lord Jesus Christ be with you all. Amen.

REFLECTION #8: Total Markers: ____ /60

**Write and discuss your answers with learning team.*

#1. If you were to summarize your learning in 100 words, what would it be?

1 _____

#2. Which five actionable lifestyles are you already planning to work on or address?

#3. How would you describe your new commitment to Jesus as a disciple?

2 _____

 3 _____

#4. How important do you think giving thanks is to God? Does it have a connection to your faith and love for God, and how often should a believer give thanks?

#5. Being steadfast in Christ and being a stable Christian is important. Does a believer have to endure affliction or persecution to prove their stability?

4 _____

 5 _____

#6. Occasionally we hear fake news about the end of the world or the coming of Christ. How should believers deal with such news when they hear it?

#7. It is important for true believers to stand firm on faith because God chose them. It is also important for every believer to pray always for the rapid spread of the gospel. How would you address these? What is your plan to Stand Firm and Pray for the rapid spread of the gospel of Christ, always?

#8. It is not always easy to withdraw from other Christians when they are not walking according to the instructions of God. How would you address this issue if someone you know, love or like, or are very close to finds themselves walking not according to the commands of Jesus?

6 _____

7 _____

8 _____

Total your 'Progress Markers' from the Epistle of James and the Letters of Paul to the Galatians and Thessalonians. Your score?

James: _____ / 220
 Galatians: _____ / 150
 1st Thessalonians: _____ / 120
 2nd Thessalonians: _____ / 60

Level 1 Grand Total _____ / 550

Your Lifestyle of Humble Worship

We conclude the introduction to a truly Christian lifestyle. Your desire and effort to become a disciple of Jesus Christ, because you truly love God, is commendable. Such openly expressed love motivates the craving to know God, some more. When we know God correctly, we trust and worship Him correctly (Psa 9:10, 1Jn 2:3-4)^a and humbly. Jesus said people who do not know God, pridefully worship what they do not know, but “...*we worship what we know, for salvation is of the Jews [or from Judah—those who live to praise God]*” (Jn 4:22)^b.”

A humble lifestyle is a lifestyle of dutiful obedience such as worship because God, our Father, said; “...*you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may [show forth] proclaim the praises of Him who called you out of darkness into His marvelous light*” (1Pet 2:9).

Scripture says that God, our Father is seeking [enquiring, looking, or searching for] true worshippers to worship him. True worshippers are those who “*will worship the Father in spirit and truth*” (Jn 4:23)^c. They are those whose humble lives and submissive lifestyles are a constant and consistent show of praise and glory to God, our Father, based on the truth of His word and guidance of His Holy Spirit “*who guides you into such truth*” (Jn 16:13)^d.

To worship means to kiss like a dog crouching, fawning over, and licking his master's hand. A worshipper is an adorer; who reveres or prostrates oneself in homage to anything or person they regard or desire to adore, revere, or idolize. But a true and humble worshipper is a believer; a true Christian who adores God, submissively and wholeheartedly (Deu 6:5, Mar 12:30, Jas 4:7)^e, and proves it as guided by His Holy Spirit and in His Word of Truth. As true worshippers, we crouch and fawn over God reverently as we “*sit together [with Him] in the heavenly places in Christ Jesus*” (Eph 2:6).

On the contrary, there are three other kinds of worship. They are *Prideful Worship*^f which borders on the exaltation of self-truth, labor, and reputation for own glory. The next is *Religious Worship*^g which is about prostrating to men's religion, traditions, and doctrines that leads to very external demonstrations of voluntary piety, sanctimonious will worship, and ceremonial observance.

The last is *Superstitious Worship*^h which is ignorant dutiful reverence and piety towards any created god and other human authorities. But scripture set the proper attitude for worship, that is *True Worship*ⁱ by saying “*I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. If we live in the Spirit, let us also walk in the Spirit*” (Eph 5:16&25).

While true worship [i.e., adore, revere, prostrate] is internally privately stimulated (Jn 7:38)^j, the Spirit of God shows us how to demonstrate [by walking in] it outwardly publicly. This is because everything Christian is about the outward manifestation of the inward grace already received. It is about “*showing forth the praises of Him,*” it is about “*working out your salvation*” (1Pet 2:9, Php 2:12-13)^k. To this end, scripture shows us seven characteristic ways to truly ‘act’ our worshipful lifestyle or ‘put’ our true worship into action; in private or at home, in churches, and in public. Let's call them the seven ‘acts of worship’ for the New Testament believer and Church.

- Act#1: *Singing* spiritual songs to God's praise (Eph 5:19, Col 3:16)^l. May be done together with Act #2.
- Act #2: *Praising* to extol and admire God (Luk 24:52-53, Act 2:47)^m.
- Act #3: *Praying* always, giving thanks to God. (1The 5:17-18, 1Tim 2:8)ⁿ.
- Act #4: *Giving* cheerfully to advance God's kingdom work and ministry (1Cor 9:6-14, 2Cor 9:6-7)^o.
- Act #5: *Communion* to remember or memorialize the Lord's supper and atoning suffering in fellowship. (1Cor 11:23-29, Act 20:7)^p.
- Act #6: *Preaching* the Gospel of Jesus to evangelize; heal the sick & save souls. (Act 5:42, 2:42)^q.

- **Act #7: Teaching** the Truth to convince, rebuke, and exhort with sound doctrine (Act 20:7, 2Tim 4:1-4)^r. You can teach or be taught (1Jn 2:27)^s. Acts #6 & #7 may or may not be done together.

Your lifestyle of true worship consists of what you are inwardly and act outwardly. If you are truly a 'son of God', then these acts of true worship are the things you do. Or at least, ought to live by privately and publicly to show forth and proclaim the praises of God, our Father. When we gather in fellowship, as in church services, familial or friendly gatherings, or ministry assignments, we perform these acts corporately. Outside of church gatherings, we still get to live by them in principle and action on a daily basis.

Finally, God loves you boundlessly and without pre-conditions. You have come this far indicating your desire to know him and live the new life He has given to you, in His Son and by His Spirit. As His sons and servants laboring in His vineyard, we can only commend you to His grace and fellowship. Continue therein and let your lifestyle shine in true worship because you are a chosen generation, a royal priesthood; the child of the eternal King of Glory. Welcome to Christianity!

^a **Psa 9:10** And those who know Your name will put their trust in You; For You, LORD, have not forsaken those who seek You. **1Jn 2:3-4** Now by this we know that we know Him, if we keep His commandments. He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him.

^b **Joh 4:22** You worship what you do not know; we know what we worship, for salvation is of the Jews.

^c **Joh 4:23** But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.

^d **Joh 16:13** However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.

^e **Deu 6:5** You shall love the LORD your God with all your heart, with all your soul, and with all your strength. **Mar 12:30** And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.' This is the first commandment. **Jas 4:7** Therefore submit to God. Resist the devil and he will flee from you.

^f Reference for further study: Jer 44:19, Act 7:42, Luk 14:10. Also see Pride of the Flesh: 1John 2:16 vs. Gen 3:6

^g Reference for further study: Dan 3:5, 10, 12; Mat 15:9; Col 2:23; Also see Act 18:13 for example.

^h Reference for further study: Act 17:23

ⁱ Reference for further study: John 4:20-24 sets the proper attitude for true worshipers.

^j **Joh 7:38** He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.

^k **1Pe 2:9** But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; **Php 2:12** Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure.

^l **Eph 5:19** speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, **Col 3:16** Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

^m **Luk 24:52** And they worshiped Him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God. Amen. **Act 2:47** praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

ⁿ **1Th 5:17-18** pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you. **1Ti 2:8** I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting;

^o **1Co 9:6-14** Or is it only Barnabas and I who have no right to refrain from working? Whoever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock? Do I say these things as a mere man? Or does not the law say the same also? For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he

who plows should plow in hope, and he who threshes in hope should be partaker of his hope. If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more? Nevertheless, we have not used this right, but endure all things lest we hinder the gospel of Christ. Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar? Even so the Lord has commanded that those who preach the gospel should live from the gospel. **2Co 9:6-7** But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So, let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.

^p **Act 20:7** Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight. **1Co 11:23-29** For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me." For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes. Therefore, whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.

^q **Act 5:42** And daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Christ. **Act 2:42** And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.

^r **Act 20:7** Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight. **2Ti 4:1-4** I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables.

^s **1Jn 2:27** But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.



Jesus said "As you go, preach [and proclaim the divine truth], saying, 'The Kingdom of Heaven is at hand [approaching fast, or very near]!' Heal the sick, cleanse the lepers, raise the dead, and cast out demons. Freely you received, so freely give" (Matthew 10:7-8).



Kingdom
Lifestyle!
for New Believers [spiritual minors]

Consuming & Conducting your New Life in Christ.

Level 2 Discipleship

Acts 1-18 [AD 30 - 51] ⁺¹¹ composition years

1 Corinthians [AD 53-55] ⁺¹

2 Corinthians [AD 55-56] ⁺¹

Matthew [6BC – AD 30] ⁺³⁰

Luke [6 BC – AD 30] ⁺³¹

Romans [AD 56-57] ⁺²

Lifestyle! For ‘*Relatively*’ New and Growing Believers

Dear Beloved of God,

You may have been born-again into the family and Kingdom of God, our Father, and filled with His Holy Spirit for some time now, but you are a *relatively* new and growing believer. There is still so much discipleship you can receive to get you to maturity and ministry. That is to the point where the bible says, “*For as many as are led [being internally motivated, driven, and impelled towards God’s purpose] by the Spirit of God, these are sons of God*” (Rom 8:14).

Talking about the sons of God, there are five levels or categories of sonship in the Kingdom of God, in the New Testament. We are all born into the Kingdom of God as *Spiritual Infants*; newly born babies [Brepheos in Greek—2Ti 3:15]^a, whether as natural children or adults. With the help of spiritual caregivers, caretakers, or babysitters, we begin to develop into *Spiritual Minors* [Nepios in Greek—Gal 4:1-2]^b; toddlers and school-agers, as we properly and progressively undergo discipleship. At this point, our spiritual motor skills are developing. Although we may still be simple-minded and not as assertive as we ought to be, our understanding, confidence, use of, and living out God’s word and will is increasing.

The other more responsible levels of sonship we will cover in subsequent learning in Levels 3 and 4, are (#1) *Spiritual Adolescents* [Paidion in Greek—Mar 10:15]^c; these are half-grown young Christians who have started to manifest the discipline of discipleship by applying Godly knowledge in real everyday life. The next (#2) *Spiritual Grown-ups* [Teknon in Greek—Jn 1:12]^d; these are young adults, vindicated sons and daughters nearing maturity but still being parented or disciplined by ministry child-bearers—i.e., directly mentored by the five-fold ministry officers; the four ministry-shepherds and bishops or elders of the church (Eph 4:11-13)^e.

And following is (#3) *Spiritually Matured Sons* [Uihos in Greek—Mat 5:9]^f; ready for adoption or son-placing, led by the Holy Spirit, and knowledgeably exercising authority as Sons of God (Eph 1:5, Rom 8:14, Jn 5:26-27, Tit 2:15)^g. And functioning in the five-fold ministry and church offices as under or representative shepherds for Jesus Christ the Shepherd.

For this Level 2 of learning, we will examine the gospels, epistles, and scriptures that address the internal engagement of our minds—that is the ‘soulish’ or mindful attitude for the Christ-like life. Thereafter, we will follow with Level 3 learning for spiritual adolescent disciples will follow, which will be about studying scriptures that address the ‘spirit’ and essence of the Christ-like life.

Nevertheless, know that somebody paid for your healing, salvation, and instruction for discipleship, safety and prosperity, and divine welfare in the Atonement: For “*He Himself took our infirmities and bore our sicknesses, ...Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness: ...the chastisement [instruction] for our peace [safe prosperity] was upon Him; ...by whose stripes you were healed*” (Mat 8:17, 1Pet 2:24, Isa 53:5).

You are truly blessed as a Christian desiring to live our kingdom lifestyle fueled by God’s grace, goodness, governance, and glory. It is a lifestyle largely overflowing with God’s love through *prayer, benevolence, healing, salvation, knowledge, inspiration, and advocacy*.

So, God gave all of us specific church ministries for divine service (1Cor 12:28)^h. He also gave us ministers to be divine servants (Eph 4:11-13)ⁱ and ministering gifts as divine skills and abilities (1Cor 12:7-10)^j to prepare you for His purpose: to live in and for Him bearing divine spiritual fruits which are: love, joy, peace, patience, kindness, goodness, faithfulness,

gentleness, and self-control (Gal 5:22-23). *"For to me to live is Christ, and to die is gain. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me"* (Php 1:21; Gal 2:20).

Furthermore, I challenge you not only to be a *Hearer of the Word* of Christ as a toddler or spiritual minor still feeding on milk but to be a *Doer of the Work* of Christ maturing into a son of God eating solid food. According to James 1:22, *"...be doers of the word, not hearers only, deceiving yourselves. Jesus said to them, 'My meat is to do the will of Him who sent Me, and to finish His work (Jn 4:34). Enjoy!*

Minister, Dennis Odiaka, Ph.D.
(President, Vessels Inc.)

^a **2Ti 3:15** and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

^b **Gal 4:1** Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, but is under guardians and stewards until the time appointed by the father. **Eph 4:14** that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, **1Co 13:11** When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

^c **Mar 10:15** Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it. **Luk 18:16** But Jesus called them to Him and said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of God." **Joh 21:5** Then Jesus said to them, "Children, have you any food?" They answered Him, "No."

^d **Joh 1:12** But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: **Php 2:15** that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world. **Rom 8:16** The Spirit Himself bears witness with our spirit that we are children of God.

^e **Eph 4:11-13** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

^f **Mat 5:9** Blessed are the peacemakers, For they shall be called sons of God. **Rom 8:14** For as many as are led by the Spirit of God, these are sons of God

^g **Eph 1:5** Having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will. **Rom 8:14** For as many as are led by the Spirit of God, these are sons of God. **Joh 5:26-27** For as the Father has life in Himself, so He has granted the Son to have life in Himself, and has given Him authority to execute judgment also, because He is the Son of Man. **Tit 2:15** Speak these things, exhort, and rebuke with all authority. Let no one despise you.

^h **1Cor 12:28** And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

ⁱ **Eph 4:11-13** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

^j **1Co 12:7-10** But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues.

Acts of the Christian Lifestyle

Have you ever wondered why actors and musicians in the movie, music, and entertainment businesses get paid and celebrated so much? Why are many of them regarded as role models despite their evident publicly displayed unpleasant and immoral lifestyles? Why are they, for the most part, idolized for pretending to be, on screen and on stage, who they are not in real life? And to crown it all, they receive celebrated recognition and awards for professionalism at the Grammys, Oscars, and others.

The answer is simple! It is the kingdom of darkness' mimicry and copycat attempt to taint the divine role modeling, fame, and rewards culture of true living. Such should be by the citizens of God's Kingdom and children of light—the knowledge of truth and spiritual purity. Many musicians and actors may be excellent and respectable at what they do. Still, they receive much fame and finance primarily because they learned how to *get into character*. To that end, the secular and or immoral narratives they perform on media screens become more believable. For this reason, they become influencers and are idolized by the world as role models of lifestyles that contradict the Christlike lifestyle of grace and Godliness your Father in Heaven desires for you. With all that fame and finance in mind, many of them become messengers and prophets of the kingdom of darkness, knowingly or unknowingly.

Getting *into character* is a good act; it can bring you momentary fame and finance. But to *stay in Godly character* is a 'righteousness' act, bringing you everlasting fame and virtuous fortune. However, the conundrum with getting into character is that you can get out of it equally. And so, you become a pretender and false role model, like some musicians and movie actors, who continue to act or live like geniuses and superheroes that they aren't even when off stage. But to stay or abide in the character of God is to become predestined as a true role model of righteousness, like the Son of God' since you have been "*predestined to be conformed to the image of His Son*" (Rom 8:29).

Our 'Acts' or lifestyle performances, as Christians, are not what we get in and out of frivolously. When we get in, we stay in there and perform just like the Son of God would or has performed. We take on the role of righteousness and model it every day, every second, as a constant exemplar to the world, to change their opinions about the favorable goodness and kingdom of God. You do not become a Christian to selfishly and idolatrously 'be yourself.' You are a Christian to be Christ-like; to "*live and move and have our being [in Him because] we are His Offspring*" (Acts 17:28).

The script—scripture—for our lifestyle 'Acts,' portrays the character we need to put on. Performing the contrary gratifies the flesh's desires, like those sensual musicians and movie actors. Accordingly, scripture says, "*But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts. ...For as many of you as were baptized into Christ have put on Christ*" (Rom 13:14; Gal 3:27). The entire script that demos for us how to stay in character is the *Book of Acts*, which we will read, study, and examine next. As a historical account, it documents the ministerial performances and miraculous acts of Jesus' disciples and apostles as they learned how to be Christ-like, ministering and living the lifestyle of Jesus every day and through every opportunity, even in the face of many challenges and persecutions.

So, continuing our learning on manifesting the Christian Lifestyle outwardly, we will proceed to preserving and perfecting the soul, still using the themes and contexts of scripture. This will enable the soul to mobilize the body for Acts and Performances of the Christian lifestyle or Christ-like life as Sons of God. Remember that "*All Scripture is breathed out, given by inspiration of God, and is profitable for doctrine or teaching, for reproof, for correction, for training or instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.*" (2Tim 3:16-17).

Discipleship and Growth with Brothers Matthew, Luke, and Paul

You cannot give what you do not have! You cannot perform if you have not learned by heart or, at the least, read a script. If you cannot internalize the script and take ownership of the character of the role you must play, you cannot play the role. To act well, you must first learn your script well. Learning for the practical application of Truth is not the same as memorizing scripture—which means having an intellectual acquisition of scripture without understanding to apply it to life correctly. Unfortunately, this has been the theological posture of many Christians or the larger Church for many years.

We become effective Christians to produce desirable outcomes when we are pragmatic about the Truth by putting it to work. In this way, we learn quickly to submit to a daily life-changing experience with God, which guides our conduct. This approach minimizes the confusion many Christians have with just an intellectual concept of and/or powerless experience with God, given that our *"God is not the author of confusion [disorder], but of peace"* (1Cor 14:33).

The books and letters written by Matthew, Luke, and Paul to the early but growing body of believers presented next are the Acts of Apostles (chapters 1-18), Paul's epistles to the Corinthians, Mathew's Gospel, Luke's Gospel, and the Book of Romans that establishes the core doctrines of Christianity in the Kingdom of God.

Reflect on Your Current Lifestyle and Mark Your Progress with

→ ① ⑤ ⑩ and 😞 😐 😊.

Scripture exhorts you to *"...work out your salvation"* (Php 2:12). Remember to use the number indicators and smiley faces to show or manifest outwardly what you have become inwardly in Christ. Marking, shading, or circling a zero (0) indicates a desire and promise to begin working on modifying your current conflicting lifestyle. A ten (10) indicates that you have manifested that lifestyle already. And a five (5) shows work-in-progress; that will get you to where Jesus wants you to be.

For the acts of the apostles, ascertain the performances of your lifestyle by acknowledging how you live, act, and manifest the kingdom lifestyle of Christ in your soul and flesh, so you can adjust and measure up to expectations. The sad face 😞 shows you are not performing and have yet to contemplate the themed lifestyle. The 😐 neutral look indicates you believe and will apply faith to live and perform like the apostles of Jesus Christ. And the 😊 smiley face means you have fully embraced and are living, acting, performing, and manifesting the specific kingdom lifestyle of believers and ministers of the Church of Jesus Christ.





The Acts of the Apostles [Chapters 1-18]

The *Book of Acts* is a historical book that documents the early Church's founding, formation, and functioning starting around AD 30 and how the gospel message spread to the Roman Empire and the entire world. Brother Luke wrote the *Book of Acts* after he wrote the *Gospel, According to Luke*. Although he was not an eyewitness of the events he recorded in his gospel, he was a disciple of Jesus, a companion of Apostle Paul, and the only Gentile writer of the scriptures.

The first 18 chapters of the *Book of Acts* tell the story of Christianity and the history of the Church, which began around AD 30 after Jesus ascended to heaven up until AD 51. It also documents the ministerial performance and miraculous acts of Jesus' disciples and apostles as they learned how to be Christ-like, ministering and living the lifestyle of Jesus. In the early chapters, we see how the Church started in Jerusalem with the coming of the Holy Spirit on the Day of Pentecost—the day the Kingdom of God came and manifested to humanity. We also see the power of God displayed in the Church, the pattern of the believer's ministry, and the persecution suffered by the disciples and the early Church.

In the *Book of Acts*, Luke portrayed Apostle Peter's leadership, the acts or miraculous performances, and the ministries of other apostles and disciples. The later chapters tell of Paul's conversion, spiritual development, and the beginning of his apostolic calling and ministry in Antioch—where the first Church was started outside Jerusalem and where the disciples of Jesus were first called Christians.

We will pause reading at chapter 18—as Paul concluded his second to begin his third missionary Journey—to examine his epistles to the growing new believers and churches that he established and his apostolic advocacy for the gospel of Christ. All this happened around AD 57, just when he was arrested and put on trial in preparation for imprisonment in Rome.

As you read or study, let the Holy Spirit, our Teacher, guide you into all Truth as you learn of the Godly structure and support that make it possible for us to live and serve as Jesus' disciples through times of peace or persecution. Remember to use the “0”, “5”, and “10” markers to indicate areas of opportunity for change or development, as well as the sad, neutral, or smiley faces for belief, growth, and action by your faith and works.



Acts: 1-18

Chapters 1-5: Pouring out the Kingdom of God on all People and Nations

1

Vs. 1-11: JESUS PROMISED HIS DISCIPLES WILL RECEIVE POWER TO BE HIS WITNESSES



1 The first book [and former account or report] I wrote, Theophilus [*friend of God*], concerned all that Jesus [*Jehovah is salvation*] began both to do [execute and perform] and to teach, 2 until the day in which he was received [taken and carried] up, after he had given commandment [charged and ordered] through the Holy Spirit to the apostles [delegates, ambassadors of the Gospel, commissioners and messengers of Christ with miraculous powers] whom he had chosen.

3 To these [apostles] he [Jesus] also showed [appeared and presented] himself alive [and to be seen and touched] after he suffered [passionately, experiencing pain], by many [infallible] proofs, appearing to [and being seen physically by] them over a period of forty days and speaking about [things that matter to] God's Kingdom.

4 Being assembled together [in a meeting] with them, he commanded [charged and ordered] them, "Don't depart from Jerusalem [*double peace*], but wait [around] for the promise [pledge and divine assurance of good and blessing] of the Father, which you heard [and learned] from me. 5 For John indeed baptized [performed the rite of repentance for purification by immersion] in water, but you will be baptized [whelmed for spiritual cleansing by submersion] in the Holy Spirit not many days from now."

6 Therefore, when they had come together [in another meeting], they asked him, "Lord, are you now restoring the kingdom to Israel?"^a 7 He said to them, "It

isn't for you to know times or seasons which the Father has set^b within his own authority [sphere of control, jurisdiction, and privilege]. 8 But you will receive [accept, take up, and obtain, miraculous] power [and divine ability to work miracles] when [immediately and after] the Holy Spirit has come upon you. You will be witnesses [in a judicial, ethical, and historical sense for and] to me in Jerusalem [*teaching of peace*], in all Judea [*he shall be praised*] and Samaria [*guardianship*], and to the uttermost parts of the earth."

[ref notes: Verse 8—Reread the first sentence again in the past tense. It should read, "*But you received or accepted miraculous power—the divine ability to work miracles—after the Holy Spirit came upon you*" Do the same for the last sentence of verse 5. So, you are born again and have been baptized in the Holy Spirit, with evidence of speaking in tongues (Act 2:4, 10:46, & 19:6; 1Cor 14:18).

From the moment and day you received and accepted the Holy Spirit of God promised through Jesus Christ, you have and carry all of Heaven's power to perform any kind of miracle that Jesus and his disciples performed. The kingdom of God expects you, and the world is looking up to you to manifest this power as a legal or judicial, ethical or moral, historical or experiential witness of the Lord Jesus.

As a believer and child of God, you are a judicial witness [at the risk of perjury] because only you can and should testify about Him and His power contained inside and to be conveyed through you. Endeavor to open up your soul—thoughts, feelings, passions, appetites, desire, and mind—so God can reach and save the world through you.]

9 When he [Jesus] had said these things, as they were looking, he was taken up [carried away], and a cloud received him out of their sight. 10 While they were looking

^a 1:6 Matthew 24:3; Genesis 49:10; Isaiah 1:26 & 9:6-7; Jeremiah 23:5-6, 33:15-17, & 33:26; Ezekiel 37:24-27; Daniel 7:27; Matthew 20:21; & Luke 22:29

^b 1:6 Matthew 24:36; & Mark 13:32

steadfastly into the sky [toward heaven] as he went, behold,^a two men stood by them in white clothing, **11** who also said, "You men of Galilee [the heathen district], why do you stand looking [fixedly] into the sky [or heaven]? This Jesus, who was received up from you into the sky, will come back^b in the same way as you saw him going into the sky [or heaven]."

Vs.12-14: THE DISCIPLES DEVOTED TO PRAYER, WAITING FOR JESUS' PROMISE OF POWER



12 Then they [the disciples or apostles] returned to Jerusalem from the mountain called Olivet, which is near Jerusalem, a Sabbath day's journey away. **13** When they had come in, they went up into the upper room where they were staying, that is Peter [piece of rock], John [Jehovah has graced], James [supplanter], Andrew [manly], Philip [lover of horses], Thomas [a twin], Bartholomew [son of Tolmai], Matthew [gift of Jehovah], James the son of Alphaeus [changing], Simon [hearing] the Zealot, and Judas [he shall be praised] the son [brother] of James.

14 All these [disciples] with one accord [unanimously] continued steadfastly in prayer [and earnest worship] and supplication [petitioning, seeking, asking, requesting, and entreating God], along with the women and Mary [their rebellion] the mother of Jesus [Jehovah is salvation], and with his [sibling] brothers.

Vs.15-26: WHILE WAITING, THE DISCIPLES REPLACED JUDAS WITH ANOTHER APOSTLE



15 In these [or those] days, Peter stood up in the middle of the disciples (and the number of names [of Jesus' followers present] was about one hundred twenty), and said, **16** "Brothers [in Christ], it was necessary that this Scripture should be fulfilled, which the Holy Spirit spoke before by the mouth of David [beloved] concerning Judas, who was guide [and leader] to those who took [or seized] Jesus.

17 For he [Judas] was counted with us, and received his portion in [or obtained part of] this ministry. **18** Now this man

[purchased and] obtained a field with the reward for his wickedness [injustice, moral wrongfulness, and unrighteousness]; and falling headlong, his body burst open and all his intestines gushed out.

19 It became known to everyone who lived in Jerusalem that in their language that field was called 'Akeldama,' that is, 'The field of blood.' **20** For it is written in the book of Psalms, 'Let his habitation be made desolate. Let no one dwell in it;' and, 'Let another take his office [as a bishop, overseer, or elder].'.

21 "Of the men therefore who have accompanied [and associated with] us all the time that the Lord Jesus went in and out among us, **22** beginning from the [time of his, or the] baptism of John to the day that he was received [and carried] up from us [to heaven], of these [disciples present here] one must [be ordained to] become a witness with us of his [Jesus'] resurrection."

23 They put forward [and appointed] two: Joseph [let him add] called Barsabbas [son of Sabas], who was also called Justus [just], and Matthias [gift of God]. **24** They prayed [supplanted and worshiped God] and said, "You, Lord, who know the hearts of all men, show which one of these two you have chosen **25** to take part in this ministry and apostleship [office, mission, and commission] from which Judas fell away, that he might go to his own place." **26** They drew lots for them, and the lot fell on Matthias; and he was counted with the eleven apostles.

[ref notes: They cast or drew lots to appoint or ordain an 'apostle.' Did they need to fill a vacancy? Or is the ordination, according to Peter, because "one of the men accompanied them all the time that the Lord Jesus went in and out among them"? Did Peter forget that the Lord Jesus, as head of the Church (Ephesians 1:22; Colossians 1:18), 'chooses' his officers (John 6:70, 13:18, 15:16; Acts 9:15; Isaiah 49:13; Jeremiah 1:5; and Galatians 1:5). And that the scripture he cited as the basis for ordaining Mathias as an apostle may not have been adequate to support the appointment in the light of the New Testament doctrine?

^a1:10 "Behold", from "ἰδοὺ", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

^b1:11 1Thessalonians 4:16; Revelation 1:7

*1:20 Psalm 69:25

*1:20 Psalm 109:8

According to the new covenant we have with God and Jesus Christ, the responsibility to appoint or ordain officers of the Church—Apostles, Prophets, Evangelists, and Teachers or even Bishops (fashionably called ‘Pastors’, even though all are pastors, meaning shepherds)—belongs to the Lord Jesus only (see Jeremiah 3:15, 17:16; Ephesians 4:11). He then expressly communicates such calling via the Holy Spirit to the called person (Acts 9:6; Romans 1:1, Galatians 1:1 & 1:15) and the body of elders or shepherds for prayers and separation unto the gospel (Acts 9:15, 13:2, 23:2).

However, the appointment or ordination of a deacon and/or Bishop (which people today singularly regard as pastor, head, and authority of the local Church) to perform the church’s administrative needs is based on a personal desire, moral credentials and the presbyter or elders’ reasonable consideration of who meets scriptures’ prescribed qualification for the job. See 1 Timothy 3; Titus 1:5-9.

2

Vs.1-4: GOD’S KINGDOM CAME; RECOGNIZED BY ITS LANGUAGE, THE HOLY SPIRIT AND POWER

POURED OUT ON THE DISCIPLES



1 Now when the day of Pentecost [the fiftieth day after the Passover feast] had come, they were all with one accord [in unison] in one place. 2 Suddenly there came from the sky [from heaven] a sound like the rushing of a mighty [loud, strong, and overpowering] wind, and it [the loud, noisy sound] filled all the house where they were sitting.

3 Tongues [Naturally unacquired Languages, cut in pieces and shaped] like fire^a appeared [materializing visually] and were distributed to them, and one [piece of fire] sat [settling down to dwell] on each of them. 4 They were all filled [imbued, infused, and endued] with the Holy Spirit and began to speak with other [naturally unacquired tongues or] languages, as the Spirit gave them the ability to speak [utter, enunciate plainly, pronounce, and declare].

Vs.5-13: THE WORLD MARVELED AS THE DISCIPLES MANIFESTED POWER IN THE HOLY SPIRIT



5 Now there were dwelling in Jerusalem Jews, devout [religiously pious] men, from

every nation [race or tribe] under the sky. 6 When this sound [language of uttered words] was heard, the multitude [of people] came together and were bewildered [confused], because everyone heard them speaking in his own [dialect or native] language.

7 They were all amazed and marveled, saying to one another, “Behold, aren’t all these who speak Galileans? 8 How do we hear [and understand], everyone in our own native language [or tongue]?”

9 Parthians [a pledge], Medes [middle lands], Elamites [eternity], and people from Mesopotamia [between two rivers], Judea [he shall be praised], Cappadocia [province of good horses], Pontus [the sea], Asia [orient],

10 Phrygia [barren], Pamphylia [of every tribe], Egypt [double straits], the parts of Libya [afflicted or weeping] around Cyrene [supremacy of the bridle], visitors from Rome [strength], both Jews and proselytes [foreigner converts to Judaism], 11 Cretans [fleshy] and Arabians [desert]—we hear them speaking in our languages the mighty [wonderful] works of God!”

12 They were all amazed and were perplexed [in doubt and entirely at a loss], saying to one another, “What does this mean?” 13 Others, mocking, said, “They are filled with new wine.”

Vs.14-36: PETER EXPLAINED THE MEANING OF THE OUTPOURING OF THE HOLY SPIRIT



14 But Peter, standing up with the eleven, lifted up his voice and spoke out to them, “You men of Judea and all you who dwell at Jerusalem, let this be known to you, and listen to my words. 15 For these aren’t drunken, as you suppose, seeing it is only [9:00am] the third hour of the day.^b

16 But this is what has been spoken through the prophet Joel: 17 ‘It will be in the last days, says God, that I will pour out [bestow and largely distribute] my Spirit on all flesh [humans]. Your [spiritually matured] sons and your daughters will prophesy [foretell future events about the kingdom of God under divine inspiration]. Your young men [or youth under 40 years] will see visions [divinely granted appearances]. Your old men [elders or

^a 2:3 Fire is an emblem of the Holy Spirit. See Matthew 3:11 and Luke 3:16.

^b 2:15 about 9:00 a.m.

presbyters] will dream [divinely suggested] dreams.

18 Yes, and on my [devoted] servants and on my handmaidens [dedicated to fulfilling my own interests] in those days, I will pour out [bestowing] my Spirit, and they will prophesy [speak under divine inspiration and exercise the prophetic office]. 19 I will show [miraculous] wonders in the sky [heaven] above, and [supernatural] signs on the earth beneath: blood, and fire, and billows [vapor] of smoke.

20 The sun will be turned into darkness, and the moon into blood, before the great and glorious [memorable, and notable] day of the Lord comes. 21 It will be that whoever will call on [to invoke] the name of the Lord [for aid, help, or support] will be saved [delivered, protected, healed, and preserved].[✠]

22 “Men of Israel [*God prevails*], hear [give audience, and understand] these words! Jesus of Nazareth [*one separated*], a man [declared, exhibited, and] approved by God to you by mighty [miraculous] works and wonders and [supernatural] signs which God did by him among you, even as you yourselves know, 23 him, being delivered up [to God’s enemies] by the determined counsel [volition] and foreknowledge of God, you have taken [hold of and seized] by the hand of lawless [and wicked] men, crucified and killed [murdered];

24 whom God raised up, having freed him from the agony [sorrow, pain, and travail] of death, because it was not possible that he should be held [or dominated] by it.

25 For David says concerning him, ‘I saw [in advance, to notice] the Lord always before [in front of] my face, for he is on my right hand [of authority and honor], that I should not be moved [agitated, shaken down, overthrown, or waver].

26 Therefore my heart [thoughts and feelings, desires and passions, mind and soul] was glad, and my tongue [exceedingly] rejoiced. Moreover my flesh [human body] also will dwell in hope [a confident expectation of eternal salvation], 27 because you will not leave my [breath of life and rational] soul in Hades,^a neither will you allow your Holy One to see decay [that corrupts and destroys the body after death].

28 You made known to me the ways of [and the journey to God’s kind of] life. You will make me full of gladness [joyfulness and good cheer] with your presence [countenance, face, or appearance].’[✠]

29 “Brothers, I may tell you freely of the patriarch David, that he both died and was buried, and his tomb is with us to this day.

30 Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body [loins or procreative power], according to the flesh [human nature], he would raise up the Christ^b [Anointed, Messiah] to sit [and continue] on his throne, 31 he [David] foreseeing this, spoke about the resurrection of [crucified Jesus] the Christ, that his soul wasn’t left in Hades,^c and his flesh didn’t see decay [that destroys the body after death].

32 This Jesus God raised up, to which we all are witnesses. 33 Being therefore exalted by the right hand of God, and having received from the Father the promise [pledge, and divine assurance] of the Holy Spirit, he has poured out [bestowed and largely distributed] this which you now see and hear.

34 For David didn’t ascend into the heavens, but he says himself, ‘The Lord said to my Lord, “Sit by my right hand [of authority and honor] 35 until I make your [hateful and hostile] enemies a footstool for your feet.”’[✠] 36 “Let all the house of Israel therefore know certainly that God has made him both Lord and Christ, this [now, living] Jesus whom you crucified.”

Vs.37-40: PETER AND THE DISCIPLES LED PEOPLE TO REPENTANCE TO RECEIVE THE HOLY SPIRIT



37 Now when they [the multitude of people] heard this, they were cut to the heart [pricked, violently and emotionally agitated, stung and sharply pained in the mind], and said to Peter and the rest of the apostles, “Brothers, what shall we do?”

38 Peter said to them, “Repent [amend, reconsider, or feel moral compunction] and be baptized [submerged for purification and cleansing], every one of you, in the name of Jesus Christ for the forgiveness [pardon, deliverance, and remission] of sins, and you

^a2:21 Joel 2:28-32

^c2:27 or, Hell

^b2:28 Psalm 16:8-11

^b2:30 “Christ” means “Anointed One”.

^c2:31 or, Hell

^b2:35 Psalm 110:1

will receive [to obtain] the gift [or divine gratuity] of the Holy Spirit. 39 For the promise [pledge and divine assurance] is to you and to your children, and to all who are far off, even as many as the Lord our God will call to himself."

40 With many other words [or sayings] he testified and exhorted them, saying, "Save yourselves from this crooked [warped, perverse, and froward] generation!"

**Vs.41-47: THE DISCIPLES BAPTIZED BELIEVERS
FORMING CHRIST'S BODY; DEVOTED TO PRAISE,
WORSHIP, AND MIRACULOUS ACTS** ③ ⑤ ⑩

41 Then those who gladly received [and accepted] his word [preaching, speech, and utterances] were baptized [submerged for purification and spiritual cleansing]. There were added that day about three thousand souls. 42 They continued steadfastly in the apostles' teaching [instruction, and doctrine] and fellowship, in the breaking of bread, and prayer [and earnest worship].

43 Fear [alarm, fright, and reverence] came on every soul, and many wonders and [supernatural] signs were done through the apostles. 44 All who believed were together, and had all things in common [and shared everything as belonging to the generality].

45 They sold their possessions and goods, and distributed them to all [or everyone], according as anyone had need.

46 Day by day, continuing steadfastly with one accord [in unison and one mind] in the temple, and breaking bread at home [with their households and families], they took their food with gladness and singleness [or simplicity] of heart [thoughts, feelings, passions, desires, mind or soul], 47 praising God and having favor with all the people. The Lord added to the [church] assembly day by day those who were being saved [delivered from condemnation to be protected, and healed from infirmity to be preserved in righteousness].

3

**Vs.1-10: PETER AND JOHN PERFORMED AN
OUTSTANDING MIRACULOUS HEALING**

③ ⑤ ⑩

1 Peter [piece of rock] and John [Jehovah has graced] were going up into the temple at the hour of prayer [and worship to God, at

3:00pm], the ninth hour.^a 2 A certain man who was lame [disabled] from his mother's womb was being carried, whom they laid daily at the door of the temple which is called Beautiful, to ask gifts [benefaction and donation to the poor] for the needy of those who entered into the temple.

3 Seeing Peter and John about to go into the temple, he asked to receive gifts for the needy. 4 Peter, fastening his eyes [gazing intently] on him, with John, said, "Look at us." 5 He listened [paying attention] to them, expecting to receive something from them. 6 But Peter said, "I have no silver or gold, but what I have, that I give you. In the name of Jesus Christ of Nazareth, get up [rise] and walk!"

7 He [Peter] took him [squeezing gently] by the right hand [as one apprehended for an arrest] and raised [to lift] him up. Immediately his feet and his ankle bones received strength [to be made strong]. 8 Leaping up, he stood and began to walk. He entered with them into the temple, walking, leaping, and praising God.

9 All the people saw him walking and praising God. 10 They recognized him, that it was he who used to sit begging for gifts for the needy at the Beautiful Gate of the temple. They were filled with wonder and amazement at what had happened to [make] him [walk with the feet].

**Vs.11-26: PETER BOLDLY ADDRESSED THE
CROWD, ENCOURAGING THEM TO REPENT**

③ ⑤ ⑩

11 As the lame [disabled] man who was healed held on to Peter and John, all the people ran together to them in the porch that is called Solomon's [peaceful], greatly wondering. 12 When Peter saw it, he responded to the people, "You men of Israel [God prevails], why do you marvel at this man? Why do you fasten your eyes on us, as though by our own [ability and miraculous] power or godliness [holiness or gospel scheme] we had made him walk?"

13 The God of Abraham [father of a multitude], Isaac [to laugh], and Jacob [heel-catcher], the God of our fathers, has glorified [honored and magnified] his Servant Jesus, whom you delivered up and denied in the presence of Pilate [armed with a spear], when he had determined to release him.

^a3:1 3:00 p.m.

14 But you denied the Holy and Righteous One [who is innocent and virtuous] and asked for a murderer to be [pardoned, and] granted to you, 15 and killed the Prince of life, whom God raised from the dead, to which we are witnesses.

16 By faith [persuasion, reliance, and assurance] in his name [authority and character], his name [Jesus Christ] has made this man strong, whom you see and know. Yes, the faith [system of divine and gospel truth and belief in God] which is through him [Jesus, the Christ] has given him [the disabled man] this perfect soundness [that is, physical wholeness] in the presence of you all. 17 "Now, brothers,^a I know that you did this [killing Jesus] in ignorance [of divine things and moral blindness], as did also your rulers [and religious leaders].

18 But the things which God [predicted, promised, foretold, and] announced by the mouth [oracle and utterances] of all his prophets, that Christ should suffer [pain and experience death], he thus fulfilled.

19 "Repent [reconsider, amend, and feel moral compunction] therefore, and turn again [to be converted], that your sins [offenses and violation of divine law] may be blotted out [pardoned, obliterated, and wiped away], so that there may come times of refreshing [recovery of breath, revival of life, and cooling of the soul] from the presence of the Lord, 20 and that he may send Christ Jesus, who was [heralded or announced, and] ordained for you before [in advance], 21 whom heaven must receive [and hold unto] until the times of restoration [restitution, and reconstitution to a perfect state as before the fall] of all things, which God spoke long ago [since the world began] by the mouth [oracle and utterances] of his holy prophets.

22 For Moses [drawing out, or rescued] indeed said to the fathers, 'The Lord God will raise up a prophet [inspired and moved by the Spirit of God] for you from among your brothers, like me. You shall listen to [understand] him in all things whatever he says to you. 23 It will be [and come to pass] that every [breathing] soul that will not listen to that prophet will be utterly destroyed from among the people.'^b

24 Yes, and all the prophets [foretellers and inspired spokesmen] from Samuel and those who followed after, as many as have spoken, also told [foretold, predicted, and prophesied] of these days. 25 You are the [matured] children of the prophets, and of the covenant [contract and testament] which God made with our fathers, saying to Abraham, 'All the families [tribes, whole races, people, and nations] of the earth will be blessed through your offspring^b [seed, set aside to be planted].' 26 God, having raised up his servant Jesus [from planting in death], sent him to you first to bless you [bestowing favor, prosperity, and happiness], in turning away every one of you from your wickedness [malicious evil purposes, desires, depravity, and iniquity]."

4

Vs.1-7: PETER AND JOHN WERE ARRESTED, HELD IN CUSTODY, AND INTERROGATED BY RELIGIOUS LEADERS



1 As they spoke to the people, the priests and the captain of the temple and the Sadducees [the righteous—a Jewish heretical religious group who deny resurrection, spirits, angels, and divine predestination] came to them, 2 being upset [worried, displeased, offended, and grieved] because they taught the people and proclaimed in Jesus the resurrection from the dead.

3 They laid hands on them, and put them in custody [a prison] until the next day, for it was now evening. 4 But many of those who heard [and given audience to] the word [preaching] believed [had faith and committed to entrust their spiritual well-being to Christ], and the number of the men [or male new believers] came to be about five thousand.

5 In the morning, their rulers, elders, and scribes [group of religious town-clerks and professionals] were gathered together in Jerusalem [double peace]. 6 Annas [humble] the high priest was there, with Caiaphas [as comely], John [Jehovah is a gracious giver], Alexander [man defender], and as many as were relatives [kindred and associates] of the high priest.

7 When they had stood Peter and John in the middle of them, they inquired, "By

^a3:17 The word for "brothers" here may be also correctly translated "brothers and sisters" or "siblings."

^b3:23 Deuteronomy 18:15,18-19

^b3:25 or, seed

^b3:25 3Genesis 22:18; 26:4

what [ability, moral, and miraculous] power, or in what name [or authority, and on whose account], have you done this?"

Vs.8-12: PETER WITNESSED AND DEFENDED THE NAME OF JESUS AS THE ONLY AUTHORITY



8 Then Peter, filled [supplied, influenced, and imbued] with the Holy Spirit, said to them, "You rulers of the people and elders of Israel, 9 if we are examined [scrutinized, investigated, or interrogated] today concerning a good [beneficial] deed done to a crippled [disabled, impotent, and helpless] man, [and] by what means this man has been healed,

10 may it be known to you all, and to all the people of Israel, that in the name [authority and character] of Jesus Christ of Nazareth, whom you crucified [impaled on the cross], whom God raised [to rouse and stand again] from the dead, this [formerly disabled] man stands here before you whole [healthy and sound in body, by or] in him [Jesus].

11 He is 'the stone which was regarded as worthless [contemptible, least esteemed, set at naught, and utterly despised] by you, the builders, which has become the head of the corner.' 12 There is salvation in no one else, for there is no other name [character and granted authority] under heaven that is given among men, by which we must be saved [delivered and protected from transgression, or healed and preserved in righteousness]!"

Vs.13-22: PETER AND JOHN'S FEARLESSNESS SHOWED THEY HAVE BEEN WITH JESUS



13 Now when they saw the boldness [open frankness and fearless confidence] of Peter and John, and had perceived that they were unlearned [unlettered, illiterate] and ignorant [uneducated, private common] men, they marveled [in admiration]. They recognized [acknowledging] that they had been with Jesus. 14 Seeing the man who was healed standing with them, they could say nothing against it.

15 But when they had commanded [ordered] them to go aside out of the

[deliberation of the joint session of the Sanhedrin] council, they conferred among themselves, 16 saying, "What shall we do to these men? Because indeed a notable miracle has been done through them, as can be plainly seen by all who dwell in Jerusalem, and we can't deny it.

17 But so that this spreads no further among the people, let's threaten [and forbid] them, that from now on they don't speak to anyone in this name." 18 They called them, and commanded [charged] them not to speak at all nor teach in the name [authority and character] of Jesus.

19 But Peter and John answered [responding to] them, "Whether it is right [equitable in character, holy, and justly observing of divine law] in the sight of God to listen to [and mind] you rather than to God, judge for yourselves, 20 for we can't help telling [speaking, preaching, and testifying of] the things which we saw [with our eyes] and heard [with our ears]."

21 When they had further threatened them, they let them go, finding no way to [curtail, restrain, and] punish them, because of the people; for everyone glorified [honored and magnified] God for that which was done. 22 For the [formerly disabled] man on whom this miracle of healing was performed was more than forty years old.

Vs.23-31: PETER AND JOHN REPORTED THE HOSTILITY TO BELIEVERS; WHO PRAISED, PRAYED, AND GREW IN POWER AND BOLDNESS



23 Being let go, they came to their own company [associates and acquaintances] and reported all that the chief priests and the elders had said to them. 24 When they heard it, they lifted up their voice to God with one accord [in unanimity with one mind and passion] and said, "O Lord, you are God, who made the heaven, the earth, the sea, and all that is in them; 25 who by the mouth of your servant David [beloved], said, 'Why do the nations rage, and the peoples plot [meditate, practice, imagine, and contrive] a vain thing [devoid of truth and destitute of spiritual wealth]? 26 The kings of the earth take a stand, and the rulers plot [taking council and gathering] together, against the Lord, and against his Christ.'"

*4:11 Psalm 118:22

*4:26 Christ (Greek) and Messiah (Hebrew) both mean Anointed One.

*4:26 Psalm 2:1-2

27 "For truly,^a both Herod [*heroic—a Jewish king*] and Pontius Pilate [*of the sea, armed with a spear*], with the Gentiles [*racess and tribes of heathen nations*] and the people of Israel, were gathered together against your holy servant [*physically pure and morally blameless child, minister, and son*] Jesus, whom you anointed, 28 to do whatever your hand and your counsel foreordained to happen.

29 Now, Lord, look at their threats, and grant to your servants to speak [*and preach*] your word [*doctrine*] with all boldness [*bluntness and confidence*], 30 while you stretch out your hand to heal; and that [*supernatural*] signs and [*miraculous*] wonders may be done through the name [*authority and character*] of your holy Servant [*Minister and Son*] Jesus."

31 When they had prayed [*beseeched and petitioned God*], the place was shaken [*and stirred-up*] where they were gathered [*convened, and convoked*] together. They were all filled [*imbued, and influenced*] with the Holy Spirit, and they spoke [*uttering*] the word [*doctrine and utterances*] of God with boldness.

Vs.32-37: THE BELIEVERS LIVED AS ONE; SHARING EVERYTHING, NEEDING NOTHING, AND DISTRIBUTING TO ALL

① ⑤ ⑩

32 The multitude of those [*people*] who believed [*had faith and committed to trusting in Christ*] were of one heart [*thought, feeling, and passion*] and soul. Not one of them claimed that anything of the things which he possessed [*whether of property or substance*] was his own, but they had all things in common [*by companionship and shared possession; in unison, composition, and completeness*]. 33 With great [*miraculous*] power, the apostles [*witnessed and*] gave their testimony of the resurrection of the Lord Jesus. Great grace [*the spiritual and divine influence upon the heart, and loving-kindness*] was on them all.

34 For neither was there among them any who lacked [*was deficient, needy, or destitute*], for as many as were owners of lands or houses sold them, and brought the proceeds of the things that were sold, 35 and laid them at the apostles' feet [*giving over control*]; and distribution was made to

each [*person*], according as anyone had need.

36 Joseph [*exalted*], who by the apostles was also called Barnabas (which is, being interpreted, Son of Encouragement [*comfort or consolation*]), a Levite [*joined*], a man of Cyprus [*a blossom*] by race, 37 having a field, sold it and brought the money and laid it at the apostles' feet.

5

Vs.1-11: MAN AND WIFE DIED, 'COS THEY CONSPIRED TO LIE AGAINST THE HOLY SPIRIT AND DEFAUD THE BELIEVERS

☹ ☹ ☹

1 But a certain man named Ananias [*whom Jehovah has favored*], with Sapphira [*a sapphire*] his wife, sold a possession, 2 and kept back part of the [*price money received*], his wife also being aware of it, then brought a certain part and laid it at the apostles' feet.

3 But Peter [*perceiving by the gift of the word of knowledge*] said, "Ananias, why has Satan [*the adversary*] filled your heart [*thought, appetite, passion, and mind*] to [*deliberately deceive and*] lie to the Holy Spirit and to keep back part of the price of the land? 4 While you kept [*had or held*] it, didn't it remain your own? After it was sold, wasn't it in your power [*of authority and liberty to do as you please*]? How is it that you have conceived [*or purposed*] this thing in your heart [*thought and mind*]? You haven't lied to [*falsely deceive*] men, but to [*deliberately deceive*] God."

5 Ananias, hearing these words [*of inspired utterances*], fell down and died. Great fear [*or reverential terror*] came on all who heard [*and considered*] these things. 6 The young men arose and wrapped him up, and they carried him out and buried him.

7 About three hours later, his wife, not knowing what had happened, came in. 8 Peter answered her, "Tell me whether you [*and your husband*] sold the land for so much." She said, "Yes, for so much." 9 But Peter asked her, "How is it that you have agreed [*with your husband*] together, to tempt [*or test the virtuous character of*] the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they will carry you out."

10 She fell down immediately at his feet and died. The young men came in and found

^a4:27 nu adds "in this city,"

her dead, and they carried her out and buried her by her husband. **11** Great fear [and dread] came on the whole [church] assembly, and on all who heard [the report of] these things.

Vs.12-16: PETER AND THE APOSTLES PERFORMED MIRACULOUS SIGNS, HEALED THE SICK

③ ⑤ ⑩

12 By the hands of the apostles many [supernatural] signs and [miraculous] wonders were done [and performed] among the people. They were all with one accord in Solomon's [peaceful] porch. **13** None of the rest [of the people] dared to join them; however, the people honored them.

14 More believers were added to the Lord, multitudes of both men and women.

15 They even carried out the sick into the streets and laid them on cots and mattresses, so that as Peter came by, at least his shadow might overshadow [cast the exerting miraculous power of the Holy Spirit to heal] some of them.

16 The multitude [of people] also came together from the cities around Jerusalem, bringing sick people and those who were tormented [harassed, vexed, molested, and troubled] by unclean spirits; and they were all healed [to adore God].

Vs.17-25: JEALOUS RELIGIOUS LEADERS LOCKED UP THE APOSTLES; THE LORD RELEASED AND ORDERED THEM TO PREACH THE GOSPEL

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17 But the high priest rose up, and all those who were with him (which is the sect of the Sadducees [who deny resurrection and predestination]), and they were filled with jealousy [and indignation] **18** and laid hands on the apostles, then put them in public custody [in prison].

19 But an angel of the Lord opened the prison doors by night, and brought them out and said, **20** "Go stand and speak [preach and declare] in the temple to the people all the [spoken and uttered] words of this [God's kind of full, essential, and ethical] life."

21 When they heard this, they entered into the temple about daybreak and taught. But the high priest and those who were with him came and called the [joint session of the] council together, with all the senate of the

children of Israel, and sent to the prison to have them brought.

22 But the officers who came didn't find them in the prison. They returned and reported, **23** "We found the prison shut and locked, and the guards standing before the doors, but when we opened them, we found no one inside!"

24 Now when the high priest, the captain of the temple, and the chief priests heard these words, they were very perplexed about them and what might become of this. **25** One came and told them, "Behold, the men whom you put in prison are in the temple, standing and teaching the people."

Vs.26-32: FEARFUL RELIGIOUS LEADERS TRIED TO INTIMIDATE FEARLESS APOSTLES

☹ ☹ ☹

26 Then the captain went with the officers, and brought them without violence, for they were afraid that the people might stone them. **27** When they had brought them, they set them before the [joint session of the] council. The high priest questioned them, **28** saying, "Didn't we strictly command [and charge] you not to teach in this name? Behold, you have filled Jerusalem with your teaching [and doctrine], and intend to bring this man's blood on us."

29 But Peter and the apostles answered, "We must obey [by submitting to the authority of God] God rather than men. **30** The God of our fathers raised up Jesus, whom you killed, hanging him on a tree. **31** God exalted him with his right hand [of authority and honor] to be a Prince and a Savior [deliverer and preserver], to give repentance to Israel, and remission of sins. **32** We are his witnesses of these things; and so also is the Holy Spirit, whom God has given to those who obey [and conform to] him."

Vs.33-42: FRUSTRATED RELIGIOUS LEADERS WERE CAUTIONED AGAINST KILLING THE APOSTLES

☹ ☹ ☹

33 But they, when they heard this, were cut to the heart [exasperated, and enraged], and were determined [after consulting and taking counsel] to kill them. **34** But one [of them] stood up in the council, a Pharisee named Gamaliel [my recompense is God], a teacher [and doctor] of the [Mosaic] law,

honored by all the people, and commanded [ordered] to put the apostles out for a little while.

35 He said to them, "You men of Israel [God prevails], be careful concerning these men, what you are about to do. 36 For before these days Theudas [God-given] rose up, [boasting and] making himself out to be somebody; to whom a number of men, about four hundred, joined themselves. He was slain; and all, as many as obeyed [or were persuaded to believe] him, were dispersed [scattered, utterly dissolved] and came to nothing.

37 After this man, Judas [he shall be praised] of Galilee [the heathen district] rose up in the days of the enrollment [that is, registration for tax purposes], and drew away [by instigating] some people [to follow] after him. He also perished, and all, as many as [were convinced and] obeyed him, were scattered abroad. 38 Now I tell you, withdraw [and refrain] from these men and leave them alone. For if this counsel [or purpose] or this work [enterprise, or undertaking] is of men, it will be overthrown [and come to nothing].

39 But if it is of God, you will not be able to overthrow [disintegrate, dislodge, or demolish] it, and [peradventure] you would be found even to be fighting against God!"

40 They agreed with him. Summoning the apostles, they beat [scourged or thrashed] them and commanded [charging] them not to speak [or preach] in the name of Jesus, and let them go.

41 They therefore departed from the presence of the [Sanhedrin] council, rejoicing that they were counted worthy to suffer dishonor [maltreated, and despised] for Jesus' name. 42 Every day, in the temple and at [every house or] home, they never stopped teaching and preaching Jesus, the Christ.

REFLECTION #9: Total markers ____ / 60

**Write and discuss your answers with learning team.*

#1. When did Brother Luke write The Book of Acts? Is this book a historical account of the growth/development of the Church, or is it an account of the lifestyle performances of Christians?

1 _____

#2. After the Disciples returned from Mount Olivet, they devoted themselves to prayer and waited for Jesus' Promise of the Holy Ghost. Peter led them to replace Judas with Another disciple. What is the Name of that apostle? Should they have appointed him or simply waited on Jesus to appoint Himself another apostle?

2 _____

#3. What is the meaning of the outpouring of the Holy Spirit in the day of Pentecost?

3 _____

#4. Peter and John gladly preached and proclaimed Jesus' resurrection from the dead. But they were arrested and interrogated by religious leaders. How would you have responded if it was you?

4 _____

#5. What do you think about Ananias and Sapphira's actions and consequences?

5 _____

#6. Peter and the Apostles did miraculous signs and healed the sick. Have you healed anyone in public before? Why so, or why not?

6 _____

Chapters 6-11: Forming the Church Amid its Early Persecutions

6

Vs. 1-6: APPOINTMENT OF ADMINISTRATIVE MINISTRY HELPERS; DEACONS OR MINISTERS



1 Now in those days, when the number of the disciples was multiplying, a complaint [amid grudging and murmuring, resulting from a secret displeasure] arose from the Hellenists^a [Greek-speaking Jews] against the Hebrews, because their widows were neglected [disregarded, or overlooked] in the daily service [and ministration by disciples].

2 The twelve [apostles] summoned the multitude of the disciples and said, "It is not appropriate for us to forsake [preaching] the word of God and serve [attend or administrate] tables. 3 Therefore, select from among you, brothers [in Christ], seven men of good [honest testimony, and] report, full of the Holy Spirit and of [high spiritual] wisdom [and intelligence], whom we may appoint [designate, constitute, and ordain] over this business [of administering or serving tables]. 4 But we will continue steadfastly in prayer [to God, with earnest worship] and in the ministry of the word [doctrine and its good tidings]."

5 These words [or sayings] pleased the whole multitude [of believers]. They chose Stephen [crowned], a man full of faith [persuasion, moral conviction of God's truthfulness, reliance on Christ, assurance, and fidelity] and of the Holy Spirit, Philip [lover of horses], Prochorus [leader of the chorus], Nicanor [conqueror], Timon [honorable], Parmenas [abiding], and Nicolaus [victor of the people], a proselyte [new convert to Judaism from, or] of Antioch [driven against], 6 whom they set [or presented] before the apostles. When they had prayed [to God, supplicating and worshiping], they laid their hands on them.

[ref notes: Verse 5—The very first set of deacons, ministers, and administrative ministry helpers, qualified by their faithfulness to the gospel and community charisma, were appointed or ordained by the apostles to join the body of elders and

ministry shepherds. As the church grew and developed, we learn from Paul's letter to Titus how a Bishop (who many call 'Pastor' today) is selected, qualified, and appointed or ordained to serve as an overseer or administrator-shepherd of the church.]

Vs. 7-10: DEACON, MINISTER, MINISTRY HELPER PERFORMED GREAT MIRACLES



7 The [doctrine and preaching of the] word of God increased and the number of the disciples [learners and followers of Christ] greatly multiplied in Jerusalem. A great company [or number] of the priests were [conforming, and] obedient to the faith [the system of Gospel truth and belief in Christ].

8 Stephen, full of faith [persuasion and assurance in God] and [miraculous] power, performed great wonders and signs [miracles and supernatural expressions] among the people.

9 But some of those who were of the synagogue called "The Libertines" [people liberated or freed from Roman slavery], and of the Cyrenians [supremacy of the bride], of the Alexandrians, and of those of Cilicia [land of Celix] and Asia [orient] arose, disputing [discussion and controverting] with Stephen. 10 They weren't able to withstand [or oppose] the [high spiritual] wisdom and the Spirit by which he spoke.

Vs. 11-15: RELIGIOUS JEALOUSY LED TO THE INDICTMENT OF MINISTER STEPHEN



11 Then they [colluded and] secretly induced men to say, "We have heard him speak blasphemous [evil and slanderous] words against Moses and God." 12 They stirred up the people, the elders, and the scribes, and came against him and seized him, then brought him in to the [joint session of the Jewish Sanhedrin] council, 13 and set up false witnesses who said, "This man never stops speaking blasphemous words against this holy place and the law [of Moses].

14 For we have heard him say that this Jesus [Jehovah is salvation] of Nazareth [one separated] will destroy this place, and will change the customs which Moses delivered to us." 15 All [the elders] who sat in the council, fastening their eyes [and gazing

^a6:1 The Hellenists used Greek language and culture, even though they were also of Hebrew descent.

intently] on him, saw his face [countenance or appearance] like it was the face of an angel.

[ref scriptures: Genesis 12:1-5, 15:13-16, 17:9-14; Matthew 10:37; Luke 14:33; 2Co 6:17; Hebrews 11:8]

7

Vs.1-47: MINISTER STEPHEN COURAGEOUSLY DEFENDED HIMSELF, RECOUNTING SCRIPTURE

① ⑤ ⑩

1 The high priest said [to Stephen], "Are these things so?" 2 He said, "Brothers and fathers, listen [please hear me, and give audience to understand]. The God of glory appeared [manifesting himself] to our father Abraham [father of a multitude of people] when he was in Mesopotamia [between two rivers], before he lived in Haran [mountaineer], 3 and said to him, 'Get out of your land [region and country] and away from your relatives, and come into a land [the region or country]] which I will show you.'✠

4 Then he came out of the land [or region] of the Chaldaeans [clod-breakers] and lived in Haran. From there, when his father was dead, God moved him into this land [and country, to settle] where you are now living. 5 He gave him no inheritance in it, no, not so much as to set his foot on. He promised that he would give it to him for a possession [for occupancy], and to his offspring [or seed and generation] after him, when he still had no child.

6 God spoke in this way: that his offspring would live as aliens [sojourning as foreigners without citizenship] in a strange land [and country, and that they would be enslaved [and brought into bondage] and mistreated for four hundred years. 7 'I will judge the nation to which they will be in bondage [or enslaved],' said God, 'and after that they will come out and serve [minister and render worship to] me in this place.'✠

8 He gave him the covenant of circumcision [the rite to be separated to God from the unclean world by a cut around in the flesh]. So Abraham became the father of Isaac [laughter], and circumcised him [by performing the rite to cut around his flesh for separation unto God, from the unclean world, on] the eighth day. Isaac became the father of Jacob [the supplanter], and Jacob became the father of the twelve patriarchs [or progenitors].

9 "The patriarchs, [compelled or] moved with [envy and] jealousy against Joseph [Jehovah has added], sold him into Egypt [double straits]. God was with him 10 and delivered him out of all his afflictions, and gave him favor and [high spiritual] wisdom before Pharaoh [great house], king of Egypt. He made him governor over Egypt and all his house.

11 Now a famine [scarcity of food] came over all the land of Egypt and Canaan [lowland], and great affliction. Our fathers found no food [for sustenance]. 12 But when Jacob heard that there was grain in Egypt, he sent out our fathers the first time.

13 On the second time Joseph was made known to [or recognized by] his brothers, and Joseph's family was revealed to Pharaoh.

14 Joseph sent and summoned Jacob his father and all his relatives, seventy-five souls.

15 Jacob went down into Egypt and [later] he died, himself and our fathers; 16 and they were brought back to Shechem [shoulder] and laid in the tomb that Abraham bought for a price in silver from the children of Hamor [he-ass] of Shechem.

17 "But as the time of the promise came close which God had sworn to Abraham, the people grew and multiplied in Egypt, 18 until there arose a different king who didn't know Joseph. 19 The same took advantage of [and craftly dealt with] our race [and relatives] and mistreated our fathers, and forced them to abandon [or put out] their babies, so that they wouldn't stay alive.

[ref scriptures: Genesis 37:4-11, 37:18-29, 42:1-24; Matthew 27:18; Exodus 1:8, 1:9-22]

20 At that time Moses [drawn] was born, and was exceedingly handsome to God. He was nourished three months in his father's house. 21 When he was abandoned [or put out], Pharaoh's daughter took him up and reared him as her own son. 22 Moses was instructed in all the [worldly] wisdom of the Egyptians. He was mighty in his words and works.

23 But when he was forty years old, it came into his heart to visit his brothers,^a the children of Israel [*he shall be a prince of God*].

24 Seeing one of them suffer wrong, he defended him and avenged him who was oppressed, striking [*to kill*] the Egyptian.

25 He supposed that his brothers understood that God, by his hand, was giving them deliverance; but they didn't understand. 26 "The day following, he appeared [*or came*] to them as they [*quarreled and*] fought, and urged them to be at peace again, saying, 'Sirs, you are brothers. Why do you wrong one another?'

27 But he who did his neighbor wrong pushed him away, saying, 'Who made you a ruler [*chief, prince, or leader*] and a judge over us? 28 Do you want to kill me as you killed the Egyptian yesterday?'^b 29 Moses fled at this saying, and became a stranger in the land [*and region*] of Midian [*strife*], where he became the father of two sons.

30 "When forty years were fulfilled, an angel of the Lord appeared to him in the wilderness of Mount Sinai [*thorny*], in a flame of fire in a bush. 31 When Moses saw it, he wondered at the sight. As he came close to see, the [*sound of the*] voice of the Lord came to him, 32 'I am the God of your fathers: the God of Abraham, the God of Isaac, and the God of Jacob.'^c Moses trembled and dared not look.

33 The Lord said to him, 'Take off your sandals [*or shoes*], for the place where you stand is holy ground. 34 I have surely seen the affliction [*or maltreatment*] of my people who are in Egypt, and have heard their groaning. I have come down to deliver [*rescue, and release*] them. Now come, I will send you [*on a mission*] into Egypt.'^d

35 "This Moses whom they refused [*or rejected*], saying, 'Who made you a ruler and a judge?'—God has sent him as both a ruler and a deliverer by the hand of the angel who appeared to him in the bush. 36 This man led them out, having worked [*miraculous*] wonders and [*supernatural*] signs in Egypt, in the Red Sea, and in the wilderness for forty years.

37 This is that Moses who said to the children of Israel, 'The Lord our God will raise up a prophet [*an oracle for him, inspired and moved by the Spirit of God*] for you from among your brothers, like me.'^e

38 This is he who was in the assembly [*or congregation of Israel*] in the wilderness with the angel that spoke to him on Mount Sinai [*thorny*], and with our fathers, who received living revelations to give to us, 39 to whom our fathers wouldn't [*conform to, or*] be obedient, but rejected him and turned back in their hearts [*thoughts, feelings, desires, appetites, passions, mind and soul*] to Egypt,

40 saying to Aaron [*light-bringer*], 'Make us gods that will go before us, for as for this Moses [*drawing out*] who [*brought, or*] led us out of the land of Egypt, we don't know what has become of him.'^f 41 They made a calf [*or fabricated the image of a bullock*] in those days, and brought a sacrifice to the idol, and rejoiced in the works of their hands.

42 But God turned away and gave them up to serve [*or worship*] the army of the sky [*heaven*],^g as it is written in the book of the prophets, 'Did you offer to me slain animals and sacrifices forty years in the wilderness, O house of Israel? 43 You took up the tabernacle of Moloch [*king*], the star of your god Rephan [*shrunk; as in lifeless*], the figures which you made to worship, so I will carry you away^h beyond Babylon [*confusion*].'

44 "Our fathers had the tabernacle of the testimony in the wilderness, even as he [*God*] who spoke to Moses commanded him to make it according to the pattern that he had seen; 45 which also our fathers, in their turn, brought in with Joshua [*Jehovah is salvation*] when they entered into the possession of the [*foreign races, tribes, peoples, and*] nations whom God drove out before the face of our fathers to the days of David [*the beloved*], 46 who found favor in the sight of God, and asked to find a habitation [*a tabernacle, or temple*] for the God of Jacob. 47 But Solomon built him a house.

^a7:23 The word for "brothers" here and where the context allows may be also correctly translated "brothers and sisters" or "siblings."

^b7:28 Exodus 2:2-22; Hebrews 11:24-26

^c7:32 Exodus 3 & 4:19-20

^d7:34 Exodus 3:5, 7-8, 10

^e7:37 TR adds "You shall listen to him."

^f7:37 Deuteronomy 18:15

^g7:40 Exodus 32:1-8

^h7:42 This idiom could also be translated "host of heaven", or "angelic beings", or "heavenly bodies."

ⁱ7:43 Amos 5:25-27

[ref scriptures: Amos 5:25-26; Exodus 25:40, 26:30; Joshua 3:6-7; 1Samuel 15:28, 16:11-13; 2Samuel 7:1-5; 1Kings 8:17-20]

Vs.48-55: MINISTER STEPHEN CONCLUDED HIS DEFENSE, INFURIATING RELIGIOUS LEADERS



48 However, the Most High doesn't dwell in [reside, or inhabit] temples made [and constructed] with [human] hands, as the prophet says, 49 'heaven is my throne, and the earth a footstool for my feet. What kind of house [habitation, dwelling place, household, family, or temple] will you build [or construct] me?' says the Lord. 'Or what is the place [spot, or locality] of my rest?' 50 Didn't my hand make [appoint, execute, and perform] all these things?"

51 "You stiff-necked [stubborn, obstinate, or headstrong people] and uncircumcised [covered and closed to divine admonition] in heart [thoughts, feelings, desires, passions, mind, appetites] and ears, you always resist [to strive and oppose] the Holy Spirit! As your fathers did, so you do.

52 Which of the prophets [of God] didn't your fathers persecute? They killed those who foretold the coming of the Righteous One, of whom you have now become betrayers and murderers.

53 You received the law of [Moses] as it was ordained by [the arrangement, institution, and instrumentality of] angels, and didn't keep it!" 54 Now when they heard these things, they were cut to the heart [became exasperated], and they gnashed at him with their teeth.

Vs.55-60 | 8:1-3. THEY KILLED STEPHEN AND, WITH SAUL'S ENDORSEMENT, PERSECUTED THE EMERGING CHURCH IN JERUSALEM



55 But he [Stephen], being full of the Holy Spirit, looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand [of authority and honor] of God, 56 and said, "Behold, I see the heavens opened and the Son of Man standing at the right hand of God!"

57 But they cried out [screaming] with a loud voice and stopped [pressing together] their ears, then rushed at him with one

accord [mind, passion, and in unison]. 58 They threw [pushed, and thrust] him out of the city and stoned [to kill] him. The witnesses placed their garments at the feet of a young man named Saul [desired].

59 They stoned Stephen [crowned] as he called out, saying, "Lord Jesus, receive [and take hold of] my spirit [breath and rational soul]!" 60 He knelt down and cried with a loud voice, "Lord, don't hold this sin against them!" When he had said this, he fell asleep.

8

1 Saul [desired] was consenting to his [Stephen's] death. A great persecution arose against the [church] assembly which was in Jerusalem [teaching of peace] in that day. They were all scattered abroad [in foreign lands] throughout the regions of Judea [he shall be praised] and Samaria [guardianship], except for the apostles [who stayed put].

2 Devout men buried Stephen and lamented greatly over him. 3 But Saul ravaged [wreaking havoc in] the [church] assembly, entering into every house and dragged both [Christian] men and women off to prison.

Vs.4-13: THE CHURCH SCATTERED, BUT THEY PREACHED MORE; PHILIP CONVERTED MANY, CAST OUT DEVILS, AND HEALED THE SICK



4 Therefore those who were scattered abroad went around preaching the word [and doctrine of God]. 5 Philip [lover of horses] went down to the city of Samaria and [preached] proclaimed to them the Christ.

6 The multitudes listened with one accord to the things that were spoken by Philip when they heard and saw the [supernatural] signs [and works of miracles] which he did. 7 For unclean spirits came out of many of those who had them. They came out, crying with a loud voice [or uttered sounds]. Many who had been paralyzed and lame were healed. 8 There was great joy in that city.

9 But there was a certain man, Simon [heard] by name, who used to practice sorcery in the city and amazed [to bewitch] the people of Samaria [to wonderment], making himself out to be some great one, 10 to whom they all listened [and gave

attention to], from the least to the greatest, saying, "This man is that great power of God."

11 They listened to [and regarded] him because for a long time he had amazed [bewitching] them with his sorceries [and practice of magical arts]. 12 But when they believed [committing to having faith and trust in] Philip, preaching [the Gospel and] Good News concerning God's Kingdom and the name of Jesus Christ, they were baptized [immersed in water to be purified by repentance only], both men and women.

13 Simon himself also believed [committed to trust in Christ]. Being baptized, he continued with Philip. Seeing [or experiencing supernatural] signs and great miracles occurring, he was amazed [out of his wits and astounded].

Vs.14-17: PETER AND JOHN TRAVELLED TO SAMARIA TO BAPTIZE NEW BELIEVERS IN THE HOLY SPIRIT BY LAYING ON HANDS (0) (5) (10)

14 Now when the apostles [the commissioned delegates of Christ, with demonstrable miraculous powers] who were at Jerusalem [teaching peace] heard that Samaria had received the word [and doctrine] of God, they sent Peter [piece of rock] and John [Jehovah has graced] to them,

15 who, when they had come down, prayed [supplicated and worshiped God] for them, that they might receive the Holy Spirit;

16 for as yet he had fallen on none of them. They had only been baptized [in water for repentance to purification] in the name of Christ Jesus [the Lord]. 17 Then they laid their hands on them, and they received [obtained] the Holy Spirit.

Vs.18-25: SIMON, A CHARLATAN, OFFERED TO PURCHASE THE POWER OF THE HOLY SPIRIT



18 Now when Simon saw that the Holy Spirit was given [bestowed and ministered] through the laying on of the apostles' hands [or with the palm of the hands], he offered them money, 19 saying, "Give me also this power [of ability, capacity, or authority], that whomever I lay my hands on may receive the Holy Spirit."

20 But Peter said to him, "May your silver [cash or money] perish with you, because you thought you could obtain [by purchasing] the gift [present, and gratuity]

of God with money! 21 You have neither part nor lot [heritage or inheritance] in this matter, for your heart isn't right before God.

22 Repent [reconsider, change your mind, and feel moral compunction] therefore of this, your wickedness [bad nature and depravity], and ask God if perhaps the thought [and purpose] of your heart [thoughts, feelings, appetites, passions, and mind] may be forgiven you. 23 For I see [by perceiving] that you are in the poison of bitterness and in the bondage of iniquity [unjust character, moral wrongfulness, and acting to violate divine law]."

24 Simon answered, "Pray [beg and petition] for me to the Lord, that none of the things which you have spoken happen to me." 25 They therefore, when they had testified and spoken [and preached] the word of the Lord, returned to Jerusalem, and preached the Good News [of the Gospel] to many villages of the Samaritans.

Vs.26-40: PHILIP CONVERTED AND BAPTIZED AN ETHIOPIAN OFFICIAL BY THE HOLY SPIRIT; WAS TRANSPORTED TO PREACH ELSEWHERE (0) (5) (10)

26 Then an angel [by the Spirit] of the Lord spoke to Philip, saying, "Arise, and go toward the south to the way that goes down from Jerusalem [double peace] to Gaza [the strong and fortified]. This is a desert." 27 He arose and went; and behold, there was a man of Ethiopia [black], a eunuch [a state-officer, also incapacitated for marriage or bearing children] of great authority under Candace [prince of servants], queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship.

28 He was returning and sitting in his chariot, and was reading the prophet Isaiah [Jehovah's help]. 29 The Spirit said to Philip, "Go near, and join yourself to this chariot."

30 Philip ran to him, and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?" 31 He said, "How can I, unless someone [guides or leads me, or] explains it to me?" He [desired, invited, and] begged Philip to come up and sit with him.

32 Now the passage of the Scripture which he was reading was this, "He was led as a sheep to the slaughter [to be butchered for sacrifice]. As a lamb before his [wool] shearer is silent, so he doesn't open his mouth [to utter anything]."

33 In his humiliation, his judgment [or justice] was taken away. Who will declare His generation [era, age, time, nativity, and endowments]? For his life is taken from the earth.”³³ 34 The eunuch answered Philip, “Who is the prophet talking about? About himself, or about someone else?”

35 Philip opened his mouth, and beginning from this Scripture, preached to him about Jesus. 36 As they went on the way, they came to some water; and the eunuch said, “Behold, here is water. What is keeping me from being baptized [immersed or whelmed to be purified through repentance]?” 37 Philip said, “If you believe [have faith and commit to trust in Christ] with all your heart [thoughts, feelings, passions, desires, mind and soul], you may.” He answered, “I believe that Jesus Christ is the Son of God.”^a

38 He commanded the chariot to stand still, and they both went down into the water, both Philip and the eunuch, and he baptized [by immersing] him. 39 When they came up out of the water, the Spirit of the Lord caught Philip away, and the eunuch didn’t see him anymore, for he went on his way rejoicing [cheerful and calmly happy].

40 But Philip was found at Azotus [a stronghold]. Passing through, he preached the Good News [of the Gospel] to all the cities until he came to Caesarea.

9

Vs.1-9: WHILE SAUL CONTINUED TO PERSECUTE THE CHURCH, HE BECAME CONVERTED



1 But Saul [desired], still [bent on, and] breathing threats and slaughter against the disciples of the Lord, went to the high priest 2 and asked for letters from him to the synagogues [the Jewish meeting and congregation places] of Damascus [silent is the sackcloth weaver], that if he found any who were of the Way^b [the thinking, course of conduct, and manner of life of Christ], whether men or women, he might bring them bound to Jerusalem.

^a8:33 Isaiah 53:7,8; 1Peter 2:21-24

^a8:37 WEB removed but TR adds Philip said, “If you believe with all your heart, you may.” He answered, “I believe that Jesus Christ is the Son of God.”

^b9:2 later they “were called Christians first in Antioch (Act 11:26)

^c9:5 TR adds “It’s hard for you to kick against the cattle prods.”

3 As he traveled, he got close to Damascus, and suddenly a light from the sky [from heaven] shone around him. 4 He fell on the earth [down to the ground], and heard a voice saying to him, “Saul, Saul, why do you persecute [press, pursue, and maltreat] me [in a hostile manner]?” 5 He said, “Who are you, Lord?” The Lord said, “I am Jesus, whom you are persecuting [running after to catch and harass, molest, and trouble]: (it is hard for thee [you] to kick against the pricks [and goads of divine impulse]).^c

6 So he, trembling and astonished, said, “Lord, what do you want me to do? And the Lord said to him^d, But^e rise [stand] up and enter into the city, then you will be told what you must do.” 7 The men who traveled with him stood speechless, hearing the sound [of uttered words], but seeing no one.

8 Saul arose from the ground, and when his eyes were opened, he saw no one. They led him by the hand and brought him into Damascus. 9 He was without sight for three days, and neither ate nor drank.

Vs.10-19: ANANIAS, A DISCIPLE OF JESUS, WAS SENT TO HEAL AND BAPTIZE SAUL

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10 Now there was a certain disciple at Damascus named Ananias [whom Jehovah has graciously given]. The Lord said to him in a vision, “Ananias!” He said, “Behold, it’s me, Lord.” 11 The Lord said to him, “Arise and go to the street which is called Straight [upright, true, or sincere], and inquire in the house of Judah^f [he shall be praised] for one named Saul [desired], a man of Tarsus [a flat basket]. For behold, he is praying [supplicating, and worshiping God], 12 and in a [supernatural] vision he has seen a man named Ananias coming in and laying his hands on him, that he might receive [to recover] his [lost] sight.”

13 But Ananias answered, “Lord, I have heard from many about this man, how much evil [injury and harm] he did to your saints at Jerusalem. 14 Here he has [delegated]

^a9:6 The WEB omits this, but the KJV and some other translations have at the beginning of the verse this: “So he, trembling and astonished, said, “Lord, what do you want me to do? And the Lord said to him, ‘Arise...”

^b9:6 TR omits “But.”

^c9:11 or, Judas

authority from the chief priests to bind [with chains] all who call on your name.”

15 But the Lord said to him, “Go your way, for he is my chosen [and divinely selected] vessel to bear [take up and declare] my name before the nations [non-Jewish tribes and races, peoples, gentiles, and heathens] and kings, and the [matured] children of Israel. 16 For I will show him how many things he must suffer [painfully experience, or passionately undergo] for my name’s sake.”

17 Ananias departed and entered into the house. Laying [and putting] his hands on him [in a friendly way], he said, “Brother Saul, the Lord, who appeared to you on the road by which you came, has sent me that you may receive [to recover] your sight and be filled [imbued, influenced, and supplied] with the Holy Spirit.” 18 Immediately something like scales fell from his eyes, and he received [and recovered] his sight. He arose and was baptized [submerged in the Holy Spirit to be cleansed inwardly spiritually]. 19 He took [and ate] food and was strengthened. Saul stayed several days with the disciples who were at Damascus.

Vs.20-26: SAUL BEGAN TO PREACH JESUS HE ONCE PERSECUTED; AT THE RISK OF BEING KILLED



20 Immediately in the synagogues [and meeting places of the Jews] he proclaimed the [divine truth of the Gospel of] Christ, that he is the Son of God. 21 All who heard [and understood] him were amazed, and said, “Isn’t this he who in Jerusalem made havoc of [ravaged, sacked, destroyed, and wasted] those who called on this name? And he had come here intending to bring them bound [in chains] before the chief priests!”

22 But Saul increased more in strength, and confounded [confusing and stirring up] the Jews who lived at Damascus, proving [by showing] that this is the Christ. 23 When many days were fulfilled [accomplished, completed, or had passed], the Jews conspired together to kill him, 24 but their plot became known to Saul. They watched the gates both day and night that they might kill him,

25 but his disciples took him by night and let him down through the wall, lowering him in a basket. 26 When Saul had come to Jerusalem, he tried [by attempting] to join himself to [and keep company with] the disciples; but they were all afraid [and terrified] of him, not believing [trusting or having faith] that he was a disciple.

Vs.27-31: BARNABAS INTRODUCED AND VOUCHERED FOR SAUL’S FAITH; THE CHURCH WALKED IN THE SPIRIT, GREW, AND MULTIPLIED



27 But Barnabas [son of rest] took him and brought him to the apostles [delegates, ambassadors, and commissioners of the gospel of Christ with demonstrable miraculous powers], and declared to them how he [Saul] had seen the Lord on the way, and that he [The Lord] had spoken to him, and how at Damascus he had preached boldly in the name [authority and character] of Jesus.

28 He was with them entering into (and going out of)^a Jerusalem, 29 preaching boldly in the name of the Lord Jesus.^b He spoke and disputed against the Hellenists^c [or Grecians, Greek-speaking Jews], but they were seeking to kill him. 30 When the brothers^d [in Christ] knew it, they brought him down to Caesarea [severed] and sent him off to Tarsus [a flat basket].

31 So the [church] assemblies throughout all Judea [he shall be praised], Galilee [heathen district], and Samaria [guardianship] had peace and were built up [edified, emboldened, and promoting growth in Christian wisdom, affection, holiness, grace, virtue, piety, and blessedness]. They were multiplied, walking [and conducting the life] in the [reverential] fear of the Lord and in the comfort of the Holy Spirit.

Vs.32-35: PETER OVERSAW THE MINISTRY, HEALED THE SICK, AND RECONCILED PEOPLE TO GOD



32 As Peter went throughout all those parts, he came down also to the saints who lived at Lydda [strife]. 33 There he found a certain man named Aeneas [laudable], who

^a9:28 TR and NU add “and going out”

^b9:29 TR and NU omit “Jesus” and reverse the order of verses 28 & 29.

^c9:29 The Hellenists were Hebrews who used Greek language and culture.

^d9:30 The word for “brothers” here and where the context allows may also be correctly translated “brothers and sisters” or “siblings.”

had been bedridden for eight years because he was paralyzed.

34 Peter said to him, "Aeneas, Jesus Christ heals you [and frees you from errors and sin to make you whole with salvation]. Get up and make your bed!" Immediately he arose. 35 All who lived at Lydda and in Sharon [plain or level] saw him, and they turned to [be converted to] the Lord.

Vs.36-43: PETER RAISED THE DEAD; A DISCIPLE OF JESUS WHO DIED

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36 Now there was at Joppa [beautiful] a certain disciple named Tabitha [female gazelle], which when translated means Dorcas [gazelle].^a This woman was full of good works [beneficial, useful, pleasant, and upright acts, deeds, or occupation] and acts of mercy [beneficence and benefaction exhibited in giving alms and donating to the poor] which she did.

37 In those days, she became sick and died. When they had washed her, they laid her in an upper room. 38 As Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men^b to him, imploring him not to delay in coming to them. 39 Peter got up and went with them. When he had come, they brought him into the upper room. All the widows stood by him weeping, and showing the tunics and other garments which Dorcas had made while she was with them.

40 Peter sent them all out, and knelt down and prayed [to God, earnestly supplicating and worshiping]. Turning to the body, he said, "Tabitha, get up [arise, and stand up]!" She opened her eyes, and when she saw Peter [piece of rock], she sat up. 41 He gave her his hand and raised [to lift] her up. Calling the saints and widows, he presented her alive.

42 This became known throughout all Joppa, and many believed [committing to have faith and trust] in the Lord. 43 He [Peter] stayed many days in Joppa with a tanner named Simon [hearing].

Vs.1-8: AN ANGEL ASKED CORNELIUS, A GENTILE MILITARY CAPTAIN, TO SEND FOR PETER

☹ ☹ ☹

1 Now there was a certain man in Caesarea [severed], Cornelius [of a horn] by name, a [Roman] centurion of what was called the Italian Regiment, 2 a devout [godly and well-reverent] man, and one who feared God with all his house [family and household], who gave gifts [and donations] for the needy generously to the people, and always prayed to [beg, beseech, and petition] God.

3 At about [3:00pm] the ninth hour of the day,^c he clearly saw in a [supernatural] vision an angel of God coming to him and saying to him, "Cornelius!" 4 He, fastening his eyes on him and being frightened, said, "What is it, Lord?" He said to him, "Your prayers and your gifts to the needy have gone up for a memorial before God.

5 Now send men to Joppa, and get Simon [hearing], who is also called Peter [piece of rock]. 6 He is staying with a tanner named Simon, whose house is by the seaside^d [he will tell you what you must do].

7 When the angel who spoke to him had departed, Cornelius called two of his household servants and a devout soldier of those who waited on him continually.

8 Having explained everything to them, he sent them to Joppa.

Vs.9-33: THE HOLY SPIRIT TOLD PETER ABOUT THE VISIT IN A VISION, AND WARNED HIM TO NOT DISCRIMINATE AGAINST ANYONE

① ⑤ ⑩

9 Now on the next day as they were on their journey and got close to the city, Peter went up on the housetop to pray [to God, supplicate and earnestly worship] at about noon [12:00pm]. 10 He became hungry and desired to eat, but while they were preparing [the food], he fell into a trance [and was transported as it were out of himself].

11 He saw heaven opened and a certain container [or vessel] descending to him, like a great sheet [of cloth, canvas, or sail] let down by four corners on the earth,

12 in which were all kinds of four-footed

^a9:36 "Dorcas" is Greek for "Gazelle."

^b9:38 Reading from NU, TR; MT omits "two men"

^c10:3 3:00 p.m.

^d10:6 TR adds "This one will tell you what it is necessary for you to do."

animals of the earth, wild animals, reptiles, and birds of the sky [heaven].

13 A voice [and sound of uttered words] came to him, “Rise, Peter, kill and eat!” 14 But Peter said, “Not so, Lord; for I have never eaten anything that is common or unclean.” 15 A voice came to him again the second time, “What God has cleansed, you must not call unclean [or common].” 16 This was done three times, and immediately the vessel was received up [back] into heaven.

17 Now while Peter was very perplexed [and at a loss, doubting] in himself what the [supernatural] vision which he had seen might mean, behold, the men who were sent by Cornelius, having made inquiry for Simon’s house, stood before the gate, 18 and called and asked whether Simon, who was also called Peter, was lodging there.

19 While Peter was pondering the vision, the Spirit said to him, “Behold, three^a men seek you. 20 But arise, get down, and go with them, doubting [discriminating and opposing] nothing; for I have sent them.”

21 Peter went down to the men, and said, “Behold, I am he whom you seek. Why have you come?” 22 They said, “Cornelius, a centurion, a righteous man and one who fears God, and well spoken [or well reported] of by all the nation [races and tribes] of the Jews, was directed by a holy angel to invite you to his house [home or family], and to listen to what you say.” 23 So he called them in and provided a place [for them] to stay. On the next day Peter arose and went out with them, and some of the brothers [in Christ] from Joppa accompanied him.

24 On the next day they entered into Caesarea. Cornelius was waiting for them, having called together his relatives and his near friends. 25 When Peter entered, Cornelius met him, fell down at his feet, and worshiped him [prostrated in homage]. 26 But Peter raised him up, saying, “Stand up! I myself am also a man.”

27 As he talked with him, he went in and found many gathered together. 28 He said to them, “You yourselves know how it is an unlawful thing for a man who is a Jew to join himself [and keep company with] or come to one of another [non-Jewish race, tribe, or] nation, but God has shown [to

expose to] me that I shouldn’t call any man [or person] unholy [or common] or unclean.

29 Therefore I also came [promptly, and] without complaint when I was sent for. I ask therefore, why did you send for me?”

30 Cornelius said, “Four days ago, I was fasting until this hour; and at [3:00pm] the ninth hour,^b I prayed [supplanted and worshiped God] in my house, and behold, a man stood before me in bright clothing 31 and said, ‘Cornelius, your prayer is heard, and your gifts to the needy are remembered in the sight of God.

32 Send therefore to Joppa [beautiful] and summon Simon, who is also called Peter. He is staying in the house of a tanner named Simon, by the seaside. When he comes, he will speak to you.’ 33 Therefore I sent to you at once, and it was good of you to come. Now therefore we are all here present in the sight of God to hear all things that have been commanded you by God.”

Vs.34-48: PETER PREACHED TO CORNELIUS’ GENTILE HOUSEHOLD, THE HOLY SPIRIT CAME ON THEM, AND THEY SPOKE IN TONGUES 😊😊😊

34 Peter opened his mouth and said, “Truly I perceive that God doesn’t show favoritism [discriminate, receive face, or respect personalities]; 35 but in every nation [race or tribe] he who fears [and reveres] him and works [to commit to, labor in, and minister] righteousness [integrity, virtue, and purity of life] is acceptable to him.

36 The word [doctrine of truth] which he sent to the [matured] children of Israel, preaching Good News [of the Gospel] of peace by Jesus Christ—he is Lord of all—

37 you yourselves know what happened, which was proclaimed throughout all Judea, beginning from Galilee [the heathen district], after the baptism which John preached;

38 how God anointed Jesus of Nazareth with the Holy Spirit and with power [the inherent ability to make or perform miracles], who went about doing good [bestowing divine benefits] and healing all who were oppressed by the devil, for God was with him. 39 We are witnesses of everything he did both in the country of the

^a10:19 Reading from TR and NU. MT omits “three”

^b10:30 3:00 p.m.

Jews and in Jerusalem; whom they also^a killed, hanging him on a tree.

40 God raised him up the third day and gave him to be revealed [and manifested],

41 not to all the people, but to witnesses who were chosen before by God, to us, who ate and drank with him after he rose from the dead.

42 He commanded us to preach to the people and to testify that this is he who is appointed [or ordained] by God as the Judge of the living and the dead. 43 All the prophets testify about him, that through his name [authority and character] everyone who believes [demonstrated faith by entrusting their spiritual wellbeing to, and commits to trust] in him will receive remission [pardon, forgiveness, deliverance, and freedom] of sins.”

44 While Peter was still speaking these words, the Holy Spirit fell on all those who heard the word. 45 They of the circumcision [the rite of separation to God by cutting around the flesh] who believed [in Christ] were amazed, as many as came with Peter, because the gift [present from God and gratuity] of the Holy Spirit was also poured out on the Gentiles [non-Jewish people].

46 For they heard them speaking in other [naturally unacquired tongues or] languages and magnifying God. Then Peter answered, 47 “Can anyone forbid these people from being baptized [immersed and whelmed] with water [for the outward purification]? They have received the Holy Spirit just like us.” 48 He commanded them to be baptized in the name of Jesus Christ. Then they asked [entreating] him to stay some days.

11

Vs.1-18: RELIGIOUS BRETHREN CRITICIZED PETER FOR NOT DISCRIMINATING WHEN MINISTERING; HE DEFENDED HIMSELF



1 Now the apostles and the brothers^b [in Christ] who were in Judea [he shall be praised] heard that the Gentiles [non-Jewish people] had also received the word [doctrine and preaching] of God. 2 When Peter had come up to Jerusalem, those who were of the circumcision [the rite of separation unto God

by a cut-around of the flesh] contended with him, 3 saying, “You went in to uncircumcised men and ate with them!”

4 But Peter began, and explained to them in order, saying, 5 “I was in the city of Joppa [beautiful] praying [supplicating and worshiping God], and in a trance I saw a [supernatural] vision: a certain container descending, like it was a great sheet [of cloth, canvas, or sail] let down from heaven by four corners. It came as far as me.

6 When I had looked intently at it, I considered, and saw the four-footed animals of the earth, wild animals, creeping things, and birds of the sky. 7 I also heard a voice [and sound of uttered words] saying to me, ‘Rise, Peter, kill and eat!’ 8 But I said, ‘Not so, Lord, for nothing unholy or unclean has ever entered into my mouth.’

9 But a voice answered me the second time out of heaven, ‘What God has cleansed, don’t you call unclean.’ 10 This was done three times, and all were drawn up again into heaven. 11 Behold, immediately three men stood before the house where I was, having been sent from Caesarea [severed] to me.

12 The Spirit [of God] told me to go with them without discriminating. These six brothers [in Christ] also accompanied me, and we entered into the man’s house. 13 He told us how he had seen the angel standing in his house and saying to him, ‘Send to Joppa and get Simon, who is called Peter, 14 who will speak to you words by which you will be saved [delivered and protected from eternal damnation, healed and preserved in righteousness], you and all your house.’

15 As I began to speak, the Holy Spirit fell on [to embrace] them [affectionately], even as on us at the beginning. 16 I remembered the [spoken and uttered] word of the Lord, how he said, ‘John indeed baptized in water, but you will be baptized in the Holy Spirit.’

17 If then God gave to them the same gift [present and gratuity] as us when we believed [exercised faith and committed to trusting] in the Lord Jesus Christ, who was I, that I could withstand God [to hinder or prevent him by word or action]?” 18 When

^a10:39 TR omits “also”

^b11:1 The word for “brothers” here and where context allows may also be correctly translated “brothers and sisters” or “siblings.”

they heard these things, they held their peace and glorified [honored and magnified] God, saying, "Then God has also granted [and ministered] to the Gentiles, repentance to life!"

Vs.19-24: THE FIRST 'GENTILE' CHURCH OUTSIDE JERUSALEM IS ESTABLISHED; RECEIVED SUPPORT OF THE JERUSALEM CHURCH ☹️ 😐 😊

19 They therefore who were scattered abroad by the oppression that arose about Stephen [crowned] traveled as far as Phoenicia [land of palm trees], Cyprus [love: a blossom], and Antioch [driven against], speaking the word to no one except to Jews only. 20 But there were some of them, men of Cyprus and Cyrene [supremacy of the bridle], who, when they had come to Antioch, spoke to the Hellenists* [Greek-speaking Jews, or Grecian] preaching the Lord Jesus.

21 The hand of the Lord was with them, and a great number believed [had faith and committed to trusting in] and turned to [be converted to] the Lord. 22 The report concerning them came to the ears of the [church] assembly which was in Jerusalem. They sent out Barnabas [son of rest] to go as far as Antioch,

23 who, when he had come, and had seen [to perceive] the grace of God, was glad [and calmly happy]. He exhorted them all, that with purpose of heart [thoughts, feelings, desire, passion, mind or soul] they should [adhere to, persevere, and] remain near to the Lord. 24 For he was a good [natured, pleasant, upright, and honorable] man, and full of the Holy Spirit and of faith [persuasion and moral conviction of God's truthfulness, reliance on Christ, assurance, and fidelity], and many people were added to the Lord.

Vs.25-30: SAUL AND BARNABAS MOVED TO ANTIOCH WHERE THE DISCIPLES WERE FIRST CALLED CHRISTIANS ☹️ 😐 😊

25 Barnabas went out to Tarsus [a flat basket] to look for Saul [desired]. 26 When he had found him, he brought him to Antioch. For a whole year they were gathered together with the [church] assembly, and taught many people. The disciples were first called Christians [followers of Christ the Anointed, Messiah] in Antioch.

27 Now in these days, prophets [oracles and officers inspired by God to foretell future events by declaring the plans and purposes of God] came down from Jerusalem to Antioch. 28 One of them named Agabus [locust] stood up and indicated by the Spirit [through the gift or endowment of prophecy] that there should be a great famine [destitution by a scarcity of food] all over the world, which also happened in the days of Claudius [lame—Caesar, the fourth Roman emperor].

29 As any of the disciples had plenty, each determined to send relief to the brothers [in Christ] who lived in Judea; 30 which they also did, sending it to the elders by the hands of Barnabas and Saul.

REFLECTION #10: Total markers ____/70

*Write and discuss your answers with learning team.

#1. Minister Stephen presented a very long defense to his jealous religious accusers. Should he have bothered to defend the gospel and himself? Do you think he went too far in his defense and would not have been killed if he had not said he saw Jesus "standing at the right hand of God"?

#2. While Peter and John traveled by road to baptize new believers, Philip flew in the Holy Spirit to baptize the Ethiopian official. How cool is that, and what is your take on doing ministry (by) Phillip's method?

#3. Ananias baptized Saul, the persecutor of the brethren, and Barnabas introduced him to the church, vouching for his faith. If given the opportunity, whose place would you rather take; Ananias or Barnabas? And why?

*11:20 A Hellenist is someone who keeps Greek customs and culture.

**Vs.1-4: HEROD KILLED JAMES [JOHN'S BROTHER],
ARRESTED AND IMPRISONED PETER**



#4. Peter raised a dead disciple. Do you look forward to raising someone from the dead? And why?

#5. What are the names of the first Gentile or non-Jewish converts and the city of the first Gentile or non-Jewish church?

1 Now about that time, King Herod [heroic] stretched out his hands to oppress [and harm] some [members] of the [church] assembly. 2 He killed James [supplanter], the brother of John [Jehovah has graced], with the sword. 3 When he saw that it pleased the Jews, he proceeded to seize Peter [piece of rock] also. This was during the days of unleavened bread.

4 When he [Herod] had arrested him [Peter], he put him in prison and delivered him to four squads of four soldiers each [all together sixteen] to guard him, intending to bring him out to the people after the Passover.

**Vs.5-10: THE CHURCH PRAYED, AND THE LORD
SENT AN ANGEL TO SET PETER FREE**



5 Peter therefore was kept in the prison, but constant prayer [and earnest worship] was made by the [church] assembly to God for him. 6 The same night when Herod was about to bring him out, Peter was sleeping [deeply] between two soldiers, bound with two chains. Guards in front of the door kept the prison.

7 And behold, an angel of the Lord stood by him, and a light shone in the [prison] cell. He struck Peter on the side and woke him up, saying, "Stand up quickly!" His chains fell off his hands. 8 The angel said to him, "Get dressed and put on your sandals." He did so. He said to him, "Put on your cloak and follow me."

9 And he went out and followed him [the angel]. He didn't know that what was being done by the angel was real, but thought he saw a [supernatural] vision. 10 When they were past the first and the second guard, they came to the iron gate that leads into the city, which opened to them by itself. They went out and went down one street, and immediately the angel departed from him.

**Vs.11-17: PETER REPORTED TO THE PRAYING
BRETHREN AND CHURCH LEADERSHIP**



11 When Peter had come to himself, he said, "Now I truly know that the Lord has

Chapters 12-18: Growing the Church while Hostilities Increased

[historical note: At this time; spanning a period of 40 to 60AD, the Church of Jesus Christ, the Son of God, which He started in Jerusalem with a minority of disciples, was no longer local or monocultural. It had crossed borders, and beginning at Antioch, the church became multi-cultural, multi-lingual, and international. To this end, the modes or reasons for persecution became different as the intensity increased. So, it was that as Church History continued in Acts 12 through 18; Peter was imprisoned again, James, the brother of John, Sons of Zebedee, was martyred—Herod beheaded him to please the Jews.

Saul became known as Paul and started his first missionary Journey with Barnabas planting churches in the Gentile communities, building up a community of believers, and mentoring ministers as well as elders of churches. However, the home Church in Jerusalem continued to develop and organize. They had a council, a body of elders presided by James, Jesus' half-brother, as its administrative-shepherd, bishop, pastor or ministry overseer. Then Paul and Barnabas split over some differences, and Paul, commended by the church, went on his second missionary Journey with Silas.]

sent out his angel and delivered me out of the hand of Herod, and from everything the Jewish people were expecting.”

12 Thinking about that, he came to the house of Mary [*their rebellion*], the mother of John [*Jehovah is a gracious giver*] who was called Mark [*a defense*], where many were gathered together and were praying [*to God, supplicating and worshiping*].

13 When Peter knocked at the door of the gate, a servant girl named Rhoda [*rose*] came to answer. 14 When she recognized Peter’s voice, she didn’t open the gate for joy [*and gladness*], but ran in and reported that Peter was standing in front of the gate. 15 They said to her, “You are crazy [*mad or beside yourself*]!” But she insisted that it was so. They said, “It is his angel.”

16 But Peter continued knocking. When they had opened, they saw him and were amazed. 17 But he, beckoning to them with his hand to be silent, declared to them how the Lord had brought him out of the prison. He said, “Tell these things to James and to the brothers [*in Christ*].” Then he departed and went to another place.

Vs.18-23: HEROD KILLED PRISON GUARDS FOR PETER’S ESCAPE, AND AN ANGEL KILLS HIM



18 Now as soon as it was day, there was no small stir [*disorder or commotion*] among the soldiers about what had become of Peter. 19 When Herod had sought for him and didn’t find him, he examined [*investigated and interrogated*] the [*sixteen*] guards, then commanded that they should be put to death. He went down from Judea [*he shall be praised*] to Caesarea [*severed*], and stayed there.

20 Now Herod was very angry with the people of Tyre [*a rock*] and Sidon [*hunting*]. They came with one accord to him and, having made Blastus [*sprout*], the king’s personal aide, their friend, they [*desired and*] asked for peace, because their country depended on the king’s country for food.

21 On an appointed day, Herod dressed himself in royal clothing, sat on the throne, and gave a speech to them.

22 The people shouted [*exclaimed and called out*], “The voice of a god, and not of a man!” 23 Immediately an angel of the Lord struck him, because he didn’t give God the

glory [*praise and honor*]. Then he was eaten by worms and died.

Vs.24-25 | 13:1-5. THE CHURCH GREW AND MULTIPLIED; THE HOLY SPIRIT CALLED SAUL AND BARNABAS FOR APOSTOLIC WORK



24 But the [*preaching of*] word of God grew and multiplied. 25 Barnabas [*son of rest*] and Saul [*desired*] returned to^a Jerusalem [*teaching of peace*] when they had fulfilled their service, also taking with them John who was called Mark.

13

1 Now in the [*church*] assembly that was at Antioch [*driven against*] there were some prophets [*oracles and officers inspired by God to foretell future events by declaring his plans and*] and teachers [*instructors, instillers of doctrine, explainers and expounders of things concerning God and divine duties of humans*]: Barnabas, Simeon [*hearing*] who was called Niger [*black*], Lucius [*light: bright*] of Cyrene [*supremacy of the bridle—a region of Africa*], Manaen [*comforter*] the foster brother of Herod the tetrarch, and Saul [*desired*].

2 As they served the Lord [*obeying, ministering, worshiping, and performing religious and charitable service*] and fasted, the Holy Spirit said, “Separate [*or appoint*] Barnabas and Saul for me, for the work [*occupation*] to which I have called [*invited, summoned, and bid*] them.” 3 Then, when they had fasted [*abstaining from food*] and prayed [*to God, supplicating worshiping*] and laid their hands on them, they sent them away.

4 So, being sent out [*or dispatched*] by the Holy Spirit, they went down to Seleucia [*white light*]. From there they sailed to Cyprus [*love: a blossom*]. 5 When they were at Salamis [*salt*], they proclaimed God’s word [*and doctrine*] in the Jewish synagogues. They also had John [*Mark*] as their [*ministry*] attendant.

Vs.6-12: SAUL, NOW CALLED PAUL, OPPOSED AND BLINDED A MAGICIAN-FALSE PROPHET HINDERING THE WORK



6 When they had gone through the island to Paphos [*boiling or hot*], they found a certain sorcerer [*magician or oriental scientist*], a false prophet, a Jew whose name

^a12:25 TR reads “from” instead of “to”

was Bar Jesus [or, son of Jesus], ⁷ who was with the proconsul [or deputy of the country], Sergius [born a wonder] Paulus [small], a man of understanding. This man summoned Barnabas and Saul, and sought to hear the word [and doctrine] of God.

⁸ But Elymas [a wise man] the sorcerer (for so is his name by interpretation) withstood [resisting to oppose] them, seeking to turn the proconsul away from the faith [a system of gospel truth and belief].

⁹ But Saul [desired], who is also called Paul [little], filled [imbued and influenced] with the Holy Spirit, fastened [gazing intently with] his eyes on him [Elymas] ¹⁰ and said, "You son of the devil, full of all deceit and all cunning, you enemy of all righteousness [integrity, virtue, purity of life and correctness of thinking, feeling, and acting], will you not cease to pervert [misinterpret and morally corrupt] the right [true and sincere] ways of the Lord?"

¹¹ Now, behold, the hand [might and power] of the Lord is on you, and you will be [physically] blind, not seeing the sun for a season!" Immediately a mist [cataract, dimness of sight] and darkness fell on him. He went around seeking someone to lead him by the hand. ¹² Then the proconsul, when he saw what was done, believed, being astonished at the teaching [or doctrine] of the Lord.

Vs.13-43: PAUL SPOKE IN THE SYNAGOGUE, EXHORTING THE CROWD AS WELL AS DEVOUT JEWS



¹³ Now Paul and his company set sail from Paphos and came to Perga [earthy] in Pamphylia [of every tribe]. John [Mark] departed from them and returned to Jerusalem. ¹⁴ But they, passing on from Perga, came to Antioch of Pisidia [pitchy]. They went into the synagogue [a Jewish meeting place] on the Sabbath day [of repose from avocations] and sat down.

¹⁵ After the reading of the [Mosaic] law and the prophets, the rulers of the synagogue sent to them, saying, "Brothers, if you have any word of exhortation for the people, speak."

¹⁶ Paul stood up, and gesturing with his hand said, "Men of Israel [God prevails],

and you who fear [and revere] God, listen [and give audience]. ¹⁷ The God of this people^a [of Israel] chose our fathers, and exalted the people when they stayed [and resided] as aliens in the land of Egypt [double straits], and with an uplifted [and powerful] arm, he led them out of it.

¹⁸ For a period of about forty years he put up with them [enduring their manners and habits] in the wilderness. ¹⁹ When he had destroyed seven nations in the land of Canaan [lowland], he gave them their land for an inheritance for about four hundred fifty years.

²⁰ After these things, he gave them judges until Samuel [his name is El, or God] the prophet. ²¹ Afterward they [desired and] asked for a king, and God gave to them Saul [desired] the son of Kish [a snare], a man of the tribe of Benjamin [son of my right hand], for forty years.

²² When he had removed him [Saul, from kingship], he raised up David [beloved] to be their king, to whom he also testified, 'I have found David the son of Jesse [wealthy], a man after my heart [thoughts and feelings, passions and desires], who will do [perform to fulfill] all my will.' ²³ From this man's offspring [or seed], God has brought salvation^b [physical and moral deliverance, health, preservation, and safety] to Israel [through Jesus, the Savior] according to his promise, ²⁴ before his coming, when John [the Baptist] had first preached the baptism of repentance to [the people of] Israel.^c

²⁵ As John was fulfilling his course, he said, 'What do you suppose that I am? I am not he. But behold, one [person] comes after me, the sandals [or shoes] of whose feet I am not worthy [or deserving] to untie.'

²⁶ "Brothers, children of the stock of Abraham, and those among you who fear [and revere] God, the word [doctrine, preaching, and utterance] of this salvation [physical and moral deliverance, health, and preservation in righteousness] is sent out to you. ²⁷ For those who dwell in Jerusalem, and their rulers, because they didn't know him, nor the voices of the prophets which are read every Sabbath, fulfilled them by condemning him.

²⁸ Though they found no cause for death, they still asked Pilate [armed with a

^a13:17 TR, NU add "Israel"

^b13:23 TR, NU read "a Savior, Jesus" instead of "salvation"

^c13:24 TR, NU read "to all the people of Israel" instead of "to Israel"

spear] to have him killed. 29 When they had fulfilled [to satisfaction] all things that were written about him, they took him down from the tree and laid him in a tomb.

30 But God raised him from the dead,

31 and he was seen for many days by those who came up with him from Galilee [the heathen district] to Jerusalem [double peace], who are his witnesses to the people.

32 We bring you Good News [of the Gospel] of the promise [divine assurance of salvation] made to the fathers, 33 that God has fulfilled this to us, their children, in that he raised up Jesus. As it is also written in the second psalm, 'You are my Son. Today I have become your father.' ❖

34 "Concerning that he raised him up from the dead, now no more to return to corruption, he has spoken thus: 'I will give you the holy and sure blessings of David.' ❖

35 Therefore he says also in another psalm, 'You will not allow your Holy One to see decay.' ❖

36 For David, after he had in his own generation served the counsel of God, fell asleep, was laid with his fathers, and saw decay. 37 But he whom God raised up saw no decay.

38 Be it known to you therefore, brothers,^a that through this man is proclaimed to you remission [pardon, forgiveness, and deliverance] of sins; 39 and by him everyone who believes [has faith and commits to trust in him] is justified [by being rendered innocent] from all things, from which you could not be justified by the law of Moses.

40 Beware therefore, lest that come on you which is spoken in the prophets:

41 'Behold, you scoffers [and despisers]! Wonder and perish, for I work a work in your days, a work which you will in no way believe, if one declares it to you.' ❖

42 So when the Jews went out of the synagogue, the Gentiles [non-Jewish people, beseech, entreated, and] begged that these [spoken] words might be preached to them the next Sabbath. 43 Now when the synagogue broke up, many of the Jews and of the devout proselytes [Judaism's new

converts] followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace [favor and loving-kindness] of God.

Vs.44-52: JEALOUS JEWS CONTRADICTED AND PERSECUTED PAUL AND BARNABAS, WHO LEFT THEM TO MINISTER TO GENTILES ☹️☹️☹️

44 The next Sabbath, almost the whole city was gathered together to hear the word [doctrine] of God. 45 But when the Jews saw the multitudes [of people], they were filled with [envy and] jealousy, and contradicted [refuting, disputing, and speaking against] the things which were spoken by Paul, and [they] blasphemed.

46 Paul and Barnabas spoke out boldly [and confidently in spirit and demeanor], and said, "It was necessary that God's word [doctrine] should be spoken to you first. Since indeed you thrust it from yourselves, and judge [decide and consider] yourselves unworthy [and underserving] of eternal life, behold, we turn to the Gentiles. 47 For so has the Lord commanded us, saying, 'I have set you as a light for the Gentiles, that you should bring salvation to the uttermost parts of the earth.'" ❖

48 As the Gentiles [non-Jewish races, tribes, and peoples] heard this, they were glad and glorified [honored and magnified] the word [and doctrine] of God. As many as were appointed to eternal life believed [committed to trust in Christ]. 49 The Lord's word was spread abroad throughout all the region.

50 But the Jews stirred up the devout and prominent women and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and threw them out of their borders. 51 But they shook off the dust of their feet against them, and came to Iconium [little image]. 52 The disciples were filled with joy and with the Holy Spirit.

*13:33 Psalm 2:7

*13:34 Isaiah 55:3

*13:35 Psalm 16:10

*13:38 The word for "brothers" here and where the context allows may also be correctly translated "brothers and sisters" or "siblings."

*13:41 Habakkuk 1:5

*13:47 Isaiah 49:6

Vs.1-7: UNBELIEVING JEWS STIRRED UP DIVISION, TRIED TO STONE PAUL AND BARNABAS WHO FLED TO CONTINUE PREACHING



1 In Iconium [*little image*], they [Paul and Barnabas] entered together into the synagogue [and congregation] of the Jews, and so spoke that a great multitude both of Jews and of Greeks believed [had faith in the Gospel to trust in Christ]. 2 But the disbelieving^a [uncomplying, refusing to be persuaded] Jews stirred up [entreated] and embittered the souls of the Gentiles [non-Jewish people] against the brothers [in Christ].

3 Therefore they [Paul and Barnabas] stayed there a long time, speaking boldly [frankly and confidently in spirit and character] in the Lord, who testified to the word [account and divine expression] of his grace [favor and divine influence upon the heart], granting [supernatural] signs and manifestations of miraculous] wonders to be done by their hands. 4 But the multitude of the [people of the] city was divided [or split into factions]. Part sided with the Jews and part with the apostles.

5 When some of both the Gentiles and the Jews, with their rulers, made a violent attempt to mistreat and stone them, 6 they became aware of it and fled to the cities of Lycaonia [*wolf land*], Lystra [*ransoming*], Derbe [*tanner*], and the surrounding region.

7 There they preached the Good News [of the Gospel].

Vs.8-13: PAUL HEALED A CRIPPLE; THE CROWD IDOLIZED HIM AND BARNABAS



8 At Lystra a certain man sat, impotent in his feet, a cripple from his mother's womb, who never had walked. 9 He was listening [and paying attention] to Paul speaking, who, fastening eyes on him and seeing [by perceiving] that he had faith [persuasion, moral conviction of God's truth, and assurance in Christ] to be made whole [through salvation; that is, delivered and protected from damnation, healed and preserved in righteousness], 10 said with a loud voice, "Stand upright on your feet!" He leaped up and walked.

11 When the multitude [of people] saw what Paul had done, they lifted up their voice, saying in the language of Lycaonia [*the wolf land people*], "The gods have come down to us in the likeness of men!" 12 They called Barnabas "Jupiter" [or Zeus; a father of helps], and Paul "Mercury" [or Hermes; herald of the gods], because he was the chief speaker.

13 The priest of Jupiter, whose temple was in front of their city, brought oxen and garlands to the gates, and would have made a sacrifice along with the multitudes [of people].

Vs.14-18: APOSTLES PAUL AND BARNABAS REPUDIATED BEING IDOLIZED



14 But when the apostles, Barnabas and Paul, heard of it, they tore their clothes and sprang into the multitude, crying out,

15 "Men [Guys], why are you doing these things? We also are men of the same nature [and like passions and affections] as you, and [we] bring you Good News [of the Gospel of Christ], that you should turn from these vain [empty, profitless, devoid of truth, useless, and purposeless] things to the living God, who made the sky [and heaven], the earth, the sea, and all that is in them;

16 who in the generations [and times past] gone by allowed [permitted and tolerated] all the nations [races, tribes, and communities of people] to walk [lead and order their lives] in their own ways [course of conduct, and manner of thinking and feeling].

17 Yet he [God] didn't leave himself without witness, in that he did good and gave you^b rains from the sky [or heaven] and fruitful seasons, filling our hearts with food and gladness."

18 Even saying these things, they hardly stopped the multitudes from making a sacrifice to them.

Vs.19-20: OUT OF TOWN JEWS PERSUADED THE CROWD, AND THEY STONED PAUL TO KILL HIM



19 But some Jews from Antioch [*driven against*] and Iconium [*little image*] came there, and having persuaded the multitudes [of people], they stoned Paul [*little*] and

^a14:2 or, disobedient

^b14:17 TR reads "us" instead of "you"

dragged him out of the city, supposing that he was dead.

20 But as the disciples stood around him, he rose up, and entered into the city. On the next day he went out [and departed] with Barnabas [son of rest] to Derbe [tanner].

Vs.21-24: PAUL AND BARNABAS CONTINUED TO PREACH, MADE NEW DISCIPLES, STRENGTHENED OLDER ONES, AND ORDAINED ELDERS 😞 😞 😞

21 When they had preached the Good News [and Gospel] to that city and had made many disciples [who are believing followers of Christ], they returned to Lystra, Iconium, and Antioch, 22 strengthening [to reestablish] the souls of the disciples, exhorting them to continue in the faith [system of gospel truth and belief], and that through many afflictions [tribulations and persecutions] we must enter [arise and come] into [to exist in] God's Kingdom.

23 When they had appointed [or ordained] elders [bishops, presbyters, deacons, and ministers] for them in every [church] assembly, and had prayed [to God, supplicated and worshiped] with fasting [a voluntary abstinence from bodily needs], they commended [committing and entrusting] them to the Lord [for protection] on whom they had believed [put their faith and trust in]. 24 They passed through Pisidia [pitchy] and came to Pamphylia [of every tribe].

Vs.25-28: PAUL AND BARNABAS PRESENTED MISSION REPORT TO THE ANTIOCH HOME CHURCH 😞 😞 😞

25 When they [Paul and Barnabas] had spoken [preached and declared] the word [and doctrine of God] in Perga [earthy], they went down to Attalia [Jah's due season]. 26 From there they sailed to Antioch, from where they had been committed [and entrusted] to the grace [good will and loving kindness] of God for the work [and ministry undertakings] which they had fulfilled [by executing to satisfaction].

27 When they had arrived and had gathered the [church] assembly together, they reported all the things that God had done with them, and that he had opened a door of faith [persuasion, credence, and

assurance through Christ] to the [Gentiles and non-Jewish] nations. 28 They stayed there with the disciples for a long time.

15

Vs.1-3: PAUL AND BARNABAS OPPOSED JEWS WHO PROMOTED CONTRARY DOCTRINE; WENT TO JERUSALEM FOR CLARIFICATION 😞 😞 😞

1 Some men came down from Judea [he shall be praised] and taught the brothers^a [in Christ] "Unless you are circumcised [separated to God by the rite of cutting around the flesh] after the custom of Moses, you can't be saved [delivered or protected from eternal damnation, healed or preserved in righteousness]." 2 Therefore when Paul and Barnabas had no small discord and discussion [dissension and disputing] with them, they appointed Paul, Barnabas, and some others of them to go up to Jerusalem [teaching of peace] to the apostles and elders [of the Church body] about this question.

3 They, being sent on their way by the [church] assembly [in Antioch], passed through both Phoenicia [land of pam trees] and Samaria [guardianship], declaring the conversion of the Gentiles [and non-Jewish tribes and races of people and nations]. They caused great joy to all the brothers [in Christ].

Vs.4-11: BROTHERS AT THE JERUSALEM CHURCH HEARD THE EMISSARIES, DEBATED THE MATTER 😞 😞 😞

4 When they had come to Jerusalem, they were received by the [church] assembly [there] and the apostles and the elders, and they reported everything that God had done with them. 5 But some of the sect of the Pharisees [a separatist religious group that promotes outward piety] who believed [had faith and committed to trusting in Christ] rose up, saying, "It is necessary [right, proper, and dutiful by the Mosaic law] to circumcise them [for separation unto God], and to command [charge and order] them to keep the law of Moses."

6 The apostles and the elders were gathered together to see about [look into, examine, and consider] this matter. 7 When there had been much discussion [mutual questionings, reasonings, and

^a15:1 The word for "brothers" here and where the context allows may also be correctly translated "brothers and sisters" or "siblings."

disputation], Peter rose up and said to them, “Brothers [in Christ], you know that a good while ago God made a choice among you that by my mouth the nations [and peoples of other races, and tribes] should hear [give audience and understand] the word [and doctrine] of the Good News [and Gospel of Christ] and believe [have faith, commit to trust in, and entrust their spiritual wellbeing to Christ].

8 God, who knows the heart [thoughts, feelings, desires, passions, mind, and soul], testified [witnessing with evidence of good honest report] about them, giving them the Holy Spirit, just like he did to us. 9 He made no distinction between us and them, cleansing their hearts by faith [their persuasion and moral conviction of God’s truthfulness and reliance on Christ].

10 Now therefore why do you tempt [or test to prove] God, that you should put a yoke [a burden of bondage and legalistic servitude] on the neck of the disciples which neither our fathers nor we were able to bear [receive or carry]? 11 But we believe [have faith and trust in Christ] that we are saved [delivered and protected from eternal damnation, healed and preserved in righteousness] through the grace [divine influence on the heart, favor, and good will] of the Lord Jesus,^a just as they are.”

Vs.12-21: JAMES, OVERSEER [OR BISHOP] OF THE JERUSALEM CHURCH, PRESENTED JUDGMENT



12 All the multitude [of believers and ministers] kept silence, and they listened to Barnabas and Paul reporting what [supernatural] signs and [miraculous] wonders God had done among the nations [other races, tribes, heathen, pagans, and communities of people] through them.

13 After they were silent, James answered, “Brothers [in Christ], listen to me.

14 Simeon [Peter] has reported [declaring] how God first visited the nations to take out of them a people for his name.

15 This agrees with the words [accounts and utterances] of the prophets. As it is written, 16 ‘After these things I will return [overturn and get busy]. I will again build the tabernacle [temple and habitation]

of David [my beloved], which has fallen [under judgment and condemnation]. I will again build its ruins [or destruction]. I will set [straighten and lift] it up 17 that the rest of men [or the remaining people] may seek after the Lord: all the Gentiles [non-Jewish people] who are called by my name, says the Lord, who does all these things.’^b

18 “All of God’s works are known to him from eternity. 19 Therefore my judgment [decision or determination] is that we don’t trouble those from among the Gentiles [non-Jewish races and tribes] who turn [to be converted] to God,

20 but that we write to them that they abstain [refrain and hold off] from the pollution [defilement and condemnation] of idols [false gods, heathen gods, and image worship, shades of the departed, apparitions, and phantoms of the mind], from sexual immorality [fornication, harlotry, porn, homosexuality, lesbianism, incest, and illicit sexual intercourse], from what is strangled, and from blood [bloodshed or murder]. 21 For Moses from generations of old has in every city those who preach [herald and proclaim] him, being read in the synagogues [of Jewish congregations] every Sabbath.”

Vs.22-34: PAUL, BARNABAS, AND DELEGATES FROM JERUSALEM RETURNED TO ANTIOCH WITH POSITION LETTER ON SALVATION



22 Then it seemed good to the apostles and the elders [of the Church body], with the whole [church] assembly, to choose men out of their company, and send them to Antioch with Paul and Barnabas: Judas [he shall be praised] called Barsabbas [son of Sabas], and Silas [woody], chief men among the brothers.^b 23 They wrote these things by their hand: “The apostles, the elders, and the brothers, to the brothers [in Christ] who are of the Gentiles in Antioch [driven against], Syria [exalted], and Cilicia [land of Celix]: greetings.

24 Because we have heard [the report] that some [people] who went out from us have troubled you with words [accounts and doctrine], unsettling [upsetting and subverting] your souls, saying, ‘You must be circumcised [dutifully separated to God by

^a15:11 TR adds “Christ”

^{*}15:17 Amos 9:11-12

^b15:22 The word for “brothers” here and where the context allows may also be correctly translated “brothers and sisters” or “siblings.”

the rite of cutting around the flesh] and keep the law [of Moses],’ to whom we gave no commandment [charge or order]; 25 it seemed good to us, having come to one accord [in unison and with one mind], to choose out men and send them to you with our beloved Barnabas [son of rest] and Paul [little], 26 men who have risked their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who themselves will also tell you the same things by word of mouth [or plain speech]. 28 For it seemed good [truthfully accountable and reputable] to the Holy Spirit, and to us, to lay no greater burden on you than these necessary things: 29 that you abstain [and refrain] from things sacrificed to idols [false gods, heathen gods and worship of their images, shades of the departed, apparitions, and phantoms of the mind], from blood [bloodshed or murder] from things strangled, and from sexual immorality [fornication, harlotry, porn, homosexuality, lesbianism, incest, and illicit sexual intercourse], from which if you keep yourselves, it will be well with you. Farewell.”

30 So, when they were sent off, they came to Antioch. Having gathered the multitude [of believers] together, they delivered the letter. 31 When they had read it, they rejoiced over the encouragement.

32 Judas and Silas, also being prophets [oracles and officers inspired by God to foretell and declare his plans and purposes] themselves, encouraged the brothers with many words and strengthened them.

33 After they had spent some time there, they were dismissed in peace from the brothers to the apostles. 34 But it seemed good [truthfully accountable] to Silas to stay there.^a

Vs.35-41: PAUL AND BARNABAS QUARRELED AND SEPARATED; BARNABAS LEFT, THE CHURCH RECOMMENDED PAUL FOR THE WORK 😞 😊 😊

35 But Paul and Barnabas stayed in Antioch, teaching and preaching the word [and doctrine] of the Lord, with many others also. 36 After some days Paul said to Barnabas, “Let’s return now and visit our brothers in every city in which we

proclaimed the word of the Lord, to see how they are doing.”

37 Barnabas planned to take John [Jehovah has graced], who was called Mark [a defense], with them also. 38 But Paul didn’t think that it was a good idea to take with them someone who had withdrawn from them in Pamphylia [of every tribe], and didn’t go with them to do the work.^b

39 Then the contention [or dispute in anger] grew so sharp that they separated from each other. Barnabas took Mark with him and sailed away to Cyprus [love: a blossom], 40 but Paul chose Silas [woody] and went out, being commended [surrendered and committed] by the brothers to the grace [good will and merciful kindness] of God. 41 He went through Syria [exalted] and Cilicia [land of Celix], strengthening the [church] assemblies.

16

Vs.1-5: PAUL TOOK ON A GENTILE MENTEE, TIMOTHY; CIRCUMCISED HIM ‘COS OF THE JEWS



1 He [Paul] came to Derbe [tanner] and Lystra [ransoming]; and behold, a certain disciple [believer, learner, and follower of Christ] was there, named Timothy [honoring God], the son of a Jewess [woman] who believed [was trustworthy, and faithful], but his father was a Greek.

2 The brothers [in Christ] who were at Lystra and Iconium [little image] gave a good [honest and evidentiary report for] testimony about him. 3 Paul wanted to have him go out with him, and he took and circumcised him [for the rite of separation to God by cutting around the flesh] because of the Jews who were in those parts, for they all knew that his father was a Greek.

4 As they went on their way through the cities, they delivered the decrees [and letters for living right] to them to keep, which had been ordained [decided and determined] by the apostles and elders who were at Jerusalem. 5 So the assemblies [of the church of Christ] were strengthened in the faith [system of Gospel truth and belief], and increased in number daily.

^a15:34 WEB removed but some manuscripts add: But it seemed good to Silas to stay there.

^b 15:37 See Acts 13:13

**Vs.6-8: THE HOLY SPIRIT FORBADE PAUL'S
MISSION TEAM FROM PREACHING IN SOME CITIES**



6 When they had gone through the region of Phrygia [*dry and barren*] and Galatia [*land of the Gauls*], they were forbidden by the Holy Spirit to speak [*or preach*] the word in Asia [*orient*].

7 When they had come opposite Mysia [*land of beach trees*], they tried to go into Bithynia [*a violent rushing*], but the Spirit [*of God*] didn't allow them. 8 Passing by Mysia, they came down to Troas [*a Trojan*].

**Vs.9-12: THE MISSION TEAM RECEIVED GUIDANCE
THROUGH PAUL'S VISION**



9 A [*supernatural*] vision appeared to Paul in the night. There was a man of Macedonia [*extended land*] standing, begging [*entreating and inviting*] him and saying, "Come over into Macedonia and help us."

10 When he had seen the vision, immediately we sought to go out to Macedonia, [*inferring, or*] concluding that the Lord had called us to preach the Good News [*gospel*] to them.

11 Setting sail therefore from Troas, we made a straight course to Samothrace [*a sign of rags*], and the day following to Neapolis [*new city*]; 12 and from there to Philippi [*lover of horses*], which is a city of Macedonia, the foremost of the district, a Roman colony. We were staying some days in this city.

**Vs.13-15: PAUL'S MISSION TEAM RECEIVED
SUPPORT FROM A FAITHFUL DISCIPLE**



13 On the Sabbath day we went outside of the city by a riverside, where we supposed there was a place of prayer [*and worship*], and we sat down and spoke to the women who had come together. 14 A certain woman named Lydia [*travail*], a seller of purple [*fabric or clothes*], of the city of Thyatira [*odor of affliction*], one who worshiped God, heard [*gave audience and understood*] us. The Lord opened her heart [*thoughts, feelings, mind, and soul*] to listen [*and pay attention*] to the things which were spoken by Paul.

15 When she and her household [*or family*] were baptized [*whelmed for*

spiritual purification and cleansing], she begged us, saying, "If you have judged [*considered and determined*] me to be faithful [*and trustworthy*] to the Lord, come into my house and stay." So she persuaded [*to compel*] us.

**Vs.16-24: PAUL AND SILAS ARRESTED, BEATEN,
AND JAILED FOR CASTING OUT AN EVIL SPIRIT**



16 As we were going to prayer [*and worship*], a certain girl having [*and possessing*] a spirit of divination [*for soothsaying*] met us, who brought her masters much gain [*and profit*] by fortune telling. 17 Following Paul and us, she cried out, "These men are [*devoted*] servants of the Most High God, who proclaim to us a way of salvation [*by physical and moral safety, deliverance from condemnation, health, and preservation in righteousness*]!"

18 She was doing this for many days. But Paul, becoming greatly annoyed [*displeased and grieved*], turned and said to the spirit [*of divination*], "I command you in the name of Jesus Christ to come out of her!" It came out that very hour. 19 But when her masters saw that the hope [*or expectation*] of their [*business profit or*] gain was gone, they seized Paul and Silas and dragged them into the marketplace before the rulers.

20 When they had brought them to the magistrates, they said, "These men, being Jews, are agitating [*and troubling*] our city

21 and advocate customs which it is not lawful for us to accept or to observe, being Romans."

22 The multitude [*of people*] rose up together against them and the magistrates tore their clothes from them, then commanded them to be beaten with rods.

23 When they had laid many stripes on them, they threw them into prison, charging the jailer to keep them safely.

24 Having received such a command, he threw them into the inner prison and secured their feet in the [*timber or wooden*] stocks.

**Vs.25-29: PAUL AND SILAS PRAYED AND PRAISED;
AN EARTHQUAKE SHATTERED PRISON CHAINS AND
OPENED THE DOORS**



25 But about midnight Paul and Silas were praying [*supplicating, worshiping*] and

singing hymns to God, and the prisoners were listening to them. **26** Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and everyone's bonds were loosened.

27 The jailer [and keeper of the prison], being roused [or awakened] out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped.

28 But Paul cried with a loud voice, saying, "Don't harm yourself, for we are all here!"

29 He called for lights, sprang in, fell down trembling before Paul and Silas,

us] who are Romans, and have cast us into prison! Do they now release us secretly? No, most certainly, but let them come themselves and bring us out!" **38** The sergeants reported these words to the magistrates, and they were afraid when they heard that they were Romans,

39 and they came and begged [beseeched and entreated] them. When they had brought them out, they asked them to depart from the city. **40** They went out of the prison and entered into Lydia's house. When they had seen the brothers [in Christ], they encouraged them, then departed.

17

Vs.30-34: PAUL AND SILAS WERE RELEASED; THEY SAVED/BAPTIZED JAILER AND HOUSEHOLD



30 brought them out, and said, "Sirs, what must I do to be saved?" **31** They said, "Believe [have faith and commit to trust] in the Lord Jesus Christ, and you will be saved [delivered and protected from eternal destruction, healed and preserved for righteousness], you and your household [or family]." **32** They spoke [and preached] the word of the Lord to him, and to all who were in his house.

33 He took them the same hour of the night and washed their stripes, and was immediately baptized [immersed or submerged for purification or spiritual cleansing], he and all his household [and family]. **34** He brought them up into his house and set food before them, and rejoiced greatly with all his household, having believed [had faith, entrusted their spiritual wellbeing to Christ, and committed to trusting] in God.

Vs.35-39: THE MAGISTRATES APOLOGIZED TO PAUL AND SILAS FOR WRONGFUL DETENTION



35 But when it was day, the magistrates sent the sergeants, saying, "Let those men go." **36** The jailer reported these words to Paul, saying, "The magistrates have sent to let you go; now therefore come out and go in peace."

37 But Paul said to them, "They have beaten us publicly without a trial, men [like

Vs.1-9: PAUL AND SILAS WENT TO THESSALONICA, PREACHED CHRIST, BUT JEALOUS JEWS RAISED A MOB AND ATTACKED THEIR HOST



1 Now when they had passed through Amphipolis [a city surrounded by the sea] and Apollonia [belonging to apollo], they came to Thessalonica [victory of falsity], where there was a Jewish synagogue. **2** Paul, as was his custom, went in to them; and for three Sabbath days reasoned with them from the Scriptures, **3** explaining and demonstrating that the Christ had to suffer and rise again from the dead, and saying, "This Jesus, whom I proclaim to you, is the Christ."

4 Some of them were [convinced, and] persuaded and joined Paul [little] and Silas [woody]: of the devout Greeks a great multitude, and not a few of the chief women.

5 But the unpersuaded Jews [moved with envy] took along^a some wicked [hurtful and harmful] men from the marketplace and gathering a crowd, set the city in an uproar. Assaulting the house of Jason [one who will heal], they sought to bring them out to the people.

6 When they didn't find them, they dragged Jason and certain brothers^b [in Christ] before the rulers of the city, crying [and shouting for help in a tumultuous way], "These who have turned the world upside down have come here also, **7** whom Jason has received. These all act contrary to the decrees of Caesar [severed], saying that there is another king, Jesus [Jehovah is salvation]!"

8 The multitude [of people] and the rulers

^a17:5 TR reads "And the Jews who were unpersuaded, becoming envious and taking along" instead of "But the unpersuaded Jews took along"

^b17:6 The word for "brothers" here and where the context allows may be also correctly translated "brothers and sisters" or "siblings."

of the city were troubled when they heard these things. **9** When they had taken security from Jason and the rest, they let them go.

Vs.10-15: PAUL AND SILAS ESCAPED TO BEREA AT NIGHT; MET BROTHERS THERE EAGER TO EXAMINE THE SCRIPTURES FOR TRUTH (O) (S) (IO)

10 The brothers [in Christ] immediately sent Paul and Silas away by night to Berea [well watered]. When they arrived, they went into the Jewish synagogue. **11** Now these [people] were more noble than those in Thessalonica, in that they received the word [doctrine and preaching] with all readiness of mind, [searching, investigating, discerning and] examining the Scriptures daily to see whether these things were so.

12 Many of them therefore believed [had faith and committed to trusting in Christ]; also of the prominent Greek women, and not a few men. **13** But when the Jews of Thessalonica had knowledge that the word of God was proclaimed by Paul at Berea also, they came there likewise, agitating the multitudes.

14 Then the brothers [in Christ] immediately sent out Paul to go as far as to the sea, and Silas and Timothy still stayed there. **15** But those who escorted Paul brought him as far as Athens [uncertainty]. Receiving a commandment [order or charge] to Silas and Timothy that they should come to him very quickly, they departed.

Vs.16-34: PAUL WENT TO ATHENS; PRESENTED CHRIST AT THE AREOPAGUS (S) (S) (S)

16 Now while Paul waited for them at Athens, his spirit was provoked [stirred and stimulated] within him as he saw the city full of idols [and wholly given to idolatry]. **17** So he reasoned in the synagogue with the [congregation of] Jews and the devout [or religious] persons, and in the marketplace every day with those who met him.

18 Some of the Epicurean [a helper: defender] and Stoic [of the portico] philosophers also^a were conversing with him. Some said, "What does this babblers [or empty talker] want to say?" Others said, "He seems to be advocating foreign deities [or strange gods]," because he preached Jesus

and the resurrection [a standing up again from the dead]. **19** They took hold of him and brought him to the Areopagus [martial peak], saying, "May we know what this new teaching is, which you are speaking about?"

20 For you bring certain strange things to our ears. We want to know therefore what these things mean." **21** Now all the Athenians and the strangers living there spent their time in nothing else, but either to tell [and set in discourse, describe] or to hear some new thing.

22 Paul stood in the middle of the Areopagus [Mars' hill] and said, "You men of Athens [uncertainty], I perceive that you are very religious [and too superstitious] in all things. **23** For as I passed along and observed the objects of your worship [and devotions], I also found an altar with this inscription: 'TO AN UNKNOWN GOD.' What therefore you worship in ignorance, I announce to you.

24 The God who made the world and all things in it, he, being Lord of heaven and earth, doesn't dwell in temples made with hands. **25** He isn't served [or ministered to] by men's hands, as though he needed anything, seeing he himself gives to all life and breath and all things.

26 He made from one blood every nation [race and tribes] of men to dwell on all the surface of the earth, having determined appointed seasons and the boundaries of their dwellings [and habitations], **27** that they should seek the Lord, if perhaps they might reach out for him and find him, though he is not far from each one of us.

28 'For in him we live [the God kind of life], move [to evidence that life], and have our being [or existence in his presence].' As some of your own poets have said, 'For we are also his offspring.' **29** Being then the offspring of God, we ought not to think that the [Godhead and] Divine Nature is like gold, or silver, or stone, engraved by art and design of man.

30 The times of ignorance therefore God overlooked. But now he commands that all people everywhere should repent [reconsider, morally feel compunction, and amend], **31** because he has appointed a day in which he will judge the world in righteousness by the man whom he has

^a17:18 TR omits "also"

ordained; of which he has given assurance to all men, in that he has raised him from the dead.”

32 Now when they heard of the resurrection of the dead, some mocked; but others said, “We want to hear you again concerning this.” 33 Thus Paul went out from among them. 34 But certain men joined with him and believed, including Dionysius [*devoted to Bacchus, nature god of wine, fruitfulness, and festivity*] the Areopagite [a member of the court of Athenian philosophers held on Mars’ Hill], and a woman named Damaris [*a heifer*], and others with them.

18

Vs.1-8: PAUL WENT TO CORINTH; WORKED PART-TIME, ENGROSSED IN MINISTRY AND PREACHING, AS JEWS OPPOSED, AND REVEILED HIM 😞 😞 😞

1 After these things Paul [*little*] departed from Athens [*uncertainty*] and came to Corinth [*satiated*]. 2 He found a certain Jew named Aquila [*an eagle*], a man of Pontus [*the sea*] by race, who had recently come from Italy [*calf like*] with his wife Priscilla [*ancient*], because Claudius [*lame*] had commanded all the Jews to depart from Rome. He came to them,

3 and because he practiced the same trade [*or craft*], he lived with them and worked, for by trade they were tent makers.

4 He reasoned [*discussed, disputed, and preached*] in the synagogue every Sabbath and persuaded Jews and Greeks.

5 When Silas [*woody*] and Timothy [*honoring God*] came down from Macedonia [*extended land*], Paul was compelled by the Spirit, testifying to the Jews that Jesus was the Christ. 6 When they opposed him and blasphemed [*speaking impiously, defaming and vilifying*], he shook out his clothing and said to them, “Your blood be on your own heads! I am clean. From now on, I will go to the Gentiles!”

7 He departed there and went into the house of a certain man named Justus [*just*], one who worshiped God, whose house [*bordered together and*] was next door to the synagogue [*and meeting place of the Jews*].

8 Crispus [*curled*], the ruler of the synagogue, believed [*had faith and committed to trusting*] in the Lord with all his house [*and family*]. Many of the Corinthians, when they heard, believed [*had faith and committed to trusting in Christ*] and were baptized [*immersed or submerged for purification and spiritual cleansing*].

Vs.9-17: THE LORD ASSURED PAUL OF DIVINE PROTECTION FROM ATTACK THROUGH A VISION



9 The Lord said to Paul in the night by a [*supernatural*] vision, “Don’t be afraid, but speak and don’t be silent; 10 for I am with you, and no one will attack you to harm you, for I have many people in this city.”

11 He lived there a year and six months, teaching the word [*and doctrine*] of God among them. 12 But when Gallio [*living on milk*] was proconsul of Achaia [*trouble*], the Jews with one accord rose up against Paul and brought him before the judgment seat, 13 saying, “This man persuades men to worship God contrary to the law [*of Moses*].”

14 But when Paul was about to open his mouth, Gallio said to the Jews, “If indeed it were a matter of wrong or of wicked crime, you Jews, it would be reasonable that I should bear with you; 15 but if they are questions about words [*utterances*] and names and your own law, look to it yourselves. For I don’t want to be a judge of these matters.”

16 So he drove them from the judgment seat. 17 Then all the Greeks seized Sosthenes [*savior of his nation*], the ruler of the synagogue, and beat him before the judgment seat. Gallio didn’t care about any of these things.

Vs.18-23: PAUL BEGAN HIS 3RD MISSIONARY JOURNEY; STAYED IN EPHESUS, VISITED CHURCHES, STRENGTHENED THE DISCIPLES 😞 😞 😞

18 Paul, having stayed after this many more days, took his leave of the brothers^a [*in Christ*], and sailed from there for Syria [*exalted*], together with Priscilla [*ancient*] and Aquila [*an eagle*]. He shaved his head in Cenchreae [*millet*], for he had a vow. 19 He came to Ephesus [*permitted or allowed*], and

^a18:18 The word for “brothers” here and where the context allows may also be correctly translated “brothers and sisters” or “siblings.”

he left them there; but he himself entered into the synagogue and reasoned with the Jews.

20 When they asked him to stay with them a longer time, he declined; 21 but taking his leave of them, he said, "I must by all means keep this coming feast in Jerusalem, but I will return again to you if God wills." Then he set sail from Ephesus.

22 When he had landed at Caesarea [severed], he went up and greeted the [church] assembly, and went down to Antioch [driven against]. 23 Having spent some time there, he departed and went through the region of Galatia [land of the Gauls] and Phrygia [dry, barren], in order, establishing [to strengthen] all the disciples.

Vs.24-28: PRISCILLA AND AQUILA EXPOUNDED THE WAY OF GOD TO APOLLOS, MORE ACCURATELY



24 Now a certain Jew named Apollos [given by apollo], an Alexandrian by race, an eloquent man, came to Ephesus. He was mighty in the Scriptures. 25 This man had been instructed in the way of the Lord; and being fervent [or zealous for doing good] in spirit, he spoke and taught accurately the things concerning Jesus, although he knew only the baptism [rite of purification for repentance] of John.

26 He began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside, and explained to him the way of God more accurately. 27 When he had determined to pass over into Achaia [trouble], the brothers encouraged him; and wrote to the disciples to receive him. When he had come, he greatly helped those who had believed through grace [the loving-kindness of God]; 28 for he powerfully refuted the Jews, publicly showing by the Scriptures that Jesus was the Christ.

[historical note: Paul stayed in Ephesus for over two years. While there, he wrote his first letter to the Corinthian church he had established several years before while he was at Corinth. The book of *First Corinthians* was written around AD 56. But after he left Ephesus and moved to Macedonia (see Acts 20:1), he wrote *Second Corinthians* as a follow-up to reinforce the first letter to the Corinthian believers around AD 57.

Then he traveled to visit the church at Corinth from Philippi, Macedonia (Acts 20:2-3). While there at Corinth, he wrote his letter to the Galatian church—the *Epistle to the Galatians*—around AD 57 to 58. He and Barnabas established the church at Galatia (current day central Turkey) around AD 50 during his first missionary journey.

While still at Corinth, Paul wrote another letter to the Romans—the *Epistle to the Romans*—around AD 58, even though he did not establish the Gentile church in Rome and would not travel to Rome until AD 61. The epistle to the Romans was meant as an introductory letter to his visit.

These letters or books are presented in the following sections. Also presented in the following sections are the *Gospels of Matthew and Luke*, written around AD 60 by Matthew, one of the twelve disciples of Jesus, and Luke, a companion of Paul who also wrote the *Book of Acts*.]

REFLECTION #11: Total Marker ____ /70

*Write and discuss your answers with learning team.

#1. Paul had to circumcise Timothy, his new ministry mentee. Given his position on 'salvation by faith in Christ Jesus,' why do you think he did that, and should he have done it? Was he afraid, or did he lose faith? Should Paul have insisted on circumcision of the heart rather than of the flesh?

1 _____

#2. Who were Paul's apostolic mission team members in the first, second, and third missionary journeys?

2 _____

#3. After Paul and Barnabas quarreled and separated, why did the church recommend Paul to the grace of God and not Barnabas?

3 _____

#4. They stoned Paul and almost killed him. Have you had a near-death experience, or how would having one for the sake of the Gospel of Christ feel like?

#5. If you were Apollos, how would you react after Priscilla and Aquila corrected your incomplete or ignorant position on Salvation through Believing and the two-fold Baptism in Water and in the Holy Spirit?

4 _____

5 _____

#6. What's your general take on the Acts of the Apostles? Which or whose ministry and or miraculous acts impressed you the most and why?

6 _____

Lifestyle of Dependence on God

Paul's epistles (first to the Galatians) and to the Corinthians anchor on the troubled heart and concern of a ministry father for the safety and maturity of his children or progenies in ministry. A true father is concerned when children abandon, that is, cease to depend on the lessons they learned while growing up. As the scriptures say, *"Train up a child in the way he should go, and when he is old, he will not depart from it"* (Pro 22:6). God, our Heavenly Father, desires that His children live a lifestyle of dependence on His word. Hence, He said of Abraham, *"For I have known [observed and considered] him, that he will command [charge, appoint, enjoin, message, order, or instruct] his children and his household after him, that they keep the way of the LORD, to do righteousness and justice, that the LORD may bring to Abraham what He has spoken to him"* (Gen 18:19).

No one can keep the way of the Lord unless they learn from Him, and by His Word, how to do righteousness. They do so by letting their fathers *"bring them up in the training [nurture] and admonition of the Lord"* (Eph 6:4). Such admonition makes it possible that from spiritual infancy you would know and be acquainted with *"the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus"* (1Tim 3:15).

Apostle Paul certainly knew this as the spiritual ministry father of the Corinthian church. So, his concern was evident in his letters to them after receiving disturbing reports of factions in the Corinthian church; sexual misconduct, abuse of spiritual gifts, improper observance of the Lord's supper, matters of financial support, and basic misunderstandings of the Christian lifestyle.

It is important to God as our Spiritual Father that balance is present or restored to our Christian lifestyle. Spiritual and natural balance anchors on living a lifestyle of dependence on God's Word and Spirit and not on divisions that result from following people and ministers (1Cor 1:12-13, 3:21-23)^a. The Holy Spirit is our Guide into all Truth (Jn 16:13)^b. The truth is simple; we have one Spirit with the Lord and with the brethren (1Cor 6:17, 12:13)^c. And so, we ought to have one mind; united, loving, and dependent on God and each other in Christ.

The lifestyle of Jesus Christ, according to scripture, is simple, straightforward, spiritual, and reliant on God. He trusted God with his life, saying to God before the cross, *"For You will not leave my soul in Hades, nor will You allow Your Holy One to see corruption"* (Act 2:27), and after the cross, *"I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death"* (Rev 1:18). Jesus trusted God, absolutely; anchoring his work, lifestyle, and reputation on God who sent him to the world. He said, *"The works that I do in my Father's name, they bear witness of me. ...If I do not do the works of my Father, do not believe me; but if I do, though you do not believe me, believe the works, that you may know and believe that the Father is in me, and I in Him"* (Jn 10:25, 37-38).

Jesus came to us from Heaven to reveal and manifest the Father and His eternal will for all of us (Jn 3:13, 6:38-40)^d. He came to demonstrate Life in the Kingdom (Luk 4:43)^e. To save a lost world (Jn 3:16, Luk 19:10)^f; anoint those who believe in him as Sons of God, and pour on them his Holy Spirit for vitality (Luk 24:49, Act 2:17-18, 1Jn 4:17)^g. If we are to live and work for God, as His sons, then we must absolutely trust Him. According to Jesus, *"This is the work of God, that you believe in Him whom He sent"* (Jn 6:29). *"So that you may live properly before outsiders and be dependent on no one"* (1Th 4:12), because *"The LORD is good, A stronghold in the day of trouble; And He knows those who trust in Him"* (Nah 1:7). Paul's epistles to the Corinthian Church are presented next to enforce issues of dependence on God and not man.

^a **1Co 1:12-13** Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? **1Co 3:21-23** Therefore let no one boast in men. For all things are yours: whether Paul or

Apollos or Cephas, or the world or life or death, or things present or things to come--all are yours. And you are Christ's, and Christ is God's.

^b **Joh 16:13** However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.

^c **1Co 6:17** But he who is joined to the Lord is one spirit with Him. **1Co 12:13** For by one Spirit we were all baptized into one body--whether Jews or Greeks, whether slaves or free--and have all been made to drink into one Spirit.

^d **Joh 3:13** No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven. **Joh 6:38-40** For I have come down from heaven, not to do My own will, but the will of Him who sent Me. This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day."

^e **Luk 4:43** but He said to them, "I must preach the kingdom of God to the other cities also, because for this purpose I have been sent."

^f **Joh 3:16** For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. **Luk 19:10** for the Son of Man has come to seek and to save that which was lost.

^g **Luk 24:49** Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high." **Act 2:17-18** "And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams. And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy. **1Jn 4:17** Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world.



The First Epistle of Paul to the Church at Corinth

Paul was the Apostle and founder of the Corinthian church. After he established the church, he moved on to Ephesus on his missionary journey. He wrote around AD 53 to 55, to them from Ephesus after hearing disturbing reports about their inappropriate Christian behaviors, specifically tolerating sexual immorality, pride, and misuse of spiritual gifts. Although still a new church and clearly well taught by Paul, the brethren at the Corinthian church acted more carnally than growing spiritual minors.

They allowed factions and divisions to arise in the church, engaged in sexual misconduct, corrupted the observance of the Lord's supper, abused spiritual gifts, misunderstood matters of resurrection, and faulted in other basic teachings and doctrines of Christianity. Such reports would disappoint and break the heart of any founding ministry father. But Paul was not deterred in his dependence on the Word of God. So, he wrote to provide proper instruction to restore spiritual and natural balance, aid the proper functioning of the church, and refocus their sight and faithfulness on Christ, where they should be.

Accordingly, the divisive spirits of individualism and small group thinking run contrary to the Spirit of dependence on God. It is difficult for members of the church to function in their role as representatives of God on earth when they deeply follow, depend more, and display allegiance to clerics rather than on the guidance of the Holy Spirit. Continue to complete the reflection questions using the "0", "5", and "10" lifestyle progress markers to specify areas of opportunity for behavior change, character development, and spiritual growth.



First Corinthians

Chapters 1-6: God Dwells in You Because You are Spiritual

1

1 Paul [*small or little*], called to be an apostle [delegate, ambassador of the Gospel with miraculous powers, messenger, and commissioner] of Jesus Christ^a through the will [determination, special purpose, decree, and pleasure] of God, and our brother Sosthenes [*savior of his nation*],

2 to the [church] assembly of God which is at Corinth [*satiated*][—][to] those who are sanctified [purified externally, cleansed internally, and consecrated] to God] in Christ Jesus, called [to be physically pure and morally blameless holy] saints, with all who call on [to invoke for worship] the name of our Lord Jesus Christ in every place, both theirs and ours:

3 Grace [favor and good will] to you and peace [prosperity, security, and tranquility of the soul] from God our Father and the Lord Jesus Christ.

Vs.4-9: ACKNOWLEDGE YOUR RICH AND ABUNDANT SPIRITUAL GIFTS

0 5 10

4 I always thank my God concerning you for the grace [holy influence on the heart and loving kindness] of God which was given you in Christ Jesus, 5 that in everything you were enriched in him, in all speech [utterance and communication] and all knowledge [and moral wisdom for living right][—] 6 even as the testimony of Christ was confirmed in you—

7 so that you come behind in no gift [divine gratuity, endowment, and miraculous faculty], waiting for the revelation [appearing and coming] of our Lord Jesus Christ, 8 who will also [establish to] confirm you until the end, [so you are] blameless in the day of our Lord Jesus Christ.

9 God is faithful, through whom you were

called [and invited] into the fellowship of his Son, Jesus Christ our Lord.

Vs.10-17: BE UNITED, HAVE NO DIVISIONS, STOP FOLLOWING PEOPLE

0 5 10

10 Now I beg you, brothers^b [in Christ], through the name of our Lord, Jesus Christ, that you all speak [tell or utter] the same thing, and that there be no divisions [schism and dissention] among you, but that you be perfected [framed and fitted] together in the same mind and in the same judgment [opinion and resolve].

11 For it has been reported to me concerning you, my brothers, by those who are from Chloe's [*a green herb*] household, that there are contentions [strife and variance] among you.

12 Now I mean this, that each one of you says, "I follow Paul," "I follow Apollos," "I follow Cephas [or Peter]," and, "I follow Christ." 13 Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul?

14 I thank God that I baptized none of you except Crispus [*curled*] and Gaius [*lord*],

15 so that no one should say that I had baptized you into my own name. 16 [I also baptized the household [and family] of Stephanas [*crowned*]; besides them, I don't know whether I baptized any other.]

17 For Christ sent me not to baptize, but to preach the Good News [of the Gospel][—]not in wisdom of words [utterances or speeches], so that the cross of Christ wouldn't be made void [empty, neutralized, falsified, and of no effect].

Vs.18-25: PREACH CHRIST CRUCIFIED; GOD MADE FOOLISH THE WORLD'S WISDOM

0 5 10

18 For the word [doctrine and preaching] of the cross is foolishness [and silliness] to those who are dying, but to us who are being saved [delivered, protected,

^a1:1 "Christ" means "Anointed One".

^b1:10 The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

healed, and preserved in righteousness] it is the [miraculous] power of God.

19 For it is written, "I will destroy the wisdom of the wise. I will bring the discernment [intelligence, knowledge, and understanding] of the discerning [the intelligent, learned, and wise people] to nothing."¹⁹

20 Where is the wise [and educated]? Where is the scribe [skilled clerk and religious professional]? Where is the debater [lawyer and sophisticated] of this age? Hasn't God made foolish the wisdom [expertise and philosophy, intelligence and knowledge, science and learning, theology and prediction, skill and prudence, discretion and management of affairs] of this world?

21 For seeing that in the [higher spiritual] wisdom of God, the world through its [lower worldly] wisdom didn't know [to perceive and understand] God, it was God's good pleasure through the foolishness of the preaching to save those who believe [have faith and commit to trust in him].

22 For Jews ask for [supernatural] signs [and tokens of miraculous wonder], Greeks seek after [lower worldly] wisdom [that belong to humans], 23 but we preach Christ crucified, a stumbling block [a trigger causing displeasure or sin] to Jews and foolishness [silliness or absurdity] to Greeks,

24 but to those who are called [invited, divinely selected, and appointed], both Jews and Greeks, Christ is the [miraculous] power [the ability and wonderful strength] of God and the [higher spiritual] wisdom [knowledge, and complete intelligence] of God; 25 because the [dull] foolishness [stupidity, absurdity, or morally blockheadedness] of God is wiser [and far more complexly sophisticated] than [those of people and] men, and the weakness of God is stronger [and more powerful] than [that of people and] men.

Vs.26-31: BOAST ONLY IN GOD, HE CALLED YOU IN SPITE OF YOUR WEAKNESS

① ⑤ ⑩

26 For you see your [divine] calling [invitation, or appointment], brothers [in Christ], that not many [that] are wise according to the flesh [human nature and

carnal mind], not many mighty, and not many noble [have been invited or appointed]; 27 but God chose the foolish things of the world that he might put to shame those who are wise. God chose the weak things of the world that he might put to shame the things that are strong.

28 God chose the lowly things of the world, and the things that are despised, and the things that don't exist, that he might bring to nothing the things that exist, 29 that no flesh [human] should boast [vaunt or take glory] before God.

30 Because of him, you are in Christ Jesus, who was made to us [spiritual] wisdom from God, and righteousness and sanctification, and redemption, 31 that, as it is written, "He who boasts [to glory and rejoice], let him boast [by rejoicing] in the Lord."³⁰

2

Vs.1-4: KNOW NOTHING, BE CONSCIOUS OF NOTHING EXCEPT CHRIST CRUCIFIED, AND DEMONSTRATE THE SPIRIT AND POWER ① ⑤ ⑩

1 When I came to you, brothers [in Christ], I didn't come with excellence of [elevated motivational] speech or of [worldly] wisdom [of human intelligence], proclaiming [or declaring] to you the testimony of God. 2 For I determined not to know [and understand] anything among you except Jesus Christ and him crucified [impaired on the cross for sins].

3 I was with you in weakness [and infirmity], in fear, and in much trembling. 4 My speech and my preaching were not in persuasive [enticing] words of human wisdom [and worldly intelligence], but in demonstration [proof and manifestation] of the Spirit and of [miraculous] power, 5 that your faith [persuasion, reliance, and assurance] wouldn't stand in the wisdom of men, but in the [might and miraculous] power of God.

Vs.6-13: UNDERSTAND THE THINGS FREELY GIVEN; YOU RECEIVED GOD'S SPIRIT

① ⑤ ⑩

6 We speak wisdom [the higher spiritual knowledge of God], however, among those who are full grown [perfect or complete in moral character and

*1:19 Isaiah 29:14

*1:31 Jeremiah 9:24

consummated in integrity and virtue], yet a wisdom not of this world nor of the rulers [or ranks of sectoral leaders] of this world who are coming to nothing [annulment, and destruction].

7 But we speak God's [higher] wisdom in a mystery [the hidden secret confided only to the believer], the wisdom that has been hidden, which God foreordained before the worlds for our glory [reputation, dignity, and honor], 8 which none of the rulers of this world has known. For had they known it, they wouldn't have crucified the Lord of glory.

9 But as it is written, "Things which an eye didn't see [to perceive, discern, or experience], and an ear didn't hear [to consider and understand], which didn't enter into the heart [thoughts, feelings, passions, or desires] of man, these God has prepared for those who love him [expressing and entertaining their affection socially and morally]." ❏

10 But to us, God revealed [disclosing] them through the Spirit. For the Spirit searches [examines and investigates] all things, yes, the deep [yet profound] things of God. 11 For who among men knows [perceives and understands] the things of a man except the spirit [breath, mind, and rational soul] of the man which is in him? Even so, no one knows [is aware, considers, and is sure about] the things of God except God's [Holy] Spirit.

12 But we received not the spirit [mental disposition and influence] of the world, but the Spirit [of Christ] which is from God, that we might know the things that were freely given [favorably and benevolently granted] to us by God. 13 We also speak these things, not in words [and expressions] which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual [non-carnal, regenerate] things with spiritual [the divinely supernatural and ethereal] things.

Vs.14-16: JUDGE TO DISCERN ALL THINGS, AS A SPIRITUAL PERSON BECAUSE YOU HAVE THE MIND OF CHRIST

① ⑤ ⑩

14 Now the natural man [sensuous and subject to his appetites and passions] doesn't receive the things of God's Spirit, for

they are foolishness [absurd, and silly] to him; and he can't know them, because they are spiritually discerned [non-physically examined, and determined].

15 But he who is spiritual [regenerated and non-carnal] discerns [forensically investigates, and examines to determine or judge] all things, and he himself is to be judged [scrutinized or interrogated] by no one. 16 "For who has known the mind [the divine thought and feeling] of the Lord that he should instruct him?" ❏ But we have [directly or remotely possessed] Christ's mind.

3

Vs.1-8: BEHAVE AS SPIRITUAL PEOPLE, NOT CARNALLY OR AS SPIRITUAL MINORS

① ⑤ ⑩

1 Brothers [in Christ], I couldn't speak to you as to spiritual [filled with and governed by the Spirit of God], but as to fleshly [carnal, and unregenerated], as to babies [immature and simple-minded] in Christ. 2 I fed you with milk [the less difficult Christian truths], not with solid food, for you weren't yet ready [to consume it]. Indeed, you aren't ready even now,

3 for you are still fleshly [so carnally minded and controlled by natural appetites]. For insofar as there is jealousy, strife, and factions among you, aren't you fleshly, and don't you walk [to regulate and conduct your life] in the ways of men [humans]? 4 For when one says, "I follow Paul [little]," and another, "I follow Apollos [given by apollo]," aren't you fleshly [being carnally minded]?

5 Who then is Apollos, and who is Paul, but servants [attendant ministers of Christ] through whom you believed [obtained faith and committed to trusting in Christ], and each as the Lord gave to him? 6 I planted [taught and instilled doctrine]. Apollos watered [irrigated to spread the doctrine]. But God gave the increase [causing our ministry to grow].

7 So then neither he who plants is anything, nor he who waters, but God who gives the increase. 8 Now he who plants and he who waters are the same, but each will receive his own reward according to his own labor [cut, toil, pains, trouble, beatings, grief, or sorrow].

Vs.9-17: BE CAREFUL HOW YOU BUILD; YOU ARE GOD'S BUILDING, AND HE LIVES IN YOU

① ⑤ ⑩

9 For we are God's fellow workers [divine team-mates, or companions in labor]. You are God's farming [cultivated field or husbandry], God's building [his architectural edifice]. 10 According to the grace [divine influence upon my soul and the knowledge] of God which was given to me, as a wise master builder [architect and chief constructor], I laid a foundation [of the system and first principles of truth], and another builds on it [to rear up and increase in Christian knowledge]. But let each man be careful how he builds on it.

11 For no one can lay any other foundation than that which has been laid, which is Jesus Christ. 12 But if anyone builds on the foundation with gold, silver, costly stones, wood, hay, or straw, 13 each man's work will be revealed [unveiled, and disclosed]. For the Day will declare [to expose] it, because it is revealed [uncovered and disclosed] in fire; and the fire itself will test [scrutinize and examine to prove] what sort of work each man's work is.

14 If any man's work remains which he built on it [the system of truth, to stand or endure], he will receive a reward. 15 If any man's work is burned [and utterly consumed by fire], he will suffer loss, but he himself will be saved [delivered, protected, healed, and preserved in righteousness], but as through fire [a symbol of the Holy Spirit of God].^a

16 Don't you know that you are God's temple [shrine, sanctuary, and dwelling] and that God's Spirit lives [occupies, inhabits, and resides] in you? 17 If anyone destroys God's temple, God will destroy him; for God's temple is holy, which you are.

Vs.18-23: BOAST NOT IN PEOPLE OR INDIVIDUALS, BECAUSE ALL THINGS ARE YOURS

① ⑤ ⑩

18 Let no one deceive himself. If anyone thinks that he is wise [skilled, cultivated, educated, expert, professional, or astute in philosophy or theology] among you in this world, let him become a fool [dull or stupid]

that he may become wise. 19 For the [lower] wisdom of this world is foolishness [silliness and absurdity] with God. For it is written, "He has taken the wise in their craftiness [trickery or sophistry, false wisdom or subtility]."^{*}

20 And again, "The Lord knows the reasoning [and imagination] of the [so called] wise, that it is worthless."^{*} 21 Therefore let no one boast [vaunt or glory with or without reason] in men [humans]. For all things are yours, 22 whether Paul, or Apollos, or Cephas [Peter], or the world, or life, or death, or things present, or things to come. All are yours, 23 and you are Christ's, and Christ is God's.

4

Vs.1-5: BE TRUSTWORTHY AND FAITHFUL AS STEWARDS OF GOD'S MYSTERIES

① ⑤ ⑩

1 So let a man think of us as Christ's servants [devoted attendant ministers] and stewards [overseers and managers] of God's mysteries [secret counsels which govern his dealings with the righteous]. 2 Here, moreover, it is required of stewards that they be found faithful.

3 But with me it is a very small thing that I should be judged [scrutinized or investigated] by you, or by a human court. Yes, I don't even judge my own self. 4 For I know nothing against myself. Yet I am not justified [rendered innocent] by this, but he who judges me [examines to determine excellence or defect] is the Lord.

5 Therefore judge [decide, determine or conclude] nothing before the time, until the Lord comes[or returns], who will both bring to light [and expose] the hidden things of darkness and reveal [to render visible and make known] the counsels of the hearts [thoughts, feelings desires, mind and soul]. Then each man will get his praise from God.

Vs.6-13: BLESS WHEN REVEILED, ENDURE PERSECUTION, ENTREAT WHEN SLANDERED, BOAST AS ONE WHO RECEIVES

① ⑤ ⑩

6 Now these things, brothers [in Christ], I have in a figure transferred [and applied] to myself and Apollos for your

^a 3:15 Fire—Exodus 14:24; Numbers 9:15, 14:14; Psalm 78:14; Isaiah 4:4; Jeremiah 20:9, 23:29; Luke 3:16, 24:32; John 6:63; Acts 2:3

^{*}3:19 Job 5:13

^{*}3:20 Psalm 94:11

sakes, that in us you might learn [and understand] not to think beyond the things which are written, that none of you be puffed up [proud and bearing yourself loftily] against one another. **7** For who makes you different [or distinct from each other]? And what do you have that you didn't receive? But if you did receive it, why do you boast [and vaunt] as if you had not received it?

8 You are already filled [to satisfaction]. You have already become rich. You have come to reign [to rule as leaders exercising influence and control] without us. Yes, and I wish that you did reign, that we also might reign with you! **9** For I think that God has displayed [to exhibit] us, the apostles, last of all, like men sentenced [doomed or appointed] to death. For we are made a spectacle [a public show] to the world, both to angels and men.

10 We are fools [dull, stupid, heedless, and blockheaded] for Christ's sake, but you are wise [thoughtful, intelligent, and mindful of your interests] in Christ. We are weak [and strengthless], but you are strong [and powerful]. You have honor [and high reputation], but we have dishonor [loathing, despise, and abasement]. **11** Even to this present hour we hunger [are famished, suffer want, and crave satisfaction], thirst, are naked [stripped, poorly clad, and exposed], are beaten [buffeted and violently maltreated], and have no certain dwelling place [or resident address, being homeless, non-stationary, and wandering about].

12 We toil [feeling the fatigue of hard work], working [ministering about, and laboring] with our own hands. When people curse [vilify, revile, or rail at] us, we bless [or invoke a benediction, or pray God to bless]. Being persecuted [harassed, molested, mistreated, and pursued with hostility], we endure. **13** Being defamed, we entreat. We are made as the filth of the world, the dirt wiped off by all, even until now.

Vs.14-21: DON'T BE ARROGANT; GOD'S KINGDOM CONSISTS IN POWER, NOT TALK

① ⑤ ⑩

14 I don't write these things to shame you, but to admonish you as my [dearly] beloved [grown-up] children. **15** For though you have ten thousand tutors [schoolmasters or guardian] in Christ, you don't have many fathers [who has infused

you with divine truth and spirituality to govern your mind]. For in Christ Jesus, I became your father [birthed and nourished you] through the Good News [of the Gospel].

16 I beg you therefore, be imitators [or followers] of me. **17** Because of this I have sent Timothy [honoring God] to you, who is my [dearly] beloved and faithful [spiritually grown-up] child in the Lord, who will remind you of my ways [of thinking, feeling, decision-making, and course of conduct] which are in Christ, even as I teach [impart instruction and instill doctrine] everywhere in every [church] assembly.

18 Now some are puffed up [inflated, proud, and haughty], as though I were not coming to you. **19** But I will come to you shortly, if the Lord [Jesus, Supreme in authority, and Master] is willing. And I will know [to understand], not the word of those [people] who are puffed up, but the power [for performing miracles, they possess].

20 For God's Kingdom is not in word [intent, speech, or much utterance], but in [moral excellence, virtue, and miraculous] power. **21** What do you want [wish, will, or desire]? Shall I come to you with a [beating] rod, or in [affectionate and benevolent] love and a spirit of gentleness [or meekness]?

5

Vs.1-5: REMOVE THE SEXUALLY IMMORAL PERSON FROM YOUR FELLOWSHIP OR MEETINGS

① ⑤ ⑩

1 It is actually reported that there is sexual immorality [harlotry, adultery, incest, fornication, and idolatry] among you, and such sexual immorality as is not even named [or mentioned] among the Gentiles [the heathen people], that one has his father's wife. **2** You are arrogant [proud, and puffed up], and didn't mourn [lament, or grieve] instead, that he who had done this deed might be removed from among you.

3 For I most certainly, as being absent in body but present in spirit [thoughts, feelings, or mind], have already, as though I were present, judged [to distinguish and judicially decide, rightfully, to condemn] him who has done this thing.

4 In the name of our Lord Jesus Christ, when you are gathered together, with my spirit [mind and rational soul], with the [strength and moral] power of our Lord Jesus Christ, **5** you are to deliver

[surrender, or commit] such a one to Satan for the destruction of the flesh [its frailties and carnal passions], that the spirit [soul] may be saved in the day of the Lord Jesus.

condemn rightfully]. "Put away the wicked [hurtful, evil, degenerate, and morally culpable person, or] man from among yourselves."✚

Vs.6-8: CELEBRATE COMMUNION WITH SINCERITY AND TRUTH, NOT DEPRAVITY

① ⑤ ⑩

6 Your boasting is not good [valuable or virtuous]. Don't you know that a little yeast leavens [or ferments to corrupt] the whole lump? 7 Purge out [to thoroughly cleanse] the old yeast, that you may be a new [regenerated and fresh] lump, even as you are unleavened [or uncorrupted]. For indeed Christ, our Passover [Lamb], has been sacrificed in our place.

8 Therefore let's keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the unleavened [incorruptible] bread of sincerity and truth.

Vs.9-13: DISSOCIATE WITH SEXUALLY IMMORAL, IDOLATROUS, SLANDEROUS, DRINKING, SWINDLING BRETHREN

① ⑤ ⑩

9 I wrote to you in my letter to have no company [or associate, or be intimate] with sexual sinners [who indulge in unlawful sexual intercourse with prostitutes and fornicators]; 10 yet not at all meaning with the sexual sinners of this world, or with the covetous and extortionists [and defrauders], or with idolaters, for then you would have to leave the world.

11 But as it is, I wrote to you not to associate [mingle, socialize, or mix-up] with anyone who is called a brother [in Christ] who is a sexual sinner, or covetous [greedy for gain or fraudulent], or an idolater [an image or false god worshipper], or a slanderer [or abusive person], or a drunkard [usually intoxicated], or an extortionist [with a huge insatiable appetite, or a robber]. Don't even eat [together] with such a person.

12 For what do I have to do with also judging [characterizing, and judicially condemning] those who are outside [in the world]? Don't you judge [to rightfully and justifiably call into question] those who are within [the church body]?

13 But those who are outside [the church and in the world], God judges [to

6

Vs.1-8: BE DEFRAUDED; SIT TO JUDGE, RATHER THAN SUE BRETHREN IN A SECULAR COURT OF UNBELIEVERS

① ⑤ ⑩

1 Dare any of you, having a matter against his neighbor, go to law [to sue them in the secular judicial court system] before the unrighteous [unjust and sinful violators of divine law], and not before the [holy, morally blameless] saints [and people of God]?

2 Don't you know that the saints will judge [adjudicate, and give a judicial opinion concerning righteousness to condemn] the world? And if the world is [or shall be] judged by you, are you unworthy to judge [or unfit to constitute and administer righteous judgment to settle] the smallest matters?

3 Don't you know that we will judge [judicially decide to try, approve, condemn, or punish] angels? How much more, things that pertain to this life? 4 If then you have to [constitute as judges and sit in the seat of judgment to] judge things pertaining to this life [according to the criterion of righteousness], do you [or should you not] set them [or sit down in judgment] to judge [those people] who are [contemptible and] of no account in the [church] assembly?

5 I say this to move you to shame [to expose your shortcoming]. Isn't there even one wise [learned, skilled in divine law, Christian] man among you who would be able to decide [by making a righteous determination and judge] between his brothers [and sisters in Christ]? 6 But brother goes to [sue at the secular] law with brother, and that, before unbelievers [heathen, infidels, and persons without Christian faith]!

7 Therefore it is already altogether a defect [a failure of salvation] in you that you have lawsuits one with another. Why not rather be wronged [be morally, socially or physically hurt, injured, or offended]? Why not rather be defrauded [robbed, despoiled, or destitute]? 8 No, but you yourselves do

*5:13 Deuteronomy 17:7; 19:19; 21:21; 22:21; 24:7

wrong and defraud, and that against your brothers [in Christ].

Vs.9-13: YOU ARE SANCTIFIED TO INHERIT, KEEP YOUR BODY FROM UNRIGHTEOUS SEXUAL DEPRAVITY

① ⑤ ⑩

9 Or don't you know that the unrighteous will not inherit God's Kingdom? Don't be deceived. Neither the sexually immoral [fornicators], nor idolaters [worshipping images and false gods], nor adulterers [faithless towards God], nor [cross-dressing, effeminate, lewd] male prostitutes, nor homosexuals, 10 nor thieves [pilferers and embezzlers], nor covetous [greedy for gain defrauding persons], nor drunkards, nor slanderers [or abusers], nor extortionists [robbers and ravenous people], will inherit God's Kingdom.

11 Some of you were such, but you were washed [with your sins remitted]. You were sanctified [made holy and consecrated to God]. You were justified [to be rendered innocent and righteous] in the name of the Lord Jesus, and in the Spirit of our God.

12 "All things are [impersonally] lawful [or publicly right] for me," but not all things are expedient [conducive, advantageous, or profitable]. "All things are lawful for me," but I will not be brought under the power [control, authority, and subjection] of anything.

13 "Foods for the belly, and the belly for foods," but God will bring to nothing [by destroying and abolishing] both it and them. But the body is not for sexual immorality [harlotry, adultery, incest, fornication, illicit sexual intercourse, homosexuality, lesbianism, intercourse with animals, and defilement of idolatry by eating the sacrifices offered to idols], but for the Lord [who is Supreme in authority, Controller, and Master], and the Lord for the body.

Vs.14-20: GOD PURCHASED YOUR BODY, DO NOT SIN AGAINST IT WITH SEXUAL IMMORALITY AND DEFILEMENT

① ⑤ ⑩

14 Now God raised up the Lord, and will also raise us up by his [own inherent] power. 15 Don't you know that your bodies are members [limbs and parts of the body] of Christ? Shall I then take the members of

Christ and make them members of a prostitute [through intercourse]? May it never be [and God forbid]! 16 Or don't you know that he who is joined [through sexual relations] to a prostitute is one body [and united entity]? For, "The two", he says, "will become one flesh [nature, and kindred, sharing the same physical and moral frailties and passions]." 17 But he who is joined to the Lord is one spirit [breath, rational soul, mental disposition, mind, and life].

18 Flee sexual immorality! "Every sin that a man does is outside the body," but he who commits sexual immorality sins against his own body. 19 Or don't you know that your body is a temple [shrine, sanctuary, and enclosure] of the Holy Spirit who is in you, whom you have from God? You are not your own, 20 for you were bought [purchased, and redeemed] with a [valuable precious] price. Therefore glorify [honor and magnify] God in your body and in your spirit [breath, rational soul, mental disposition, and mind], which are God's.

REFLECTION #12: Total Marker ____ / 190

**Write and discuss your answers with learning team.*

- #1. What was the primary reason Apostle Paul wrote to the Corinthian brothers? What issues did they have that he tried to address?
- #2. Although the Corinthian church manifested several spiritual gifts, did Paul consider them mature or immature children of God?
- #3. Division and divisiveness are still major problems in the Body of Christ today; what else could Paul have done to enforce unity today?
- #4. How should you acknowledge your rich and abundant spiritual gifts? How many spiritual gifts do you or have you been able to manifest since becoming a Christian?
- #5. What did Paul mean by: "You are God's Building" and "We are God's fellow workers."?
- #6. How do we judge things as spiritual people? Is it even possible today?
- #7. Do you know any sexually immoral person in the Church? What steps have you taken or do you know should be taken to remove that person from your fellowship? Are there consequences?

*6:16 Genesis 2:24

#8. In almost every fellowship, you will find sexually immoral, idolatrous, slanderous, drinking, and swindling brethren. Have you been particularly close to anyone? If yes, and knowing what you know now, what are your plans to dissociate or purge yourself from them?

#9. What are your thoughts about brother suing sister in the secular courts of law? Have you ever taken any believer to court, or do you plan to if you feel defrauded?

1 _____

2 _____

3 _____

4 _____

5 _____

6 _____

7 _____

8 _____

9 _____

Chapters 7-11: Escape Temptation and Avoid Immorality

7

Vs.1-3: GET MARRIED TO DODGE TEMPTATIONS OF SEXUAL IMMORALITY

① ⑤ ⑩

1 Now concerning the things about which you wrote to me: it is good [morally valuable and virtuous, and admirable] for a [male unmarried] man not to touch [cling or attach oneself, to have carnal intercourse, or cohabit with] a [female unmarried] woman.

2 But, because of [and to avoid] sexual immoralities, let each man have [marry, and hold onto] his own wife, and let each woman have [marry, and hold onto] her own husband.

3 Let the husband give [or render to] his wife the affection [and benevolence, kindness, conjugal duty, or good will obligated to, and] owed her,^a and likewise also the wife [does do to] her husband.

Vs.4-5: ESCAPE TEMPTATION MARRIED PEOPLE; DO NOT DENY EACH OTHER

① ⑤ ⑩

4 The wife doesn't have authority [to exercise full control] over her own body, but the husband does. Likewise also the husband doesn't have authority [to exercise full control] over his own body, but the wife does.

5 Don't deprive [to keep back by trickery or threat] one another, unless it is by consent [in harmonious agreement] for a season [or convenient time], that you may give yourselves to fasting [a voluntary abstinence from bodily needs] and [earnest worshipful] prayer, and [you] may be together [to conjugate and cohabit] again, that Satan doesn't tempt [scrutinize, and entice] you because of your lack of self-control.

Vs.6-11: STAY SINGLE IF UNMARRIED; DO NOT DIVORCE IF MARRIED

① ⑤ ⑩

6 But this I say by way of concession [and indulgence], not of commandment [injunction or mandate]. 7 Yet I wish that

^a7:3 NU and TR have "what is owed her" instead of "the affection owed her".

all men were like me. However, each man has his own gift [unique divine endowment or enablement] from God, one of this kind [and manner of staying married], and another of that kind [or manner of staying unmarried].

8 But I say to the unmarried and to widows, it is good [valuable and virtuous] for them if they remain [or continue unmarried] even as I am. 9 But if they don't have self-control [or cannot exercise chastity], let them marry. For it's better to marry than to burn [be kindled, or inflamed] with passion.

10 But to the married I command [giving this message]—not I, but [from] the Lord—that the wife not leave [separate, or depart from] her husband 11 (but if she departs, let her remain unmarried, or else be reconciled to her husband), and that the husband not leave [send away, or divorce] his wife.

Vs.12-17: STAY MARRIED TO A WILLING UNBELIEVER, NOT DIVORCE THEM

① ⑤ ⑩

12 But to the rest, I—not the Lord—say [to affirm], if any brother has an unbelieving [without Christian faith, heathen, infidel, or unfaithful] wife, and she is content [agreeable, pleased, and gratified] to live [inhabit, and cohabit] with him, let him not leave [send away, or divorce] her. 13 The woman who has an unbelieving husband, and he is content to live with her, let her not leave [separate, or depart from] her husband.

14 For the unbelieving husband is sanctified [by acknowledging to be purified externally and dedicated to God] in the wife, and the unbelieving wife is sanctified in the husband. Otherwise your children would be unclean [impure in thought, and in life], but now they are holy [physically pure and morally blameless].

15 Yet if the unbeliever departs [divides, puts asunder, leaves, separates himself, or divorces], let there be separation. The brother or the sister is not under bondage [or enslavement] in such cases, but God has called us in peace [to harmony, prosperity, and Christian tranquility of the soul].

16 For how do you know, wife, whether you will save [deliver, protect, heal, or

preserve in righteousness] your husband? Or how do you know, husband, whether you will save your wife? 17 Only, as the Lord [God] has distributed [apportioned, and bestowed] to each man, as God has called each, so let him walk [to regulate their life, conduct themselves, and be occupied with such a call]. So, I command [institute, prescribe, and appoint] in all the [churches and Christian] assemblies.

Vs.18-24: REMAIN AS YOU WERE, IN YOUR PHYSICAL STATE WHEN GOD CALLED YOU

① ⑤ ⑩

18 Was anyone called having been circumcised [by the rite of cutting around the flesh to be separated from the unclean world unto God]? Let him not become uncircumcised [by effacing the natural mark of circumcision]. Has anyone been called [and invited] in uncircumcision [by not having to cut around the flesh to prove separation from uncleanness to God]? Let him not be circumcised.

19 Circumcision [a cutting around the foreskin] is nothing, and uncircumcision [not cutting around the foreskin] is nothing, but what matters is keeping God's commandments. 20 Let each man stay [abide, tarry, continue to endure, and survive] in that calling [or vocation] in which he was called [to strive, undertake, or enjoin].

21 Were you called being a bondservant [striving in voluntary or involuntary service, subservient to servile conditions]? Don't let that bother [or concern] you, but if you get an opportunity to become free [from obligation, liability, or enslavement], use it. 22 For he who was called in the Lord being a bondservant is the Lord's free man. Likewise he who was called being free [and without obligation or liability whatsoever] is Christ's bondservant.

23 You were bought [purchased, and redeemed] with a [valuable, honorable, and precious] price. Don't become bondservants [voluntarily or involuntarily subservient and enslaved] of men. 24 Brothers [in Christ], let each man, in whatever condition he was called [or invited], stay in that condition with God.

Vs.25-35: BE HOLY IN SPIRIT AND BODY**WHETHER MARRIED, ENGAGED, OR SINGLE; STAY UNDIVIDED, DO NOT BE ANXIOUS** ① ⑤ ⑩

25 Now concerning virgins [marriageable sexually chaste daughters and sons, or girls and boys], I have no commandment [injunction, or decree] from the Lord, but I give my judgment [or informed counsel and reasonable opinion] as one who has obtained mercy [by experiencing divine grace] from the Lord to be trustworthy [and faithful].

26 Therefore I think [and suppose] that because of the distress [or present necessity imposed by circumstances of ministerial duty] that is on us, it's good [morally valuable and virtuous] for a man to remain as he is [married or unmarried]. 27 Are you bound to a wife? Don't seek to be freed [divorced]. Are you free [separated or divorced] from a wife? Don't seek [or crave for] a wife.

28 But if you marry [again], you have not sinned. If a virgin [a sexually chaste and never married female] marries, she has not sinned. Yet such will have oppression [pressure, anguish, burden, persecution, tribulation, and trouble] in the flesh [carnal mind, and human nature], and I want to spare you.

29 But I say this, brothers [in Christ]: the time is short. From now on, both those who have wives may be as though they had none; 30 and those who weep, as though they didn't weep; and those who rejoice, as though they didn't rejoice; and those who buy, as though they didn't possess; 31 and those who use the world, as not [misusing or] using it to the fullest. For the mode [framework, and fashion] of this world passes away.

32 But I desire to have you to be free from cares [anxiety, and insecurity]. He who is unmarried is concerned for [by giving thought and seeking to promote] the things of the Lord, how he may please the Lord; 33 but he who is married is concerned [troubled, and anxious] about the things of the world, how he may please [by accommodating the opinions, desires, and interests of] his wife.

34 There is also a difference between a wife and a virgin. The unmarried woman [gives thought and] cares about the things of the Lord, that she may be holy both in body

and in spirit [the breath, rational soul, mental disposition, and mind]. But she who is married cares [by being anxious] about the things of the world—how she may please [be agreeable to, and oblige] her husband. 35 This I say for your own benefit, not that I may ensnare you, but for that which is appropriate [decorous, and honorable], and that you may attend to the Lord without distraction [or free from domestic solicitude].

Vs.36-38: BE UNDER NO PRESSURE TO GIVE AWAY DAUGHTER IN MARRIAGE

① ⑤ ⑩

36 But if any man [a father or guardian] thinks that he is behaving inappropriately toward his virgin [an unmarried daughter], if she is past the flower [the bloom or prime] of her age [or youth], and if need [obligation, or duty] so requires, let him do what he desires. He doesn't sin. Let them [be given to] marry.

37 But he who stands steadfast [firm and settled] in his heart [thoughts, feelings, mind, or soul], having no urgency [a constrain imposed by the necessity of duty], but has power [of authority and choice] over his own will [wish, desire, or purpose], and has determined in his own heart to keep his own virgin [daughter unmarried], does [morally and honestly] well. 38 So then both he who gives his own virgin [daughter] in marriage does well, and he who doesn't give her in marriage does better [or rightly, so there's no room for blame].

Vs.39-40: WIVES MAY MARRY AGAIN AFTER HUSBAND DIES

① ⑤ ⑩

39 A wife is bound by law for as long as her husband lives; but if the husband is dead, she is free [from any obligation or liability, and at liberty] to be married to whomever she desires, only in the Lord. 40 But she is happier if she stays as she is [without a husband], in my judgment [or informed counsel, view, and reasonable opinion], and I think that I also have God's Spirit [his breath and rational disposition, Christ's spirit, life, and mind].

Vs.1-13: STRENGTHEN THE WEAK BRETHREN'S CONSCIENCE; DO NOT EAT FOOD OFFERED TO IDOLS

① ⑤ ⑩

1 Now concerning things [like meat, food, artifacts, and others] sacrificed to idols: We know that we all have knowledge [intelligence, and general understanding]. Knowledge puffs up, but [affectionate and benevolent] love builds up [to confirm and embolden, to restore and promote growth in Christian wisdom, grace, virtue, and holiness].

2 But if anyone thinks that he knows [perceives, and understands] anything, he doesn't yet know as he ought to know. 3 But anyone who loves God [fondly, socially, and morally] is known by [and acquainted with] him.

4 Therefore concerning the eating of things [like meat and food] sacrificed to idols, we know [can see, perceive, and understand] that no idol [or image, a likeness of a heathen god, apparitions, phantoms, shades of the departed, or false gods] is anything in the world, and that there is no other God but one [who is God].

5 For though there are things that are called "gods" [or goddesses, deities or divinities], whether in the heavens or on earth—as there are many "gods" [or deities] and many "lords" [as a respectful title for persons in authority and positions of ownership]— 6 yet to us there is one God, the Father, of whom are all things, and we [in and] for him; and one Lord [Supreme in Authority, Controller, and Master], Jesus Christ, through whom are all things, and we live [in, by and] through him.

7 However, that knowledge [intelligence, understanding, and moral wisdom] isn't in all men [or people]. But some [people], with [a moral] consciousness of an idol until now, eat [idolatrous offerings] as of a thing sacrificed to an idol [at feasts or sold by the miserly poor in the market], and their conscience [a capacity to distinguish between what is morally good or bad], being [morally] weak, is defiled [polluted, stained, or contaminated].

8 But food will not commend [or bring] us to [stand near or beside] God. For neither, if we don't eat are we the worse, nor if we eat are we the better. 9 But be careful that by

no means does this liberty of yours [to eat] become a stumbling block [and enticement to sin] to the weak [feeble, strengthless, needy, or poor].

10 For if a man [or person] sees you who [supposedly] have knowledge sitting in an idol's temple, won't his conscience, if he is [morally] weak, be emboldened to eat things sacrificed to idols? 11 And through your knowledge [or understanding], he who is [morally] weak perishes, the brother for whose sake Christ died.

12 Thus, sinning against the brothers [in Christ], and wounding their conscience when it is weak [strengthless, or powerless], you sin against Christ. 13 Therefore, if food causes my brother [in Christ] to stumble [and be enticed to sin], I will eat no meat [or food] forever more, that I don't cause my brother to stumble [or be tripped up and fall into sin].

Vs.1-17: SHARE YOUR MATERIAL BLESSINGS WITH MINISTERS OF THE GOSPEL

① ⑤ ⑩

1 Am I not free [and unrestrained from any obligation, liability, or to have pleasure]? Am I not an apostle [an ambassador of the Gospel, messenger, and commissioner of Christ, sent with miraculous powers]? Haven't I seen Jesus Christ, our Lord? Aren't you my work [occupation, business, and employment] in the Lord?

2 If to others I am not an apostle, yet at least I am to you; for you are the seal [the stamp, mark, token, or proof] of my apostleship [and commission] in the Lord.

3 My defense to those who examine me is this: 4 Have we no right to eat and to drink?

5 Have we no right to take along a wife who is a [sister in Christ, and] believer, even as the rest of the apostles, and the brothers of the Lord, and Cephas [Peter]? 6 Or have only Barnabas and I no right to not work?

7 What soldier ever serves [in a military campaign or goes to war] at his own expense? Who plants a vineyard, and doesn't eat of its fruit? Or who feeds a flock [like Christ's flock and followers], and doesn't drink from the flock's milk [or produce]? 8 Do I speak these things according to the ways of men? Or doesn't the law [approved by God] also say the same thing?

9 For it is written in the law of Moses [*drawing out*], "You shall not muzzle an ox while it treads out the grain." ^a Is it for the oxen that God cares, 10 or does he say it assuredly for our sake? Yes, it was written for our sake, because he who plows ought to plow in hope [*with a confident expectation of good*], and he who threshes [*and treads out the corn*] in hope, should partake [*participate, and eat with pleasure*] of his hope.

11 If we sowed to you spiritual [*non-carnal, supernatural, or regenerate*] things, is it a great thing if we reap your fleshly [*humanly, bodily*] things? 12 If others partake of this right [*privilege, capacity, and strength*] over you, don't we yet more? Nevertheless we didn't use this right, but we bear all things, that we may cause no hindrance to [*or impede*] the Good News [*gospel*] of Christ.

13 Don't you know that those who serve [*or minister, are engaged and work*] around sacred [*holy, pertaining to God, scriptural*] things, eat from [*in order to live of*] the things of the temple, and those who wait on [*or attend as servant's and ministers at*] the altar [*share jointly and*] have their portion with the altar? 14 Even so the Lord ordained that those who proclaim [*preach, speak, teach, and demonstrate*] the Good News [*of the gospel*] should live from the Good News.

15 But I have used none of these things, and I don't write these things that it may be done so in my case; for I would rather die, than that anyone should make my boasting [*glorifying and rejoicing*] void. 16 For if I preach the Good News [*of the gospel*], I have nothing to boast about, for necessity is [*imposed by the circumstances of divine duty that is*] laid on me; but woe is to me if I don't preach the Good News [*Gospel of Christ*].

17 For if I do this of my own will [*voluntarily*], I have a reward [*a wage or compensation in return for my service*]. But if not of my own will [*but God's will*], I have a stewardship [*an administration and superintendence of the gospel*] entrusted to me [*as an apostle*]^a.

18 What then is my reward [*or benefit, if I serve according to God's will*]? That when I preach the Good News [*of the gospel*], I may present the Good News of Christ without charge [*costless, gratuitously, and without expense*], so as not to abuse [*misuse, or overuse*] my authority [*privilege, and liberty*] in the Good News. 19 For though I was free from [*being under no obligation or liability to anyone and*] all, I brought myself under bondage [*to become a servant*] to all, that I might gain [*and benefit from Christ's favor and fellowship*] the more.

20 To the Jews I became as a Jew, that I might gain [*and win*] Jews [*over to the kingdom of God*]; to those who are under the [*Mosaic*] law, as under the law,^b that I might gain [*and win*] those who are under the law [*of Moses, over to God's kingdom*]; 21 to those who are without law [*such as gentiles, transgressors, and violators of Moses' law, I became*], as without law (not being without [*that is, subject to the Jewish*] law toward God, but under law toward Christ), that I might win [*over to God's kingdom*] those who are without [*being not subject to, and so violate Moses' or Jewish*] law.

22 To the weak [*sick, morally strengthless, impotent in spiritual knowledge and power*] I became as weak [*disadvantaged, and deprived of the necessities of life*], that I might gain the weak [*to win over the frail and feeble*]. I have become all things to all men, that I may by all means save [*deliver, protect, heal, preserve, keep safe and sound to rescue*] some [*from danger or destruction*]. 23 Now I do this for the sake of the Good News [*Gospel*], that I may be a joint partaker of it [*in partnership with you*].

24 Don't you know that those who run in a [*competitive*] race all run, but one [*with the strongest desire to win, then wins and*] receives the prize? Run [*competitively*] like that [*to rapidly propagate the doctrine of Christ*], so that you may win [*possess, apprehend, comprehend, attain, and obtain the prize of righteousness*].

^a9: Deuteronomy 25:4^a9:17 An emphasis on Paul's calling and particularity of ministry.^b9:20 NU adds: though I myself am not under the law

25 Every man who strives [for mastery to compete] in the games exercises self-control in all things [by abstaining from unwholesome food, wine, and sexual indulgence]. Now they do it to receive a corruptible crown, but we [exercise self-restraint and chastity for] an incorruptible [crown, in the eternal blessedness given as a prize to the genuine servants of God and Christ].

26 I therefore run like that, not [uncertain or] aimlessly. I fight like that, not beating the air [and fighting without purpose, or making futile attempts], 27 but I beat [to subdue the passions in] my body and bring it into submission, lest by any means, after I have preached [and proclaimed the divine truth] to others, I myself should be disqualified [unapproved, rejected, worthless, castaway, or reprobate].

10

Vs.1-11: TEST NOT CHRIST, AS THE OLD TESTAMENTS SAINTS DID WITH IDOLATRY AND FORNICATION AND WERE DESTROYED ① ⑤ ⑩

1 Now I would not have you ignorant [lacking information, and understanding], brothers [in Christ], that our fathers were all under the cloud, and all passed through the sea^a; 2 and were all baptized [whelmed and immersed for purification] into Moses in the cloud and in the sea; 3 and all ate the same spiritual food^b; 4 and all drank the same spiritual drink^c. For they drank of a spiritual rock that followed them, and the rock was Christ.

5 However with most of them, God was not well pleased, for they were overthrown [and slain] in the wilderness^d.

6 Now these things were our examples, to the intent we should not lust after [desire, or covet forbidden] evil things as they also lusted.

7 Don't be idolaters [who worship false gods, idols, or Mammon, or attend the sacrificial feasts of heathens], as some of them were. As it is written, "The people sat down to eat and drink, and rose up to play."^e 8 Let's not commit sexual immorality [fornication, harlotry, illicit or unauthorized intercourse], as some of them

committed, and in one day twenty-three thousand fell [under judgment and were condemned].

9 Let's not test Christ,^e as some of them tested, and perished by the serpents.

10 Don't grumble, as some of them also grumbled, and perished by the destroyer.

11 Now all these things happened to them by way of example, and they were written for our admonition, on whom the ends of the ages [of this world] have come.

Vs.12-23: FLEE FROM THE TEMPTATION OF IDOLATRY; GOD MADE A WAY OF ESCAPE IN THE BODY AND BLOOD OF JESUS CHRIST ① ⑤ ⑩

12 Therefore let him who thinks he stands be careful that he doesn't fall. 13 No temptation [and experience of evil or adversity] has taken [hold of] you except what is common [or applicable] to man [humans]. God is faithful [and trustworthy], who will not allow you to be tempted above what you are able [to bear], but will with the temptation [and experience of adversity that tries, in order to prove you] also make the way of escape, that you may be able to endure [while undergoing] it.

14 Therefore, my beloved, flee from idolatry [image and false god worship]. 15 I speak as to wise men [or people, who are thoughtful, cautious, and practical]. Judge [to examine and consider] what I say.

16 The cup of blessing [or benediction] which we bless [or invoke], isn't it a sharing [in communion] of the blood of Christ? The bread which we break, isn't it a sharing [in communion] of the body of Christ? 17 Because there is one loaf of bread, [and] we, who are many, are one body; for we all partake of the one loaf of bread.

18 Consider Israel according to the flesh [human nature]. Don't those who eat the sacrifices participate in the altar? 19 What am I saying then? That a thing sacrificed to idols is anything, or that an idol is anything?

20 But I say that the things which the Gentiles [the non-Jewish races and tribes] sacrifice, they sacrifice to demons [and devils] and not to God, and I don't desire that you would have fellowship with demons

^a 10:1 Exodus 14:19-22, 14:29; Numbers 33:8; Joshua 4:23

^b 10:3 Exodus 16:4, 16:15, 16:35; Deuteronomy 8:3; Nehemiah 9:15

^c 10:4 Exodus 17:6; Numbers 20:11

^d 10:5 Numbers 14:11-12, 14:28-35

^e 10:7 Exodus 32:6

^e 10:9 NU reads "the Lord" instead of "Christ".

[and devils]. **21** You can't both drink the cup of the Lord and the cup of demons. You can't both partake of the table of the Lord and of the table of demons.

22 Or do we provoke the Lord to jealousy [or excite him to rivalry and anger]? Are we stronger than he? **23** "All things are [impersonally and publicly] lawful for me," but not all things are [conducive and] profitable. "All things are lawful for me," but not all things build up [to restore, confirm, or embolden].

Vs. 24-33: SEEK NO PERSONAL ADVANTAGE, OFFEND NO ONE, PLEASE ALL, AND DO EVERYTHING TO THE GLORY OF GOD (O) (S) (IO)

24 Let no one seek his own, but each one his neighbor's good. **25** Whatever is sold in the butcher shop [meat or provisions market], eat, asking no question for the sake of conscience, **26** for "the earth is the Lord's, and its fullness."²⁴

27 But if one of those who don't believe [have faith or commitment to trust in Christ] invites you to a meal, and you are inclined [or pleased] to go, eat whatever is set before you, asking no questions for the sake of conscience. **28** But if anyone says to [or tells] you, "This was offered to idols [image, demon, or heathen gods in sacrifice]," don't eat it for the sake of the one who told you, and for the sake of [moral] conscience. For "the earth is the Lord's, with all its fullness."

29 Conscience, I say, not your own, but the other's [moral] conscience. For why is my liberty judged by another [person's] conscience? **30** If I partake with thankfulness [and graciousness], why am I denounced for something I give thanks for?

31 Whether therefore you eat or drink, or whatever you do, do all to the glory [praise, worship, and honor] of God. **32** Give no occasion for stumbling [and offenses that lead or entice others to sin], whether to Jews, to Greeks, or to the [church] assembly of God; **33** even as I also please all men [by seeking to accommodate their opinions or be agreeable] in all things, not seeking my own

profit [and advantage], but the profit of the many, that they may be saved [delivered and protected from condemnation, healed and preserved in righteousness].

11

Vs. 1-16: HONOR YOUR HEAD—THE AUTHORITY OVER YOU; IT IS YOUR RIGHTEOUSNESS AND PROTECTION (O) (S) (IO)

1 Be imitators [and followers] of me, even as I also am [an imitator and follower] of Christ. **2** Now I praise you, brothers [in Christ], that you remember me in all things, and hold firm [to keep and secure] the traditions [precepts, and ordinances], even as I delivered them to you.

3 But I would have you know [and understand] that the head^a [the supreme authority, chief, lord, protector, and master] of every [husband or father or spiritual [(fe)male^b] man is [the resurrected Jesus] Christ, and the head^c [superior authority, chief, lord, protector, and master] of the [female or wife] woman is [the father or husband] man^d [respectively], and the head^e [Supreme Authority] of Christ is God.

4 Every [husband, father, or spiritual (fe)male] man praying [to God, supplicating or worshiping] or prophesying [by speaking under divine inspiration, and], having his head [who is Christ, his supreme authority and master] covered [to veil, downplay, and disregard Christ's authority over him], dishonors [to shame down and disgrace] his head [Christ].

5 But every [female or wife] woman praying [to God, supplicating or worshiping] or prophesying [by speaking under divine inspiration] with her head [who is her father or husband, and superior authority and lord] uncovered [to unveil, strip, and deny the man's authority over her], dishonors [disgraces, and shames] her head [her husband or father]. For it is one and the same thing as if she were shaved [of all authority and with no protection over her, for defense against vulnerabilities].

6 For if a woman is not covered [to be protected by her father or husband's

^a10:26 Psalm 24:1

^b11:3 or, origin; 1Corinthians 11:2, Isaiah 54:5

^c11:3 A spiritual [(fe)male] man is a grown male unmarried adult, celibate and consecrated to God and devoted to the cause of Christ, e.g. John the Baptist, Jesus, Paul, etc., as there's neither male nor female in Christ, all are his bride (Gal 3:28, Eph 5:32, Rev 19:7).

^d11:3 or, origin

^e11:3 'lys' in Hebrew. Different from 'Adam' or mankind, or male, but contracted from 'mortal', meaning one who died for a woman to come forth, or who did the needful; leaving his parents to have a wife—Gen 2:21-24

^f11:3 or, origin, or unique authority and owner or designated owner

authority over her], let her hair [the protection of her father or husband's authority] also be cut off. But if it is shameful [indecorum, or dishonorable] for a woman to have her hair cut off or be shaved [of the protection of authority], let her be covered [to be protected under the authority of her father or husband].

7 For a man indeed ought not to have his head covered [with another authority to downplay or disregard the authority and protection of Christ, over him], because he is the image [likeness, profile, or representation] and glory [praise, and honor] of God, but the woman is the glory [praise and honor] of the man.

8 For [the father or husband] man is not from [the female or wife] woman, but woman [came] from man; 9 for man wasn't created for the woman, but woman for the man. 10 For this cause the woman ought to have authority [a master, protection, and a token of control] over her own head, because of the angels.

11 Nevertheless, neither is the woman independent of [separated from, or without] the man, nor the man independent of [or apart from] the woman, in the Lord. 12 For as [the female or wife] woman came from [the father or husband] man, so a [male] man also comes through a woman; but all things are from God.

13 Judge [then, to evaluate and determine] for yourselves. Is it appropriate that a woman pray to [supplicate and worship] God unveiled [that is, stripped of and without regard for the authority over her]? 14 Doesn't even nature itself teach you that if a man has long hair [that is, extensive authorities and numerous masters over him], it is a dishonor to him?

15 But if a woman has long hair [which is a sufficient and enduring protection of authority over her], it is a glory [praise and honor] to her, for her hair is given to her for a covering. 16 But if any man [or woman] seems to be contentious [or combative about this], we have no such [Jewish] custom, neither do God's [Church] assemblies.

Vs.17-22: DESPISE NOT THE CHURCH OF GOD BY HUMILIATING THE NEEDY DURING THE LORD'S SUPPER

① ⑤ ⑩

17 But in giving you this command I don't praise you, because you come together

not for the better but for the worse. 18 For first of all, when you come together in the [church] assembly, I hear that divisions [schism, and dissensions] exist among you, and I partly believe it.

19 For there also must be factions [sects, and heresies] among you, that those who are approved [to be reputable, have integrity, and honor] may be revealed [recognized, or manifest] among you. 20 When therefore you assemble yourselves together, it is not the Lord's supper that you eat.

21 For in your eating each one takes his own supper first. One is hungry, and another is drunken. 22 What, don't you have houses to eat and to drink in? Or do you despise God's [church] assembly and put them to shame who don't have enough? What shall I tell you? Shall I praise you? In this, I don't praise you.

Vs.23-34: REVERE THE LORD'S SUPPER; EAT IT IN A WORTHY MANNER

① ⑤ ⑩

23 For I received from the Lord that which also I delivered to you, that the Lord Jesus on the night in which he was betrayed took bread. 24 When he had given thanks, he broke it and said, "Take, eat. This is my body, which is broken for you. Do this in memory [or remembrance] of me." 25 In the same way he also took the cup after supper, saying, "This cup is the new covenant [or testament] in my blood. Do this, as often as you drink, in memory [or remembrance] of me."

26 For [each time and] as often as you eat this bread and drink this cup, you proclaim [promulgate, declare, preach, demonstrate, speak of, and teach the fact and reason of] the Lord's death until he comes.

27 Therefore whoever eats this bread or drinks the Lord's cup in a way unworthy [to irreverently devalue the inherent healing and saving power in the blood] of the Lord, will be guilty of the body and the blood of the Lord.

28 But let a man [or person] examine [and scrutinize, to sincerely approve] himself, and so let him eat of the bread and drink of the cup. 29 For he who eats and drinks in an unworthy way [an irreverent devaluing of the inherent capacity of the atoned blood of Jesus to heal and save] eats

and drinks judgment [and condemnation] to himself if he doesn't discern [stagger, or doubt the miraculous healing power in] the Lord's body.

30 For this cause [and reason of doubt and faithfulness] many among you are weak [or morally and spiritually impotent] and sickly, and not a few sleep [or die too early].

31 For if we discerned ourselves [to evaluate our faith and not doubt], we wouldn't be judged [or called into question].

32 But when we are judged, we are disciplined [instructed, and educated] by the Lord, that we may not be condemned with the world. 33 Therefore, my brothers [in Christ], when you come together to eat, wait for one another. 34 But if anyone is hungry, let him eat at home, lest your coming together be for judgment [and condemnation]. The rest I will set in order whenever I come.

REFLECTION #13: Total Markers___ / 170

**Write and discuss your answers with learning team.*

#1. There are many ways to escape temptation. Do you remember at least two ways you used in the past to escape temptation?

#2. Should a believer eat foods offered to idols?

#3. What does it mean to share your material blessings with ministers of the gospel who share their spiritual blessings with you? Is there more than one way to do this?

#4. When is it appropriate for married (Christians) to divorce? Is it even appropriate?

#5. When is it appropriate for believers to re-marry?

#6. Early Christian men were required not to cover their hair when they pray, and for women to cover theirs. What is the place of culture and tradition in today's Christianity? If the words of Jesus are 'Spirit and Life,' and if we were to receive Paul's instruction spiritually, what does it mean figuratively speaking, for men not to cover their head and women not to uncover their heads, when they pray or speak to God? Note that the head of anyone is the Godly authority over that person.

#7. Why are believers required to revere the Lord's supper? And what does having communion together with the brethren mean to you?

Chapters 12-16: Structure for Divine Ministries, Services, and Faculties

12

Vs. 1-3: BE CORRECTLY KNOWLEDGEABLE ABOUT SPIRITUAL GIFTS—ENDOWMENTS

① ⑤ ⑩

1 Now concerning spiritual things [non-carnal, supernatural, divine abilities or gifts], brothers [in Christ], I don't want you to be ignorant [by lacking information, knowledge, intelligence, or understanding].

2 You know that when you were heathen [unregenerated, and unbelieving],^a you were led [carried, and taken] away to those mute [voiceless, speechless, and insignificant] idols [of real or imaginary images and worship of false gods], however you might be led [to whatever destination].

3 Therefore I make known to you [to understand] that no man [or person] speaking by God's Spirit says, "Jesus is accursed." No one can say, "Jesus is Lord [Supreme in authority, Controller, and Master]," but by the Holy Spirit.

Vs. 4-11: MANIFEST SPIRITUAL GIFTS—DIVINE ABILITIES—FOR THE BENEFIT OF ALL

① ⑤ ⑩

4 Now there are various kinds [and distinct distribution] of gifts^b [a divine gratuity, spiritual endowment, and miraculous faculty], but the same [Holy] Spirit [who distributes them to believers].

5 There are various kinds [and separate ministerial offices and administration] of service^c, and the same Lord [who calls and appoints ministry officers].

6 There are various kinds [or divisions] of [the framework and structure for ministry activities, functions for efficient operation and] workings^d, [of the church] but the same God who works [fervently and effectually energizes by advancing His power for] all things in all [and everyone].

^a 12:2 or Gentiles

^b 12:4 *Charisma* in Greek—the gift and economy of divine grace denoting extraordinary powers, granted to Christians and enabling them to serve the church of Christ.

^c 12:5 *diakonia* in Greek—the ministering and administration offices of the apostles, prophets, teachers' evangelists, and elders etc., called by the Lord to shepherd the church on his behalf. See Eph 4:11.

7 But to each one [person, it] is given [granted, or bestowed] the manifestation of the [Holy] Spirit for the [collective] profit of all. **8** For to one is given through the Spirit the word^e of [higher spiritual] wisdom, and to another the word of knowledge [a factual knowing] according to the same Spirit,

9 to another faith^f [a persuasion] by the same Spirit, and to another gifts of [the miraculous faculty for] healings by the same Spirit, **10** and to another workings of [operation and power to perform] miracles, and to another prophecy [the divinely inspired utterances], and to another discerning [or distinguishing] of spirits, to another different kinds of languages [naturally unacquired tongues], and to another the interpretation [or translation] of languages.

11 But the one and the same [Holy] Spirit produces [by effectually working and operating] all of these, distributing to each one separately as he [willingly] desires.

Vs. 12-26: GIVE HONOR AND CARE TO WEAKER MEMBERS OF THE BODY OF CHRIST

① ⑤ ⑩

12 For as the body [the large or small number of people closely united into one church] is one and has many members [or parts], and all the members of the body, being many, are one body; so also is Christ.

13 For in one Spirit we were all baptized [submerged through spiritual cleansing] into one body, whether Jews or Greeks [non-Jewish people, races, and tribes], whether bond [in servitude] or free [born]; and were all given to drink [or be imbued] into one Spirit.

14 For the body is not one member [or part], but many [parts]. **15** If the foot would say, "Because I'm not the hand, I'm not part of the body," it is not therefore not part of the body. **16** If the ear would say, "Because I'm not the eye, I'm not part of the body," it's not therefore not part of the body.

17 If the whole body were an eye, where

^d 12:6 *energēma* in Greek—an effect, operation, working.

^e 12:8 *logos* in Greek—the thought, reasoning, mental faculty, divine expression, communication, speech, and saying of...

^f 12:9 *pistis* in Greek—persuasion, credence, moral conviction of the truthfulness of God, reliance upon Christ, constancy in profession, assurance, belief, believe, faith, fidelity...

would the hearing be? If the whole were hearing, where would the smelling be?

18 But now God has set [appointed, placed, and settled] the members, each one of them, in the body, just as he desired [and pleases]. 19 If they were all one member, where would the body be?

20 But now they are many members, but one body. 21 The eye can't tell the hand, "I have no need for you," or again the head to the feet, "I have no need for you."

22 No, much rather, those members of the body which seem to be weaker are necessary.

23 Those parts of the body which we think to be less honorable, on those we bestow more abundant honor; and our unpresentable parts have more abundant modesty [or decorum], 24 while our presentable parts have no such need. But God composed [to combine into an organic structure and unite] the body together, giving more abundant honor to the inferior part, 25 that there should be no division [and dissension] in the body, but that the members should have the same care for one another.

26 When one member suffers [by experiencing or undergoing pain], all the members suffer with it. When one member is honored [or magnified], all the members rejoice with it [gladly].

Vs.27-31: DESIRE AND CULTIVATE HIGHER MINISTERING ABILITIES WITHIN THE DIVINE STRUCTURE FOR MINISTRY

① ⑤ ⑩

27 Now you are the body of Christ [the large and small number of people closely united into one church society], and members individually [as parts, units, or sections particularly assigned].

28 God has set [passively placed, horizontally appointed, committed and ordained, purposed, and settled] some [indeed, to function] in the [church organization and] assembly: first apostles [miracle empowered delegates], second prophets [divinely inspired foretellers], third teachers [instillers of doctrine], then [mighty virtue and] miracle workers, then [healers endowed with] gifts of healings, helps [or relief givers], governments [or administrators, and various kinds of [speakers and interpreters of naturally unacquired] languages.

29 Are all apostles? Are all prophets? Are all teachers? Are all miracle workers?

30 Do all have gifts of healings? Do all speak with various languages? Do all interpret? 31 But earnestly desire the best gifts [spiritual endowment, divine gratuity, or miraculous faculties]. Moreover, I show a most excellent way to you.

[ref notes: For the church or body of Christ to succeed in its mission to the world, its organic or living members of believers must be divinely and purposely organized to function, even as typical organizations have learned to do over time. Paul detailed the methodical principles and execution of organizational development. There are nine divine **faculties** (gifts of the Holy Spirit), five governing or administrative **facilities** (the Lord's appointed officers), and seven ministries plus one administrative **function** (in eight departments set by God).

Verse 8—lists the nine *gifts* or divine faculties and endowments of the Holy Spirit. They are the supernatural devices or instruments needed for administering kingdom life to believers in the church. Verse 28—lists the eight ministry-departments for effective and efficient church operation. One of them is "governments or administration," which is not precisely a ministry-department but is given to support the seven ministry functions administratively, as emphasized in verses 29 and 30.

These seven ministry functions plus the "administration" departments adumbrate the "*Lamb—and rainbow administration of God—as it had been slain, having seven horns (pillars of the church nation) and seven eyes, which are the seven Spirits of God sent forth into all the earth.*" (Rev 4:3, 5:6, & 10:1) The seven—plus one—pillars or blessed principles of the church nation were delineated by Jesus in the 'Beatitudes' in Matthew 5:3-10. All these typify to represent the operations of the seven spirits of God on earth for the fruitfulness of believers.]

13

Vs.1-13: POSSESS ABIDING LOVE; THE GREATEST AND MOST SUSTAINING FACULTY

① ⑤ ⑩

1 If I speak with the languages of men [people] and of angels, but don't have [affectionate and benevolent] love, I have become [a loud, noisy, reverberating] sounding brass or a clanging cymbal [a

wailing and lamenting hollow basin of brass].

2 If I have the gift of prophecy [the divine inspiration to declare God's purposes and foretell future events], and know all mysteries [by understanding God's hidden counsel and secrets] and all knowledge, and if I have all faith [persuasion, reliance, and assurance in Christ], so as to remove mountains [to relocate and depose self-exalting obstacles], but don't have [affectionate or benevolent] love, I am nothing [a nobody, utterly insignificant].

3 If I give away all my goods [property or possessions, substance or wealth] to feed the poor, and if I give my body to be burned, but don't have [affectionate or benevolent] love, it profits me nothing [it is useless and without benefit].

4 [Affectionate and Benevolent] Love is patient [long-spirited, and endures] and is kind. Love [of affection or benevolence] doesn't envy. [This kind of] Love doesn't brag [vaunt itself, or boast], is not proud [puffed up, or inflated], 5 doesn't behave itself inappropriately [inelegantly, or indecently], doesn't seek its own way [is not selfish, or self-seeking], is not provoked [angered, or easily exasperated], takes [or keeps] no account of evil [a wicked and injurious harm endured or suffered]; 6 doesn't rejoice in unrighteousness [or injustice], but rejoices with the truth; 7 bears [forbears, and conceals to cover, protect, and preserve] all things, believes [to exercise faith and trust in Christ, towards] all things, hopes [to confidently expect good from] all things, and [perseveringly] endures all things.

8 [Affectionate and Benevolent] Love never fails [loses, becomes inefficient, or of no effect]. But where there are prophecies [declarations of God's purposes and plans], they will be done away with [be rendered idle, inactive, inoperative, and fail]. Where there are various languages [spoken tongues], they will cease [pause, refrain, and restrain]. Where there is [the word of] knowledge, it will be done away with [rendered idle].

9 For we know [perceive and understand] in part and we prophesy in part; 10 but when that which is complete [perfect] has come, then that which is partial

will be done away with [rendered entirely idle, useless, abolished, made void].

11 When I was a child [a simple-minded person and immature Christian], I spoke as a child, I felt [and understood] as a child, I thought [and reasoned] as a child. Now that I have become a [matured Christian adult] man, I have put away [and ceased to do] childish things. 12 For now we see in a mirror [through an unclear translucent glass] dimly, but then [at that time, we will see to clearly and completely understand] face to face. Now I know in part [as assigned and to a degree], but then I will know [to become] fully [acquainted], even as I was also fully known.

13 But now faith [the persuasion, moral conviction of God's truthfulness, reliance on Christ, and assurance], hope [the confident expectation of good], and [the] love [of affection and benevolence] remain [abides, and continue to endure]—these three. The greatest of these is [affectionate and benevolent] love.

14

**Vs.1-12: STRIVE TO BUILD UP THE CHURCH;
STRONGLY DESIRE TO PROPHECY**

① ⑤ ⑩

1 Follow after [affectionate and benevolent] love and earnestly desire spiritual gifts [the supernatural and divine abilities], but especially that you may prophesy [foretell events, and speak God's plans and purposes by His inspiration]. 2 For he who speaks in another [naturally unacquired tongue or] language speaks not to men [or people], but to God, for no one understands, but in the Spirit he speaks mysteries [hidden secrets, purpose, or counsel of God].

3 But he who prophesies [inspiringly foretells future events pertaining to the kingdom of God] speaks to men [people] for their edification, exhortation, and consolation [and comfort]. 4 He who speaks in another [naturally unacquired tongue or] language edifies [to build up] himself, but he who prophesies edifies the [church] assembly.

5 Now I desire to have you all speak with other [naturally unacquired tongue or] languages, but even more that you would prophesy. For he is greater who prophesies than he who speaks with other languages [or

tongues], unless he interprets [translates, explains, and unfolds the meaning of what is said, into one's understandable native language], that the [church] assembly may [receive edification and] be built up.

6 But now, brothers^a [in Christ], if I come to you speaking with other [tongues or] languages, what would I profit you unless I speak to you either by way of revelation [a disclosure of truth], or of knowledge, or of prophesying, or of teaching [instruction, or doctrine]? 7 Even lifeless things that make a sound, whether pipe [a flute] or harp, if they didn't give a distinction in the sounds, how would it be known what is piped [or played by the flute] or harped?

8 For if the trumpet gave an uncertain sound, who would prepare himself for war?

9 So also you, unless you uttered by the tongue words easy to understand, how would it be known what is spoken? For you would be speaking into the air.

10 There are, it may be, so many kinds of languages in the world, and none of them is without meaning. 11 If then I don't know the meaning of the language, I would be to him who speaks a foreigner, and he who speaks would be a foreigner to me. 12 So also you, since you are zealous for spiritual gifts, seek [them] that you may abound [increase, and excel] to the building up of the [church] assembly.

Vs.13-21: PRAY AND SPEAK IN TONGUES; ALSO PRAY FOR THE POWER OR DIVINE ABILITY TO INTERPRET TONGUES

③ ⑤ ⑩

13 Therefore let him who speaks in another language [or tongues] pray [to God, supplicate and worship] that he may interpret [or translate]. 14 For if I pray in another language, my spirit prays, but my understanding is unfruitful.

15 What should I do? I will pray [supplicate and worship God] with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also. 16 Otherwise, if you bless [by invoking a benediction] with the spirit, how will he who fills the place of the unlearned say the "Amen" at your giving of thanks, seeing he doesn't know [or understand] what you say?

17 For you most certainly give thanks well, but the other person is not built up [and edified]. 18 I thank my God, I speak with other [naturally unacquired] languages more than you all. 19 However, in the [church] assembly I would rather speak five words with my [mind and] understanding, that I might instruct others also, than ten thousand words in another [tongue or] language.

20 Brothers [in Christ], don't be [spiritual adolescent] children in thoughts [feelings, and understanding], yet in malice [depravity, harm, and wickedness] be babies [that is, spiritual minors], but in thoughts be mature [and full age]. 21 In the law it is written, "By men of strange languages [or tongues] and by the lips of strangers I will speak to this people. They won't even listen to me that way, says the Lord."❏ .

Vs.22-33: SPEAK IN TONGUES, INTERPRET, PROPHECY BUT BE ORDERLY AND ORGANIZED IN SERVICES; DO THINGS TO EDIFY

③ ⑤ ⑩

22 Therefore other languages [the naturally unacquired tongues] are for a sign [a supernatural indication], not to those who believe [have faith and already entrusted their spiritual wellbeing to Christ], but to the unbelieving [as proof of the kingdom of God]; but prophesying is for a sign [of authentication that God sent people to pursue His purpose, and], not to the unbelieving, but to those who believe.

23 If therefore the whole [church] assembly is assembled together and all speak with other [naturally unacquired] languages, and unlearned or unbelieving people come in, won't they say that you are crazy? 24 But if all prophesy, and someone unbelieving or unlearned comes in, he is reproved [and convinced] by all, and he is judged [and scrutinized] by all.

25 And thus the secrets of his heart are revealed [or known]. So he will fall down on his face and worship God, declaring that God is among you indeed. 26 What is it then, brothers [in Christ]? When you come together, each one of you has a psalm, has a teaching, has a revelation, has another language, or has an interpretation. Let all

^a14:6 The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

*14:21 Isaiah 28:11-12

things be done to [edify and] build each other up.

27 If any man speaks in another language [or tongue], let there be two, or at the most three, and in turn; and let one interpret [or translate]. 28 But if there is no interpreter, let him keep silent in the [church] assembly, and let him speak to himself and to God.

29 Let two or three of the prophets speak, and let the others discern. 30 But if a revelation is made to another sitting by, let the first keep silent. 31 For you all can prophesy one by one, that all may learn and all may be exhorted [consoled, and comforted]. 32 The spirits of the prophets are subject to the prophets, 33 for God is not a God of confusion but of peace, as in all the [church] assemblies of the saints.

Vs.34-40: WIVES BE SILENT OR SPEAK WITH HUSBANDS PERMISSION IN SERVICES; BE ORDERLY

0 5 10

34 Let the wives be quiet [or keep silence] in the [church] assemblies, for it has not been permitted for them to be talking except in submission [or obedience to their husbands], as the law also says, 35 if they desire to learn anything. "Let them ask their own husbands at home, for it is shameful [or dishonorable] for a wife to be talking [or preaching] in the [church] assembly."

36 What!? Was it from you that the word [doctrine, intent, and reasoning] of God went [or came] out? Or did it come to you alone? 37 If any man thinks himself to be a prophet [an inspired speaker of the plans and purposes of God] or spiritual [non-carnal, divine, or a rational soul serving as an instrument of God], let him recognize the things which I write to you, that they are the [authoritative prescription and] commandment of the Lord.

38 But if anyone is ignorant [unknowing, and chooses to ignore these things], let him be ignorant [and wrong and mistaken]. 39 Therefore, brothers [in Christ], desire earnestly to prophesy [to speak by Godly inspiration], and don't forbid speaking with other languages [or tongues not naturally acquired]. 40 Let all things be done decently and in [ranking] order [in

character, fashion, style, and arranged succession].

15

Vs.1-32: HOLD FAST, KEEP STANDING ON THE GOSPEL OF SALVATION; THE DEATH, BURIAL, AND RESURRECTION OF JESUS

0 5 10

1 Now I declare to you, brothers [in Christ], the Good News [gospel] which I preached to you, which also you received, in which you also stand, 2 by which also you are saved [delivered and protected from condemnation, healed and persevered in righteousness], if you hold firmly [to and remember] the word which I preached to you—unless you believed in vain [and without a reason or cause].

3 For I delivered [surrendered, transmitted, entrusted, committed, and recommended] to you first of all that which I also received: that Christ died for our sins according to the Scriptures, 4 that he was buried, that he was raised on the third day according to the Scriptures, 5 and that he appeared to [be seen physically by] Cephas [Peter], then to the twelve [disciples, who became apostles].

6 Then he appeared to [and was seen with the eyes by] over five hundred brothers at once, most of whom remain until now [at this present time], but some have also fallen asleep [or died in Christ]. 7 Then he appeared to [be seen by] James [supplanter], then to all the apostles, 8 and last of all, as to the child born at the wrong time, he appeared to [and was seen by] me also.

9 For I am the least of the apostles [delegates, ambassadors of the Gospel, commissioners of Christ, and messengers with miraculous powers], who is not worthy to be called an apostle, because I persecuted the [church body and] assembly of God. 10 But by the grace [loving kindness] of God I am what I am. His grace [graciousness and divine influence upon my heart and life] which was given to me was not futile [fruitless, or vain], but I worked more than all of them; yet not I, but the grace [or merciful kindness] of God which was with me.

11 Whether then it is I or they, so we preach, and so you believed [had faith and committed to trusting in Christ]. 12 Now if

*14:34 Deuteronomy 27:9; 1Timothy 2:11-12

Christ is preached, that he has been raised from the dead, how do some among you say that there is no resurrection of the dead?

13 But if there is no resurrection of the dead, neither has [Jesus] Christ been raised.

14 If Christ has not been raised, then our preaching is in vain and your faith also is in vain [empty and devoid of truth]. 15 Yes, we are also found [discovered, thought of, and perceived to be] false witnesses of God, because we testified about God that he [supposedly] raised up Christ, whom he [allegedly] didn't raise up if it is true that the dead are not raised [recalled, or brought back to life].

16 For if the dead aren't raised, neither has Christ been raised. 17 If Christ has not been raised, your faith [persuasion and trust in Christ] is vain [useless, lacking truth and power, of no purpose, and profitless]; you are still in your sins [offending, missing the mark, wandering from, and violating God's law]. 18 Then they also who are fallen asleep [dead] in Christ have perished [entirely been destroyed].

19 If we have only hoped [by confidently expecting salvation] in Christ in this life [only], we are of all men most pitiable [miserable]. 20 But now Christ has been raised from the dead. He became the first fruit of those who are asleep [or passed on, or died physically, in Christ].

21 For since death [the separation of body from soul and spirit from God, unto misery in hell] came by man [Adam], the resurrection of the dead [a standing up again, to live eternally] also came by man [Jesus]. 22 For as in Adam all [people] die [miserably], so also in Christ all [people] will be made alive [eternally].

23 But each in his own order: Christ the first fruits, then those who are Christ's at his coming [and return from heaven]. 24 Then the end [of time] comes, when he will deliver up the Kingdom to God the Father, when he will have abolished [rendering entirely idle and useless] all rule [of chief angels and demonic spirits] and all authority and power.

25 For he must reign [as Messiah, Lord, and King] until he has put all his enemies under his feet. 26 The last enemy that will

be abolished is death [the separation of souls from, and loss of life to, God].

27 For, "He [God] put all things in subjection under his [Jesus'] feet." But when he says, "All things are put in subjection," it is evident that he [God] is excepted [excluded, and not included in the subjection, since it is he] who subjected all things to him [Jesus Christ]. 28 When all things have been subjected to him, then the Son will also himself be subjected to him [God, the Father] who subjected all things to him [the Son], that God may be all in all.

29 Or else what will they do who are [been] baptized for the dead [or submerged into his death for spiritual cleansing]? If the dead aren't raised at all, why then are they baptized for the dead [or into his death for spiritual cleansing]? 30 Why do we also stand in jeopardy [and undergo peril] every hour?

31 I affirm [to confirm], by the boasting [or rejoicing] in you which I have in Christ Jesus our Lord, I die [I am always at the point of natural death] daily. 32 If I fought with animals [beastly furious men, as in a gladiatorial show] at Ephesus [permitted or allowed] for human purposes, what does it profit me [and to what advantage? If the dead are not raised [back up to Godly life], then "let's eat and drink, for tomorrow we die."]

Vs.33-50: STOP SINNING, STOP BEING IGNORANT; WAKE UP TO RIGHTEOUSNESS, FOR GOD HAS BROUGHT LIFE FROM DEATH

① ⑤ ⑩

33 Don't be deceived [or seduced to stray from truth and virtue]! "Evil companionships [communication, communion, or intercourse] corrupt good morals [habits, manner, or character]." 34 Wake up righteously [rouse out of stupor and return to soberness of mind and uprightness] and don't sin [offend, trespass, or miss the mark to violate divine law], for some [people] have no knowledge [being completely ignorant] of God. I say this to your shame.

35 But someone will say, "How are the dead raised [back to life]?" and, "With what kind of body do they come [or appear]?"

36 You foolish one [stupid, senseless,

*15:27 Psalm 8:6

* 15:29 Romans 6:3-4; Matthew 20:22

*15:32 Isaiah 22:13

mindless, ignorant, egoistic, morally unbelieving and unwise], that which you yourself sow [or plant in the ground] is not made alive [or does not germinate] unless it dies.

37 That which you sow, you don't sow the body [or full outcome or produce] that will be, but a bare grain [or seed], maybe of wheat, or of some other kind. 38 But God gives it a body [a whole form and outcome] even as it pleased him, and to each seed a body of its own.

39 All flesh [the external form of covering of all God's creation] is not the same flesh, but there is one flesh of men [humans], another flesh of animals, another of fish, and another of birds. 40 There are also celestial [or heavenly] bodies and terrestrial [or earthly] bodies; but the glory [magnificence, and splendor] of the celestial differs from that of the terrestrial.

41 There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. 42 So also is the resurrection [or standing up again, to live] of the dead. The [natural] body is sown perishable [in moral and physical decay]; it is raised imperishable [in spiritual purity and immortality].

43 It is sown in dishonor; it is raised in glory [splendor, and majesty]. It is sown in weakness [of mind and body, moral frailty and infirmity]; it is raised in [virtuous ability, and miraculous] power. 44 It is sown a natural [sensual, brutish-natured] body; it is raised a spiritual [supernatural, non-carnal, regenerated] body [subject to the governance of God's Spirit]. There is a natural body and there is also a spiritual body.

45 So also it is written, "The first man Adam became a living [breathing, life-enjoying] soul." ☞ The last Adam [the Christ] became a life-giving spirit. 46 However, that which is spiritual isn't first [to be sowed, planted, or die], but that which is natural, then that which is spiritual [germinates or resurrects from it].

47 The first man [Adam, and progenitor of all natural humans] is of the earth, made of dust. The second man is the Lord [Jesus Christ, the generator of all spiritual humans who is] from heaven. 48 As is the one [man] made of dust, such are those [people] who are also made of dust; and as is the heavenly [man], such are they [or those people] also that are heavenly.

49 As we have borne [or worn as clothing] the image [profile, resemblance, and moral likeness] of those [persons] made of dust, let's^a also bear [or wear as clothing or amour] the image [profile, representation, and divine nature] of the heavenly [person].

50 Now I say this, brothers^b [in Christ], that [human] flesh and blood can't inherit God's Kingdom; neither does the perishable [or moral decay] inherit imperishable [or immortality].

Vs.51-58: BE STEADFAST, UNMOVABLE; ABOUNDING IN THE WORK OF THE LORD

① ⑤ ⑩

51 Behold,^c I tell you a mystery [a hidden secret of God]. We will not all sleep, but we will all be changed [be transformed to look different], 52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound and the dead will be raised incorruptible [immortal], and we will be changed [and transformed].

53 For this perishable [decaying] body must become imperishable [that is, spiritually purified], and this mortal must put on immortality. 54 But when this perishable [corruptible, and decaying] body will have become imperishable [purified, and incorruptible], and this mortal [liable to die] will have put on immortality [or deathlessness], then what is written will happen: "Death is swallowed up [or entirely devoured] in victory." ☞

55 "Death, where is your sting? Hades,^d where is your victory?" ☞ 56 The sting of death is sin [sinfulness, offenses, or the thoughtful and actionable violation of divine law], and the [forceful strength and] power of sin is the [Mosaic] law.

*15:45 Genesis 2:7

*15:49 NU, TR read "we will" instead of "let's"

*15:50 The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

*15:51 "Behold", from "ἰδοὺ", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

*15:54 Isaiah 25:8

*15:55 or, Hell

*15:55 See Hosea 13:14

57 But thanks [graciousness and gratitude] be to God, who gives us the victory [or triumph] through our Lord Jesus Christ.

58 Therefore, my beloved brothers [in Christ], be steadfast [firm], immovable [firmly persistent], always abounding [increasing in quantity and quality] in the Lord's work, because you know that your labor is not in vain [empty, devoid of truth, or destitute of spiritual wealth] in the Lord.

16

VS.1-7: GATHER AND SET ASIDE YOUR OFFERINGS FOR THE RELIEF OF THE SAINTS

① ⑤ ⑩

1 Now concerning the collection [contribution, and donation gatherings] for the [physically pure and morally blameless] saints: as I commanded [prescribed, and instituted in] the [church] assemblies of Galatia [land of the Gauls], you do likewise.

2 On the first day of every week, let each one of you save [purpose, and lay aside his or her contribution] as he [or she] may prosper [or succeed in business by God], that no collections are made when I come.

3 When I arrive, I will send whoever you approve with letters to carry your gracious gift [good will, bounty, and loving-kindness] to Jerusalem [double peace]. 4 If it is appropriate for me to go also [to Jerusalem], they will go with me.

5 I will come to you when I have passed through Macedonia [extended land], for I am passing through Macedonia. 6 But with you it may be that I will stay with you, or even winter with you, that you may send me on my journey wherever I go.

7 For I do not wish to see you now in passing [or along the way to Jerusalem], but I hope to stay a while with you, if the Lord permits.

VS.8-12: BE HOSPITABLE TO MINISTRY HELPERS, NOT DESPISE THEM

① ⑤ ⑩

8 But I will stay at Ephesus [permitted] until Pentecost [the fiftieth day or seven weeks after the Passover], 9 for a great and effective door has opened to me, and there are many adversaries [that oppose].

10 Now if Timothy [honoring God] comes, see that he is with you without fear, for he does the work of the Lord [ministering about as an occupation, and committed to it], as I also do. 11 Therefore let no one despise [or least esteem] him. But set him forward on his journey in peace, that he may come to me; for I expect him with the brothers [in Christ].

12 Now concerning Apollos [given by Apollo] the brother [in Christ], I strongly urged him to come to you with the brothers [in Christ], but it was not at all his desire to come now; but he will come when he has an opportunity [at a convenient time].

VS.13-24: BE ON YOUR GUARD, STAND FIRM IN THE FAITH, COOPERATE AND SUBMIT TO CHURCH LEADERS WHO DEVOTE TO MINISTRY ① ⑤ ⑩

13 Watch! Stand firm in the faith [the system of gospel truth, belief, and assurance in Christ]! Be courageous! Be strong! 14 Let all that you do be done in [affectionate and benevolent] love.

15 Now I beg you, brothers [in Christ]—you know the house of Stephanas [crowned], that it is the first fruits of Achaia [trouble], and that they have set [by appointing and addicting] themselves to serve [and to] the [ministry of the] saints—

16 that you also be in subjection to such, and to everyone who helps in the work and labors.

17 I rejoice at the coming of Stephanas, Fortunatus [well freighted], and Achaicus [belonging to Achaia]; for that which was lacking [or deficit] on your part, they supplied. 18 For they refreshed my spirit and yours. Therefore acknowledge those who are like that.

19 The [church] assemblies of Asia [orient] greet you. Aquila [an eagle] and Priscilla [ancient] greet you warmly in the Lord, together with the [church] assembly that is in their house [dwelling, household, or family]. 20 All the brothers [in Christ] greet you. Greet one another with a holy [physically pure and morally blameless] kiss.

21 This greeting is by me, Paul, with my own hand. 22 If any man doesn't love the Lord Jesus Christ, let him be cursed^a [excommunicated]. Come, Lord!^b 23 The grace [good will and loving-kindness] of the

^a16:22 Greek: anathema.

^b16:22 Aramaic: Maranatha!

Lord Jesus Christ be with you. 24 My [affectionate and benevolent] love to all of you in Christ Jesus. Amen.

REFLECTION #14: Total Marker ____ /150

**Write and discuss your answers with learning team.*

#1. Since becoming a Christian, how much did you know about spiritual gifts? How much do you know now about cultivating them? And who benefits when you manifest spiritual gifts?

#2. Spiritual gifts of the Holy Spirit are divine abilities or faculties given to believers for performing divine services in the church and people's lives. How many spiritual gifts are there? List and name them.

1 _____

2 _____

#3. Why is it important to desire and cultivate divine ministering abilities? How many ministry-departments did God appoint or set for the Church? List and name them.

3 _____

#4. Love is described as the greatest and most sustaining divine ability to possess. As a believer, you love God because He loved you first; and so, you are Love, as He is Love (1John 4:8 & 17). Of everything that Love is, it is not selfish, and many people struggle with selfishness. Do you have a problem with selfishness?

4 _____

#5. Do you speak in tongues, pray in tongues, interpret tongues, and prophesy? If you are yet to manifest these gifts or divine abilities, what are your plans to begin manifesting them?

#6. Think of this phrase: Wake up to Righteousness." What does it mean?

#7. How would you measure your support, giving, and hospitality towards the saints, who truly do the work of the ministry of reconciliation on behalf of the Church of Jesus Christ, our Lord and Savior?

5 _____

6 _____

7 _____



The Second Epistle of Paul to the Church at Corinth

Much of the issues of spiritual posturing, how to order service, and organize ministry that the Corinthian believers had, was not completely addressed in Paul's first letter to them. About a year after, around AD 55 to 56, Paul wrote again to the brethren at the Corinthian church, expressing his joy and relief that they received his first letter positively. In the letter, he reinforced his previous position on the issues of false doctrine, discord sowing teachers in the church at Corinth, and others that remained.

Brother Paul addressed more issues regarding the authenticity of his apostleship, reassuring the church of his love for them in spite of the harsh and direct tone of his first letter. He also addressed the issue of financial support for the church, especially for those people in need. Then he later traveled from Philippi, Macedonia, to visit with them at Corinth; see Acts 20:2-3. Remember to complete the reflection questions using the "0", "5", and "10" lifestyle progress markers to specify areas of opportunity for behavior change, life conduct, character development, and spiritual growth.



Second Corinthians

Chapters 1-7: Living in the Spirit and Walking by Faith

1

1 Paul [*little or small*], an apostle [delegate, ambassador of the Gospel with miraculous powers, commissioner, and a messenger] of Christ^a Jesus through the will [determination, decree, purpose, and pleasure] of God, and Timothy [*honoring God*] our brother [in Christ], to the [church] assembly of God which is at Corinth, with all the saints who are in the whole of Achaia: 2 Grace [favor and good will] to you and peace [prosperity, security, and tranquility of the soul] from God our Father and the Lord Jesus Christ.

Vs.3-7: COMFORT THOSE IN AFFLICTION, AS GOD COMFORTED YOU

① ⑤ ⑩

3 Blessed be the God and Father of our [Living] Lord Jesus Christ, the Father of mercies [empathy, and compassion] and God of all comfort [solace, consolation, exhortation, and entreaty], 4 who comforts us in all our affliction [our anguish, burden, persecution, tribulation, and trouble], that we may be able to comfort those who are in any affliction, through the comfort with which we ourselves are comforted by God.

5 For as the sufferings of [affliction, hardship, or pain we undergo in] Christ abound [excessively] to us, even so our comfort [and consolation] also abounds through Christ.

6 But if we are afflicted [suffer tribulation, or are troubled], it is for your comfort and salvation [your physical or moral rescue, safety, deliverance, and health]. If we are comforted, it is for your comfort, which produces [or energizes] in you the patient enduring of the same sufferings [affliction, hardship, or pain] which we also suffer [feel, undergo, or experience]. 7 Our hope for you is steadfast,

knowing that, since you are partakers [sharers, associates, companions, partners, and comrades] of the sufferings, so you are also of the comfort.

Vs.8-11: HELP PERSECUTED MINISTRY WORKERS BY PRAYING FOR THEM

① ⑤ ⑩

8 For we don't desire to have you uninformed [ignorant, lacking intelligence and understanding], brothers,^b [in Christ] concerning our affliction [a pressing anguish, burden, persecution, tribulation, and trouble] which happened to us in Asia [orient]: that we were weighed down exceedingly, beyond our power [and strength], so much that we despaired [were utterly at a loss, destitute of resources, and almost renouncing all hopes] even of life.

9 Yes, we ourselves have had [and concluded that we received] the sentence of death within ourselves, that we should not trust [believe or have confidence] in ourselves, but in God who raises the dead,

10 who delivered [and rescued] us out of so great a death, and does deliver, on whom we have set our hope [with joy and full confidence] that he will also still deliver us,

11 you also helping together on our behalf by your [prayer, and] supplication; that, for the gift [of divine gratuity, spiritual endowment, and miraculous faculty of the Holy Spirit] given to us by means of many [people, praying for us], thanks may be given by many persons on your behalf.

Vs.12-15: BEHAVE IN SIMPLICITY AND GODLY SINCERITY, NOT EARTHLY WISDOM

① ⑤ ⑩

12 For our boasting [and rejoicing] is this: the testimony of our conscience, that in holiness [purity, simplicity of holy purpose] and sincerity of God, not in fleshly [carnal] wisdom, but in the grace of God, we behaved [lived well, and conducted] ourselves in the world, and more abundantly toward you.

^a1:1 "Christ" means "Anointed One".

^b1:8 The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

13 For we write no other things to you than what you read or even acknowledge, and I hope you will acknowledge to the end— 14 as also you acknowledged us in part—that we are your boasting [and rejoicing], even as you also are ours, in the day of our Lord Jesus.

Vs.15-20: BE STABLE AND UNWAVERING; LET YOUR YES BE YES IN GOD, IN WHOM THERE'S NO NO! ① ⑤ ⑩

15 In this confidence, I was determined to come first to you, that you might have a second [grace for] benefit, 16 and by you to pass [or travel through] into Macedonia [extended land], and again from Macedonia to come to you, and to be sent forward by you on my journey to Judea [God be praised].

17 When I therefore planned this, did I show fickleness [levity and lack of seriousness]? Or the things that I plan, do I plan according to the flesh [a human frailty or shortcoming], that with me there should be the “Yes, yes” and the “No, no?” 18 But as God is faithful [true and trustworthy], our word toward you was not “Yes and no.”

19 For the Son of God, Jesus Christ, who was preached among you by us—by me, Silvanus [woody], and Timothy—was not “Yes and no,” but in him is “Yes” [a strong affirmation of verity]. 20 For however many are the promises of God, in him is the “Yes.” Therefore also through him is the “Amen” [a trustworthy ‘so be it’ assent in agreement], to the glory [praise, worship, and honor] of God through us.

Vs.21-24 | 2Vs.1-11: STAND FIRM BY YOUR FAITH BECAUSE YOU ARE LOVED; SO FORGIVE THOSE WHO AFFLICT YOU ① ⑤ ⑩

21 Now he who establishes [or stably confirms] us with you in Christ and anointed us is God, 22 who also sealed [and secured, to preserve] us and gave us the down payment of the Spirit [a pledge in advance, as security for the rest of Him] in our hearts.

23 But [for the records] I call God for [or as] a witness to my soul, that to spare [or forebear leniently with] you, I didn't come to Corinth [satiated]. 24 We don't control your faith [your persuasion and moral conviction of God's truthfulness], but are fellow workers with you for your joy. For you stand firm in faith [your assured reliance on Christ and fidelity].

1 But I determined this for myself, that I would not come to you again in sorrow. 2 For if I make you grieve [or sorrowful], then who will make me glad, but he who is made to grieve by me? 3 And I wrote this very thing to you, so that when I came, I wouldn't have sorrow from them of whom I ought to rejoice; having confidence in you all that my joy would be shared by all of you.

4 For out of much affliction [burden, distress,] and anguish of heart I wrote to you with many tears, not that you should be made to grieve, but that you might know the [affectionate and benevolent] love that I have so abundantly for you.

5 But if any [person] has caused [you all this grief or] sorrow, he has caused sorrow not to me, but in part [and in some respects] (that I not [overburden or] press too heavily) to you all.

6 This punishment which was inflicted by the many is sufficient for such a one [or person]; 7 so that, on the contrary, you should rather forgive him [grant as a favor, kindness, pardon, and benevolence] and comfort him, lest by any means such a one should be swallowed up with his excessive sorrow.

8 Therefore I beg you to confirm [to publicly validate] your love toward him. 9 For to this end I also wrote, that I might know the proof of you [to test and approve your character], whether you are obedient in all things.

10 Now I also forgive [pardon, as a favor] whomever you forgive [or pardon] anything. For if indeed I have forgiven anything, I have forgiven that one [person] for your sakes in the [person and] presence of Christ, 11 that no advantage may be gained over us by Satan, for we are not ignorant [lacking information, knowledge, intelligence, or understanding] of his schemes [his evil purposes, intellect, disposition, mind, thoughts, and devices].

Vs.12-17: KEEP THE WORD OF GOD PURE; NOT ADULTERATE OR PEDDLE IT, BECAUSE YOU ARE THE FRAGRANCE OF CHRIST ① ⑤ ⑩

12 Now when I came to Troas [a trojan] for the Good News [of the Gospel] of Christ, and when a door was opened to me in the Lord, 13 I had no relief [or rest] for my spirit [breath, rational soul, mental

disposition, or mind], because I didn't find Titus [nurse] my brother [in Christ], but taking my leave of them, I went out into Macedonia [extended land].

14 Now thanks be to God who always leads us [to conquer] in triumph [making acclamatory procession and celebrating victoriously] in Christ, and reveals [to manifest] through us the sweet [smelling fragrance and] aroma of his knowledge in every place.

15 For we are a sweet aroma [a fragrance] of Christ to God in those who are saved [delivered and protected from eternal condemnation, healed and preserved in righteousness], and in those who perish [or die]: 16 to the one [person, either] a stench from [and of] death to death, [or] to the other a sweet aroma from [and of] life to life. Who is sufficient [adequate, and worthy] for these things? 17 For we are not as so many [who are], peddling [retailing, adulterating, or corrupting] the word [the doctrine and utterances] of God. But [we are] as of sincerity, but as of God, in the sight of God, we speak in Christ.

3

Vs.1-6: FIND YOUR SUFFICIENCY AND CONFIDENCE IN GOD, NOT EXTOL YOURSELF

① ⑤ ⑩

1 Are we beginning again to commend [and approve] ourselves? Or do we need, as do some [false teachers], letters of commendation [introduction, and recommendation] to you or from you? 2 You are our letter, written in our hearts, known and read by all men, 3 being revealed [and manifestly shown] that you are a letter of Christ, served [and ministered] by us, written not with ink, but with the Spirit of the living God; not in tablets of stone, but in tablets that are [human] hearts of flesh.

4 Such confidence we have through Christ toward God, 5 not that we are sufficient [worthy, or able] of ourselves to account [or reckon] anything as from ourselves; but our sufficiency [ability, and competency to do anything] is from God, 6 who also made us sufficient [able, and qualified ministers] as servants of a new covenant [or testament], not of the letter [the written text of the epistle] but of the

Spirit. For the letter [text or grammar] kills [or deprives of spiritual life], but the Spirit gives life [to make alive].

Vs.7-18: BE FRANK, SPEAK FEARLESSLY; YOUR HOPE IS IN THE NEW COVENANT, IN THE SPIRIT OF LIBERTY

① ⑤ ⑩

7 But if the service [the ministration] of death, written engraved on stones, came with glory [an exaltation], so that the [matured, elderly, and] children of Israel could not look steadfastly^a on the face of Moses [drawing out] for the glory [splendor and brightness] of his face [and countenance], which was passing [fading, or vanishing] away, 8 won't [the] service [and ministry] of the Spirit be with much more glory [preeminence, excellence, and magnificence]?

9 For if the service [or ministry] of condemnation has glory, the service [and ministration] of righteousness exceeds much more in glory. 10 For most certainly that which has been made glorious has not been made glorious in this respect, by reason of the glory that surpasses [or greatly exceeds it]. 11 For if that which passes [to fade] away was with glory, much more that which remains [abides, and endures forever] is in glory.

12 Having therefore such a hope [a confident expectation of salvation through Christ], we use great boldness [all outspokenness, frankness, bluntness, and confidence] of speech, 13 and not as Moses, who put a veil on his face so that the [matured, elderly, and] children of Israel wouldn't look steadfastly on the end of that which was passing away [being abolished].

14 But their [or people's] minds were hardened [petrified, rendered stupid or callous, and blinded], for until this very day at the reading of the old covenant [or testament] the same veil [or covering that muddies perception] remains [with them, and is presently enduring], because in Christ it passes away [is abolished, rendered entirely idle, useless, inactive, and put away].

15 But to this day, when Moses [implying the old covenant or old testament scripture] is read [supposedly for accurate knowledge and understanding of scripture], a veil lies [outstretched] on their heart [that

^a 3:7 Exodus 34:29-35

is, people's thoughts, feelings, desires, passions, mind, or soul].

16 But whenever someone turns [reverts, returns, comes back, and converts] to the Lord, the veil [that beclouds clarity of truth] is taken away [completely removed].

17 Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty [a true legitimate freedom to live godly as we should, not as we please].

18 But we all, with unveiled face [having open unhindered access to Godly knowledge and understanding of truth] seeing the glory of the Lord as in [the clear reflection of], a mirror [or seeing through clear transparent glass] are transformed [transfigured, and metamorphosed] into the same image [likeness, statue, profile, and resemblance] from glory to glory, even as from the Lord, [who is] the Spirit.

4

Vs.1-5: CHEER UP, PROCLAIM JESUS CHRIST AS LORD; NOT YOURSELVES

① ⑤ ⑩

1 Therefore, seeing we have this ministry, even as we obtained mercy [or compassion], we don't faint [fail in heart, become weary and utterly spiritless, or exhausted]. 2 But we have renounced the hidden things of shame [of dishonesty and disgrace], not walking in craftiness [sophistry, and false wisdom] nor handling the word [and doctrine] of God deceitfully [by adulterating it to ensnare people], but [we do so] by the manifestation of the truth commending ourselves to every man's conscience in the sight [and presence] of God.

3 Even if our Good News [gospel] is veiled [hidden, or hindered], it is veiled in those who are [lost and] dying, 4 in whom the god of this world [this age] has blinded the minds of the unbelieving [infidel], that the light of the Good News [gospel] of the glory of Christ, who is the image [likeness, profile, representation, and resemblance] of God, should not dawn [to illuminate and shine] on them.

5 For we don't preach [proclaim, or publish] ourselves, but Christ Jesus as Lord, and ourselves as your [involuntary or voluntary devoted] servants for Jesus' sake,

Vs.6-12: SHOW THE EXCELLENCY OF GOD'S POWER IN YOU; NOT DESPAIR IN DISTRESS

① ⑤ ⑩

6 seeing it is God who said [spoke, bid, called, and commanded that], "Light will [or should] shine out of darkness," ☞ who has shone in our hearts to give the light [or illumination] of the knowledge of the glory [praise, worship, and honor] of God in the face [identity, and person] of Jesus Christ.

7 But we have this treasure [a deposit of spiritual wealth] in clay [or earthen] vessels, that the exceeding [immeasurable] greatness of the [ability and miraculous] power may be of God and not from ourselves.

8 We are pressed [afflicted, thronged, and experience trouble] on every side, yet not crushed [or distressed]; perplexed [having no way out, being at a loss, and even doubting], yet not to despair; 9 pursued [and fleeing hostile persecution], yet not forsaken [deserted, or abandoned]; struck down, yet not destroyed [or dead];

10 always carrying [about] in the body the [dying or] putting to death of the Lord Jesus, that the [Godly] life of Jesus may also be revealed [to manifestly appear] in our body. 11 For we who live are always delivered to death for Jesus' sake, that the [God's kind of] life also of Jesus may be revealed [manifested, or made visible] in our mortal flesh. 12 So then death works in us, but [God's kind of] life in you.

Vs.13-18 | 5Vs.1-4: SPEAK, BECAUSE YOU BELIEVE; FOR UNSEEN THINGS ARE DEATHLESS AND ETERNAL

① ⑤ ⑩

13 But having the same spirit of faith [persuasion, reliance on, and assurance of God's truth], according to that which is written, "I believed [had faith], and therefore I spoke." ☞ We also believe [by entrusting our spiritual wellbeing to Christ], and therefore we also speak, 14 knowing that he [God] who raised the Lord Jesus will raise us also with Jesus, and will present us [to stand beside, and] with you.

15 For all things are for your sakes, that the [abundant] grace [the spiritual influence upon the heart], being multiplied through the many [or reaching more people], may cause the thanksgiving to [increase and]

abound to the glory [praise, worship, and honor] of God.

16 Therefore we don't faint [fail in heart, be weary or utterly spiritless], but though our outward person [mind, bodily vigor, and strength] is decaying [and perishing], yet our inward person is renewed [or renovated] day by day.

17 For our light affliction [or, not so weighty persecution], which is for the moment, works [to produce] for us more and more exceedingly, an eternal weight of glory [honor, and dignity], 18 while we don't look at the things which are seen [or visible], but at the things which are not seen [or invisible]. For the things which are seen are temporal [and seasonal], but the things which are not seen are eternal [perpetual, and everlasting].

5

1 For we know that if the earthly house of our tent [the human body] is dissolved [disintegrated, and demolished through death], we have a building from God, a house not made with hands, eternal, in the heavens.

2 For most certainly, in this [tent or earthly house] we groan [sigh, murmur, and pray inaudibly at times with grief, or grudge], longing to be clothed with our habitation [and dwelling place] which is from heaven, 3 if indeed [by] being clothed, we will not be found naked [and exposed to the elements].

4 For indeed we who are in this tent do groan, being burdened, not that we desire to be unclothed [or separated by death], but that we desire to be clothed [with holiness], that what is mortal [or human] may be swallowed up by life [that is, the absolute fullness of essential and ethical life which belongs to God].

Vs.5-9: PLEASE THE LORD, BE OF GOOD COURAGE, WALK BY FAITH; NOT BY SIGHT

① ⑤ ⑩

5 Now he who made [and fashioned] us for this very thing is God, who also gave to us the down payment of the Spirit [as a pledge given in advance, as security for the rest of Him to come].

6 Therefore we are always confident and know that while we are at home in the body, we are absent [emigrated] from the Lord; 7 for we walk [regulate, conduct, and are occupied in life] by faith [persuasion,

credence, moral conviction of God's truthfulness, assurance, and reliance upon Christ], not by sight [the external or outward appearance and shape of things].

8 We are courageous, I say, and are willing rather to be absent [or emigrated] from the body and to be [in our own country and heavenly dwelling] at home with the Lord. 9 Therefore also we [labor and strive to] make it our aim, whether at home or absent, to be well pleasing [agreeable, and acceptable] to him.

10 For we must all be revealed [to appear] before the judgment seat [and throne] of Christ that each one may receive the things [the repayment or reward] in the body according to what he has done [or accomplished], whether [they be] good or bad.

11 Knowing therefore the fear [fright and terror] of the Lord, we persuade men [and people], but we are revealed [manifestly known] to God, and I hope that we are revealed [manifestly known] also in your consciences.

Vs.12-15: REBUT THOSE WHO PRIDE THEMSELVES IN SUPERFICIAL APPEARANCES

① ⑤ ⑩

12 For we are not commending ourselves to you again, but speak as giving you occasion of boasting [and rejoicing] on our behalf, that you may have something to answer those who boast in [outward] appearance and not in heart [thoughts, feelings, desire, passion, appetites, mind, or soul]. 13 For if we are beside ourselves [out of our minds], it is for God. Or if we are of sober [or sound in] mind, it is for you.

14 For the love of Christ compels [or constraints] us; because we judge thus: that one [person] died for all [people], therefore all died. 15 He died for all [and everyone], that those who live should no longer live [the God kind of life] to themselves, but to him [Jesus Christ] who for their sakes died and rose again.

Vs.16-21: REGARD NO ONE FROM A HUMAN VIEWPOINT; YOU ARE A NEW CREATION IN CHRIST, AND MESSENGER OF RECONCILIATION ① ⑤ ⑩

16 Therefore we know no one according to the flesh [human frailty, and carnal standard] from now on. Even though we have known Christ according to the flesh

[through his humanity], yet now we know him so no more [like that]. **17** Therefore if anyone is in Christ, he is a new creation. The old things [times, and conditions] have passed away. Behold,^a all things have become new [fresh, novel, or uncommon].

18 But all things are of God, who reconciled us [by receiving us into His favor] to himself through Jesus Christ, and gave to us the ministry of reconciliation [the mutual adjustment between God and sinners, the exchange of sin for restoration to divine favor, by the atonement of Jesus]; **19** namely [or meaning], that God was in Christ reconciling the world to himself, not reckoning [or taking inventory of, and imputing] to them their trespasses, and having committed to us the word [the divine expression, doctrine, and communication] of reconciliation.

20 We [elders and presbyters] are therefore ambassadors [authorized senior representatives and official gospel envoys with miraculous powers] on behalf of Christ, as though God were entreating [desiring, inviting, summoning, admonishing, and consoling the world] by us: we [pray and] beg you on behalf of Christ, be reconciled to [return and receive favor with] God. **21** For him [Jesus] who knew no sin, he [God] made to be sin on our behalf, so that in him [Jesus] we might become the righteousness of God.

6

Vs.1-10: HELP FACILITATE THE MINISTRY; NOT OBSTRUCT OR LET AFFLICTION HINDER IT

① ⑤ ⑩

1 Working together [synergistically and cooperating with Jesus], we entreat [pray and beg] also that you do not receive the grace [good will and loving kindness] of God in vain [in emptiness devoid of truth and destitute of spiritual wealth].

2 For he says, "At an acceptable time I listened to you [favorably, to grant your request]. In a day of salvation, I helped you [bringing aid and relief]."✠ Behold, now is the acceptable [favorable, and approved] time. Behold, now is the day of salvation [the rescue from the molestation of enemies, physical or moral deliverance, safety, health, and preservation in righteousness].

3 We give no occasion of stumbling [to obstruct or lead anyone to sin] in anything, that our service [or ministry] may not be blamed [or discredited], **4** but in everything, commending [or approving] ourselves as [deacons and ministering] servants of God: in great endurance, in afflictions, in hardships, in distresses,

5 in beatings, in imprisonments, in riots, in labors, in watchings [or sleeplessness], in fastings [and hunger or lack of food], **6** in pureness, in knowledge, in perseverance, in kindness, in the Holy Spirit, in sincere love [of affection and benevolence], **7** in the word of truth, in the [miraculous] power of God, by the armor [and weapon] of righteousness on the right hand [of authority and honor] and on the left [of his good name and protection],

8 by glory [praise and honor] and dishonor [disgrace and shame], by evil report [of defamation] and good report [of praise], as deceivers [or seducing misleaders] and yet true, **9** as unknown [or unacknowledged] and yet well known [or recognized], as dying and behold—we live, as punished and not killed, **10** as sorrowful yet always rejoicing, as poor yet making many [people] rich, as having nothing and yet possessing all things.

Vs.11-18: DISENGAGE FROM UNBELIEVERS; FELLOWSHIP WITH LIGHT, NOT DARKNESS

① ⑤ ⑩

11 Our mouth is open to you, Corinthians [satiated]. Our heart [thoughts and feelings, mind and soul] is enlarged [welcoming you in the embrace of love]. **12** You are not restricted by us, but you are restricted by your own [bowels of inward] affections.

13 Now in return—I speak as to my [spiritually grown up] children—you also open [to enlarge] your hearts. **14** Don't be unequally yoked [don't discordantly associate to have fellowship or intercourse] with unbelievers [heathens, or infidels], for what fellowship do righteousness and iniquity [or unrighteousness] have? Or what fellowship [communion, partnership, social intercourse, or communication] does light [the knowledge of truth and spiritual purity]

^a5:17 "Behold", from "ἰδοὺ", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

*6:2 Isaiah 49:8

have with darkness [the ignorance of divine things]?

15 What agreement does Christ have with Belial [wickedness, which is the worthlessness epithet of Satan]? Or what portion [or share] does a [faithful] believer have with an [unfaithful] unbeliever? 16 What agreement does a temple [and habitation] of God have with idols [of demonic heathen gods]? For you are a temple [shrine, and spiritual dwelling] of the living God. Even as God said, "I will dwell [to inhabit and take residence] in them and walk [to occupy and inspire good] in them. I will be their God and they will be my people."✠

17 Therefore "Come out [depart, forsake, and escape] from among them, and be separate," says the Lord. "Touch no unclean thing. I will receive you [with favor].✠ 18 I will be to you a Father. You will be to me [spiritually matured] sons and daughters," says the Lord Almighty."✠

7

Vs.1-5: FEAR GOD, BE PERFECTED IN HOLINESS; BE CLEANSSED FROM FLESHLY AND SPIRITUAL CORRUPTION ① ⑤ ⑩

1 Having therefore these promises [as divine assurances of salvation and good], beloved, let's cleanse [to purify] ourselves from [the guilt of sin, immorality, wickedness, and] all defilement of flesh and spirit, perfecting holiness in the fear [dread, terror, and reverence] of God.

2 Open your hearts [to give room] to us. We wronged no one [morally, socially, or physically]. We corrupted [or destroyed] no one. We [haven't defrauded nor] took advantage of no one. 3 I say this not to condemn you, for I have said before that you are in our hearts [thoughts, feelings, passions, desires, mind, and soul] to die together and live together.

4 Great is my boldness [my fearless confidence, outspokenness, frankness, and bluntness] of speech toward you. Great is my boasting [my rejoicing and glorying] on your behalf. I am filled with comfort. I overflow with joy in all our affliction [anguish, burden, persecution, tribulation, and trouble].

5 For even when we had come into Macedonia [extended land], our flesh [or body] had no relief [and rest], but we were

afflicted [really pressed hard upon as grapes, and troubled] on every side. Fightings [controversy, contention, quarreling, and striving] were outside. Fear [fright, and dread] was inside.

Vs.6-16: CRAVE TO COMFORT THE BRETHREN AND MINISTERS, AS THEY EARNESTLY MINISTER LIFE AND BLESSINGS TO YOU ① ⑤ ⑩

6 Nevertheless, he who comforts the lowly [humble, cast down, or depressed], God, comforted us by the coming of Titus [nurse], 7 and not by his coming only, but also by the comfort with which he was comforted in you while he told us of your longing, your mourning, and your zeal for me, so that I rejoiced still more.

8 For though I grieved [distressing, and saddening] you with my letter, I do not regret it [or repent], though I did regret it [caring afterwards]. For I see that my letter made you grieve, though just for a while. 9 I now rejoice, not that you were grieved, but that you were grieved to repentance. For you were grieved in a godly way, that you might suffer loss by us in nothing.

10 For godly sorrow [sadness, annoyance, grief, grievousness, and heaviness] produces repentance leading to salvation [physical or moral deliverance, rescue, safety, health, and preservation in righteousness], which brings no regret. But the sorrow of the world produces death [an eternal separation from God unto misery in hell].

11 For behold, this same thing, that you were grieved in a godly way, what earnest [eager, and diligent] care it worked [to accomplish] in you. Yes, what defense, indignation, fear, longing, zeal, and vindication! In everything you demonstrated yourselves to be pure in the matter.

12 So although I wrote to you, I wrote not for his [the offender's] cause that did the wrong, nor for his [the offended's] cause that suffered the wrong, but that your earnest care for us might be revealed [to manifest] in you in the sight [and presence] of God. 13 Therefore we have been comforted. In our comfort we rejoiced the more exceedingly for the joy of Titus, because his spirit has been refreshed by you all.

*6:16 Leviticus 26:12; Jeremiah 32:38; Ezekiel 37:27

*6:17 Isaiah 52:11; Ezekiel 20:34,41

*6:18 2 Samuel 7:14; 7:8

14 For if in anything I have [rejoiced and] boasted to him on your behalf, I was not disappointed. But as we spoke all things to you in truth, so our glorying [rejoicing and boasting] also which I made before Titus was found to be truth. 15 His [bowels of] affection is more abundantly toward you, while he remembers all of your obedience, how with fear and trembling you received him. 16 I rejoice that in everything I am confident concerning you.

4 _____

REFLECTION #15: Total Marker____/180

**Write and discuss your answers with learning team.*

- #1. Exactly how does one live in the spirit and walk by faith?
- #2. Earthly wisdom may be beneficial in certain circumstances. What is the overriding benefit of living and behaving in Godly sincerity and simplicity?

1 _____

2 _____

- #3. What is the main reason the word of God encourages you to stand firm in your faith?

3 _____

- #4. Which of the following will hinder you from living in the spirit or walking in faith; (a) Praying for ministry workers, (b) Comforting those in affliction, Forgiving those who afflict you, (c) Saying yes when you mean yes, (d) Speaking fearlessly, (e) Keeping God's word pure, (f) Finding confidence in God, (g) Being hopeful in distress, (h) Rebutting superficial appearances, (i) Speaking your belief, (j) Pleasing the Lord, (k) Being courageous, (l) Being a messenger of reconciliation, (m) Disengaging from unbelievers, (n) Being perfect in holiness, (o) All of them, or (p) None of them?

Chapters 8-13: Being Generous and Devoted to Christ

8

Vs.1-5: RELIEVE THE SAINTS; GIVE ACCORDING TO AND BEYOND YOUR MEANS

① ⑤ ⑩

1 Moreover, brothers [in Christ], we make known [certify, and declare] to you the grace of God which has been given in the [church] assemblies of Macedonia [extended land], 2 how in a severe ordeal of affliction [pressure, distress, and tight resources], the abundance [and superfluity] of their joy and their deep [or extreme lack, and] poverty abounded [together, to increase and overflow in] to the riches of their [bountiful] generosity.

3 For according to their power [in resources, riches, and wealth], I testify, yes and beyond their power [or inherent ability], they gave of their own accord [willingly and voluntarily], 4 begging [and praying] us with much entreaty to receive this grace and the [gift, jointly contributed in] fellowship in the service [and ministry] to the saints.

5 This was not as we had expected [or hoped], but first they gave their own selves to the Lord, and to us through the will [purpose, and determination] of God.

Vs.6-10: EXCEL IN EVERYTHING; IN FAITH, SPEECH, KNOWLEDGE, GRACE AND RICHES

① ⑤ ⑩

6 So we urged [desiring] Titus, that as he had made a beginning [to start with you] before [in this work of gracious giving], so he would also complete in [it and finish with]

you this [good will and work of giving] grace[-fully]. **7** But as you abound [to excel] in everything—in faith, utterance, knowledge, all earnestness, and in your [affectionate and benevolent] love to us—see that you also abound [excel, and increase] in this grace [of giving].

8 I speak not [to mandate] by way of commandment, but [because of, or] as proving through the earnestness [haste, and forwardness] of others, the sincerity also of your love [of affectionate benevolence].

9 For you know the grace of our Lord Jesus Christ, that though he was rich [wealthy, and abounding with heavenly virtues and eternal possessions], yet for your sakes he became poor [indigent, and destitute of wealth], that you through his poverty [his deprivation and ministerial need] might become rich [wealthy, increased with goods, have an abundance of outward possessions, and affluent in resources so that he can give blessings of salvation to all].

10 I give advice in this: it is expedient [and advantageous] for you who were the first to start a year ago, not only to do, but also to be willing.

Vs.11-15: READILY DESIRE EQUALITY IN SHARING YOUR BLESSINGS

① ⑤ ⑩

11 But now [perform and] complete the doing also, that as there was the readiness [the zeal and predisposition] to be willing [to give and share of your riches], so there may be the [execution, performance, or] completion also out of your ability. **12** For if the readiness [of a willing mind] is there, it is acceptable [and well received] according to what you have, not according to what you don't have.

13 For this is not that others may be eased and you distressed [or pressured], **14** but for equality [a proportionate equity, fairness, and what is equitable to all]. Your abundance [surplus, and overflow] at this present time supplies their lack [deficit, poverty, or penury], that their abundance also may become a supply for your lack, that there may be equality [a balance in conditions]. **15** As it is written, "He who gathered much had nothing left over, and he who gathered little had no lack."²

Vs.16-24: PROVE YOUR LOVE BEFORE THE CHURCHES; AIM TO DO HONORABLE THINGS

① ⑤ ⑩

16 But thanks be to God, who puts the same earnest [and diligent] care for you into the heart [feelings, thoughts, passion, desire, or mind] of Titus [nurse]. **17** For he indeed accepted [and received] our exhortation, but being himself very earnest, he went out to you [voluntarily] of his own accord.

18 We have sent together with him the brother [in Christ] whose praise in the Good News [gospel] is known throughout all the [church] assemblies. **19** Not only so, but he was also appointed [chosen, or ordained] by the [church] assemblies to travel with us in this grace [the divine influence on our souls for ministry], which is served [and administered] by us to the glory of the Lord himself, and to show our readiness [of mind, zeal, spirit, and good will].

20 We are avoiding [by setting in order] this, that any man [no person] should blame [censure, or discredit] us concerning this abundance [and bountiful collection from you] which is administered by us. **21** Having regard [and taking thought] for honorable things, not only in the sight of the Lord, but also in the sight of men [people, and everyone].

22 We have sent with them our brother [in Christ] whom we have many times proved earnest [or diligent] in many things, but now much more earnest, by reason of the great confidence which he has in you.

23 As for Titus, he is my partner and fellow worker for [and toward] you. As for our brothers [in Christ], they are the apostles [delegates, ambassadors of the Gospel endued with miraculous powers, commissioners of Christ and messengers] of the [church] assemblies, the glory of Christ.

24 Therefore show the proof [or token] of your love to them before the [church] assemblies, and of our boasting [rejoicing, and glorying] on your behalf.

9

Vs.1-5: READILY GIVE YOUR OFFERINGS AS A WILLING AND GENEROUS GIFT

① ⑤ ⑩

1 It is indeed unnecessary [redundant, or more than necessary] for me to write to you concerning the [ministering and] service

to the saints, **2** for I know your readiness [of mind and predisposition], of which I boast [rejoice, and glory] on your behalf to those of Macedonia [extended land], that Achaia [trouble] has been prepared [and readied] for the past year. Your zeal has stirred up [excited, and stimulated] very many of them.

3 But I have sent the brothers [in Christ] so that our boasting on your behalf may not be in vain [empty and destitute of spiritual wealth] in this respect, that, just as I said, you may be prepared [or ready], **4** lest by any means, if anyone from Macedonia comes there with me and finds you unprepared [and not ready], we (to say nothing of you) would be disappointed [disgraced, and put to shame] in this confident boasting.

5 I thought it necessary therefore to entreat the brothers that they would go before to you and arrange ahead of time the generous gift that you promised before, that the same might be ready as a matter of generosity [a bountiful blessing], and not of greediness [an extortion].

Vs.6-9: GIVE AS YOU PURPOSE IN YOUR HEART; NOT GRUDGINGLY BUT CHEERFULLY

① ⑤ ⑩

6 Remember this: he who sows [plants, or gives by scattering] sparingly [or stingily] will also reap [harvest, or receive] sparingly. He who sows bountifully [by distributing exceedingly generously] will also reap bountifully. **7** Let each man give according as he has determined [intended, preferred, proposed, purposed, and chosen to do] in his heart [thoughts, feelings, desire, and mind], not grudgingly [or angrily, ungenerously or stingily] or under compulsion [constraint, distress, or necessity], for God [dearly and fondly] loves a cheerful [merry, prompt, or willing] giver.

8 And God is able [through his power, strength, might in wealth, and spiritual influence over souls] to make all grace [favor, and good will] abound [to increase excessively] to you, that you, always having all sufficiency [of the necessities of life, self-satisfaction, and contentment] in everything, may abound to [increase in] every good [beneficial, useful, upright, or honorable] work. **9** As it is written, "He has scattered [to disperse] abroad. He has given to the

[starving, needy, or indigent] poor. His righteousness [justification, integrity, and virtue] remains forever."✚

Vs.10-15: BE ENRICHED IN THE GENEROSITY OF YOUR DISTRIBUTION TO MINISTERS

① ⑤ ⑩

10 Now may he who supplies [furnishes, ministers, or contributes] seed to the sower and bread for food, supply and multiply your seed for sowing, and increase the fruits [produce, and outcome] of your righteousness, **11** you being enriched [being made rich spiritually, and materially wealthy] in everything for all [bountiful] generosity, which produces [or causes active grateful] thanksgiving to God through us.

12 For this service of giving [ministered to those who fulfill and execute the command of God] that you perform, not only makes up for lack, [the deficit and want] among the saints, but abounds [and overflows] also through much giving of thanks to God,

13 seeing that through the proof [of experience received or] given by this service, they glorify God for the obedience of your confession [or subjection of your profession] to the Good News [of the Gospel] of Christ and for the [bountiful] generosity of your contribution to them and to all,

14 while they themselves also, with [prayer, petition, and] supplication on your behalf, yearn for you by reason of the exceeding grace of God in you. **15** Now thanks be to God for his unspeakable [indescribable] gift!

10

Vs.1-6: PULL DOWN STRONGHOLDS, AND MAKE EVERY THOUGHT OBEY CHRIST

① ⑤ ⑩

1 Now I Paul [little], myself, entreat you by the humility [the meekness] and gentleness of Christ, I who in your presence am lowly [base, unassuming, or down-to-earth] among you, but being absent am bold [and daringly courageous] toward you. **2** Yes, I beg [beseech, and pray] you that I may not, when present, show courage with the confidence with which I intend to be bold against some [people], who consider [or regard] us to be walking according to the flesh [human frailties, and carnal mind].

3 For though we walk [conduct life] in the flesh [the human nature with its moral and physical passions and frailties], we don't wage war [that is, spiritual warfare] according to the flesh [or carnal mind]; **4** for the [offensive armor, instruments, and] weapons of our warfare [our expedition and apostolic career] are not of the flesh [or carnal, unregenerate, bodily, or temporal], but mighty [powerful and capable, strong and influential] before God, to the throwing [demolition, extinction, destruction, or pulling] down of [enemy fortresses, or] strongholds,

5 throwing [demolishing, taking, and casting] down imaginations [reasonings, thoughts, and arguments hostile to the Christian faith] and every high thing [elevated structures, or barriers to ministry] that is exalted [lifting itself up] against the knowledge [and moral wisdom] of God and bringing every thought into captivity to the [attentive hearing, compliance, submission and] obedience of Christ, **6** and being in readiness [prepared] to avenge [or punish] all disobedience when your obedience is made full [complete, and caused to abound].

Vs. 7-18: BOAST IN THE LORD; MEASURE YOURSELF BY GOD'S LIMITS, NOT BY YOU OR OTHERS WHO COMMEND THEMSELVES ① ⑤ ⑩

7 Do you look at things only [on the surface] as they appear in front of your face? If anyone trusts in himself that he [belongs to and] is Christ's, let him consider this [to take stock] again with himself, that even as he is Christ's, so we also are Christ's.

8 For even if I boast [and rejoice] somewhat [more] abundantly concerning our [delegated] authority, which the Lord gave [granted, and committed to us] for building you up and not for [destroying or] casting you down, I will not be ashamed, **9** that I may not seem as if I desire to terrify you by my letters.

10 For, "His letters" [written messages or Epistles], they say, "are weighty and strong, but his bodily presence is weak, and his speech is despised [and contemptible]."

11 Let such a person consider this, that what we are in word [doctrine, and preaching] by letters when we are absent, such are we also in deed [and action] when we are present.

12 For we are not bold to number or compare ourselves with some of those who commend themselves. But they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding [of the knowledge of things which pertain to salvation]. **13** But we will not boast beyond [or outside our] proper [ministry] limits, but within the boundaries with which God appointed [bestowed, distributed, imparted, and divided] to us, which reach [extends] even to you.

14 For we don't [inordinately extend or] stretch ourselves too much, as though we didn't reach [out, or come] to you. For we came even as far as to you with the Good News [of the Gospel] of Christ, **15** not boasting beyond [our] proper [ministry] limits in other men's labors, but having hope that as your faith [persuasion and moral conviction of God's truthfulness, and fidelity] grows, we will be abundantly enlarged by you in our sphere of influence [in faith and practice], **16** so as to preach the Good News [gospel] even to the parts [or regions] beyond you, not to boast in what someone else has already done.

17 But "he who boasts [glories, and rejoices], let him boast in the Lord." **18** For it isn't he who commends [introduces or exhibits] himself who is approved, but whom the Lord commends [favorably exhibits].

11

Vs. 1-11: STAY DEVOTED TO CHRIST; REJECT AND TURN AWAY FROM PEOPLE WHO PREACH A DIFFERENT GOSPEL, EVEN FOR A FEE ① ⑤ ⑩

1 I wish [to God] that you would bear with me in a little foolishness, but indeed you do bear with me. **2** For I am jealous over you with a godly jealousy. For I promised [and espoused] you in marriage to one husband, that I might present you as a pure virgin [innocent, chaste, clean, and free from carnality] to Christ.

3 But I am afraid that somehow, as the serpent [wholly seduced, beguiled, and] deceived Eve in his [sophistry and cunning] craftiness, so your minds might be corrupted from the simplicity [sincerity, mental honesty, and openness of heart] that is in Christ [the Anointed, Messiah]. **4** For if he

[or anyone] who comes preaches another Jesus^a whom we didn't preach, or if you receive a different spirit which you didn't receive, or a different "Good News [gospel]" which you didn't accept, you [seem willing to allow and] put up with [endure, forbear, and suffer through] that well enough.

5 For I reckon that I am not at all behind [and inferior to] the [top, super, and] very best apostles. 6 But though I am unskilled [or unlearned] in speech, yet I am not unskilled in knowledge [of things divine, lawful, and unlawful for Christians]. No, in every way we have been [manifestly] revealed to you in all things.

7 Or did I commit a sin [err, miss the mark, or wandered from the path of uprightness] in humbling [and abasing] myself that you might be exalted [elevated, or lifted up], because I preached to you God's Good News [gospel] free of charge? 8 I robbed [or despoiled] other [church] assemblies, taking wages from them that I might serve [and minister to] you.

9 When I was present with you and was in need [deficient, and came up short], I wasn't a burden on anyone, for the brothers [in Christ], when they came from Macedonia, [fully furnished and] supplied the measure of my need. In everything I kept myself from being burdensome to you, and I will continue to do so.

10 As the truth of Christ is in me, no one [person] will stop me from this boasting [and rejoicing] in the regions of Achaia [trouble]. 11 Why? Because I don't [fondly, socially, or morally] love you? God knows.

**Vs.12-33: WATCH OUT FOR COUNTERFEIT
MINISTERS MASQUERADING AS MESSENGERS OF
CHRIST, AND BOASTING BY THE FLESH** ⑤⑤⑤

12 But what I do, that I will continue to do, that I may cut off opportunity [and claim] from those who desire an opportunity [a platform], that in which they boast, they may be recognized just like us. 13 For such men [or people] are false apostles, deceitful workers, masquerading [to transform themselves into and] as Christ's apostles.

14 And no wonder, for even Satan masquerades [disguising himself] as an angel of light [a messenger of truth]. 15 It is no great thing therefore if his servants also masquerade [to transform themselves] as

servants [or ministers] of righteousness, whose end will be according to their works [and enterprise].

16 I say again, let no one think me foolish [a mindless, stupid, ignorant, egotistic, rash, unwise, and unbelieving fool]. But if so, yet receive me as foolish [acting rashly], that I also may boast [on this account] a little. 17 That which I speak, I don't speak according to the Lord, but as in foolishness, in this confidence of boasting.

18 Seeing that many [people] boast [glory, and rejoice] after the flesh [the collective human frailties, passions, and carnality], I will also boast. 19 For you bear [or suffer] with the foolish gladly, being wise [yourselves].

20 For you bear [suffer, and endure] with a man if he brings you into bondage, if he devours you, if he takes you captive, if he exalts himself, or if he strikes you on the face.

21 To my shame [or reproach], I speak as though we had been weak. Yet in whatever way anyone is bold (I speak in foolishness), I am bold also.

22 Are they Hebrews? So am I. Are they Israelites? So am I. Are they the offspring^b of Abraham? So am I. 23 Are they servants [and ministers] of [the living Jesus] Christ? (I speak as one [who is a fool, and] beside himself.) I am more so: in labors more abundantly, in prisons more abundantly [frequent], in stripes [strokes, smites, and wounds] above measure, and in deaths often.

24 Five times I received forty stripes minus one from the Jews. 25 Three times I was beaten with rods. Once I was stoned [in order to injure or kill me]. Three times I suffered shipwreck. I have been a night and a day in the deep [sea].

26 I have been in travels [journeying] often, perils [and dangers] of rivers, perils of robbers, perils from my countrymen, perils from the Gentiles, perils in the city, perils in the wilderness, perils in the sea, perils among false brothers; 27 in [weariness of] labor and travail, in watchings [and sleeplessness] often, in hunger and thirst, in [voluntary or involuntary] fastings often, and in cold and nakedness.

28 Besides those things that are outside, there is that which presses on me daily: anxiety [and care] for all the [church]

^a 11:4 Galatians 1:7-8

^b 11:22 or, seed

assemblies. **29** Who is weak [in means or sickness], and I am not weak? Who is caused to stumble [entrapped by offenses, and enticed to sin], and I don't burn with indignation?

30 If I must boast [and glory], I will boast of the things that concern my weakness [mind or body, moral frailty, or infirmity]. **31** The God and Father of the Lord Jesus Christ, he who is blessed forever more, knows that I don't lie.

32 In Damascus [silent sackcloth weaver] the governor under King Aretas [graver] guarded the Damascenes' city [with a garrison], desiring to arrest me. **33** I was let down in a basket through a window by the wall, and escaped his hands.

12

Vs.1-6: REFRAIN FROM BOASTING; IF YOU MUST, BOAST IN THE SPIRIT MAN

① ⑤ ⑩

1 It is doubtless [probably okay, but] not profitable for me to boast [glory, and rejoice], but I will come to visions [to divine visual appearances] and revelations [disclosures of truth] of the Lord. **2** I know a man in Christ who was caught up [or carried off] into the third heaven fourteen years ago—whether in the body, I don't know, or whether out of the body, I don't know; God knows.

3 I know such a man (whether in the body, or outside of the body, I don't know; God knows), **4** how he was caught up into Paradise^a [possibly a place of future happiness] and heard unspeakable words, which it is not lawful for a man to utter [speak, say, or tell].

5 On behalf of such a one I will boast [rejoice and glory], but on my own behalf I will not boast, except in my weaknesses. **6** For if I would desire to boast, I will not be foolish; for I will speak the truth. But I refrain, so that no man may think more of me than that which he sees in me or hears from me.

Vs.7-10: BOAST OF YOUR WEAKNESSES, GLADLY AND TAKE PLEASURE IN PERSECUTIONS FOR CHRIST'S SAKE

① ⑤ ⑩

7 By reason of the exceeding greatness of the revelations, that I should not be

exalted excessively, a thorn [an annoying prickle] in the flesh [human form or body] was given to [hinder] me: a messenger [and envoy] of Satan to torment [buffet, repeatedly strike and maltreat] me, that I should not be [come haughty and self] exalted excessively. **8** Concerning this thing, I begged [entreated, and prayed] the Lord three times that it might [desist, desert, and] depart from me.

9 He has said to me, "My grace [favorable influence on the heart] is sufficient [or, enough] for you, for my [strength, ability, and miraculous] power is made perfect [accomplished, and consummated] in weakness." Most gladly therefore I will rather glory in my weaknesses that the [might and miraculous] power of Christ may rest on me. **10** Therefore I take pleasure in weaknesses [moral frailty, and maladies], in injuries [and insolence], in necessities [dutiful, or circumstantial constraints], in persecutions, and in distresses [anguish, and extreme affliction], for Christ's sake. For when I am weak [and powerless], then am I strong [and powerful].

Vs.11-21: SPEND GLADLY AND BE SPENT FOR THE SOULS OF THE BELOVED OF GOD; TAKE ADVANTAGE OF NO ONE

① ⑤ ⑩

11 I have become foolish in boasting [or glorying]. You compelled me, for I ought to have been commended by you, for I am in no way inferior to the very [top and] best apostles [delegates, ambassadors of the Gospel of Christ, and commissioners sent as messengers with orders and miraculous powers], though I am nothing. **12** Truly the [supernatural token and proving miraculous] signs of an apostle were worked [and fully performed] among you in all perseverance [cheerful, or hopeful endurance, and patient waiting], in [supernatural] signs and wonders and mighty [miraculous] works.

13 For what is there in which you were made inferior [rated lower] to the rest of the [church] assemblies, unless it is that I myself was not a burden [chargeable] to you? Forgive me this wrong! **14** Behold, this is the third time I am ready to come to you, and

^a **12:4** Also called Abraham's bosom (Luke 16:19-31) it is the part of Hades (or Hell) which was thought by the later Jews to be the abode of the souls of pious until the resurrection:

I will not be a burden to you; for I seek not your possessions, but you. For the children ought not to save up [amass, reserve, lay-up treasure or accumulate riches] for the parents, but the parents for the children.

15 I will most gladly spend and be spent for your souls. If I [fondly, socially, or morally] love you more abundantly, am I loved the less? 16 Even so, I myself didn't burden you. But you might say that being crafty [or shrewd], I caught you with deception [a subtle trick].

17 Did I take advantage of you by anyone of those whom I have sent to you?

18 I exhorted [beseeching] Titus, and I sent the brother [in Christ] with him. Did Titus take any advantage of you? Didn't we walk [by regulating ourselves] in the same spirit? Didn't we walk [conduct our occupation] in the same steps? 19 Again, do you think that we are excusing ourselves to you? In the sight of God we speak in Christ. But all things, beloved, are for your edifying [your building up and confirmation].

20 For I am afraid that perhaps when I come, I might find you not the way I want to, and that I might be found by you as you don't desire, that perhaps there would be strife [quarrels or contentions], jealousy [or envying], outbursts of anger, factions [partisanship], slander [backbiting, evil speaking, or defamation], whisperings [secret slandering], proud thoughts [haughtiness and puffing up of soul], or riots [commotion and disorder], 21 that again when I come my God would humble me before you, and I would mourn for many of those who have sinned before now, and not repented of the uncleanness, sexual immorality, and lustfulness which they committed.

13

**Vs.1-10: EXAMINE AND EVALUATE YOURSELF;
PROVE YOUR FAITH IN CHRIST**

① ⑤ ⑩

1 This is the third time I am coming to you. "At the mouth of two or three witnesses shall every word be established." 2 I have warned previously, and I warn [to foretell] again, as when I was present the second time, so now, being absent, I write to those who have sinned before now and to all

the rest that if I come again, I will not spare [forbear, or treat any leniently], 3 seeing that you seek a proof of Christ who speaks in me who is not weak, but is powerful [and mighty] in you.

4 For he was crucified through weakness [or infirmity], yet he lives through the [miraculous] power of God. For we also are weak in him, but we will live with him through the [mighty working] power of God toward you.

5 Examine your own selves, whether you are in the faith [the system of gospel truth and belief]. Test [to prove] your own selves. Or don't you know about your own selves, that Jesus Christ is in you?—unless indeed you are disqualified [as reprobates].

6 But I hope [trusting] that you will know that we [are not reprobates and] aren't disqualified.

7 Now I pray to God that you do no evil; not that we may appear approved, but that you may do that which is honorable, though we may seem to have failed [as unfit castaways]. 8 For we can do nothing against the truth, but for the truth.

9 For we rejoice when we are weak and you are strong. We also pray for this: your becoming perfect [through disciplining, instruction, and thorough edification]. 10 For this cause I write these things while absent, that I may not deal sharply when present, according to the authority which the Lord gave me for building up and not for tearing down.

**Vs.11-14: BE WHAT YOU OUGHT TO BE; PERFECT,
COMFORTED, AGREEABLE, PEACEFUL**

① ⑤ ⑩

11 Finally, brothers [in Christ], rejoice! Be perfected. Be comforted. Be of the same mind. Live in peace, and the God of love and peace will be with you. 12 Greet one another with a holy [physically pure and morally blameless] kiss. 13 All the saints greet you. 14 The grace of the Lord Jesus Christ, God's love, and the fellowship of the Holy Spirit be with you all. Amen.

REFLECTION #16: Total Marker ____ /160

**Write and discuss your answers with learning team.*

#1. Should you pay tithes or give tithes, by your own free will, as a New Testament believer? Should your offering and giving be generously below, within, or beyond your means?

1 _____

#2. As a New Testament believer; a born-again, spirit-filled, believing son of God, in what area of life and ministry should you seek and demonstrate excellence?

#3. When we give offerings, who do we actually give to; God, the church, ministers, and/or ministry helpers?

#4. What does "equality in sharing" mean?

#5. As new or maturing believers, we constantly wage war against spiritual entities and strongholds. Though we walk in the flesh, we do not wage war according to the flesh. So how do we destroy strongholds? What powers do we employ to win over strongholds?

#6. When people preach a different gospel, especially for a fee, what should be the immediate response of a true believer?

#7. Occasionally people boast. If you must boast in whom should you boast? And what should you do, when you encounter ministers who claim to belong to Christ and boast in the flesh?

2 _____

3 _____

4 _____

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The Gospel of Matthew

The four Books of the Gospels in the Bible tell about Jesus, the Christ but from four different perspectives. It is like being in a Stadium and watching the same game with three other people sitting opposite and across each other. It is the same game but with **four** vantage points. Inspired by the Holy Spirit, who essentially is the author of all Scripture, the **four gospels** distinctly addressed their audiences in the clarity of their inspired perception according to the divine settings in the court of Heaven (Dan 7:9-10, Heb 12:22-24, Rev 5:11).

Through Mark's perspective, we could see into the facial nature and supernatural operations of the Kingdom of God; the tributary **Faith** of God personified in the predestination of humanity, as eternally represented before the Throne of God by one of the foursome awesome living creatures which has the "Face of a Man" (Rev 5:5).

However, around AD 60 to 62, Matthew, a Jewish tax Collector and one of the twelve apostles of Jesus, presented the long-awaited Messiah, Lord, and Savior, Jesus Christ, whom the Jews and their religious leaders had long waited for to establish the Kingdom of Heaven. Mathew irrefutably proved this by constantly referencing the prophets and prophecies relating to Jesus. His insight is detailed. Matthew began his account tracing the genealogy of Jesus and showing him as the obedient miracle-working Son of God, sent to Israel alone, who came to fulfill the messianic prophecies of the Old Testament (2Sa 7:16; Psa 89:36, 132:11; Isa 9:6-7, 11:1; Jer 23:5, 33:15-17; Amo 9:11; Gen 12:3, 22:18, 26:3-5, 28:13-14; Rom 4:13; Gal 3:16).

Matthew's perspective is enshrined from Heaven before the Eternal Throne of God, declaring the tributary **Glor** of God and characterized by one of the four living creatures which is "like the Lion" (Rev 5:5). Although Matthew's account of the Life and Ministry of Jesus is more detailed than Mark's, it is similar to Mark's as well as Luke's—whose fascination was more on Jesus' healings and miracles. Luke's perspective displays the tributary **Power** of God, represented by the living creature that is like the "Calf—bullock, heifer or oxen" before God's throne, symbolizing the atoning accomplishments of the healing and sacrificial saving power of Jesus, the Lamb of God who suffered and died on the cross that we may have and live his godly life.

Mathew, Mark, and Luke's gospels are similar in terms of the exactness and sequence of the stories. Sometimes they shared identical wording as the three of the foursome living creatures share in their mammalian form and enablement to walk, socialize, or dwell closely. So, all three are called the *synoptic gospels* and stand in contrast to John's, who focused on Jesus' divine Life and Spirituality. And whose perspective is epitomized by the living creature that is like the "Flying Eagle" (Rev 5:5), declaring the tributary **Holiness** of God—exalted, consecrated, visionary, and spiritual—uniquely different in form, culture, and dwelling from the other three.

As you read the *Gospel According to Matthew*, which occurred around BC 6 to AD 30, yield your entire soul—mind, will, and emotions—to its prophetic truth, letting the messianic justification of Jesus that Mathew presents change you and your lifestyle priorities from the inside out. Remember to use the progress markers accordingly.

Chapters 1-7: Jesus' Messianic and Ministerial Roots

1

Vs.1-17: JESUS CHRIST, SON OF GOD AND SON OF MAN; HIS NATURAL FAMILY-TREE



1 The book of the genealogy [generation, nativity, and lineage] of Jesus Christ,^a the son of David, the son of Abraham.

2 Abraham [begot and] became the father of Isaac. Isaac became the father of Jacob. Jacob became the father of Judah and his brothers. 3 Judah became the father of Perez and Zerah by Tamar. Perez became the father of Hezron. Hezron became the father of Ram. 4 Ram became the father of Amminadab. Amminadab became the father of Nahshon. Nahshon became the father of Salmon. 5 Salmon became the father of Boaz by Rahab. Boaz became the father of Obed by Ruth. Obed became the father of Jesse.

6 Jesse became the father of King David. David the king^b became the father of Solomon by her who had been Uriah's wife.

7 Solomon became the father of Rehoboam. Rehoboam became the father of Abijah. Abijah became the father of Asa. 8 Asa became the father of Jehoshaphat. Jehoshaphat became the father of Joram. Joram became the father of Uzziah. 9 Uzziah became the father of Jotham. Jotham became the father of Ahaz. Ahaz became the father of Hezekiah. 10 Hezekiah became the father of Manasseh. Manasseh became the father of Amon. Amon became the father of Josiah.

11 Josiah became the father of Jechoniah and his brothers at the time of the exile [expatriation and carrying away] to Babylon.

12 After the exile to Babylon, Jechoniah became the father of Shealtiel. Shealtiel became the father of Zerubbabel. 13 Zerubbabel became the father of Abiud. Abiud became the father of Eliakim. Eliakim became the father of Azor. 14 Azor became

the father of Zadok. Zadok became the father of Achim. Achim became the father of Eliud.

15 Eliud became the father of Eleazar. Eleazar became the father of Matthan. Matthan became the father of Jacob.

16 Jacob became the father of Joseph, the husband of Mary, from whom was born Jesus,^c who is called Christ. 17 So all the generations [successive natural descents] from Abraham to David are fourteen generations [successive periods]; from David to the exile to Babylon fourteen generations; and from the carrying away to Babylon to the Christ, fourteen generations.

[ref notes: The whole world was promised by God through the prophets in the Old Testament that the Messiah will come as the seed of Abraham (Gen 12:3, 18:18, 22:18, 26:4, 28:14; Gal 3:8 & 16), and son of David, to establish the Kingdom of Heaven. They had been waiting for hundreds of years, and here he came. So, Matthew provides evidence by researching Jesus' natural roots tracing his genealogy back to Abraham—see more prophecies: 2Sa 7:16; Psa 89:36, 132:11; Isa 9:6-7, 11:1; Jer 23:5, 33:15-17; Amo 9:11; Gen 12:3, 22:18, 26:3-5, 28:13-14; Rom 4:13; Gal 3:16. However, Luke traced Jesus' family-tree all the way back to God, so he listed and concluded from Luke 3:23-38 "*Jesus, ...the son of Joseph, ...the son of David, ...the son of Abraham, the son of Seth, the son of Adam, the son of God.*"]

Vs.18-25: JESUS CHRIST; SON OF GOD, WAS BORN AS SON OF MAN, TO JOSEPH AND MARY, A VIRGIN



18 Now the birth of Jesus [Jehovah is salvation, the] Christ [Anointed, Messiah] was like this: After his mother, Mary [their rebellion], was engaged [promised in marriage] to Joseph [let God add], before they came together [to be wedded, married, and conjugally cohabited], she was found pregnant by the Holy Spirit. 19 Joseph, her husband, being a righteous man [in character, innocence, virtue, and equity], and not willing to make her a public example

^a1:1 Messiah (Hebrew) and Christ (Greek) both mean "Anointed One"

^b1:6 NU omits "the king".

^c1:16 "Jesus" means "Salvation".

[expose to public disgrace and shame], intended to put her away [disengage, release, and dismiss her privately or] secretly.

20 But when he thought [pondered and deliberated] about these things, behold,^a an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, don't be afraid [alarmed, or hesitate] to take to yourself Mary as your wife, for that which is conceived in her is of the Holy Spirit. 21 She shall give birth to a son. You shall name him Jesus,^b for it is he who shall save his people from their sins."

22 Now all this has happened that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 "Behold, the virgin [marriageable maiden who's never had sexual intercourse] shall be [pregnant] with child, and shall give birth to a son. They shall call his name Immanuel," which is, being interpreted, "God with us."^c 24 Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took [accepted and acknowledged] his wife to himself; 25 and didn't know her sexually until she had given birth to her firstborn son. He named him Jesus.

2

Vs.1-6: JESUS, WAS VISITED AND HONORED WITH GIFTS BY WISE MEN, AS WORLD ENVOYS



1 Now when Jesus [Jehovah is salvation] was born in Bethlehem [house of bread] of Judea [Jehovah be praised] in the days of King Herod [heroic], behold, wise men^c from the east [the direction of the sun's rising] came to Jerusalem, saying, 2 "Where is he who is born King of the Jews? For we saw his star in the east, and have come to worship [kneel, or prostrate in homage, revere, respect, and adore] him." 3 When King Herod heard it, he was troubled [stirred to agitation, with inward commotion and anxious distress], and all Jerusalem [double peace] with him.

4 Gathering together all the chief priests and scribes of the people, he asked [demanding of] them where the Christ

would be born. 5 They said to him, "In Bethlehem of Judea, for this is written through the prophet, 6 'You Bethlehem, land of Judah, are in no way least among the princes of Judah; for out of you shall come a governor who shall [rule, feed, and tend as a] shepherd my people, Israel.'"^d

7 Then Herod secretly called the wise men, and learned [diligently enquired] from them exactly what time the star appeared. 8 He sent them to Bethlehem, and said, "Go and search diligently for the young child. When you have found him, bring me word, so that I also may come and worship him."

9 They, having heard the king, went their way; and behold, the star, which they saw in the east, went before them until it came and stood over where the young child was. 10 When they saw the star, they rejoiced with exceedingly great joy.

11 They came into the house and saw the young child with Mary, his mother, and they fell down and worshiped him. Opening their treasures, they offered to him gifts: gold, frankincense, and myrrh. 12 Being warned in a dream not to return to Herod, they went back to their own country another way.

[ref notes: It was cultural and a foreign policy of kingdoms back in time to honor kings with unique gifts and a very great train (2ki 5:5, 5:9; Isa 60:6-9; Act 25:23) to intreat their favor for peaceful relations. But great and famous kings whose dominions impact the entire world are presented with specific gifts such as gold, incense, and spices. See these scriptures: 1Ki 10:2, 9:14; Gen 43:11. God was not going to be silent about the birth of His Son, the King of kings and Lord of lords (1Tim 6:15), and so He broadcasted it to the whole world, the Magi—Wise men from the East came to Jerusalem to represent.

Accordingly, Isaiah prophesied; "*The Gentiles shall come to your light, And kings to the brightness of your rising. Lift up your eyes all around, and see: They all gather together, they come to you; ...The wealth of the Gentiles shall come to you. The multitude of camels shall cover your land, the dromedaries of Midian and Ephah; All those from*

^a1:20 "Behold", from "ἰδοὺ", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

^b1:21 "Jesus" means "Salvation".

^c1:23 Isaiah 7:14—"Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel"

^d2:1 The word for "wise men" (magoi) can also mean teachers, scientists, physicians, astrologers, seers, interpreters of dreams, or sorcerers.

^e2:6 Micah 5:2—"But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting."

Sheba shall come; They shall bring gold and incense, and they shall proclaim the praises of the LORD" (Isa 60:3-6).

So, on behalf of a fallen world, the wise men brought gold, frankincense, and myrrh to entreat the **favor** of the Prince of Peace. To seek **friendship** with the Son of God and solicit Godly (**fairness**) justice for the world (Pro 18:16, 19:6, 29:26). Note that after their gifts were received, they could not return to Herod; the false hero of the world because *"Whoever therefore wants to be a friend of the world makes himself an enemy of God"* (Jas 4:4). However, the three gifts circumscribed the earnest yearnings of a dying world to God, our Father for salvation through Jesus Christ (Rom 8:19-23). To give Jesus **gold** is to submit our filthy righteousness (Isa 64:6) for his Kingly reign in righteousness and riches, which we receive from God as favor (Rom 5:17).

The gift of **frankincense**, which symbolizes spiritual rule, endears us for friendship with God when we believe and gain His righteousness (Jas 2:23); and so, He calls us into a holy priesthood as friends united with him in Spirit and service (Jn 15:15-16). And **myrrh**, [spice oil] representing the anointing, granted Jesus the awesome responsibility to atone for the sins of the world (Luk 4:18; Heb 1:9), and us the *fairness or justified* right to receive remission of sins (Mat 26:28). For this reason, 1Peter 2:5 declares *"You also, as living stones, are being built up a spiritual house [gold], a holy priesthood [frankincense], to offer up spiritual sacrifices acceptable to God through Jesus Christ [myrrh]."*

Vs.13-15: JOSEPH ADVISED IN A DREAM TO FLEE TO EGYPT, BECAUSE HEROD PLANNED TO KILL JESUS



13 Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise and take the young child and his mother, and flee into Egypt, and stay there until I tell you, for Herod will seek the young child to destroy him."

14 He arose and took the young child and his mother by night and departed into Egypt, **15** and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called my son."[✠]

^{✠2}: Hosea 11:1 - "When Israel was a child, I loved him, and out of Egypt I called My son."

^{✠2}: Jeremiah 31:15 — "Thus says the LORD: 'A voice was heard in Ramah, Lamentation and bitter weeping, Rachel

Vs.16-18: HEROD FELT MOCKED, SO HE KILLED EVERY MALE CHILD IN BETHLEHEM



16 Then Herod, when he saw that he was mocked by the wise men, was exceedingly angry, and sent out and killed all the male children who were in Bethlehem and in all the surrounding countryside, from two years old and under, according to the exact time which he had learned [*or enquired about the new born Jesus*] from the wise men.

17 Then that which was spoken by Jeremiah the prophet was fulfilled, saying, **18** "A voice was heard in Ramah, lamentation, weeping and great mourning, Rachel weeping for her children; she wouldn't be comforted, because they are no more."[✠]

Vs.19-23: HEROD DIED; JOSEPH AND MARY RETURNED TO ISRAEL, LIVED TO NAZARETH



19 But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, **20** "Arise and take the young child and his mother, and go into the land of Israel, for those who sought the young child's life are dead."

21 He arose and took the young child and his mother, and came into the land of Israel. **22** But when he heard that Archelaus was reigning over Judea in the place of his father, Herod, he was afraid [*frightened, and terrified*] to go there. Being warned in a dream, he withdrew into the region of Galilee [*the heathen circle*], **23** and came and lived in a city called Nazareth [*the guarded one*]; that it might be fulfilled which was spoken through the prophets that he will be called a Nazarene [*One Separated*].

3

Vs.1-12: JOHN THE BAPTIST PREACHED REPENTANCE, WATER BAPTIZED, AND PROPHESED THE BAPTISM OF THE HOLY SPIRIT



1 In those days, John [*Jehovah has graced*] the Baptizer [*the administrator of the rite of baptism to outwardly purify people through repentance*] came, preaching in the wilderness of Judea, saying,

weeping for her children, refusing to be comforted for her children, because they are no more."

Judges 13:5— "...for the child shall be a Nazirite to God from the womb;"

2 “Repent [think differently, morally reconsider and feel compunction, change for the better, and amend your heart with abhorrence of your past sins], for the Kingdom of Heaven is at hand!”

3 For this is he who was spoken of by Isaiah [Jehovah’s help] the prophet, saying, “The voice of one crying in the wilderness, make the way of the Lord ready! Make his paths straight!”✠

4 Now John himself wore clothing made of camel’s hair with a leather belt around his waist. His food was locusts and wild honey.

5 Then people from Jerusalem [double peace], all of Judea [Jehovah be praised], and all the region around the Jordan [the descender] went out to him. 6 They were baptized by him in the Jordan, confessing their sins.

7 But when he saw many of the Pharisees [advocates of outward piety] and Sadducees [the righteous—a Jewish heretical religious group who deny resurrection, spirits, angels, and divine predestination] coming for his baptism, he said to them, “You offspring [produce, fruit, generation, or brood] of vipers [venomous cunning, malignant, and wicked men], who warned you to flee [and escape] from the wrath [the justifiable indignation for punishment] to come?

8 Therefore produce fruit worthy of repentance! 9 Don’t think to yourselves, ‘We have Abraham for our father,’ for I tell you that God is able to raise up children to Abraham from these stones. 10 Even now the ax lies at the root of the trees. Therefore every tree that doesn’t produce good fruit is cut down, and cast into the fire.

11 “I indeed baptize you in water for repentance, but he who comes after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you in the Holy Spirit.^a [and fire, which is his seven spirits]^b 12 His winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor. He will gather his wheat into the barn, but the chaff he will burn up with unquenchable fire.”

Vs.13-17: JESUS HUMBLING HIMSELF; ALLOWED JOHN TO BAPTIZE HIM, GOD CALLED HIM ‘SON’



13 Then Jesus came from Galilee [the heathen district] to the Jordan^c to John, to be baptized by him. 14 But John would have hindered [by preventing] him, saying, “I need to be baptized by you, and you come to me?”

15 But Jesus, answering, said to him, “Allow it [let it be so, for] now, for this is the fitting way for us to fulfill all righteousness.” Then he allowed him.

16 Jesus, when he was baptized, went up directly from the water: and behold, the heavens were opened to him. He saw the Spirit of God descending as a dove, and coming on him. 17 Behold, a voice out of the heavens said, “This is my beloved Son, with whom I am well pleased [favorably inclined towards].”

4

Vs.1-11: JESUS WAS LED BY GOD’S SPIRIT INTO THE DESERT TO BE TEMPTED BY THE DEVIL WHO

SHOULDN’T TEMPT BUT WORSHIP GOD 😞 😞 😞

1 Then Jesus was led [was brought] up by the Spirit into the wilderness to be tempted [scrutinized, enticed, and examined to prove his character, faith, and virtue in God] by the devil. 2 When he had fasted [by abstaining from food for] forty days and forty nights, he was hungry afterward.

3 The tempter came and said to him, “If you are the Son of God, command that these stones become bread.” 4 But he answered, “It is written, ‘Man shall not live by bread [or food] alone, but by every word that proceeds out of God’s mouth.’”✠

5 Then the devil took him into the holy city. He set him on the pinnacle of the temple,

6 and said to him, “If you are the Son of God, throw yourself down, for it is written, ‘He will command his angels concerning you,’ and, ‘On their hands they will bear you up, so that you don’t dash your foot against a stone.’”✠ 7 Jesus said to him, “Again, it is written, ‘You shall not test the Lord, your God.’”✠

^a3:3 3:3 Isaiah 40:3 — “The voice of one crying in the wilderness: “Prepare the way of the LORD; Make straight in the desert A highway for our God.”

^b3:11 TR and NU add “and with fire”

^c3:11 Eze 1:13; Zec 4:2, Act 1:5, Act 2:2-4, Rev 4:5.

^c3:13 i.e., the Jordan River

^a4:4 Deuteronomy 8:3

^a4:6 Psalm 91:11-12

^a4:7 Deuteronomy 6:16

8 Again, the devil took him to an exceedingly high mountain, and showed him all the kingdoms of the world and their glory.

9 He said to him, "I will give you all of these things, if you will fall down and worship me."

10 Then Jesus said to him, "**Get behind me,^a Satan! For it is written, 'You shall worship the Lord your God, and you shall serve him [minister to and for] only.'**" ☹

11 Then the devil left him, and behold, angels came and served [and ministered to] him.

Vs.12-17: JESUS BEGAN TO PREACH THE KINGDOM, AS JOHN GOT IMPRISONED



12 Now when Jesus heard that John was delivered up [and put in prison], he withdrew into Galilee. 13 Leaving Nazareth [the guarded place], he came and lived [settling] in Capernaum [village of comfort], which is by the sea, in the region of Zebulun and Naphtali [a habitation, and wrestling],

14 that it might be fulfilled which was spoken through Isaiah the prophet, saying,

15 "The land of Zebulun [a habitation] and the land of Naphtali [wrestling], toward the sea, beyond the Jordan, Galilee of the Gentiles, 16 the people who sat in darkness saw a great light; to those who sat in the region and shadow of death, to them light has dawned." ☹

17 From that time, Jesus began to preach, and to say, "**Repent [and change for the better]! For the Kingdom of Heaven is at hand.**"

Vs.18-25: JESUS CALLED HIS FIRST DISCIPLES; BEGAN TO HEAL DISEASES, AND TO PROCLAIM THE GOSPEL OF THE KINGDOM



18 Walking by the sea of Galilee, he^b saw two brothers: Simon, who is called Peter, and Andrew, his brother, casting a net into the sea; for they were fishermen. 19 He said to them, "**Come [Follow] after me, and I will make you fishers for men.**"

20 They immediately left their nets and followed him. 21 Going on from there, he saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called [inviting] them. 22 They immediately left the boat and their father, and followed him.

23 Jesus went about in all Galilee, teaching in their synagogues, preaching the Good News [gospel] of the Kingdom, and healing every disease and every sickness among the people. 24 The report about him [and his fame] went out into all Syria. They brought to him all who were sick, afflicted with various diseases and torments, possessed with demons, epileptics, and paralytics; and he healed them. 25 Great multitudes from Galilee, Decapolis [ten cities], Jerusalem, Judea, and from beyond the Jordan followed him.

5

Vs.1-10: JESUS ESTABLISHED THE EIGHT PRINCIPLES OF GOD'S KINGDOM ON EARTH; SETTLED IN THE HEARTS AND SPIRITS OF PEOPLE

1 Seeing the multitudes, he went up onto the mountain. When he had sat down, his disciples came to him. 2 He opened his mouth and taught them, saying,

3 "**Blessed^c are the poor [the beggarly and destitute] in spirit, for theirs is the Kingdom of Heaven.**" ☹

4 **Blessed** are those who mourn [who grieve and wail, and lament], for they shall be comforted [consoled, encouraged, and exhorted]. ☹

5 **Blessed** are the gentle [the meek and humble of spirit], for they shall inherit [shall receive to possess] the earth.^d ☹

6 **Blessed** are those who hunger [and are famished] and thirst for righteousness, for they shall be filled.

7 **Blessed** are the merciful [the compassionate], for they shall obtain mercy [divine grace, and compassion].

8 **Blessed** are the pure [the clean, blameless, and innocent] in heart, for they

^a4:10 TR and NU read "Go away" instead of "Get behind me"

^b4:10 Deuteronomy 6:13

^c4:16 Isaiah 9:1-2 – "The land of Zebulun and the land of Naphtali, ...By the way of the sea, beyond the Jordan, in Galilee of the Gentiles. The people who walked in darkness Have seen a great light; Those who dwell in the land of the shadow of death, upon them a light has shined"

^b4:18 TR reads "Jesus" instead of "he"

^c5:3 *Makarios*, the Greek word means "supremely fortunate, well-off, happy, or blessed."

^d5:3 Isaiah 57:15; 66:2

^e5:4 Isaiah 61:2; 66:10,13

^f5:5 or, land.

^g5:5 Psalm 37:11

shall see [discern, and clearly gaze upon] God.

9 Blessed are the peacemakers [the peace lovers], for they shall be called [the matured sons, and] children of God.

10 Blessed are those who have been persecuted [pursued, and suffered hostilities] for righteousness' sake, for theirs is the Kingdom of Heaven.

[ref note: The basis on which a kingdom or nation is founded or established is its underlying principles. These are the fundamental truth, the underlying quality, upon which the government (in this case, the church or ecclesia—Christ's governing body on earth) rests. All other things, like, the whole structure of the Christian life and how to exercise its powers, are also based on the principles. A principle is not a doctrine or a dogma, nor is it a constitution.

For example, in 1776, the founding fathers of the United States of America (USA), laid down the Declaration of Independence and established the underlying principles of the new nation; That *"All men are created equal,"* that *"they are endowed by God their creator to exercise their right to life, liberty, and pursuit of happiness,"* and that *"government derives its powers from the consent of the governed"*. So, upon these founding principles, they built the greatest system of human government in the history of the world, basing its doctrines, constitution, and laws on the established principles.

We know that God sets up or removes governments/nations (Rom 13:1-2, Dan 2:2, Isa 45:1). He allowed the USA—a nation of gathered cultures, races, and immigrants—to be established the way it was as a natural microcosm. To be a type and shadow (like many other emblems—Rom 1:20) of the spiritual nation of the Kingdom of Heaven (Rev 7:9), to give us insight into how Christ's kingdom was constituted 2000 years ago.

However, the eight principles declared by Jesus, famously known as the Beatitudes, are the underlying quality and fundamental truth of the Kingdom of Heaven. As an aside, they inform the basis of the divine structure or eight ministry-departments of the church—the governing body of Christ on earth—as stipulated in 1Corinthians 12:28. However, the Sermon on the Mount, presented in Matthew 5:12 to 7:28, is the Constitution of Christ's Kingdom, and the rest of the Commandments of Jesus are its *Laws or*

Statutes. Truthfully crafting these three instruments of governance, effectively makes a strong and enduring nation or kingdom, like Jesus' eternal kingdom. However, the doctrines of the Kingdom of Heaven, which we will examine in the Book of Romans, help operationalize or make effective the principles.]

CH5Vs.11-CH7Vs.29: JESUS DECLARED THE CONSTITUTION OF THE KINGDOM OF HEAVEN, ON EARTH [ITS MORAL CHARACTER AND VALUES]

CHARACTER #1. Vs.11-16: GENEROSITY—SHINE YOUR LIGHT BY DOING GOOD WORKS



11 "Blessed are you when people reproach [to defame] you, persecute you, and say all kinds of evil against you falsely, for my sake. **12** Rejoice, and be exceedingly glad, for great is your reward in heaven. For that is how they persecuted the prophets [God's inspired oracles, who foretell his plans and purposes] who were before you.

13 "You are the salt [seasoning, and preservation] of the earth, but if the salt has lost its flavor, with what will it be salted? It is then good for nothing, but to be cast out and trodden under the feet of men.

14 You are the light [the guiding luminous brilliant knowledge of truth] of the world. A city located on a hill can't be hidden [concealed, covered up, unnoticed, or kept secret]. **15** Neither do you light [or kindle] a lamp [or candle of spiritual purity] and put it under a measuring basket, but on a stand; and it shines [radiates brilliantly] to [purify] all who are in the house.

16 Even so, let your light [knowledge of truth, and spiritual purity] shine [radiate] before men [and people], that they may see [consider, perceive, and understand] your good works [your commendable virtuous deeds and valuable enterprise] and glorify [honor, magnify, and have a different opinion about] your Father who is in heaven.

CHARACTER #2. Vs.17-20: RIGHTEOUSNESS—LIVE IT, DO IT, THEN TEACH OTHERS TO DO IT



17 "Don't think that I came to destroy [demolish, or overthrow] the law or the prophets. I didn't come to destroy, but to fulfill [fully preach, satisfy, execute, and complete it]. **18** For most certainly, I tell

you, until heaven and earth pass away, not even one smallest letter^a or one tiny pen stroke^b shall in any way pass away from the law, until all things are [performed and] accomplished.

19 Therefore, whoever shall break one of these least commandments and teach others to do so, shall be called least [the smallest] in the Kingdom of Heaven; but whoever shall do [observe, execute, perform] and teach them shall be called great [and mighty] in the Kingdom of Heaven. 20 For I tell you that unless your righteousness [equitable character, integrity, virtue, and purity of life] exceeds that of the scribes and Pharisees [professional working class religious leaders], there is no way you will enter into the Kingdom of Heaven.

**CHARACTER #3. Vs.21-24: RECONCILIATION—
MAKE PEACE WITH OPPONENTS**



21 “You have heard that it was said to the ancient ones, ‘You shall not murder [kill];’[Ⓜ] and ‘Whoever murders will be in danger of the judgment [and condemnation by the divine law].’ 22 But I tell you that everyone who is angry with his brother without a cause^c will be in danger of the judgment. Whoever says to his brother, ‘Raca [senseless, worthless, or empty-headed]!’^d will be in danger of the [Jewish Sanhedrin or magistrates and judges] council. Whoever says, ‘You fool!’ will be in danger of the [hell] fire of Gehenna.^e

23 “If therefore you are offering your gift [offering, or sacrifice] at the altar, and there remember that your brother has anything against you, 24 leave your gift there before the altar, and go your way. First be reconciled to [change the mind and renew friendship with] your brother, and then come and offer your gift.

**CHARACTER #4. Vs.25-26: AGREEABLE—
MAKE AN EFFORT TO SETTLE AND BURY THE
HATCHET**



25 Agree [and come to terms] with your adversary [an opponent in a lawsuit] quickly while you are with him on the way [to a law court]; lest perhaps the prosecutor [or adversary] deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison. 26 Most certainly I tell you, you shall by no means get out of there until you have paid the last penny.^f

**CHARACTER #5. Vs.27-30: PURITY—
STAY AWAY FROM SIN AND ALL OF ITS CHANNELS**



27 “You have heard that it was said, ^g ‘You shall not commit adultery [have unlawful intercourse with another's wife or husband];’[Ⓜ] 28 but I tell you that everyone who gazes at [to regard] a woman to lust after her [sexually, desires what is forbidden] has committed adultery with her already in his heart.

29 If your right eye causes you to stumble [by enticing you to sin], pluck it out [frustrate, hinder it] and throw it away from you. For it is more profitable for you that one of your members should perish than for your whole body to be cast into [hell, into] Gehenna.^h

30 If your right hand causes you to stumble, cut it off, and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna.ⁱ

**CHARACTER #6. Vs.31-32: DECENCY—
MAINTAIN A LOYAL AND VIRTUOUS MARRIAGE**



31 “It was also said, ‘Whoever shall put away [release, dismiss, or separate from] his wife, let him give her a writing [bill or letter] of divorce,’[Ⓜ]

32 but I tell you that whoever puts away [by divorcing] his wife, except for the

^a5:18 literally, iota

^b5:18 or, serif

^c5:21 Exodus 20:13

^d5:22 NU omits “without a cause”.

^e5:22 “Raca” is an Aramaic insult, related to the word for “empty” and conveying the idea of empty-headedness.

^f5:22 or, Hell

^g5:26 literally, kodrantes. A kodrantes was a small copper coin worth about 2 lepta (widow's mites)—not enough to buy very much of anything.

^h5:27 TR adds “to the ancients”.

ⁱ5:27 Exodus 20:14

^j5:29 or, Hell

^k5:30 or, Hell

^l5:31 Deuteronomy 24:1

cause of sexual immorality [fornication, harlotry, adultery, incest, and idolatry], makes her an adulteress; and whoever marries her when she is put away commits adultery.

**CHARACTER #7. Vs.33-37: INTEGRITY—
KEEP YOUR WORD, VOWS, OR PROMISES
TRUTHFULLY**



33 "Again you have heard that it was said to the ancient ones, 'You shall not make false vows, but shall perform to the Lord your vows,'^{5:33} 34 but I tell you, don't swear at all: neither by heaven, for it is the throne of God; 35 nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King.

36 Neither shall you swear by your head, for you can't make one hair white or black. 37 But let your 'Yes' be 'Yes' and your 'No' be 'No.' Whatever is more than these is of [and comes from] the evil one.

**CHARACTER #8. Vs.38-42: FORTITUDE—
DISPLAY COURAGE, RESOLVE, AND STRENGTH OF
MIND**



38 "You have heard that it was said [for purposes of reciprocal justice, as in the principle of measure for measure that], 'An eye for an eye, and a tooth for a tooth.'^{5:38} 39 But I tell you, don't resist [reciprocate, stand against, or oppose] him who is evil; but whoever strikes [raps, or slaps] you on your right cheek, turn to him the other also.

40 If anyone sues you [in law courts] to take away your coat, let him have your cloak also. 41 Whoever compels you to go one mile, go with him two. 42 Give to him who asks you, and don't turn away him who desires to borrow from you.

**CHARACTER #9. Vs.43-48: PERFECTION—
DEMONSTRATE AFFECTION AND BENEVOLENCE
EVEN TO YOUR ENEMIES**



43 "You have heard that it was said, 'You shall [socially or morally] love your neighbor^{5:43} and hate [detest, and persecute] your enemy.'^a 44 But I tell you, [socially,

morally, and kindly] love your enemies, bless those who curse [by calling down evil upon] you, do good to those who hate [despise, or maltreat] you, and pray [earnestly, to supplicate God] for those who mistreat you and persecute you, 45 that you may be children [matured sons] of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust.

46 For if you love those who love you, what reward do you have? Don't even the tax collectors do the same? 47 If you only greet your friends, what more do you do than others? Don't even the tax collectors^b do the same? 48 Therefore you shall be perfect [consummate in human integrity and virtue; complete in labor, growth, mental and moral character; full of age and mature in Godliness], just as your Father in heaven is perfect.

6

**CHARACTER #10. Vs.1-4: FORTHRIGHTNESS—
BE HONEST, SINCERE, AND STRAIGHTFORWARD**



1 "Be careful that you don't do your charitable [kind, compassionate, and benevolent] giving^c before [openly, and in front of] men [and people], to be seen by them, or else you have no reward from your Father who is in heaven.

2 Therefore, when you do merciful deeds [give kindly, and compassionately and donate especially to the poor], don't sound a trumpet [to broadcast or advertise it] before yourself, as the hypocrites [pretenders, and actors under assumed, fake, or phony characters] do in the synagogues^d and in the streets, that they may get glory from men. Most certainly I tell you, they have received their reward.

3 But when you do merciful deeds, don't let your left hand know what your right hand does, 4 so that your merciful deeds may be in secret [private, hidden, and concealed], then your Father who sees in secret [inwardly in the heart] will reward you openly [or outwardly].

^{5:33} Numbers 30:2; Deuteronomy 23:21; Ecclesiastes

5:4

^{5:38} Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21

^{5:43} Leviticus 19:18

^{5:43} not in the Bible, but see Qumran Manual of

Discipline Ix, 21-26

^{5:47} NU reads "Gentiles" instead of "tax collectors".

^{6:1} NU reads "acts of righteousness" instead of "charitable giving"

^{6:2} a Jewish meeting or the place; by analogy, a Christian church, assembly, or congregation.

**CHARACTER #11. Vs.5-8: MODESTY—
DISPLAY HUMILITY AND MEEKNESS**



5 “When you pray [to God, supplicating or worshiping], you shall not be as the hypocrites [with phony characters], for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen by men. Most certainly, I tell you, they have received their reward.

6 But you, when you pray [supplicate or worship God], enter into your inner room^a [your closet, chamber, and secret place of the heart and holy spirit], and having shut your door [to keep away all distractions and hinderances], pray to your Father who is in secret [concealed in the heart, by his holy spirit]; and your Father who sees in secret [inwardly] will reward you openly [or outwardly].

7 In praying [to God, supplicating or worshiping], don’t use vain repetitions [by babbling with idle and meaningless words] as the Gentiles^b [heathens, and pagans] do; for they think that they will be heard [and have their requests granted] for their much speaking [their wordiness or excessive talk].

8 Therefore don’t be like them, for your Father knows what things you need before you ask [desire, crave, or beg] him.

**CHARACTER #12. Vs.9-13: PRAYER—
LIVE DEPENDENT ON THE FATHER**



9 Pray like this: “Our Father in heaven, may your name be kept holy [consecrated, sanctified, venerable, and remain hallowed].

10 Let your Kingdom [your royal realm, dominion, and right of authority to rule on earth] come. Let your will [wishes, desire, determination, pleasure, and purpose to bless humanity through Christ] be done on earth as it is in heaven.

11 Give us today our daily [needful] bread.

12 Forgive [omit, lay aside, and send away from] us our debts [our moral faults and sins], as we also forgive our debtors.

13 Bring [or lead] us not into temptation [a trial and proving of fidelity,

integrity, and virtue], but deliver [and rescue] us from the [hurtful, malicious, wicked, morally culpable, and vicious] evil one. For yours is the Kingdom, the [mighty miraculous] power, and the glory [praise, worship, and honor] forever. Amen.^c

**CHARACTER #13. Vs.14-15: FORGIVENESS—
BEAR NO GRUDGE**



14 “For if you forgive [lay aside, omit, and send away from people, and] men their trespasses [misdeeds, unintentional and willful transgression, faults, or offenses], your heavenly Father will also forgive you.

15 But if you don’t forgive men [or people] their trespasses, neither will your Father forgive your trespasses [your sins and transgression, and deviation from truth].

**CHARACTER 14. Vs.16-18: CHEERFULNESS—
LOOK SMART AND PLEASANT ALL THE TIME**



16 “Moreover when you fast [by abstaining from food and/or drink as a spiritual, worshipful, or religious exercise], don’t be like the hypocrites [those phony people], with sad faces [gloomy countenance, and mournful appearance]. For they disfigure [rendering and beclouding] their faces that they may [appear or] be seen by men to be fasting. Most certainly I tell you, they have received their reward.

17 But you, when you fast, anoint [oil, cream, and perfume] your head and wash your face [to look decent], 18 so that you are not [appearing and] seen by men to be fasting, but by your Father who is in secret [inward in the heart]; and your Father, who sees in secret [inwardly in spirit], will reward you.

**CHARACTER #15. Vs.19-24: MINISTRY—
SERVE GOD RATHER THAN SLAVE FOR MONEY**



19 “Don’t lay-up [amass, gather, heap up, store up, reserve, and accumulate riches, wealth, or] treasures for yourselves on the earth, where moth and rust [corrupt and] consume, and where thieves break through

^a 6:6 Secret place—1 Peter 3:4, Eph 1:13, 2 Corinthians 1:22

^b 6:6 speaks to the nature of pagans, alien to the worship of the true God.

^c 6:13 NU omits “For yours is the Kingdom, the power, and the glory forever. Amen.”

[burglarize] and steal; 20 but lay-up [to amass and reserve] for yourselves treasures [a valuable deposits of wealth] in heaven, where neither moth nor rust consume, and where thieves don't break through and steal; 21 for where your treasure is, there your heart [mind, thoughts, and feelings] will be also.

22 "The lamp [candlelight, or illuminator] of the body is the eye. If therefore your eye is sound [indestructive, good, and fulfilling its function], your whole body will be full of light [truthful knowledge, spiritual purity, and well-illuminated producing a bright character]. 23 But if your eye is evil [is vicious], your whole body will be [covered with and] full of darkness [the obscure ignorance of divine things]. If therefore the light [the luminousness of knowledge] that is in you is darkness [ignorance], how great is the darkness!

24 "No one can serve [be subjected, submit, or involuntary or voluntary enslaved to] two masters, for either he will hate the one and love [be well pleased] the other, or else he will be devoted to one and despise the other. You can't serve both God and [have confidence in] Mammon [in avarice and personified deified insatiable wealth].

**CHARACTER #16. Vs.25-29: FAITHFULNESS—
BE CALM AND CONFIDENT IN GOD'S ABILITY TO
SUPPLY**



25 Therefore I tell you, don't be anxious for your life: what you will eat, or what you will drink; nor yet for your body, what you will wear. Isn't life more than food, and the body more than clothing? 26 See the birds of the sky, that they don't sow, neither do they reap, nor gather into barns. Your heavenly Father feeds them. Aren't you of much more value than they?

27 "Which of you by being anxious [caring enough, and providing sufficiently], can add one [forearm, or one and half feet, or even a] moment^a to his lifespan [size, age, or maturity]? 28 Why are you anxious about clothing? Consider the lilies [the lily flowers] of the field, how they grow. They don't toil, neither do they spin, 29 yet I tell you that even Solomon in all his glory [dignity, majesty, and splendor] was not dressed like one of these.

30 But if God so clothes [enrobes, and outfits] the grass of the field, which today exists and tomorrow is thrown into the oven, won't he much more clothe you, you of little faith? 31 "Therefore don't be anxious, saying, 'What will we eat?', 'What will we drink?' or, 'With what will we be clothed?'

32 For the Gentiles [heathens, pagans, and unbelievers] seek after all these things; for your heavenly Father knows that you need all these things.

33 But seek first [desire, worship, enquire, and endeavor to go or be about] God's Kingdom [royal realm and dominion; power, kingship, and right of authority to rule on earth] and his righteousness [equitable character and justification, integrity, virtue, and purity of life, doctrine, rightness, and correctness of thinking and feeling]; and all these things [you are anxious about] will be given [increasingly placed or laid aside, and annexed] to you as well.

34 Therefore don't be anxious for tomorrow, for tomorrow will be anxious for itself. Each day's own evil [depravity, malignity, and wickedness] is sufficient.

**CHARACTER #17. Vs.1-6: CAUTION—
EXERCISE DISCRETION UNTO MATURITY**



1 "Don't judge [condemn, or punish], so that you won't be judged. 2 For with whatever judgment [condemnation, or punishment] you judge, you will be judged; and with whatever [standard, or instrument of] measure you [use to] measure, it will be measured [in return] to you.

3 Why do you see [look at, perceive, or regard] the speck [the small particle] that is in your brother's eye, but don't consider the beam [the stick of timber] that is in your own eye? 4 Or how will you tell your brother, 'Let me remove the speck from your eye,' and behold, the beam is in your own eye? 5 You hypocrite [pretender and actor, with a phony character]! First remove the beam out of your own eye, and then you can see [to fixate your vision] clearly to remove the speck out of your brother's eye.

6 "Don't give that which is holy [and sacred] to the dogs [the impudent and insolent people of impure mind], neither throw your pearls [or valuables] before the

^a6:27 literally, cubit

pigs [or swine; the indecent offensive people], lest perhaps they trample them [and treat with rudeness and insulting neglect] under their feet, and turn and tear you to pieces.

**CHARACTER #18. Vs.7-12: GIVING—
RECEIVE AND BESTOW KINGDOM GIFTS ON THOSE
WHO DESIRE** ☹️ 😐 😊

7 “Ask [beg, call for, crave, and desire] and it will be given you. Seek [require, and enquire in order to find], and you will find. Knock [strike hard], and it will be opened for you. 8 For everyone who asks receives [obtains, takes, or possesses]. He who seeks finds [perceives, sees, obtains, and gets]. To him who knocks it will be opened.

9 Or who is there among you who, if his son asks him for bread, will give him a stone?

10 Or if he asks for a fish, who will give him a serpent?

11 If you then, being evil [derelict in your duty, defective in giving proper care and attention], know how to give good gifts to your children, how much more will your Father who is in heaven give good [and beneficial] things to those who ask him! 12 Therefore, whatever you desire for men to do to you, you shall also do to them; for this is the [prescribed regulation of the Mosaic] law and the prophets.

**CHARACTER #19. Vs.13-14: COMMITMENT—
CONSECRATE TO THE SINGULARITY AND SIMPLICITY
OF THE KINGDOM** ☹️ 😐 😊

13 “Enter in by the narrow [strait standing, and appointed] gate [or entrance]; for the gate is wide [spread out flat] and the way is broad [spacious and expanse] that leads [by carrying people away] to destruction [to physical, spiritual, or eternal damnation], and there are many [people] who enter in by it. 14 How^a narrow is the gate and the way is restricted that leads [that carry people away in] to life! There are few [people] who find [get, obtain, perceive, and see] it.

**CHARACTER #20. Vs.15-20: FRUITFULNESS
—RECOGNIZE PEOPLE AND MINISTERS BY THE
OUTCOME OF THEIR WORKS** ☹️ 😐 😊

15 “Beware of false [spurious, pretending foreteller, or religious impostor]

prophets, who come to you in sheep’s clothing [undercover, to infiltrate the sheepfold], but inwardly are ravening wolves [cruel, greedy, rapacious, and destructive people]. 16 By their fruits [effect, result, work, act, deed, and posterity] you will know them. Do you gather grapes from thorns or figs from thistles?

17 Even so, every good tree produces good fruit, but the corrupt tree produces evil fruit. 18 A good tree can’t produce evil fruit, neither can a corrupt tree produce good fruit. 19 Every tree that doesn’t grow good fruit is cut down and thrown into the fire. 20 Therefore by their fruits you will know them.

**CHARACTER #21. Vs.21-27: OBEDIENCE—
BE WISE AND DO THE WILL OF GOD** ☹️ 😐 😊

21 “Not everyone who says to me, ‘Lord, Lord,’ will enter into the Kingdom of Heaven, but he who does the will of my Father who is in heaven. 22 Many will tell me in that day, ‘Lord, Lord, didn’t we prophesy in your name, in your name cast out demons, and in your name do many mighty [wonderful, supernatural] works?’ 23 Then I will tell them, ‘I never knew you. Depart from me, you who work iniquity [who transgress the law in unrighteousness].’

24 “Everyone therefore who hears [attends to, and considers to understand] these words of mine and does them, I will liken him to a wise man [thoughtful, intelligent, and mindful of my interests] who built his house on a rock. 25 The rain came down, the floods came, and the winds blew and beat on that house; and it didn’t fall, for it was founded [and erected] on the rock.

26 Everyone who hears these words of mine and doesn’t do them will be like a foolish [dull, stupid, morally blockheaded, absurd, irrational, impious, and godless] man who built his house on the sand. 27 The rain came down, the floods came, and the winds blew and beat on that house; and it fell—and its fall was great.”

[ref note: The Constitution of the Kingdom of Heaven—Christ’s Kingdom on earth, just about 2209 words, 21 character-sets, three for each of the seven spirits of God—ends here: The Laws or its Statutes are the commandments of Jesus

^a7:14 TR reads “Because” instead of “How”

found through the rest of the New Testament Bible.]

28 When Jesus had finished saying these things, the multitudes were astonished [struck with amazement] at his teaching [doctrine and instruction], 29 for he taught them with authority [liberty, competency, mastery, ability and strength with which he was endued and possessed], and not like the scribes [religious professionals and leaders].

REFLECTION #17:

**Write and discuss your answers with learning team.*

#1. While Mark presented Jesus as a superhero, how did Mathew portray Jesus? How is Mark's account of the lifestyle and ministry of Jesus different from Matthew's?

1 _____

#2. Even as a baby, Jesus was visited and honored by wise men from the East, and they brought three significant gifts. Why did the wise men visit Jesus? What is the significance of their gifts, and who were they representing? And do you think there is a connection between the significance of the three gifts Jesus received and the three areas of Jesus' temptation?

2 _____

#3. John the Baptist baptized people with water. Did Jesus also baptize people? If Jesus did not need repentance, why do you think that He allowed John the Baptist to baptize Him?

3 _____

#4. What are the eight principles of the Kingdom of God on earth, and why did Jesus establish them?

4 _____

#5. How many articles of the Constitution of the Kingdom of Heaven on Earth are there? Name at least four and explain them. Which of the four is your favorite?

5 _____

#6. There are 21 types of Characters in the Constitution of the Kingdom of Heaven. Consider that the Godhead (Father, Son, and Holy Spirit) pre-planned 3 character-sets for every seven spirits of God. Review these kingdom characters and group them in threes under and as a manifestation of each seven spirits of God. For example, which three types of character is or ought to manifest the spirit of power, or holiness, or faith, or truth, wisdom, or glory, or even grace?

6 _____

Chapters 8-14: Jesus' Ministry, Healings, Miracles, and Teachings

8

Vs. 1-17: JESUS HEALED PEOPLE THAT WERE OPPRESSED WITH LEPROSY, PARALYSIS, FEVER, AND DEMONS



1 When he came down from the mountain, great multitudes followed him. 2 Behold, a leper came to him and worshiped [prostrating in reverence to] him, saying, "Lord, if you [are willing and] want to, you can make me clean."

3 Jesus stretched [and put] out his hand and touched him, saying, "I [am willing, I desire, intend, and] want to. Be made clean." Immediately his leprosy was cleansed. 4 Jesus said to him, "See that you tell nobody; but go, show yourself to the priest, and offer the gift that Moses [drawing out or rescued] commanded, as a testimony [with evidence] to them [proving that you have been cleansed]."

[ref scriptures: Leviticus 14:2-32—"The LORD spoke to Moses, saying, 'This shall be the law of the leper in the day of his cleansing. He shall be brought to the priest, and the priest shall go out of the camp. The priest shall examine him, and behold, if the plague of leprosy is healed in the leper, then the priest shall command them to take for him who is to be cleansed two living clean birds, and cedar wood, and scarlet, and hyssop. The priest shall command them to kill one of the birds in an earthen vessel over running water. As for the living bird, he shall take...'"]

5 When he [Jesus, entered or] came into Capernaum [village of comfort], a centurion [an officer of 100 men in the Roman army] came to him, asking [and entreated] him for help, 6 saying, "Lord, my servant lies in the house paralyzed, grievously tormented [and tortured with pain]." 7 Jesus said to him, "I will come and heal [relieve, cure, and restore] him [to health]."

8 The centurion answered, "Lord, I'm not worthy [good enough or fit in character] for you to come under my roof [inside my house]. Just say [command, give, or speak] the word, and my servant will be healed [completely]. 9 For I am also a man under

authority [who understands and appreciates its power to control and influence], having under myself soldiers. I tell this one, 'Go,' and he goes; and tell another, 'Come,' and he comes; and tell my servant, 'Do this,' and he does it."

10 When Jesus heard it, he marveled [in admiration] and said to those who followed, "Most certainly I tell you, I haven't found so great a faith [a persuasion, assurance, and moral conviction of the truthfulness of and belief in God], not even in Israel.

11 I tell you that many will come from [far regions of] the east and the west, and will sit down [and recline] with Abraham [father of multitude], Isaac [laughter], and Jacob [supplanter] in the Kingdom of Heaven,

12 but the children of the Kingdom will be thrown out [ejected, and expelled] into the outer darkness [ungodliness and immorality, and their consequent misery in hell]. There will be weeping and gnashing of teeth."

13 Jesus said to the centurion, "Go your way. Let it be done for you as you have believed [by demonstrating faith and putting your trust in me]." His servant was healed in that hour.

14 When Jesus came into Peter's house, he saw his wife's mother lying sick with a fever. 15 He touched her hand, and the fever left [or was sent to go away from] her. So she got up and served [hosted, attended, and waited on] him.^a

16 When evening came, they brought to him many possessed with demons. He cast [ejected, expelled, sent, and drove] out the spirits with a word, and healed all who were sick, 17 that it might be fulfilled [satisfied, and accomplished through execution] which was spoken through Isaiah the prophet, saying, "He took our infirmities [feebleness of mind or body, social malady and moral frailty, and want of strength and weaknesses] and bore our diseases [and sickness]."^b

[ref scriptures: Isaiah 53:4—"Surely He has borne our griefs and carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted." 1Peter 2:24—"who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness--by whose stripes you were healed."]

^a8:15 TR reads "them" instead of "him"

^b8:17 Isaiah 53:4

Vs.18-27: JESUS COMMANDED AND ALTERED NATURE, AND CALMED A RAGING STORM


18 Now when Jesus saw great multitudes around him, he gave the order to depart [to go off] to the other side. 19 A scribe [a learned religious professional] came and said to him, "Teacher [Master], I will follow [to join or accompany] you [to become your disciple] wherever you go." 20 Jesus said to him, "The foxes have holes and the birds of the sky [or air] have nests, but the Son of Man has nowhere to lay his head."

21 Another of his disciples said to him, "Lord, allow me first to go and bury my father." 22 But Jesus said to him, "Follow me, and leave the dead to bury their own dead."

23 When he got into [or entered] a boat, his disciples followed [to join] him. 24 Behold, a violent storm [of a seismic kind] came up on the sea, so much that the boat was covered with the waves; but he was asleep. 25 The disciples came to him and woke him up, saying, "Save us, Lord! We are dying [perishing, and being ruined]!"

26 He said to them, "Why are you fearful [timid, and faithless], O you of little faith [too little trust, and incredulously lacking in confidence]?" Then he [woke up] got up, rebuked [directly ordered, and forbade] the wind and the sea, and there was a great calm.

27 The men marveled [in admiration], saying, "What kind [manner, and sort] of man is this, that even the wind and the sea obey him?"

Vs.28-34: JESUS CAST OUT DEVILS FROM TWO DEMON-POSSESSED MEN


28 When he [Jesus] came to the other side, into the country of the Gergesenes^a [stranger drawing near], two people possessed [under the power, and control, and vexed] by demons met him there, coming out of the tombs, exceedingly fierce [furious, dangerous, harsh, and savage], so that nobody could pass that [road or route, to travel or journey through the] way. 29 Behold, they [the demons] cried out, saying, "What do we have to do with you, Jesus, Son of God? Have you come here to torment [or torture us with grievous pains and vex] us

before the time [appointed for our judgment]?"

30 Now there was a herd of many pigs feeding far away from them. 31 The demons begged him, saying, "If you cast us out, permit [by allowing] us to go away [back out, and depart] into the herd of pigs." 32 He said to them, "Go [withdraw, retire, get out of sight]!" They came out [of the two people] and went [off] into the herd of pigs; and behold, the whole herd of pigs rushed [and violently plunged] down the cliff [a steep place] into the sea and died in the water.

33 Those [people] who fed them fled and went away into the city and told everything, including what happened to those [two men] who were possessed with demons. 34 Behold, all the city came out to meet Jesus. When they saw him, they begged [and entreated] that he would depart from their [city] borders.

[ref. notes: Jesus allowed the demons to escape and return to their original holding place—the waters—before their judgment and incarceration in everlasting fire (Mat 25:41, Rev 20:10). Before creation, the devil and demons (disembodied spirits) resided or were frozen in the deep waters that covered the earth (Gen 1:1). Water, also symbolic of the word and knowledge of God, is the primary element that God, in one of many ways, uses to implement mercy and salvation, as well as contain, restrain, and keep evil out of the way until the time of their judgment.

You could say that water preserves Godly life yet destroys Ungodliness. See Noah's flood—Gen 6-8. So we could begin to see why the demons knowing they were not authorized to possess and inhabit any human body, entreated Jesus to allow them to return to their primary holding place (going through the pigs or swine, an unclean but unfortunate medium) before their judgment.]

9
Vs.1-8: JESUS HEALED AND FORGAVE THE SINS OF A PARALYZED MAN


1 He [Jesus] entered into a boat and crossed over, and came into his own city. 2 Behold, they brought to him a man who was paralyzed, lying on a bed. Jesus, seeing their faith [persuasion, trust, and reliance on him for healing], said to the paralytic, "Son, cheer

^a8:28 NU reads "Gadarenes"

up! Your sins are forgiven [set aside, and sent away from] you.”

3 Behold, some of the scribes [learned religious professionals] said to themselves, “This man blasphemes [defames, and speaks without reverence to God].”

4 Jesus, knowing their thoughts [and deliberations], said, “Why do you think evil [degenerately] in your hearts? 5 For which is easier, to say, ‘Your sins are forgiven [and laid aside];’ or to say, ‘Get up, and walk?’ 6 But that you may know that the Son of Man has authority on earth to forgive [and lay aside] sins—” (then he said to the paralytic), “Get up, and take up your mat, and go to your house.”

7 He arose and departed to his house.

8 But when the multitudes saw it, they marveled and glorified God, who had given such authority to men.

Vs. 9-13: JESUS CALLED MATTHEW; A SINNER AND TAX-COLLECTOR, TO DISCIPLESHIP



9 As Jesus passed by from there, he saw a man called Matthew [gift of Jehovah] sitting at the tax collection office. He said to him, “Follow [accompany, and join] me.” He got up and followed him [to become his disciple]. 10 As he sat in the house, behold, many tax collectors and sinners came and sat down with Jesus and his disciples.

11 When the Pharisees [a sect for outward religiousness] saw it, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?”

12 When Jesus heard it, he said to them, “Those who are healthy have no need for a physician, but those who are sick do. 13 But you go and learn what this means: ‘I desire mercy [compassion, kindness, or good will towards miserable and afflicted people, as well as a desire to help them], and not sacrifice [victimize to penalize them],’^a for I came not to call the righteous, but sinners to repentance.”^a

Vs. 14-17: JESUS EXPLAINED THE CONCEPT OF ‘NEW [WINE VS. SKIN] BIRTH’ OF THE KINGDOM



14 Then John’s disciples came to him, saying, “Why do we and the Pharisees [who

profess outward devotion] fast often, but your disciples don’t fast?”

15 Jesus said to them, “Can the friends of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast [by abstaining from food and drink]. 16 No one puts a piece of unshrunk [or new] cloth on an old [worn out] garment; for the patch would tear away from the garment, and a worse hole [or split] is made.

17 Neither do people put new wine into old wine skins, or else the skins would burst, and the wine be spilled, and the skins ruined. No, they put new wine [a regenerate spirit] into fresh wine skins [leathern bag, or bottle], and both are preserved.”

Vs. 18-19: JESUS RAISED A DEAD GIRL, OPENED BLIND EYES, HEALED A WOMAN SICK FOR 12

YEARS, A MUTE MAN, AND DID MORE 😞 😞 😞

18 While he told these things to them, behold, a ruler [of the people] came and worshiped him [prostrating in homage and reverence], saying, “My daughter has just died, but come and lay your hand on her, and she will live.” 19 Jesus got up and followed him, as did his disciples.

20 Behold, a woman who had a discharge of blood for twelve years came behind him, and touched the fringe^b of his garment; 21 for she said within herself, “If I just touch his garment, I will be made well [or whole—healed, saved, and delivered].”

22 But Jesus, turning around and seeing her, said, “Daughter, cheer up [and have courage]! Your faith has made you well [and whole].” And the woman was made well from that hour.

23 When Jesus came into the ruler’s house and saw the flute players and the crowd in noisy disorder, 24 he said to them, “Make room, because the girl isn’t dead, but sleeping.” They were ridiculing [by laughing scornfully at] him.

25 But when the crowd was sent out, he entered in, took her by the hand, and the girl arose. 26 The report [rumor, or fame] of this went out into all that land.

27 As Jesus passed by from there, two blind men followed him, calling out and saying, “Have mercy [be compassionate] on

^a9:13 Hosea 6:6

^a9:13 NU omits “to repentance”.

^b9:20 or, tassel, or hem

us, son of David!" 28 When he had come into the house, the blind men came to him. Jesus said to them, "Do you believe [have faith, and trust in me] that I am able to do this?" They told him, "Yes, Lord."

29 Then he touched their eyes, saying, "According to your faith be it done to you."

30 Then their eyes were opened. Jesus strictly commanded them, saying, "See that no one knows about this." 31 But they went out and spread abroad his fame in all that land [region, or country].

32 As they went out, behold, a mute [a dumb speechless] man who was demon possessed was brought to him. 33 When the demon was cast out, the mute man spoke. The multitudes marveled, saying, "Nothing like this has ever been seen in Israel!" 34 But the Pharisees [a sect of religious separatists] said, "By the prince of the demons, he casts out demons."

35 Jesus went about all the cities and the villages, teaching in their synagogues and preaching the Good News [of the Gospel] of the Kingdom, and healing every disease and every sickness among the people. 36 But when he saw the multitudes, he was moved with compassion for them because they [fainted or] were harassed^a and scattered, like sheep without a shepherd.

37 Then he said to his disciples, "The harvest indeed is plentiful, but the laborers [the employable skilled workmen] are few.

38 Pray [petition and request] therefore that the Lord [Supreme authority and Controller] of the harvest will send out [pull, drive, or thrust] laborers into his harvest."

10

Vs.1-10: JESUS GAVE HIS DISCIPLES POWER TO CAST OUT DEVILS AND HEAL SICKNESS, FREELY



1 He called to himself [or summoned] his twelve disciples, and gave them authority over unclean spirits [as well as power], to cast them out, and to heal every disease and every sickness.

2 Now the names of the twelve apostles are these. The first, Simon [hearing], who is called Peter [piece of rock]; Andrew [manly], his brother; James [supplanter] the son of Zebedee [my gift]; John [Jehovah has graced], his brother; 3 Philip [lover of horses]; Bartholomew [son of Tolmai];

Thomas [a twin]; Matthew [gift of Jehovah] the tax collector; James the son of Alphaeus [changing]; Lebbaeus [a man of heart], who was also called^b Thaddaeus [large hearted, courageous]; 4 Simon the Zealot; and Judas [God be praised] Iscariot [men of kerioth], who also betrayed him.

5 Jesus sent these twelve out and commanded them, saying, "Don't go among [or to] the Gentiles, and don't enter into any city of the Samaritans. 6 Rather, go to the lost sheep of the house of Israel.

7 As you go, preach [and proclaim the divine truth], saying, 'The Kingdom of Heaven is at hand [approaching fast, or very near]!' 8 Heal the sick, cleanse the lepers, raise the dead^c, and cast out demons. Freely you received, so freely give.

9 Don't take any gold, silver, or brass in your money belts [or purses]. 10 Take no [food or provisions] bag for your journey, neither two coats, nor sandals [or shoes], nor staff [a walking stick to lean on]: for the laborer [the workman] is worthy of his food.

Vs.11-42: JESUS COACHED HIS DISCIPLES ON MINISTERING, CONDUCT, EXPECTATIONS, AND SENT THEM OUT



11 Into whatever city or village you enter, find out who in it is worthy [deserving, and can afford to host you], and stay there until you go on [leave, or depart].

12 As you enter into the household [the residence of the hosting family], greet it [and embrace them joyfully]. 13 If the household is worthy, let your peace [harmony, concord, prosperity, felicity, and salvation] come on it, but if it isn't worthy [deserving, and hospitable], let your peace return to you.

14 Whoever doesn't [favorably accept and] receive you or hear [give audience to, or consider] your words, as you go out of that house or that city, shake the dust off [for the cleansing of] your feet. 15 Most certainly I tell you, it will be more tolerable [or endurable] for the land [and country] of Sodom [burning] and Gomorrah [submersion] in the day of judgment than for that city.

16 "Behold, I send you out as sheep among wolves. Therefore be wise as serpents and harmless as doves. 17 But

^a9:36 TR reads "weary" instead of "harassed"

^b10:3 NU omits "Lebbaeus, who was also called"

^c10:8 TR adds "raise the dead,"

beware of men, for they will deliver you up to councils [and tribunals of magistrates, judges, and professional religious leaders to be judged], and in their synagogues [Jewish meeting places] they will scourge [and flog] you.

18 Yes, and you will be brought before governors and kings for my sake, for a testimony [to give evidence] to them and to the [Gentile, heathen, or foreign] nations.

19 But when they deliver you up [to custody, to be judged, condemned, punished, scourged, tormented, or even put to death], don't be anxious how or what you will say, for it will be given you in that hour what you will say. 20 For it is not you who speak, but the Spirit of your Father who speaks in you.

21 "Brother will deliver up brother to death, and the father his child. Children will rise up against parents and cause them to be put to death.

22 You will be hated [and detested] by all men [and people] for my name's sake, but he who endures to the end will be saved.

23 But when they persecute you [and pursue you in a hostile manner] in this city, flee into the next, for most certainly I tell you, you will not have gone through the cities of Israel until the Son of Man has come.

24 "A disciple is not above his Teacher [Master], nor a servant above his lord. 25 It is enough for the disciple that he be like his Teacher, and the servant like his lord. If they have called the master of the house Beelzebul^a [the dung-god and lord of the flies; a name of Satan, the prince of evil spirits], how much more those of his household [relatives, sons, and servants]!

26 Therefore don't be afraid of them, for there is nothing covered that will not be revealed, or hidden that will not be known [and clearly understood]. 27 What I tell you in the darkness [in inconspicuousness or obliviousness], speak in the light [to make manifest]; and what you hear whispered in the ear, proclaim on the housetops.

28 Don't be afraid of those who kill the body, but are not able to kill the soul. Rather,

fear him who is able to destroy both soul and body in Gehenna.^b

29 "Aren't two sparrows sold for an assarion [a Roman] coin?^c Not one of them falls to the ground apart from your Father's will [or intervention]. 30 But the very hairs of your head are all numbered. 31 Therefore don't be afraid. You are of more value than many sparrows [a song or tree birds].

32 Everyone therefore who confesses [acknowledges, and openly declares] me before men [and people], I will also confess him before my Father who is in heaven. 33 But whoever denies [disavows, rejects, or refuses] me before men, I will also deny him before my Father who is in heaven.

34 "Don't think that I came to send [throw, scatter, or cast] peace on the earth. I didn't come to send peace, but a sword [for war, and judgment]. 35 For I came to set a man at odds [apart from, and] against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. 36 A man's foes [his hateful and hostile enemies] will be those of his own household [family or familiar relatives].^d

37 He who loves^d [to be friendlier and fonder of his or her] father or mother more than me is not worthy [or deserving] of me; and he who loves [to be fonder of and sentimentally attached to his or her] son or daughter more than me isn't worthy [and deserving] of me. 38 He who doesn't [self-deney, and] take his cross [of exposure to death] and follow after me isn't worthy of me.

39 He who seeks [or finds to obtain] his life will lose [and fully destroy] it; and he who loses his life for my sake will find it.

40 "He who receives [and accepts] you receives [and accepts] me, and he who receives me receives him who sent me. 41 He who receives a prophet [an inspired spokesperson for God moved by the Holy Spirit] in the name of a prophet will receive a prophet's reward. He who receives a righteous man [who observes divine laws] in the name of a righteous man will receive a righteous man's reward.

^a10:25 Literally, Lord of the Flies, or the devil

^b10:28 or, Hell.

^c10:29 An assarion is a small coin worth one tenth of a drachma or a sixteenth of a denarius. An assarion is approximately the wages of one half hour of agricultural labor.

^d10:36 Micah 7:6

^d 10:37 *phileō* in Greek—to be a friend, fond of someone, have affection for, denoting personal attachment, as a matter of sentiment or feeling

42 Whoever gives one of these little ones just a cup of cold water to drink in the name of a disciple, most certainly I tell you, he will in no way lose his reward."

11

Vs.1-6: JESUS CONFIRMED HIS MESSIANIC MINISTRY TO JOHN THE BAPTIST, BY DIVINE OUTCOMES OF HIS WORK



1 When Jesus had finished directing [or ordering] his twelve disciples, he departed from there to teach and preach in their cities. 2 Now when John [*Jehovah is a gracious giver*] heard in the prison the works [acts, and deeds] of Christ, he sent two of his disciples 3 and said to him, "Are you he who comes [that is being awaited in hope], or should we [continue to] look [in expectation] for another?"

4 Jesus answered them, "Go and tell [take word to, announce, declare, report, and show] John the things which you hear [being reported, and noised] and see [perceived, and beheld]: 5 the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, ☼ the dead are raised up, and the poor have Good News [of the gospel] preached to them. ☼ 6 Blessed is he who finds no occasion for stumbling in [apostasy, or enticement to sin because of] me."

Vs.7-19: JESUS HONORED JOHN THE BAPTIST; CALLED HIM THE GREATEST PROPHET



7 As these [sent by John the Baptist] went their way [or departed], Jesus began to say to the multitudes [of people] concerning John, "What did you go out into the wilderness to see? A reed shaken by the wind? 8 But what did you go out to see? A man in soft [fine] clothing? Behold, those who wear soft clothing are in kings' houses.

9 But why did you go out? To see a prophet [inspired foreteller of the plans and purposes of God]? Yes, I tell you, and much more than a prophet. 10 For this is he, of whom it is written, 'Behold, I send my messenger before your face, who will prepare your way [of salvation] before you.' ☼

11 Most certainly I tell you, among those who are born of women there has not arisen anyone greater than John the Baptizer; yet he who is least in the Kingdom of Heaven is greater than he. 12 From the days of John the Baptizer until now, the Kingdom of Heaven suffers [is pressed, and inflicted with forceful] violence, and the violent [the strong, forceful, and energetic seize, catch away, pluck, pull, and] take it by force^a [or forcefully to plunder it].

13 For all the prophets and the [Mosaic] law prophesied until John. 14 If you are willing to receive it, this is Elijah [*my God is Jehovah*], who is to come. 15 He who has ears to hear [what is noised and reported], let him hear [to understand].

16 "But to what shall I compare this generation [age, and period]? It is like children sitting in the marketplaces [gathered in physical and virtual town-squares, public resorts, and streets], who call to their companions [comrades, mates, partners. Friends, and fellows] 17 and say, 'We played the flute for you, and you didn't dance. We mourned for you, and you didn't lament.'

18 For John came neither eating nor drinking, and they say, 'He has a demon [a devil].' 19 The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!' But wisdom is justified by [the character of] her children [or outcome]."^b

Vs.20-26: JESUS SCOLDED CITIES WHO REMAINED UNREPENTANT, IN SPITE OF HIS MIRACULOUS WORKS IN THEM



20 Then he began to denounce [chide, or upbraid] the cities in which most of his mighty [virtuous, and miraculous] works had been done, because they didn't repent [change their mind, or reconsider to amend their hearts].

21 "Woe to you, Chorazin [*furnace of smoke*]! Woe to you, Bethsaida [*house of fish*]! For if the mighty works had been done in Tyre [a rock] and Sidon, [hunting] which were done in you, they would have repented long ago in sackcloth and ashes. 22 But I

*11:5 Isaiah 35:5

*11:5 Isaiah 61:1-4

*11:10 Malachi 3:1

*11:12 or, plunder it.

*11:19 NU reads "actions" instead of "children"

tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you.

23 You, Capernaum [*village of comfort*], who are exalted to heaven, you will go down to Hades.^a For if the mighty works had been done in Sodom [*burning or burnt city*] which were done in you, it would have remained until today. 24 But I tell you that it will be more tolerable for the land of Sodom on the day of judgment, than for you.”

25 At that time, Jesus answered, “I thank you, Father, Lord of heaven and earth, that you hid these things from the wise and understanding, and revealed them to [untaught and unskilled] infants. 26 Yes, Father, for so it was well-pleasing in your sight.

Vs.27-30: JESUS INVITED ALL OVERBURDENED SOULS TO COME AND RECEIVE REST IN HIM



27 All things have been delivered to me by my Father. No one knows the Son, except the Father; neither does anyone know the Father, except the Son and he to whom the Son desires to reveal [make manifest, and disclose] him.

28 “Come to me, all you who labor [fatigued, work hard, toil, and are weary] and are heavily burdened [with religious rites, unwarranted precepts, and spiritual anxiety], and I will give you rest. 29 Take my yoke upon you, [connect with] and learn from me, for I am gentle and humble in heart; and you will find rest for your souls. 30 For my yoke is easy, and my burden is light.”

12

Vs.1-8: JESUS CLARIFIED GOD MADE PEOPLE TO RULE OVER THINGS, NOT SUBJECT TO THINGS



1 At that time, Jesus went on the Sabbath day through the grain fields. His disciples were hungry and began to pluck heads of grain and to eat. 2 But the Pharisees [*sect, interested only in outward piety*], when they saw it, said to him, “Behold, your disciples do what is not lawful to do on the Sabbath.”

3 But he said to them, “Haven’t you read what David did when he was hungry, and those who were with him: 4 how he

entered into God’s house and ate the show bread [thumb-thick oblong or round loaves, consecrated to the Lord and used at the love-feasts or the Lord’s Table], which was not lawful for him to eat, nor for those who were with him, but only for the priests?❗

5 Or have you not read in the [Mosaic] law that on the Sabbath day the priests in the temple profane [or desecrate] the Sabbath and are guiltless [innocent, or blameless]?

6 But I tell you that one greater than the temple is here.

7 But if you had known what this means, ‘I desire mercy [compassion, and clemency of God in providing and offering salvation to all people], and not sacrifice [victimization of people for persecution],’❗ you wouldn’t have condemned [me] the guiltless. 8 For the Son of Man is Lord of the Sabbath.”

Vs.9-21: JESUS DEMONSTRATED IT IS LEGAL AND ACCEPTABLE TO DO GOOD, AND HEAL ON ANY DAY, ANYTIME, ANYWHERE



9 He departed from there and went into their synagogue. 10 And behold, there was a man with a withered hand. They [the Pharisees] asked him, “Is it lawful to heal [serve, do service, cure, or restore anyone to health] on the Sabbath day [of repose from avocations]?” so that they might accuse him.

11 He said to them, “What man is there among you who has one sheep, and if this one falls into a pit on the Sabbath day, won’t he grab on to it and lift it out? 12 Of how much more value then is a man than a sheep! Therefore it is lawful [it is dispassionately right] to do good on the Sabbath day [of rest from work].”

13 Then he told the man, “Stretch out [extend] your hand.” He stretched it out; and it was restored whole, just like the other.

14 But the Pharisees went out [and held a council, consulted] and conspired against him, how they might destroy him.

15 Jesus, perceiving that, withdrew from there. Great multitudes followed him; and he healed them all, 16 and commanded them that they should not make him known, 17 that it might be fulfilled [satisfied and executed to completion] which

^a11:23 or, Hell

^a12:4 1 Samuel 21:3-6

^a12:7 Hosea 6:6

was spoken through Isaiah the prophet, saying,

18 “Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased. I will put my Spirit on him. He will proclaim justice to the [Gentile, unbelieving, and heathen] nations. 19 He will not strive [bicker, dispute angrily or peevishly], nor shout [noisily, or clamor], neither will anyone hear [to broadcast] his voice in the streets.

20 He won’t break a bruised reed. He won’t quench a smoking flax [or linen fabric], until he leads justice [by divine law] to victory [or triumph]. 21 In his name, [all peoples of] the nations will hope [to confidently expect salvation].”✠

[ref scripture: Isaiah 42:1-4—“Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles. He will not cry out, nor raise His voice, nor cause His voice to be heard in the street. A bruised reed He will not break, and smoking flax He will not quench; He will bring forth justice for truth. He will not fail nor be discouraged, Till He has established justice in the earth; And the coastlands shall wait for His law”]

Vs.22-30: JESUS HEALED A BLIND/MUTE MAN; HE WAS ACCUSED OF HEALING BY EVIL, BUT HE AFFIRMED UNITY IS A SPIRITUAL GAIN 😊😊😊

22 Then one possessed by a demon, blind and mute [dumb], was brought to him; and he healed him, so that the blind and mute [speechless] man both spoke and saw.

23 All the multitudes were amazed, and said, “Can this be the son of David?”

24 But when the Pharisees heard it, they said, “This man does not cast out demons except by Beelzebul, the prince of the demons [and lord of the flies—evil spirits].”

25 Knowing their thoughts, Jesus said to them, “Every kingdom divided [disunited, separated into parts, and cut into pieces] against itself is brought to desolation [ruined, wasted, and stripped of her treasures], and every city or house [household or family] divided against itself will not stand. 26 If Satan casts out [ejects, or expels] Satan, he is divided [into parties, and split into factions] against himself. How

then will his kingdom [or territory] stand [hold up, or continue]?”

27 If I by Beelzebul [Satan] cast out demons, by whom do your [matured] children cast them out? Therefore, they will be your judges. 28 But if I by the Spirit of God cast out demons, then God’s Kingdom has [already arrived and has] come upon you.

29 Or how can one enter into the house of the strong [powerful and valiant] man and plunder [or steal] his goods, unless he first bind [ties him up to restrain or incapacitate] the strong man? Then he will plunder his house. 30 “He who is not with me is against me, and he who doesn’t gather [connect, collect, and convene] with me, scatters [dissipates].

Vs.31-37: JESUS CAUTIONED AGAINST DENYING THE HOLY SPIRIT’S TESTIMONY, ‘COS HE IS GOOD



31 Therefore I tell you, every sin [a violation of the divine law of God in thought or in act] and blasphemy [a slander and evil speaking against God] will be forgiven [and omitted from people and] men, but the blasphemy [a vilification and injurious speech] against the Spirit will not be forgiven men.

32 Whoever speaks a word against the Son of Man [Jesus], it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age, or in that [world] which is to come.

33 “Either make the tree good and its fruit good, or make the tree corrupt and its fruit corrupt; for the tree is known by its fruit. 34 You offspring [produce, fruit, generation, or brood] of vipers, how can you, being evil, speak good things? For out of the abundance [of issues which fills and are] of the heart, the mouth speaks.

35 The good man out of his good treasure^a [a deposit, repository, and wealth of the heart] brings out good things, and the evil man out of his evil treasure [or depository] brings out evil things. 36 I tell you that every idle [inactive, unproductive, useless, barren, purposeless] word that men [and people] speak, they will give account of it in the day of judgment. 37 For by your words you will be justified [render righteous, and regarded innocent], and by

^a12:21 Isaiah 42:1-4

^a12:35 TR adds “of the heart”

your words you will be condemned [and pronounced guilty].”

Vs.38-42: JESUS CONFIRMED THE HOLY SPIRIT, HIS DEATH, AND RESURRECTION ARE THE ONLY SIGNS THAT VALIDATE HIM AS MESSIAH ☹️ ☹️ ☹️

38 Then certain of the scribes [religious professionals] and Pharisees [agents of outward piousness] answered, “Teacher [Master], we want to see a [ceremonial, supernatural, or miraculous] sign from you.” 39 But he answered them, “An evil and adulterous [apostate age, or] generation seeks after a sign, but no sign will be given to it but the sign of Jonah [dove] the prophet. 40 For as Jonah was three days and three nights in the belly of the huge fish, so will the Son of Man be three days and three nights in the heart of the earth.

41 The men of Nineveh [offspring abiding or offspring of ease] will stand up in the judgment with this generation and will condemn it, for they repented at the preaching of Jonah; and behold, someone greater than Jonah is here.

42 The Queen [Sheba] of the South^a will rise up in the judgment with this generation and will condemn it, for she came from the ends of the earth to hear the [lower worldly] wisdom of Solomon [peaceful]; and behold, someone greater [with higher spiritual wisdom] than Solomon is here.

[ref scriptures: Jonah 1:17—“Now the LORD had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights”; 1Kings 10:1-13; and 2Chronicles 9:1-12—the fame and wisdom of King Solomon and the visitation of Queen Sheba]

Vs.43-45: JESUS NARRATED THE CONSEQUENCE OF DISCARDING HIS DELIVERANCE



43 “When an unclean spirit has gone out of a man, he passes through waterless [dry] places seeking rest, and doesn’t find it. 44 Then he says, ‘I will return into my house from which I came;’ and when he has come back, he finds it empty [or vacant], swept, and put in order [decorated]. 45 Then he goes and takes with himself seven other spirits more evil than he is, and they enter in and dwell there. The last state of that man

becomes worse than the first. Even so will it be also to this evil [hurtful, degenerate, and morally culpable] generation.”

Vs.46-50: JESUS CONFIRMED THOSE WHO OBEY TO DO HIS FATHER’S WILL ARE HIS FAMILY AND RELATIVES; AND THEY ARE SPIRITUAL ☹️ ☹️ ☹️

46 While he was yet speaking to the multitudes, behold, his mother and his brothers stood outside, seeking [desiring, and endeavoring] to speak to him. 47 One said to him, “Behold, your mother and your brothers stand outside, seeking to speak to you.”

48 But he answered him who spoke to him, “Who is my mother? Who are my brothers?” 49 He stretched out his hand toward his disciples, and said, “Behold, my mother and my brothers! 50 For whoever does the will of my Father who is in heaven, he is my brother, and sister, and mother.”

13

Vs.1-9: JESUS TOLD THE PARABLE OF THE SOWER (WORD PLANTER)



1 On that day Jesus went out of the house and sat by the seaside. 2 Great multitudes gathered to him, so that he entered into a boat and sat; and all the multitude stood on the beach.

3 He spoke to them many things in parables [similitudes, and proverbs], saying, “Behold, a farmer [or sower] went out to sow. 4 As he sowed [planted, or scattered seed on the ground], some seeds fell by the roadside, and the birds came and devoured them. 5 Others fell on rocky ground, where they didn’t have much soil, and immediately they sprang up, because they had no depth of earth.

6 When the sun had risen, they were scorched [burnt]. Because they had no root, they withered away. 7 Others fell among thorns [bush, brier]. The thorns grew up and choked [stifled, to suffocate by overgrowing] them. 8 Others fell on good soil and yielded fruit: some one hundred times as much, some sixty[fold], and some thirty[fold]. 9 He who has ears to hear [and consider this parable], let him hear [to understand].”

^a 12:42 1Kings 10:1-13

Vs.10-23: JESUS EXPLAINED THE SECRETS OF THE KINGDOM (IN PARABLES) TO HIS DISCIPLES



10 The disciples came, and said to him, "Why do you speak to them in parables?"

11 He answered them, "To you it is given to know the mysteries [the hidden secrets] of the Kingdom of Heaven, but it is not given to them. 12 For whoever has, to him will be given, and he will have abundance; but whoever doesn't [or claims not to] have, from him will be taken away even that which he has. 13 Therefore I speak to them in parables [symbolic narratives, and figures], because seeing [or looking] they don't see [to perceive], and hearing, they don't hear [pay attention, or give audience], neither do they understand.

14 In them the prophecy [scriptural predictions and declarations] of Isaiah [Jehovah's help] is fulfilled, which says, 'By hearing you will hear, and will in no way understand; Seeing you will see, and will in no way perceive; 15 for this people's heart has grown callous [thickened, and hardened], their ears are dull of hearing, and they have closed [to shut] their eyes; or else perhaps they might perceive [to know] with their eyes, hear [to consider the narratives] with their ears, understand [to grasp and comprehend] with their heart, and would turn again [to be converted], and I would heal [cure, make whole, and free] them [from errors and sins by granting them salvation].'¹³

16 "But blessed [fortunate, well-off, and happier] are your eyes, for they see [to perceive]; and your ears, for they hear [to consider and understand]. 17 For most certainly I tell you that many prophets and righteous men desired to see the things which you see, and didn't [or have yet to] see them; and to hear the things which you hear, and didn't [or have yet to] hear them [to understand].

18 "Hear, then, the parable [the symbolic narrative and similitude] of the farmer [who receives seed to sow or scatter by speaking, uttering, preaching, or communicating the word of God]. 19 When anyone hears the word of the Kingdom and doesn't understand it, the evil

one comes and snatches [by forcefully carrying] away that which has been sown [that is, supposedly received] in his heart. This is what was sown [or scattered] by the roadside.

20 What was sown on the rocky places [the hardened ground or hearts], this is he [the person] who hears the word [of God] and immediately with joy receives it; 21 yet he has no root [no foundation, anchorage, origin, or spiritual receptor, support, and progenitor] in himself, but endures for a while. When oppression or persecution [affliction or trouble] arises because of the word [and doctrine of God], immediately he stumbles [entrapped or enticed to sin].

22 What was sown among the thorns [bushy plants or worrisome and unsettling hearts], this is he [the person] who hears [and gave consideration to] the word [of God preached and received], but the cares [solicitude, distractions, and anxieties] of this age [and present world] and the deceitfulness [or delusions] of riches choke [crowd, suffocates, and completely strangles] the word, and he becomes unfruitful [barren and divinely unproductive].

23 What was sown on the good [valuable and virtuous] ground, this is he [the person] who hears [to consider and attend to] the word [and doctrine of God] and understands [putting it together to piously comprehend] it, who most certainly [is fertile and] bears fruit and produces, some one hundred times as much, some sixty, and some thirty."

Vs.24-30: JESUS RELATED THE KINGDOM TO A TERRITORY OF GOOD [BUT DEFILED WITH EVIL]

CHILDREN



24 He set another parable [a moral comparison and similitude] before them, saying, "The [territorial domain and rule of the] Kingdom of Heaven is like [and comparable to] a man [or person] who sowed good [virtuous and valuable] seed in his field [farm, ground, or land], 25 but while people slept, his enemy [a hateful, hostile adversary] came and sowed darnel [false camouflage] weeds^a also among the wheat, and went away.

¹³13:15 Isaiah 6:9-10

^a13:25 darnel is a weed grass (probably bearded darnel or lolium temulentum) that looks very much like

26 But when the blade [the vegetation or garden] sprang up and produced grain [or fruit], then the darnel weeds appeared also.

27 The servants of the householder [the head of the family] came and said to him, 'Sir, didn't you sow good seed in your field? Where did these darnel weeds [tares, or false grain] come from?'

28 "He said to them, 'An enemy has done this.' "The servants asked him, 'Do you want us to go and gather them up [for discarding]?' 29 "But he said, 'No, lest perhaps while you gather up the darnel weeds, you root [or pluck] up the wheat with them. 30 Let both grow together until the harvest, and in the harvest time I will tell the reapers, "First, gather up the darnel weeds, and bind them in bundles to burn them; but gather the wheat into my barn.'""

Vs.31-32: JESUS LIKENED THE KINGDOM TO A SEED (CHILD) WHICH GROWS INTO A TREE (SON)



31 He set another parable before them, saying, "The Kingdom of Heaven is like a grain of mustard seed which a man [a person] took, and sowed in his field, 32 which indeed is smaller [in size and quantity] than all seeds. But when it is grown, it is greater [larger, and stronger] than the herbs [or vegetables] and becomes a tree, so that the birds of the air come and lodge [rest, camp down, and remain] in its branches."

Vs.33-35: JESUS COMPARED THE KINGDOM TO A LEAVEN (INFLUENCER), WHICH TRANSFORMS PEOPLE AND THINGS FOR THE BETTER



33 He spoke another parable to them. "The Kingdom of Heaven is like yeast [a leaven] which a woman took and hid [mixed, or incorporated] in three measures^a of meal [or ground wheat flour], until it was all leavened [fermented, and enlivened]."

34 Jesus spoke all these things in parables [and similitudes] to the multitudes; and without a parable, he didn't speak to them, 35 that it might be fulfilled which was spoken through the prophet, saying, "I will open my mouth in parables; I will utter things hidden [things concealed and kept secret] from the foundation of the world." ❄

wheat until it is mature, when the difference becomes very apparent.

Vs.36-43: JESUS EXPLAINED THE PARABLE OF THE WEEDS TO HIS DISCIPLES



36 Then Jesus sent the multitudes away, and went into the house. His disciples came to him, saying, "Explain [expound, to make plain] to us the parable of the darnel weeds [the false grains] of the field."

37 He answered them, "He who sows the good seed is the Son of Man, 38 the field is the world [its inhabitants, orderly arrangement, and entire mass of humanity], the good seeds are the children of the Kingdom, and the darnel weeds are the children of the evil one.

39 The enemy who sowed them is the devil. The harvest is the end of the age [this current carnal world], and the reapers are angels [God's celestial messengers]. 40 As therefore the darnel weeds are gathered up and burned with fire; so will it be at the end of this age.

41 The Son of Man will send out his angels [his messengers from heaven], and they will gather out of his Kingdom all things that cause stumbling [an entrapment to cause sin and displeasure] and those who do iniquity [who transgress and violate divine law, are wicked and unrighteous], 42 and will cast them into the furnace of fire. There will be weeping [lamentation] and gnashing of teeth [extreme anguish and utter despair].

43 Then the righteous will shine [brilliantly with the glowing splendor of truth] like the sun in the Kingdom of their Father. He who has ears to hear [consider, and attend to what is declared, preached and taught], let him hear [to understand].

Vs.44-48: JESUS EQUATED THE KINGDOM TO SECRET TREASURE WORTH INVESTING IN AND WORKING FOR



44 "Again, the Kingdom of Heaven is like treasure [a deposit, storehouse, or repository of wealth] hidden [secretly and concealed] in the field [a piece of land], which a man found [or discovered] and hid [to keep it a secret]. In his joy [and calm delight], he goes and sells [or trades in] all that he has and buys [to devotedly invest in] that field.

^a13:33 literally, three sata. Three sata is about 39 liters or a bit more than a bushel

^a13:35 Psalm 78:2

45 "Again, the Kingdom of Heaven is like a man who is a merchant [a wholesale tradesman] seeking fine [precious, and valuable] pearls, 46 who having found one pearl of great [extremely valuable] price, he went and sold [merchandising] all that he had and bought it.

47 "Again, the Kingdom of Heaven is like a dragnet [a large fishing net] that was cast [or thrust-fully thrown] into the sea and gathered some fish of every kind, 48 which, when it was filled, fishermen drew up on the beach [or shore]. They sat down and gathered the good [valuable ones] into containers, but the bad [corrupt and worthless ones] they threw away.

Vs.49-52: JESUS CONCLUDED HIS COMPARATIVE EXPLANATIONS OF THE KINGDOM OF GOD



49 So it will be in the end of the [current] world.^a The angels will come and separate [to exclude] the wicked from among the righteous, 50 and will cast [thrusting] them into the furnace of fire. There will be weeping and gnashing of teeth [much lamentation and extreme anguish]."

51 Jesus said to them, "Have you understood [or put together to comprehend] all these things?" They answered him, "Yes, Lord." 52 He said to them, "Therefore every scribe [every professional, religious, administrator, or public servant] who has been [well instructed and] made a disciple in the Kingdom of Heaven is like a man who is a householder [head of the family], who brings out of his treasure [a deposit of wealth and receptacle of valuables] new and old things."

Vs.53-58: JESUS' COULD NOT PERFORM MANY MIRACLES FOR HIS HOMETOWN FOLKS' BECAUSE THEY RESENTED HIS MINISTRY



53 When Jesus [Jehovah is salvation] had finished [and concluded] these parables, he departed from there. 54 Coming into his own country [his native town and fatherland], he taught [imparting instruction and instilling doctrine to] them in their synagogue [the Jewish assemblage and meeting place], so that they were astonished and said, "Where did this man get this [higher spiritual intelligence and] wisdom

and these mighty [divine ability, miraculous power, and supernatural] works?

55 Isn't this [Jesus] the carpenter's son? Isn't his mother called Mary [their rebellion], and his brothers James [supplanter], Joses [exalted], Simon [hearing], and Judas [praise]?^b 56 Aren't all of his sisters with us? Where then did this man get all of these things?"

57 They were offended by [tripped up to fall with apostasy, distrust, and displeasure because of] him. But Jesus said to them, "A prophet [a divinely inspired representative of God] is not without honor [not despised or dishonored], except in his own country [or native town, among his people] and in his own house [and family]."

58 He didn't do many mighty [miraculous] works there because of their unbelief.

14

Vs.1-13: JESUS WAS POPULAR; HEROD SUPPOSED HE WAS JOHN THE BAPTIST RESURRECTED, WHOM HE KILLED



1 At that time, Herod [heroic—a Jewish king] the tetrarch heard the [famous] report concerning Jesus, 2 and said to his servants, "This is John [Jehovah is a gracious giver] the Baptizer. He is risen from the dead. That is why these [miraculous] powers work in him."

3 For Herod had arrested John, bound him, and put him in prison for the sake of Herodias [a woman of Herod's family], his brother Philip's wife. 4 For John said to him, "It is not lawful for you to have her." 5 When he would have put him to death, he feared the multitude, because they counted [and esteemed] him [John] as [possessing the divine abilities and qualities of] a prophet.

6 But when Herod's birthday came, the daughter of Herodias danced among them and pleased Herod. 7 Therefore he promised with an oath [pledging] to give her whatever she should ask. 8 She, being prompted [instigated, and instructed] by her mother, said, "Give me here on a platter [plate or tray] the head of John the Baptizer."

9 The king was grieved [was very sorrowful], but for the sake of his oaths and of those who sat at the table with him, he commanded it to be given, 10 and he sent and beheaded John in the prison. 11 His

^a13:49 or, end of the age.

^b13:55 or, Judah

head was brought on a platter and given to the young lady; and she brought it to her mother.

12 His disciples came, took the body, and buried it. Then they went and told Jesus.

13 Now when Jesus heard this, he withdrew from there in a boat to a deserted [lonesome] place apart [or accordingly]. When the multitudes [of people] heard it, they followed him on foot from the cities.

Vs.14-21: JESUS HAD COMPASSION ON THE CROWD, HEALED THEIR SICK, CREATED FOOD TO FEED FIVE THOUSAND HUNGRY PEOPLE 😊😊😊

14 Jesus went out, and he saw a great multitude [of people]. He had compassion [feelings of sympathy, and inward affection] on them and healed their sick. 15 When evening had come, his disciples came to him, saying, "This place is deserted [lonesome, desolate, and solitary], and the hour is already late. Send the multitudes away, that they may go into the villages, and buy themselves food."

16 But Jesus said to them, "They don't need to go away. You give them something to eat." 17 They told him, "We only have here five loaves [of bread] and two fish." 18 He said, "Bring them here to me."

19 He commanded the multitudes to sit down on the grass; and he took the five loaves and the two fish, and looking up to heaven, he blessed [thanking and asking God to prosper the loaves of bread and fish], broke and gave the loaves to the disciples; and the disciples gave to the multitudes.

20 They all ate and were filled [to satisfaction]. They took up twelve baskets full of [fragments] that which remained left over from the broken pieces. 21 Those who ate were about five thousand men, in addition to [or besides] women and children.

Vs.22-36: JESUS DEFIED THE LAWS OF NATURE; WALKED ON WATER WITH PETER, HEALED SICK PEOPLE WHO TOUCHED HIS CLOTHES 😊😊😊

22 Immediately Jesus made [or compelled] the disciples get into the boat and go ahead of him to the other side, while he [dismissed, and] sent the multitudes away. 23 After he had sent the multitudes away, he went up into the mountain by

himself to pray [to worshipfully supplicate God]. When evening had come, he was there alone.

24 But the boat was now in the middle of the sea, distressed by the waves, for the wind was contrary [opposite, and antagonistic]. 25 In the fourth watch of the night,* Jesus came to them, walking on the sea.†

26 When the disciples saw him walking on the sea, they were troubled [and agitated], saying, "It's a ghost [a spirit, an apparition]!" and they cried out [screaming loudly] for fear.

27 But immediately Jesus spoke to them, saying, "Cheer up [have courage]! It is I!"‡ Don't be afraid [or alarmed]." 28 Peter answered [responding to] him and said, "Lord, if it is you, command [and order] me to come to you on the waters."

29 He [Jesus] said, "Come!" Peter stepped down [descending] from the boat and walked on the waters to come [or go] to Jesus.

30 But when he [looked at and] saw that the wind was strong [or boisterous, giving regard to it], he was afraid [very terrified], and beginning to sink [plunging down], he cried out, saying [loudly], "Lord, save me!"

31 Immediately Jesus stretched out his hand, [caught, and] took hold of him, and said to him, "You of little faith [incredulously lacking in confidence], why did you doubt [mentally waver in opinion]?" 32 When they got up into the boat, the wind ceased [by relaxing]. 33 Those [other disciples] who were in the boat came and worshiped [prostrated in homage, and adored] him, saying, "You are truly the Son of God!"

34 When they had crossed over, they came to the land of Gennesaret [harp]. 35 When the people of that place recognized him, they sent into all that surrounding region and brought to him all who were sick [physically or morally amiss, diseased, evil, miserable, and grievously sore];

36 and they begged [invited, and beseeched] him that they might just touch the fringe§ [the hem, edge, or margin] of his garment. As many as touched it were [healed, saved, rescued, and perfectly] made whole.

*14:25 The night was equally divided into four watches, so the fourth watch is approximately 3:00 a.m. to sunrise.

*14:25 See Job 9:8

†14:27 or, I AM!

‡14:36 or, tassel

Chapters 15-22: Jesus' Wisdom, Compassion, and Instructions

15

Vs.1-9: JESUS OPPOSED RELIGIOUS LEADERS FOR FOSTERING TRADITIONS THAT DISHONOR GOD



1 Then Pharisees [the separatist religious group for outward piety] and scribes [the religious and lay professionals] came to Jesus from Jerusalem, saying,

2 "Why do your disciples disobey [to violate] the tradition of the elders [particularly, the forefathers]? For they don't wash their hands when they eat bread [or food]."

3 He answered them, "Why do you also disobey [violate, and go contrary to] the commandment of God because of your tradition [precepts, ordinances, and local laws]? 4 For God commanded [enjoined, charged, and ordered everyone to], 'Honor [by properly estimating to fix a value on and revere] your father and your mother,'[Ⓜ] and, 'He [or anyone] who speaks evil of [by reviling, cursing, or abusing their] father or mother, let him [or her] be put to [experience] death.'[Ⓜ]

5 But you say, 'Whoever may tell his father or his mother, "Whatever help [benefit, or profit] you might otherwise have gotten from me is a gift [offering] devoted to God," 6 he shall not honor [by having no need to value and revere] his father or mother.' [Accordingly] You have made the commandment of God void [invalid and of no effect, annulling and depriving it of its force and authority] because of your tradition.

7 You hypocrites [pretenders, and actors]! Well did Isaiah [Jehovah's help] prophesy of you, saying, 8 'These people draw near to [approach] me with their mouth, and honor [by venerating] me with their lips; but their heart [thoughts and feelings, passion and desire, appetites and mind] is far [and very distant] from me.

9 And they worship [revere, and adore] me in vain [fruitlessly and to no purpose], teaching as doctrine [and precepts, injunctions and religious] rules made by men.'[Ⓜ]

Vs.10-20: JESUS EXPLAINED THE PARABLE OF A BLIND GUIDE VS. WHAT DEFILES A PERSON OR MAKES THEM CLEAN



10 He [Jesus] summoned the multitude [of people], and said to them, "Hear [and consider this statement], and understand.

11 That which enters into the mouth doesn't defile [pollute, profane, or make] the man [or person, unclean]; but that which proceeds [to come] out of the mouth, this defiles the man."

12 Then the disciples came and said to him, "Do you know that the Pharisees [group that promotes outward religiosity] were offended when they heard this saying?"

13 But he answered, "Every plant which my heavenly Father didn't plant will be uprooted. 14 Leave them alone. They are blind guides [self-conceited teachers] of the blind [ignorant people]. If the [physically or mentally] blind, guide the [physically or ignorantly] blind, both [of them] will fall into a pit [a ditch, a hole]."

15 Peter answered him, "Explain the parable [this symbolic narrative] to us." 16 So Jesus said, "Do you also still not [have the intelligence to] understand? 17 Don't you understand that whatever goes into the mouth passes into the belly [the stomach] and then out of the body [as human waste into the toilet]?"

18 But the things which proceed [to come] out of the mouth come [and are issued] out of the heart [thoughts, passions, appetites, desires, and feelings in the soul—which is the center, fountain, and seat of spiritual life], and they defile the man.

19 For out of the heart [of a person] come evil thoughts, murders, adulteries, sexual sins, thefts, false testimony, and blasphemies. 20 These are the things which defile the man [the person]; but to eat with unwashed hands doesn't defile the man [or anyone]."

Vs.21-28: JESUS CEDED TO THE FAITH OF A GENTILE WOMAN AND HEALED HER DAUGHTER



21 Jesus went out from there and withdrew into the region of Tyre [rock] and Sidon [hunting]. 22 Behold, a Canaanite [lowland] woman came out from those

*15:4 Exodus 20:12; Deuteronomy 5:16

*15:9 Exodus 21:17; Leviticus 20:9

*15:9 Isaiah 29:13

borders and cried [out loud, clamoring, and], saying, "Have mercy on me, Lord [the Supreme Master and Controller], you son of David [*the beloved*]! My daughter is severely [physically and morally vexed with and] possessed by a demon!"

23 But he answered her not a word. His disciples came and begged [asked, and desired of] him, saying, "Send her away; for she cries [screaming loudly] after us." 24 But he answered [her], "I wasn't sent [and ordered to go] to anyone but the lost [marred, ruined, or destroyed] sheep of the house of Israel [*he shall be the prince of God*]."

25 But she came and worshiped [prostrated in homage to respect, revere, and adore] him, saying, "Lord, help me." 26 But he answered, "It is not appropriate [virtuous, or morally valuable] to take the [grown-up] children's bread [their food] and throw it to the dogs [or puppies]."

27 But she said, "Yes [truly], Lord, but even the dogs eat the crumbs which fall from their masters' table." 28 Then Jesus answered her, "[O] Woman, [exceedingly] great is your faith [persuasion, confidence in, and moral conviction of the truthfulness of God]! Be it done to you even as you desire [wish, or will]." And her daughter was healed [made whole—cured and freed from moral errors and sins to bring about salvation] from that hour.

Vs.29-39: JESUS HAD COMPASSION ON THE CROWD—HEALED THE ALL DEFORMITIES; CREATED FOOD TO FEED 4000 PLUS PEOPLE ☹️😊😊

29 Jesus departed from there and came near to the sea of Galilee [*the heathen circle*]; and he went up on the mountain and sat there. 30 Great multitudes came to him, having with them the lame, blind, mute, maimed, and many others, and they put them down at his feet. He healed [waiting on] them [to cure them of their diseases, relieve and restore them to health],

31 so that the multitude wondered [and marveled in admiration] when they saw the mute speaking, the injured healed, the lame walking, and the blind seeing—and they glorified the God of Israel.

32 Jesus summoned his disciples and said, "I have compassion on [and feel sympathy in my bowels for] the multitude [of people], because they have continued

[remained, and persevered here] with me now three days and have nothing to eat. I don't want to send them away fasting [not having eaten], or they might faint on the way."

33 The disciples said to him, "Where could we get so many loaves [or much food] in a deserted [uninhabited, desolate region as this] place as to [feed, fill, and] satisfy so great a multitude?" 34 Jesus said to them, "How many loaves [of bread] do you have?" They said, "Seven, and a few small fish."

35 He commanded [urging or ordering] the multitude to sit down on the ground; 36 and he took the seven loaves and the fish. He gave thanks [expressing gratitude to God] and broke them, and gave to the disciples, and the disciples to the multitudes. 37 They all ate and were filled [to satisfaction]. They took up seven baskets full of the broken pieces [fragments] that were left over.

38 Those who ate were four thousand men, [besides or] in addition to women and children. 39 Then he sent away the multitudes [of people], got into the boat, and came into the borders of Magdala [*a tower*].

16

Vs.1-4: JESUS REFUSED TO GIVE A SIGN TO RELIGIOUS PEOPLE WHO TESTED HIM



1 The Pharisees [group for outward religiousness] and Sadducees [the heretical deniers of resurrection, spirits, angels, and divine predestination] came, and testing him [Jesus], asked him to show them a [miracle or supernatural] sign from heaven.

2 But he answered them, "When it is evening, you say, 'It will be fair weather, for the sky is [glowing] red.' 3 In the morning, 'It will be foul weather today, for the sky is [gloomy] red and threatening.' Hypocrites! You know how to discern the appearance of the sky, but you can't discern the signs of the times!"

4 An evil [hurtful, morally culpable, wicked, malicious] and adulterous generation seeks after a [miraculous] sign, and there will be no sign given to it, except the [supernatural] sign of the prophet Jonah [*dove*]." He left them and departed.

Vs.5-12: JESUS WARNED HIS DISCIPLES TO BE CAUTIONS OF RELIGIOUS EGOISM AND HOW IT PUFFS UP



5 The disciples came to the other side and had forgotten to take bread. 6 Jesus said to them, “Take heed [to discern clearly] and beware of the yeast [the infectious mental and moral corruption] of the Pharisees and Sadducees.”

7 They reasoned [thinking and deliberating] among themselves, saying [it is because], “We brought no bread.”

8 Jesus, perceiving it, said, “Why do you [deliberate and] reason among yourselves, you of little faith [trusting too little and incredulously lacking confidence], because you have brought no bread? 9 Don’t you yet perceive [consider to comprehend, or understand] or remember the five loaves [of bread] for the five thousand, and how many baskets [of fragments or remnants] you took up,

10 or the seven loaves for the four thousand, and how many baskets you took up? 11 How is it that you don’t perceive [to understand] that I didn’t speak to you concerning bread? But beware of the yeast [the infectious ferment] of the Pharisees and Sadducees.”

12 Then they understood that he didn’t tell them to beware of the yeast [the leaven for fermentation] of bread, but of the teaching [instruction, or doctrine] of the Pharisees and Sadducees.

Vs.13-20: JESUS INQUIRED IF HIS DISCIPLES HAD A REVELATION OF WHO HE IS



13 Now when Jesus came into the parts of Caesarea [severed] Philippi [fond of horses], he asked his disciples, saying, “Who do men [or people] say that I, the Son of Man, am?”

14 They said, “Some say John [Jehovah is a gracious giver] the Baptizer, some, Elijah [my God is Jehovah], and others, Jeremiah [whom Jehovah has appointed] or one of the prophets [divinely inspired oracles of Jehovah].”

15 He said to them, “But who do you say that I am?” 16 Simon Peter [hearing piece of rock] answered, “You are the Christ

[Anointed, Messiah], the Son of the living God.”

17 Jesus answered him, “Blessed [supremely fortunate, and happy] are you, Simon Bar Jonah [hearing son of dove], for flesh and blood [human nature and life experiences] has not revealed [to disclose] this to you, but my Father who is in heaven.

18 I also tell you that you are Peter^a [little or piece of rock], and on this rock^b [the bedrock of revelation you received] I will build [construct, edify, and embolden] my [church] assembly, and the gates of Hades^c will not prevail against [to overpower] it.

19 I will give to you the keys [the power and authority] of the Kingdom of Heaven, and whatever you bind [obligate or prohibit] on earth will have been bound in heaven; and whatever you release [set free, loosen, dissolve, or destroy] on earth will have been released in heaven.” 20 Then he commanded [charged and enjoined] the disciples that they should tell no one that he was Jesus the Christ [Anointed, Messiah].

Vs.21-23: JESUS REBUKED PETER FOR TRYING TO DISSUADE HIM FROM PURPOSE, IGNORANTLY



21 From that time, Jesus began to show his disciples that he must go to Jerusalem [teaching of peace] and suffer [undergo, and experience] many things from the [council of Jewish] elders, chief priests, and scribes, and be killed, and the third day be raised up.

22 Peter took him aside and began to rebuke him, saying, “Far be it from you, Lord! This will never be done to you.” 23 But he turned and said to Peter, “Get behind me, Satan! You are a stumbling block [an entrapment for sin] to me, for you are not setting [or exercising] your mind on the things of God, but on the things of men.”

Vs.24-28: JESUS CALLED PEOPLE TO DENY THEMSELVES, CARRY THEIR CROSS, AND FOLLOW HIM



24 Then Jesus said to his disciples, “If anyone desires to come after me, let him deny [utterly disown, and forget] himself [and his interests], take up his cross [his exposure to death], and follow [to accompany] me [as a disciple]. 25 For

^a16:18 Peter’s name, Petros in Greek, is the word for a specific rock or stone.

^b16:18 Greek, petra, a rock mass or bedrock.

^c16:18 or, Hell

whoever desires to save [or protect] his life will lose [or destroy] it, and whoever will lose his life for my sake will find [to obtain] it.

26 For what will it profit [or benefit anyone or] a man if he gains [or wins] the whole world and forfeits his life [and soul]? Or what will a man give in exchange [as ransom] for his life?

27 For the Son of Man will come in the glory of his Father with his angels, and then he will [reward and] render to everyone according to his deeds [practice, office, or work]. 28 Most certainly I tell you, there are some standing here who will in no way taste of [or experience] death until they see the Son of Man coming in his Kingdom."

17

Vs.1-13: JESUS TRANSFIGURED, REVEALING HIMSELF IN THE PRESENCE OF PETER, JAMES, AND JOHN



1 After six days, Jesus took with him Peter, James, and John his brother, and brought them up into a high mountain by themselves. 2 He was changed^a [metamorphosed, and transformed in appearance, dazzling with divine brightness] before them. His face shone like the sun, and his [entire] garments became as white as the light. 3 Behold, Moses [drawing out or rescued] and Elijah [God is Jehovah] appeared to them talking with him.

4 Peter answered [or responded] and said to Jesus, "Lord, it is good [valuable, and useful] for us to be here. If you want [and are willing], let's make three tents [tabernacles, or moveable temples of God] here: one for you, one for Moses, and one for Elijah."

5 While he was still speaking, behold, a bright cloud overshadowed [to envelope] them [in a brilliant haze]. Behold, a voice [sound of uttered words] came out of the cloud, saying, "This is my beloved Son, in whom I am well pleased. Listen to [give audience to his reports, announcements, and teachings, and understand] him." 6 When the disciples heard it, they fell on their faces, and were very afraid [and frightened].

7 Jesus came and touched them and said, "Get up, and don't be afraid." 8 Lifting up their eyes, they saw no one, except Jesus alone. 9 As they were coming down from the mountain, Jesus commanded them,

saying, "Don't tell anyone [about the supernatural vision of] what you saw, until the Son of Man has risen from the dead."

10 His disciples asked him, saying, "Then why do the scribes [the religious professionals] say that Elijah must come first?" 11 Jesus answered them, "Elijah indeed comes [or shall come] first, and will restore all things; 12 but I tell you that Elijah has come already, and they didn't recognize him, but did to him whatever they wanted [or willed] to. Even so the Son of Man will also suffer [or experience the same] by them." 13 Then the disciples understood that he spoke to them of John the Baptizer.

Vs.14-21: JESUS EXPLAINED TO HIS DISCIPLES WHY THEY COULDN'T HEAL AN EPILEPTIC BOY



14 When they came to the multitude, a man came to him, kneeling down to him and saying, 15 "Lord, have mercy on my son, for he is epileptic and suffers [experiencing pain] grievously; for he often falls into the fire, and often into the water. 16 So I brought him to your disciples, and they could not cure him [to relieve him of the disease]."

17 Jesus answered, "Faithless [disbelieving] and perverse [morally corrupt] generation! How long will I be with you? How long will I bear [to endure] with you? Bring him here to me." 18 Jesus rebuked the demon, and it went out of him, and the boy was cured [and relieved of the disease] from that hour.

19 Then the disciples came to Jesus privately, and said, "Why weren't we able to cast it [the demon] out?" 20 He said to them, "Because of your unbelief [weakness or want of faith, faithlessness, unfaithfulness, or disbelief]. For most certainly I tell you, if you have faith [persuasion, assurance, moral conviction of the truthfulness of God, and fidelity] as a grain of mustard seed, you will tell this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you. 21 But this kind doesn't go out except by [earnest] prayer [and worship addressed to God] and fasting.^b [a voluntary abstinence from fleshly or bodily things]."

^a17:2 or, transfigured

^b17:21 NU omits verse 21.

[ref notes: Some translations or versions of the Bible (like ESV, NIV, MSG, NVC, CEV, NLT) do not have Matthew 17:21, because the verse was not included in the original Greek translation of the Bible. Hence it is italicized. But they have Mark 9:29, which says, "So He said to them, *"This kind can come out by nothing but prayer and fasting."* This statement is not consistent with Jesus' reason why the disciples could not heal the boy. He already told them it was because of faithlessness or unbelief.

So, for Jesus to require his disciples to fast before they could heal the boy contradicts his position in Mat 9:15—"...the days will come when the bridegroom will be taken away from them, and then they will fast", and Mat 10:1—"And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease."

Nevertheless, assuming Mark 9:29 and Matthew 17:21 were in the original text and added to the Bible for reasons of translation, they both used different Greek words to describe "come out" or "go out." Mark used the Greek word "**exerchomai**" which means to literally or figuratively **come forth** or **issue out**. And Matthew used the Greek word "**ekporeuomai**" which means to be **discharged** or to **project forth** or **come forth**.

To this end, these verses can, however, be understood based on the context of scripture; that Jesus was referring to "this kind [of faith] can be projected by prayer..." rather than "this kind [of devil] does not go out except by prayer..." as is preached by false religion. This is on the basis that the context of scripture is "Faith," which makes healing possible, and "Faithlessness or Unbelief," which impedes healing.

Unbelief or faithlessness was the only reason the disciples could not perform the required healing (Mat 17:20), given that the condition aligns with scripture that **faith** is built up by **prayer** and or through some degree of fleshly abstinence, see Jude 1:20—"But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit."]

^a17:24 17:24 A didrachma is a Greek silver coin worth 2 drachmas, about as much as 2 Roman denarii, or about 2 days' wages. It was commonly used to pay the half-shekel temple tax, because 2 drachmas were worth one half shekel of silver. A shekel is about 10 grams or about 0.35 ounces.

Vs.22-27: JESUS FORETOLD HIS BETRAYAL, KILLING, AND RISING ON THE THIRD DAY; HE PAID HIS AND PETER'S TAXES ALSO ☹️😊😊😊

22 While they were staying in Galilee [the heathen district], Jesus said to them, "The Son of Man is about to be delivered up [to be betrayed] into the hands of men, 23 and they will kill him, and the third day he will be raised up." They were exceedingly sorry.

24 When they had come to Capernaum [village of comfort], those who collected the didrachma coins^a [a tribute money for Roman protection] came to Peter, and said, "Doesn't your teacher pay the [tribute] didrachma?" 25 He said, "Yes." When he came into the house, Jesus anticipated him, saying, "What do you think, Simon? From whom do the kings of the earth receive toll or tribute [or taxes]? From their children, or from strangers?"

26 Peter said to him, "From strangers." Jesus said to him, "Therefore the children are exempt [and free from such obligation].

27 But, lest we cause them to stumble [become enticed to sin], go to the sea, cast a hook, and take up the first fish that comes up. When you have opened its mouth, you will find a stater coin^b [an ancient Greek gold or silver coin]. Take that, and give it to them for me and you."

18

CH18Vs.1-CH19Vs.30: JESUS TAUGHT HIS DISCIPLES ABOUT LIVING IN THE KINGDOM OF GOD TO DO THE WILL OF GOD

LIFESTYLE #1. Vs.1-4: BE HUMBLE—THOSE WITH CHILDLIKE HUMILITY ARE THE GREATEST PERSON IN GOD'S KINGDOM ☹️😊😊😊

1 In that hour the disciples came to Jesus, saying, "Who then is greatest in the Kingdom of Heaven?" 2 Jesus called a little [adolescent] child to himself, and set him in the middle of them

3 and said, "Most certainly I tell you, unless you turn [to reverse your course and conduct, be converted] and become as little [adolescent] children [infant in intellect],

^b17:27 17:27 A stater is a silver coin equivalent to four Attic or two Alexandrian drachmas, or a Jewish shekel: just exactly enough to cover the half-shekel temple tax for two people. A shekel is about 10 grams or about 0.35 ounces, usually in the form of a silver coin.

you will in no way enter into the Kingdom of Heaven. ⁴ Whoever therefore humbles himself [to lower one's soul, bring down pride, and behave modestly] as this little child is the greatest in the Kingdom of Heaven.

LIFESTYLE #2. Vs.5-10: BE SINLESS—STAY AWAY AND KEEP CHILDREN AWAY FROM TEMPTATIONS AND SIN



⁵ Whoever [favorably] receives one such little [adolescent] child in my name receives me, ⁶ but whoever causes one of these little ones who believe [has faith and committed to trust] in me, to stumble [or be enticed to sin], it would be better for him if a huge millstone were hung around his neck and that he were sunk [drowned] in the depths of the sea.

⁷ "Woe [Grief] to the world because of occasions of stumbling [entrapments of pleasure or sin]! For it must be that the occasions [of scandals and sinful traps] come, but woe to that person through whom the occasion [that causes falling due to sin] comes!

⁸ If your hand or your foot causes you to stumble [to sin], cut [to frustrate, hinder and hew] it off and cast it [throwing or thrusting it down] from you. It is better for you to enter into life maimed [limping, and deprived of a foot] or crippled [and disabled], rather than having two hands or two feet to be cast [or thrown] into the eternal [everlasting] fire.

⁹ If your eye causes [by entrapping or enticing] you to stumble [and sin], pluck it out and cast [plucking] it from you. It is better for you to enter into life with one eye, rather than having two eyes to be cast into the Gehenna^a of fire. ¹⁰ See that you don't despise [to disesteem] one of these little [adolescent] ones, for I tell you that in heaven their angels [the bringers of good tidings or news as messengers of God] always see the face [or appear in the presence] of my Father who is in heaven.

LIFESTYLE #3. Vs.11-14: BE SAVED—IT IS GOD'S WILL FOR CHILDREN AND EVERYONE TO BE SAVED



¹¹ For the Son of Man came to save [deliver and protect from eternal

condemnation, and heal and preserve in righteousness] that which was lost^b [was ruined, marred, and destroyed].

¹² "What do you think? If a man has one hundred sheep, and one of them goes astray [seduction and roamed away from safety, truth, or virtue], doesn't he leave the ninety-nine, go to the mountains, and seek that which has gone astray?

¹³ If he finds it, most certainly I tell you, he rejoices over it more than over the ninety-nine which have not gone astray.

¹⁴ Even so it is not the will of your Father who is in heaven that one of these little ones should perish [or be destroyed].

LIFESTYLE #4. Vs.15-17: BE PEACEABLE—SEEK TO SETTLE DISAGREEMENTS BY ALL MEANS



¹⁵ "If your brother sins against you, go, show [and with kindly intent convince, convict, rebuke, and reprove] him his fault between you and him alone. If he listens to [understand] you, you have gained [and won] back your brother. ¹⁶ But if he doesn't listen [by giving audience to what you say], take one or two more [persons] with you, that at the mouth of two or three witnesses every word may be established^c [to stand and abide].

¹⁷ If he refuses to listen to [neglects, or unwilling to hear and disobeys] them, tell it to the [church] assembly. If he refuses [neglecting and unwilling] to hear the [church] assembly also, let him be to you as a Gentile [a heathen unbelieving person, a pagan, and foreigner] or a [detestable] tax collector.

LIFESTYLE #5. Vs.18-20: BE ONE-MINDED—HEAVEN AGREES WITH YOU, SO AGREE WITH EACH OTHER



¹⁸ Most certainly I tell you, whatever things you bind [tie, obligate, or forbid] on earth will have been bound in heaven, and whatever things you release [set free, loosen, dissolve, or destroy] on earth will have been released in heaven. ¹⁹ Again, assuredly I tell you, that if two of you will agree [by stipulating in harmonious concord] on earth concerning anything that they will ask, it will be done for them by my Father who is in heaven. ²⁰ For where two or three are

^a18:9 or, Hell

^b18:11 NU omits verse 11.

^c18:16 Deuteronomy 19:15

gathered [convened, and assembled themselves] together in my name, there I am [among and] in the middle of them.”

LIFESTYLE #6. Vs.21-27: BE COMPASSIONATE—SHOW KINDNESS TO THOSE IN NEED



21 Then Peter came and said to him, “Lord, how often shall my brother sin against me, and I forgive him [lay aside and omit their sin]? Until seven times?” 22 Jesus said to him, “I don’t tell you until seven times, but, until seventy times seven [countless times].

[ref notes & scriptures: Verse 21 and especially verse 22 seems abridged and without adequate context. To understand it better, see Luke 17:3-4. Jesus provided the context and rationale for the soul to understand and implement the command to ‘forgive’ when the ‘sin’ is repetitive and aggravating.]

23 Therefore the Kingdom of Heaven is like a certain king who wanted to settle [take, or make up] accounts with his servants. 24 When he had begun to settle, one was brought to him who owed him ten thousand talents^a [sum of money]. 25 But because he couldn’t pay, his lord commanded him to be sold [into slavery], with his wife, his children, and all that he had, and payment to be made [or recompensed].

26 The servant therefore fell down and knelt [prostrating in homage] before him, saying, ‘Lord, have patience [and endure] with me, and I will repay you all!’

27 The lord of that servant, being moved with compassion, released him and forgave him [setting aside and omitting] the debt.

LIFESTYLE #7. Vs.28-35: BE GRACEFUL—FORGIVE, AS GOD WHO IS GRACEFUL AND KIND TOWARDS YOU, HAS FORGIVEN YOU



28 “But that servant went out and found one of his fellow servants who owed him one hundred denarii^b [a pence], and he grabbed him and took him by the throat, saying, ‘Pay me what you owe!’

29 “So his fellow servant fell down at his feet and begged him, saying, ‘Have patience with me, and I will repay you!’ 30 He would not, but went and cast [or threw] him into prison until he should pay back that [debt] which was due. 31 So when his fellow servants saw what was done, they were exceedingly sorry, and came and told their lord all that was done.

32 Then his lord called him in and said to him, ‘You wicked [hurtful, vicious, morally culpable, and malicious] servant! I forgave you [omitting] all that debt because you begged me. 33 Shouldn’t you also have had mercy [and compassion] on your fellow servant, even as I had mercy on you?’

34 His lord was angry, and delivered him to the tormentors [for torturing] until he should pay all that was due to him. 35 So my heavenly Father will also do to you, if you don’t each forgive your brother [by omitting] from your hearts [thoughts, feelings, passions, and mind] for his misdeeds.”

19

LIFESTYLE #8. Vs.1-9: BE MARRIED—IT IS GOD’S WILL FROM THE BEGINNING FOR MARRIED PEOPLE NOT TO DIVORCE



1 When Jesus had finished [by concluding] these words [teachings and doctrines of God], he departed from Galilee [heathen district] and came into the borders of Judea [he shall be praised] beyond the Jordan [the descender]. 2 Great multitudes [of people] followed him, and he healed them there [to worship and adore God].

3 Pharisees [a separatist religious group] came to him, testing [enticing, and tempting] him and saying, “Is it lawful for a man to divorce [dismiss, or send away] his wife for any reason [any fault, motive, or cause]?”

4 He answered, “Haven’t you read [to know and acknowledge] that he who made [appointed, or ordained] them from the beginning made them male and female^c [for a purpose], 5 and said, ‘For this cause [reason, and on account of divine purpose] a man shall leave [behind and forsake] his father and mother, and shall be joined [cleave, glue, and fasten closely] to his wife;

^a18:24 Ten thousand talents (about 300 metric tons of silver) represents an extremely large sum of money, equivalent to about 60,000,000 denarii, where one denarius was typical of one day’s wages for agricultural labor.

^b18:28 100 denarii was about one sixtieth of a talent, or about 500 grams (1.1 pounds) of silver.

^c19:4 Genesis 1:27

and the two shall become one flesh [in nature, mind, kindred, and passion]?[❏]

6 So that they are no more two, but one flesh [one agreeable mindful entity]. What therefore God has joined [cojoined, yoked, and fastened] together [in marriage], don't let [any person or] man tear apart [separate, divide, come in-between, or depart from]."

7 They asked him, "Why then did Moses command us to give her a certificate of divorce and divorce [or separate from] her?"

8 He said to them, "Moses, because of the hardness [the destitution of spiritual perception] of your hearts [your thoughts and feelings, passions and appetites, and mind and soul], allowed [or permitted] you to divorce your wives, but from the beginning [the commencement of time and creation of humanity] it has not been so. 9 I tell you that whoever divorces his wife, except for sexual immorality [harlotry, adultery, incest, fornication, homosexuality, lesbianism, and the defilement of idolatry], and marries another, commits adultery; and he who marries her when she is divorced commits adultery [in spite of your certificate of divorce]."

LIFESTYLE #9. Vs.10-12: BE RECEPTIVE—ACCEPT AND BE RESPONSIVE TO THE NEW IDEAS OF THE KINGDOM OF GOD ☹️ 😐 😊

10 His disciples said to him, "If this is the case of the man with his wife, it is not expedient [good, profitable, or conducive] to marry."

11 But he said to them, "Not all men can receive this saying, but [or except] those to whom it is given [who have power to receive]. 12 For there are eunuchs [impotent or sterile men] who were born that way from their mother's womb, and there are eunuchs [emasculated or castrated men] who were made eunuchs by [other] men; and there are eunuchs [celibate or chaste men] who made themselves eunuchs [unmarried or abstaining from marriage] for the Kingdom of Heaven's sake. He who is able to receive [contain, and have room for] it, let him receive it."

LIFESTYLE #10. Vs.13-15: BE SUPPORTIVE—ENCOURAGE CHILDREN TO COME TO THE LORD ☹️ 😐 😊

13 Then little [young adolescent] children were brought to him that he should lay his hands on them and pray; and the disciples rebuked [or forbade] them. 14 But Jesus said, "Allow [by sending forth] the little [adolescent] children [who are immature in intelligence and Godliness], and don't forbid [hinder, or prevent] them to come to me; for the Kingdom of Heaven belongs to [and is made up of] ones like these." 15 He laid his hands on them, and departed from there.

LIFESTYLE #11. Vs.16-22: BE PERFECT—LET GO OF EVERYTHING, LET GOD INTO ALL THINGS; BE A DISCIPLE ☹️ 😐 😊

16 Behold, one came to him and said, "Good Teacher [Master], what good thing shall I do, that I may have eternal life?" 17 He said to him, "Why do you call me good^a [natured, beneficent, excellent, and honorable]? No one is good but one, that is, God. But if you want to enter into life, keep [by holding fast to] the commandments."

18 He said to him, "Which ones?" Jesus said, "'You shall not murder.' 'You shall not commit adultery.' 'You shall not steal.' 'You shall not offer false testimony.' 19 'Honor your father and your mother.'[❏] And, 'You shall love your neighbor as yourself.'"[❏] 20 The young man said to him, "All these things I have observed from my youth. What do I still lack?"

21 Jesus said to him, "If you want to be perfect [to be complete in mental and moral character, and flawless in integrity and virtue], go, sell [or barter] what you have, and give to the [mendicant, destitute, beggarly] poor, and you will have treasure [a deposit of wealth] in heaven; and come, follow [to join me as a disciple and accompany] me." 22 But when the young man heard this, he went away sad [sorrowful and heavy with grief], for he was one who had great possessions [of property and lands].

*19:5 Genesis 2:24

*19:17 So MT and TR. NU reads "Why do you ask me about what is good?"

*19:19 Exodus 20:12-16; Deuteronomy 5:16-20

*19:19 Leviticus 19:18

LIFESTYLE #12. Vs.23-26: BE HOPEFUL—IN SPITE OF DIFFICULTIES, NOTHING IS IMPOSSIBLE WITH GOD



23 Jesus said to his disciples, “Most certainly I say to you, a rich man [who is abounding in wealth, and material resources] will [hardly] enter into the Kingdom of Heaven [even so] with difficulty.

24 Again I tell you, it is easier for a camel [a load-carrying beast] to go through a needle’s eye [a very narrow gate in the city’s wall, without offloading] than for a rich man [a wealthy person] to enter into [and exist in] God’s Kingdom [without detaching from or trustfully depending on their wealth].”

25 When the disciples heard it, they were exceedingly astonished, saying, “Who then can be saved [delivered and protected from divine judgment]?” 26 Looking at them, Jesus said, “With men [or people] this [effort to save themselves from the Messianic judgment] is impossible, but with God all things [including salvation for humanity from danger or eternal destruction by grace] are possible.”

LIFESTYLE #13. Vs.27-30: BE ETERNAL—YOU WILL NEVER LOSE



27 Then Peter answered, “Behold, we have left [set aside, and forsaken] everything and followed [to join and accompany] you [to become your disciples]. What then will we have?”

28 Jesus said to them, “Most certainly I tell you that you, who have followed me, in the regeneration [the spiritual rebirth and Messianic restoration] when the Son of Man will sit on the throne of his glory [the seat of power, and honor], you also will sit on twelve thrones, judging the twelve tribes of Israel [a prince of God].

29 Everyone who has left [forsaken, disregarded, departed from, or yielded up] houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, will receive one hundred times, and will inherit [obtain, and partake in] eternal life. 30 But many will be last who are first, and first who are last.

^a20:2 A denarius is a silver Roman coin worth 1/25th of a Roman aureus. This was a common wage for a day of farm labor.

20

Vs.1-16: JESUS DEMONSTRATED THE GENEROSITY (AND FAIRNESS) OF THE KINGDOM OF GOD



1 “For the Kingdom of Heaven is like a man who was the master of a household [the head of a family or business], who went out early in the morning [about 6:00a.m.] to hire [or recruit skilled workers and] laborers for his vineyard. 2 When he had agreed [after bargaining] with the laborers for a denarius^a [a penny] a day, he sent them into his vineyard [estate, orchard, plantation, or farmland of grapevines].

3 He went out about [9:00a.m.] the third hour,^b and saw others standing idle [unemployed; lazy, or at leisure] in the marketplace [the town square, job fairs, and public fora]. 4 He said to them, ‘You also go into the vineyard, and whatever is right [equitable, or fair by my determination or decision] I will give you.’ So they went their way [to join the former employees].

5 Again he went out about [12:00p.m.] the sixth and [3:00p.m.] the ninth hour,^c and did likewise [recruiting more workers].

6 About [5:00p.m.] the eleventh hour^d he went out and found others standing idle [still unemployed]. He said to them, ‘Why do you stand here all day idle [inactive, unproductive, barren, and doing nothing]?’

7 “They said to him, ‘Because no one has hired [recruited, or employed] us.’ “He said to them, ‘You also go into the vineyard, and you will receive [accept, or take, according to my determination] whatever [payment] is right.’

8 “When evening [after 6:00p.m.] had come, the lord [owner, chief executive, and supreme controller] of the vineyard said to his manager, ‘Call the laborers and pay them their [due payment for service or] wages, beginning from the last to [join, to] the first [that was recruited or hired].’ 9 “When those [workers] who were hired at about [5:00p.m.] the eleventh hour came, they each received a denarius [a penny].

10 When the first [who were hired about 6:00a.m.] came, they [forget their bargain and employment agreement with the business owner, and] supposed that they

^b20:3 Time was measured from sunrise to sunset, so the third hour would be about 9:00 a.m.

^c20:5 noon and 3:00 p.m.

^d20:6 6:50:00 p.m.

would [deservedly or meritedly] receive more [payment than agreed]; and they likewise each received a denarius [a penny, as agreed]. 11 When they received it, they murmured [grumbled, and discontentedly complained] against the [employer, goodman, and] master of the household,

12 saying, "These last [workers to be hired] have spent one hour [working], and you have made them equal to [us, by paying them the same amount as] us who have borne the burden [doing most of the work] of the day and the scorching heat!"

13 "But he [the goodman, employer, and business owner] answered one of them, 'Friend, I am doing you no wrong [harm or injustice]. Didn't you [bargain and together] agree with me for a denarius [a penny for a day's work]? 14 Take that [payment or money] which is yours, and go your way [or leave]. It is my desire [determination, and free willingness] to give to this [worker, hired] last just as much as to you.

15 Isn't it lawful for me to do what I want to, with what I own? Or is your eye evil [envious, vicious, or wicked], because I am good [beneficent, upright, and honorable]?"

16 So the last [lowliest and most unfortunate] will be first [and foremost], and the first last [bringing all things and persons into the balance of God's beneficence, generosity, and equity]. For many are called [invited, or appointed], but few are chosen [selected or elected by God]."

Vs.17-19: JESUS PROPHESED HIS ARREST, CRUCIFIXION, AND RESURRECTION ON THE THIRD DAY



17 As Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them, 18 "Behold, we are going up to Jerusalem [city of double peace], and the Son of Man will be [betrayed and] delivered to the chief priests and scribes [professional religious rulers], and they will [judge against and] condemn him to death,

19 and will hand him over to the Gentiles [heathen, unbelievers, and pagans] to mock, to scourge, and to crucify; and the third day he will be raised up [from death]."

Vs.20-24: JESUS PROMISED HIS DISCIPLES WOULD DRINK HIS CUP OF THE NEW TESTAMENT



20 Then [Salome] the mother of the sons of Zebedee [my gift] came to him with her sons [James and John], kneeling and asking a certain thing of him. 21 He [Jesus] said to her, "What do you want?" She said to him, "Command [to grant] that these, my two sons, may sit [to be conferred a realm or honor and right of authority to rule], one on your right hand and one on your left hand, in your Kingdom."

22 But Jesus answered, "You don't know what you are asking. Are you able to drink the cup [to imbibe or receive into the soul what serves, refreshes, strengthens, and nourishes it to eternal life] that I am about to drink, and be baptized [be spiritually cleansed and reformed] with the baptism [a submerging unto death] that I am baptized with?" They said to him, "We are able."

23 He said to them, "You will indeed drink my cup, and be baptized [whelmed] with the baptism [spiritual cleansing] that I am baptized with; but to sit [and be granted a realm to rule] on my right hand [of authority and honor] and on my left hand [of protection and good name] is not mine to give [or grant], but it is for whom it has been prepared [readied, and provided for] by my Father." 24 When the ten [other disciples] heard it, they were indignant [very displeased] with the two brothers.

Vs.25-28: JESUS IMPARTED TO HIS DISCIPLES THE FUNDAMENTALS OF SERVICE AND GREATNESS



25 But Jesus summoned them, and said, "You know that the rulers [presidents, chiefs, governors, and leaders] of the [Gentile, unbelieving, and heathen] nations lord it over [to subjugate, control, and overcome] them, and their great ones [the wealthy upper class and partisan lieutenants] exercise authority over them.

26 It shall not be so among you; but whoever desires to become great [an elder] among you shall be^a your servant.

27 Whoever desires to be first [in rank, chief, foremost, principal, influential, and honorable] among you shall be your bondservant [deacon, attendant, errand-

^a20:26 TR reads "let him be" instead of "shall be"

boy, and minister], **28** even as the Son of Man came not to be served [be waited upon or ministered to], but to serve [to minister and attend to the physical and spiritual needs of people], and to give his life as a ransom [a redemption price] for many [people].”

Vs.29-34: JESUS HAD COMPASSION AND HEALED AN UNRELENTING BLIND MAN



29 As they went out from [or left] Jericho [place of fragrance], a great multitude [of people] followed him. **30** Behold, two blind men sitting by the road, when they heard that Jesus was passing by, cried out [screaming loudly], “Lord, have mercy [be compassionate] on us, you son of David!”

31 The multitude rebuked [chided, and reprimanded] them, telling them that they should be quiet [silent, mute, and hold their peace], but they [ignoring the crowd] cried out even more, “Lord, have mercy on us, you son of David!” **32** Jesus stood still and called them, and asked, “What do you want [will, or desire] me to do for you?”

33 They told him, “Lord, that our eyes may be opened.” **34** Jesus, being moved with compassion [a feeling of sympathy from the bowels of his love], touched their eyes; and immediately their eyes [recovered and] received their sight, and they followed [accompanying] him.

21

Vs.1-11: JESUS ENTERED JERUSALEM, AND HE WAS HAILED AS THE KING OF SALVATION



1 When they came near to Jerusalem [city of double peace] and came to Bethsphage^a [house of unripe figs], to the Mount of Olives, then Jesus sent two disciples, **2** saying to them, “Go into the village that is opposite you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. **3** If anyone says anything to you, you shall say,

‘The Lord needs them,’ and immediately he will send them.”

4 All this was done that it might be fulfilled which was spoken through the prophet, saying, **5** “Tell the daughter of Zion [parched place], behold, your King comes [or appears] to you, humble, and riding on a donkey, on a colt, the foal [son] of a donkey.”[Ⓜ]

6 The disciples went and did just as Jesus commanded [and bid] them, **7** and brought the donkey and the colt and laid their clothes on them; and he sat on them.

8 A very great multitude [of people] spread their clothes on the road. Others cut branches from the trees and spread them on the road. **9** The multitudes who went in front of him, and those who followed, kept shouting, “Hosanna^b to the son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!”[Ⓜ]

10 When he had come into Jerusalem, all the city was stirred up [moved to agitation, fear, or concern], saying, “Who is this?” **11** The multitudes [of people] said, “This is the prophet, Jesus [Jehovah is salvation], from Nazareth of Galilee [the guarded one of the heathen district].”

Vs.12-17: JESUS CHASED ENTERPRISERS AND PROFITEERS OUT OF THE TEMPLE; HEALED THE SICK, OPPOSED HOSTILE RELIGIOUS LEADERS



12 Jesus entered into the temple of God and drove out [ejected, threw out, cast out, and expelled] all of those who sold [traded, and bartered] and bought [purchased goods, and did business] in the temple, and overthrew [upturning] the money changers’ [or currency dealers] tables and the seats of those who sold the doves.

13 He said to them, “It is written [and engraved in the sacred books], ‘My house [habitation, and dwelling place] shall be called a house of prayer [and worship],’[Ⓜ] but you have made it a den of robbers [a resort and carven of brigands, thieves, and plunderers]!”[Ⓜ]

14 The lame and the blind [people] came to him in the temple, and he healed

^a21:1 TR & NU read “Bethphage” instead of “Bethsphage”

^b21:5 Zechariah 9:9 - “Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey.”

[Ⓜ]21:9 “Hosanna” means “save us” or “help us, we pray”

[Ⓜ]21:9 Psalm 118:26

[Ⓜ]21:13 Isaiah 56:7

[Ⓜ]21:13 Jeremiah 7:11

them. **15** But when the chief priests and the scribes saw the wonderful things that he did, and the [adolescent] children who were crying [screaming loudly] in the temple and saying, "Hosanna to the son of David!" they were indignant [very displeased],

16 and said to him, "Do you hear what these [people] are saying?" Jesus said to them, "Yes. Did you never read [to know and acknowledge that], 'Out of the mouth of [irreligious, simple-minded, growing minor] children and nursing babies [still on breast milk], you have perfected [repaired, framed, restored, and completed] praise?'" **17** He left them and went out of the city to Bethany [house of dates or misery], and camped there.

Vs.18-22: JESUS CURSED THE UNPRODUCTIVE FIG TREE AND EXPLAINED IT TO HIS DISCIPLES



18 Now in the morning, as he returned to the city, he was hungry. **19** Seeing a fig tree by the road, he came to it and found nothing on it but leaves. He said to it, "Let there be no fruit [to grow] from you forever!" Immediately the fig tree withered away [dehydrated, shriveled, and dried up]. **20** When the disciples saw it, they marveled, saying, "How did the fig tree immediately wither away?"

21 Jesus answered them, "Most certainly I tell you, if you have faith [assurance of, persuasion by, reliance on, and moral conviction of the truthfulness of God] and don't doubt [hesitate, waver, and stagger], you will not only do what was done to the fig tree, but even if you told this [self-exalting obstacle appearing as a] mountain, 'Be taken up [removed, and lifted up] and cast [be thrown] into the sea,' it would be done. **22** All things, whatever you ask in prayer [and worship], believing [trusting, and having faith], you will receive."

Vs.23-46: JESUS REPLIED RELIGIOUS LEADERS WHO QUESTIONED HIS AUTHORITY TO HEAL AND DO GOOD, USING PARABLES



23 When he had come into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority do you do these things? Who gave you this authority?"

24 Jesus answered them, "I also will ask you one question, which if you tell me, I likewise will tell you by what authority I do these things. **25** The baptism of [the purification rites for the pardon of sins through repentance performed by] John, where was it from? From heaven or from men?" They reasoned [deliberated, and discussed] with themselves, saying, "If we say, 'From heaven,' he will ask us, 'Why then did you not believe him?'"

26 But if we say, 'From men,' we fear the multitude, for all hold [reckoning that] John [possessed the qualities and manifest attributes] as a prophet." **27** They answered Jesus, and said, "We don't know." He also said to them, "Neither will I tell you by what authority I do these things.

28 But what do you think? A man had two sons, and he came to the first, and said, 'Son, go work today in my vineyard.' **29** He answered, 'I will not,' but afterward he changed his mind [repented], and went.

30 He came to the second, and said the same thing. He answered, 'I'm going, sir,' but he didn't go. **31** Which of the two did the will of his father?" They said to him, "The first." Jesus said to them, "Most certainly I tell you that the tax collectors and the prostitutes are entering into God's Kingdom before you.

32 For John came to you in the way of righteousness, and you didn't believe him; but the tax collectors and the prostitutes believed him. When you saw it, you didn't even repent afterward, that you might believe him.

33 "Hear another parable [a symbolic narrative]. There was a man who was a master of a household [a family head] who planted a vineyard, set a hedge about it, dug a wine press in it, built a tower, leased it out to farmers [land-workers, and vine dressers], and went into another country.

34 When the season for the fruit came near, he sent his servants to the farmers to receive his fruit.

35 The farmers took his servants, beat one, killed another, and stoned another.

36 Again, he sent other servants more than the first; and they treated them the same way.

37 But afterward he sent to them his son, saying, 'They will respect [and show

regard for] my son.’ **38** But the farmers, when they saw the son, said among themselves, ‘This is the heir. Come, let’s kill him and seize his inheritance.’

39 So they took him and threw him out of the vineyard, then killed him. **40** When therefore the lord of the vineyard comes, what will he do to those farmers?”

41 They told him, “He will miserably destroy those miserable [worthless, injurious, and wicked] men, and will lease out the vineyard to other farmers who will give him the fruit in its season.”

42 Jesus said to them, “Did you never read in the Scriptures, ‘The stone [a metaphor of Christ] which the builders rejected was made the head of the corner. This was from the Lord. It is marvelous in our eyes’?” **43** “Therefore I tell you, God’s Kingdom will be taken away from you and will be given to a nation [of foreigners and race of gentile, heathen, or pagan people] producing its fruit. **44** He who falls on this stone will be broken to pieces, but on whomever it will fall, it will scatter him as dust.”

45 When the chief priests and the Pharisees [a religious group for promoting outward piety] heard his parables, they perceived that he spoke about them. **46** When they sought to seize him, they feared the multitudes, because they considered him to be [possessive of the qualities and manifest attributes of] a prophet.

22

Vs.1-14: JESUS NARRATED THE ESSENTIALS AND FRUSTRATIONS OF THE KINGDOM, IN PARABLES



1 Jesus answered and spoke to them again in parables, saying, **2** “The Kingdom of Heaven is like a certain king, who made a [marriage] wedding feast for his son, **3** and sent out his servants to call those who were invited to the wedding feast, but they would not come.

4 Again he sent out other servants, saying, “Tell those who are invited, “Behold, I have prepared my dinner [my best meal]. My cattle and my fatlings are killed, and all things are ready. Come to the wedding feast!”

5 But they made light of it [neglecting and disregarding the feast], and went their

ways, one to his own farm, another to his merchandise [or business]; **6** and the rest grabbed his servants, [violently abused and] treated them shamefully, and killed them.

7 When the king heard that, he was [provoked, enraged, exasperated, and] angry, and sent his armies, destroyed those murderers, and burned their city. **8** “Then he said to his servants, ‘The wedding is ready, but those who were invited weren’t worthy [or deserving of it]. **9** Go therefore to the intersections of the highways [and open squares], and as many as you may find, invite to the wedding feast.’

10 Those servants went out into the highways and gathered together as many as they found, both bad [morally culpable, or evil] and good [natured people]. The wedding was filled with guests.

11 “But when the king came in to see the guests, he saw there a man who [was not prepared for the occasion and so] didn’t have on wedding clothing, **12** and he said to him, ‘Friend, how did you come in here not wearing wedding clothing?’ He was speechless.

13 Then the king said to the servants, ‘Bind him hand and foot, take him away, and throw him into the outer darkness. That is where the weeping and grinding of teeth will be.’ **14** For many are called, but few chosen.”

Vs.15-22: JESUS CAUGHT RELIGIOUS LEADERS IN THEIR PLOT TO TRAP HIM



15 Then the Pharisees went and took counsel how they might entrap [or ensnare] him in his talk. **16** They sent their disciples to him, along with the Herodians [followers and fans of Herod], saying, “Teacher [Master], we know that you are honest [not concealing, but speaking the truth], and teach the way of God in truth, no matter whom you teach; for you aren’t partial to anyone [nor give any regard to personalities]. **17** Tell us therefore, what do you think? Is it lawful to pay taxes [or tribute] to Caesar [severed], or not?”

18 But Jesus perceived their wickedness [depravity, malice, plot, and evil purpose], and said, “Why do you test [to entice] me, you hypocrites [pretending to be who you are not]? **19** Show me the tax

money.” They brought to him a denarius [a penny].

20 He asked them, “Whose is this image and inscription?” 21 They said to him, “Caesar’s.” Then he said to them, “Give therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.” 22 When they heard it, they marveled, and left him and went away.

Vs.23-40: JESUS ANSWERED QUESTIONS ON THE RESURRECTION AND GREAT COMMANDMENT;

SILENCING RELIGIOUS OPPONENTS ☹️ 😊 ☹️

23 On that day Sadducees (those who say that there is no resurrection) came to him. They asked him, 24 saying, “Teacher [Master], Moses said, ‘If a man dies, having no children, his brother shall marry his wife and raise up offspring^a for his brother.’

25 Now there were with us seven brothers. The first married and died, and having no offspring left his wife to his brother. 26 In the same way, the second also, and the third, to the seventh. 27 After them all, the woman died. 28 In the resurrection therefore, whose wife will she be of the seven? For they all had her.”

29 But Jesus answered them, “You are mistaken [and stray from the truth], not knowing the Scriptures, nor the power of God. 30 For in the resurrection they neither marry nor are given in marriage, but are like God’s angels in heaven.

31 But concerning the resurrection of the dead, haven’t you read that which was spoken to you by God, saying, 32 ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob?’[☒] God is not the God of the dead, but of the living.” 33 When the multitudes heard it, they were astonished at his teaching.

34 But the Pharisees [separatist religious group for outward piety], when they heard that he had silenced the Sadducees, gathered themselves together [to convene]. 35 One of them, a lawyer, asked him a question, testing [to tempt] him.

36 “Teacher [Master], which is the greatest commandment in the law?”

37 Jesus said to him, “‘You shall love the Lord your God with all your heart [thoughts, passions, desires, feelings, and

appetites], with all your soul [breath of life and spirit], and with all your mind’[☒] [faculty, imagination, and understanding].

38 This is the first and great commandment.

39 A second likewise is this, ‘You shall love [affectionately, in a social or moral sense and be pleased with] your neighbor as yourself.’[☒]

40 The whole law and the prophets depend on these two commandments.”

Vs.41-46: JESUS ASKED HIS RELIGIOUS OPPONENTS QUESTIONS ABOUT CHRIST; THEY COULDN’T ANSWER ☹️ 😊 ☹️

41 Now while the Pharisees were gathered together, Jesus asked them a question, 42 saying, “What do you think of the Christ? Whose son is he?” They said to him, “Of David.”

43 He said to them, “How then does David in the Spirit call him Lord [Supreme controller and Master], saying, 44 ‘The Lord said to my Lord, sit on my right hand, until I make your enemies [hateful, hostile adversaries] a footstool for your feet’?[☒]

45 “If then David calls him Lord, how is he his son?” 46 No one was able to answer him a word, neither did any man dare ask him any more questions from that day forward.

REFLECTION #18:

**Write and discuss your answers with learning team.*

#1. Jesus was and still is a passionate Teacher [Master], a compassionate healer, and a dispassionate miracle worker. What’s your take on Jesus’ temperaments when he taught about the Kingdom, authoritatively opposed religious opponents, healed the sick, cast out devils, calmed raging storms, and raised the dead?

1 _____

*22:24 or, seed

*22:32 Exodus 3:6

*22:37 Deuteronomy 6:5

*22:39 Leviticus 19:18

*22:44 Psalm 110:1

#2. Jesus called John the Baptist the greatest person and prophet up until Jesus's time. Can you explain why John was the greatest person or as Jesus said: "more than a prophet," yet he was less than the least in the kingdom of heaven? For assistance check out Matthew 11:10.

2 _____

#3. Suppose Jesus demonstrated that it is legal and acceptable to do good and heal people, anytime and anywhere. Is there a time or place today that we should not heal or do good? Can anything or person, law, or culture stop us from healing anyone, anytime, anywhere?

#4. Suppose the Son of Man is the lord of the Sabbath, indicating that God made people to rule over things rather than be subject to them. Have you ever been subject to or subjected yourself to things? Discuss.

3 _____

4 _____

#5. When the devil is cast out of people, or they are delivered from unclean spirits, what is the consequence of discarding such deliverance? Narrate.

5 _____

#6. Review Matthew 12:46-50 again. How would you feel if you were Mary, Jesus' mother or brothers, and what would you have done after hearing what Jesus said in public?

#7. Review the 'parable of the sower' (Matthew 13:1-23) with your discipleship team. Examine Jesus' explanation of the parable and discuss how applicable it is to your life and reception of the word of God at different times and in different instances.

#8. Jesus provided many parallelisms of the kingdom of heaven. Which can you identify with the most?

6 _____

7 _____

8 _____

#9. Jesus and Peter walked on water. Is there a scientific explanation for it? You might argue that Peter's experience did not last long. Share your story of experiencing a miracle that has no scientific explanation.

9 _____

#10. Why did Jesus yield to the faith or persistence of a Canaanite (non-Jewish) woman who wanted deliverance for her daughter who was oppressed by a demon, even when it was not right (or legal) for Jesus to minister to her?

#11. Jesus asked his disciples who they said he was. Who is Jesus?

#12. Jesus taught his disciples about kingdom living and the will of God. What is God's will for kingdom living?

#13. Review Matthew 21:12-17 again. Jesus said, “My house shall be called a house of prayer, but you make it a den of robbers.” How do people turn God’s house—the church or people who are God’s temple—into a den of robbers? If you find that God’s house has become a den of robbers, what would you do to restore it to God’s plan and purpose as a house of prayer?

10 _____

11 _____

12 _____

13 _____

Chapters 23-28: Jesus' Sacrificial Offering and Start of His Kingdom

23

Vs.1-7: JESUS ADVISED THE PEOPLE NOT TO IMITATE THE MANNERS AND OPPRESSIVENESS OF RELIGIOUS LEADERS



1 Then Jesus spoke to the multitudes and to his disciples, 2 saying, “The scribes [a group of religious professionals] and the Pharisees [a separatist religious group for outward piety] sit on [or serve in the stead of] Moses’ seat [which is, his office as teachers or judges].

3 All things therefore whatever they tell [ask, say, or command] you to observe [to fulfil, according to the law], observe and do, but don’t do their works [their carnal labor, deeds, or what they are doing]; for they say [by merely speaking and issuing out orders], and don’t do [observe, or perform their orders].

4 For they bind [shackle, and load up] heavy burdens that are grievous to be borne [and oppressive], and lay them on men’s shoulders; but they themselves will not lift a finger to help them. 5 But they do all their works [acts, deeds, effort, and business] to be seen [and admired] by men and [people]. They make their phylacteries^a [amulet for scripture parchments] broad and enlarge the fringes^b [the skirt hem, margin, or edge] of their garments,

6 and love the place of honor [or preeminence] at feasts, the best [front row, or high table] seats in the synagogues [assemblage, or congregation of God’s people], 7 the salutations in the marketplaces, and to be called ‘Rabbi [my master, my great one], Rabbi^c [my teacher, my honorable, sir] by men [and people].

Vs.8-13: JESUS CAUTIONED AGAINST SELF-EXALTATION; BECOMING FATHERS AND TEACHERS RATHER THAN SERVANTS



8 But you are not to be called ‘Rabbi’, for one is your Teacher [Master], the Christ, and all of you are brothers. 9 Call [give to, don’t receive from, or salute] no man on the earth, your father, for one is your Father, he

^a23:5 phylacteries (tefillin in Hebrew) are small leather pouches that some Jewish men wear on their forehead and arm in prayer. They are used to carry a

small scroll with some Scripture in it. See Deuteronomy 6:8.

^b23:5 or, tassels

^c23:7 NU omits the second “Rabbi”.

who is in heaven. 10 Neither be called masters [or teachers], for one is your master, the Christ.

11 But he who is greatest [is elder] among you will be your servant [deacon, minister, and errand-boy]. 12 Whoever exalts himself [by elevating self to opulence, prosperity, dignity, and honor] will be humbled [abased in circumstance or heart], and whoever humbles himself will be exalted.

13 "Woe [Grief] to you, scribes and Pharisees, hypocrites [pretenders and actors, assuming characters that you are not]! Because you shut up [close, make inaccessible, and obstruct entrance into] the Kingdom of Heaven against men; for you don't enter in yourselves, neither do you allow [or send] those who are entering in to enter.^a

Vs.14-39: JESUS STRONGLY CRITICIZED RELIGIOUS LEADERS, WARNED THEM OF MISFORTUNE

MISFORTUNE #1. Vs.14-22: HYPOCRITES— MISLEADING AND BINDING CONVERTS WITH OWN IDOLATRY AND SELF-TRUTH ☹️☹️☹️

14 "But woe to you, scribes and Pharisees, hypocrites! For you devour [strip, and squander] widows' houses [and families of their goods and resources], and as a pretense [or show] you make long prayers [supplication, or worship]. Therefore you will receive greater condemnation [judgment, and damnation]

15 Woe to you, scribes and Pharisees, hypocrites! For you travel [going] around by sea and land [and air] to make one proselyte [new religious convert]; and when he becomes one, you make him twice as much a son of Gehenna^b [hell, more than or] as yourselves.

16 "Woe to you, you [mentally] blind guides [leaders and teachers of the ignorant and inexperienced], who say, 'Whoever swears [declaring on oath] by the temple [God's habitation and dwelling place], it is nothing; but whoever swears by the gold of the temple, he is obligated [indebted, or morally bound].' 17 You blind [morally

blockheaded godless] fools! For which is greater, the gold or the temple that sanctifies [hallows, or makes holy] the gold?

18 And, 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obligated?' 19 You blind fools! For which is greater, the gift, or the altar that sanctifies the gift?

20 He therefore who swears by the altar, swears by it and by everything on it.

21 He who swears by the temple [of God], swears by it and by him [God] who has been living^c in it. 22 He who swears by heaven, swears by the throne of God and by him [Jehovah Elohim] who sits on it.

MISFORTUNE #2. Vs.23-28: BLIND GUIDES— NEGLECTING JUSTICE, MERCY, FAITHFULNESS; AND CLEANLINESS OF THE INNER MAN ☹️☹️☹️

23 "Woe to you, scribes [group of religious professionals] and Pharisees, hypocrites! For you tithe [by paying a tenth of] mint, dill, and cumin,^d and have left undone [by forsaking and setting aside] the weightier [more important, serious, grave, and most consequential] matters of the law [of God]: justice, mercy, and faith. But you ought to have done these, and not to have left the other [tithing] undone.

24 You blind guides [leaders, and teachers of the ignorant and inexperienced], who strain [to filter] out a gnat [mosquito, or fly], and swallow [to gulp down] a camel!

25 "Woe to you, scribes and Pharisees [who favor outward show of religiosity], hypocrites [and pretenders]! For you clean the outside of the cup and of the platter [a large plate], but within they are full of extortion [plundering, robbery] and unrighteousness^e [replete with excesses and self-gratification, while lacking in self-control and self-restraint]. 26 You blind Pharisee, first clean [purge and purify] the inside of the cup and of the platter, that its outside may become clean also.

27 "Woe to you, scribes and Pharisees, hypocrites! For you are like whitened [whitewashed] tombs, which outwardly appear beautiful, but inwardly are full of dead men's bones and of all uncleanness [or moral impurity]. 28 Even so you also

^a23:14 Some Greek texts reverse the order of verses 13 and 14, and some omit verse 13, numbering verse 14 as 13. NU omits verse 14.

^b23:15 or, Hell

^c23:21 NU reads "lives"

^d23:23 cumin is an aromatic seed from *Cuminum cyminum*, resembling caraway in flavor and appearance. It is used as a spice.

^e23:25 TR reads "self-indulgence" instead of "unrighteousness"

outwardly appear righteous to men, but inwardly you are full of hypocrisy [deceit, pretension, condemnation] and iniquity [illegality, contempt, violation of the law, and wickedness].

**MISFORTUNE #3. Vs.29-36: FALSE WITNESSES—
DENYING OWN MURDEROUS TENDENCIES OF
GOD’S PROPHETS**



29 “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the tombs of the righteous [who observed or kept the divine laws of God], 30 and say, ‘If we had lived in the days of our fathers, we wouldn’t have been partakers with them in the blood[shed] of the prophets.’ 31 Therefore you testify to yourselves that you are children of those who killed the prophets. 32 Fill [or level] up, then [to], the measure [the standard of judgment] of your fathers. 33 You serpents [cunning, malicious, serpentine people], you offspring [or brood] of vipers, how will you escape the judgment of Gehenna?^a

34 Therefore, behold, I send to you prophets [divine oracles], wise [divinely skilled] men, and scribes [interpreters and teachers of divine law]. Some of them you will kill and crucify; and some of them you will scourge [severely flog and afflict] in your synagogues and persecute [and pursue] from city to city,

35 that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel [breath] to the blood of Zachariah [remembered of Jehovah] son of Barachiah [Jehovah blesses], whom you killed between the sanctuary [the temple] and the altar. 36 Most certainly I tell you, all these things will come upon this generation.

**MISFORTUNE #4. Vs.27-39: TRUTH KILLERS—
FORSAKING THE TRUTH AND STONING TRUE
PROPHETS SENT TO YOU**



37 “Jerusalem [city of double peace], Jerusalem, who kills the prophets and stones those who are sent to her! How often I would have gathered your children together, even as a hen gathers her chicks under her wings, and you would not [be gathered together]!

38 Behold, your house is left to you desolate [and deserted]. 39 For I tell you, you will not see me from now on, until

you say, ‘Blessed is he who comes in the name of the Lord!’”^b

24

**Vs.1-14: JESUS REVEALED THE SIGNS OF THE END
OF THIS AGE**

1 Jesus went out from the temple, and was going on his way. His disciples came to him to show him the buildings of the temple.

2 But he answered them, “You see all of these things, don’t you? Most certainly I tell you, there will not be left here one stone on another, that will not be thrown down [or demolished].”

3 As he sat on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be? What is the sign [the mark, ceremonial, or supernatural indication] of your coming, and of the end of the age?”

END-TIME SIGN #1. Vs.4-5: MISLEADING



4 Jesus answered them, “Be careful that no one leads [deceives, or seduces] you astray [from the truth]. 5 For many will come in my name [my authority, calling, and character], saying, ‘I am the Christ,’ and will [deceive to] lead many [people] astray.

END-TIME SIGN #2. Vs.6-8: WARS/SCARCITY



6 You will hear of wars and rumors [and reports] of wars. See that you aren’t troubled [alarmed, or frightened], for all this must happen [and pass away], but the end is not yet.

7 For nation [races, and tribes of gentile, heathen, and pagan peoples] will rise against nation [themselves], and kingdom [realms, and dominions of authority] against kingdom [their territories]; and there will be famines [scarcity of food and hunger], plagues [diseases, viruses, and epidemic pestilence], and earthquakes [violent storms and seismic activities], in various places.

8 But all these things are the beginning of [intolerable anguish, travail, and sorrow, like] birth pains.

END-TIME SIGN #3. Vs.9-10: TRIBULATION



9 “Then they will deliver you up to oppression [to be afflicted and persecuted]

^a23:33 or, Hell

^b23:39 Psalm 118:26

and will kill you. You will be hated [or detested] by all of the nations [races, and tribes of unbelievers] for my name's sake.

10 Then many [people] will stumble [become entrapped and enticed to sin by apostatizing], and will [give up, surrender, and] deliver up [to betray] one another, and will hate [detest, and persecute] one another.

END-TIME SIGN #4. Vs.11-13: LAWLESSNESS



11 Many false [counterfeit, pretentious, impostor, and falsehood uttering] prophets will arise and will [deceive, to] lead many [people] astray [from the truth]. 12 Because iniquity [illegality, violation or transgression of divine law, wickedness and unrighteousness] will be [increased and] multiplied, the love [affection, benevolence, and good-will] of many will grow cold [or evaporate].

13 But he who endures [has fortitude to] preserver, remain, and patiently undergo these misfortunes] to the end will be saved [protected and delivered].

END-TIME SIGN #5. Vs.14: PREACHING



14 This Good News [of the Gospel] of the Kingdom will be preached [heralded, openly proclaimed, and published] in the whole world [and circle of the earth] for a testimony to all the [races and tribes of human families, peoples and], nations and then the end will come.

Vs.15-22: JESUS EXPLAINED HOW TO SURVIVE THE TRIBULATION AT THE END OF THIS AGE



15 "When, therefore, you see the abomination of desolation^a [the detestable idolatry that lays waste by stripping the temple of its value] which was spoken of through Daniel [judgment of God] the prophet, standing in the holy place [let the reader understand], 16 then let those

who are in Judea [*he shall be praised*] flee to the mountains.

17 Let him who is on the housetop [the roof] not go down to take out the things that are in his house. 18 Let him who is in the field [out in the country or farmland] not return back to get his clothes.

19 But woe to those who are with child and to nursing mothers in those days! 20 Pray that your flight [or running away] will not be in the winter nor on a Sabbath [day of repose from vocations], 21 for then there will be great suffering,^a such as has not been from the beginning of the world until now, no, nor ever will be.

22 Unless those days had been shortened, no flesh would have been saved. But for the sake of the chosen ones [the elect of God], those days will be shortened.

23 "Then if any man tells you, 'Behold, here is the Christ!' or, 'There!' don't believe it. 24 For false Christs and false prophets will arise, and they will show great [intense supernatural] signs and wonders [of extraordinary, or inexplicable talented phenomenon], so as to [deceive and] lead astray, if possible, even the chosen ones.

25 "Behold, I have told you beforehand.

26 "If therefore they tell you, 'Behold, he [the Christ] is in the wilderness,' don't go out; or 'Behold, he is in the inner rooms,' don't believe it.

27 For as the lightning flashes from the east, and is seen even to the west, so will the coming of the Son of Man be. 28 For wherever the carcass is, that is where the vultures^b gather together.

Vs.29-33: JESUS FORETOLD HOW THE SON OF MAN WILL COME AFTER THE TRIBULATION



29 "But immediately after the suffering^c [the tribulation, anguish, and persecution] of those days, the sun will be darkened, the moon will not give its light, the stars will fall [or fail] from the sky [in heaven], and the powers [the wonderful

^a24:15 Daniel 9:27; 11:31; 12:11

Daniel 9:23-27 - "Know therefore and understand, that from the going forth of the command to restore and build Jerusalem Until Messiah the Prince, there shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, even in troublesome times. "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood, and till the

end of the war desolations are determined. Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate."

^b24:21 or, oppression

^c24:28 or, eagles

^d24:29 or, oppression

works] of the heavens will be shaken [and agitated]; 30 and then the sign [the supernatural token] of the Son of Man will appear in the sky [from heaven]. Then all the tribes [races, or clans] of the [people of the] earth will mourn, and they will see the Son of Man coming on the clouds of the sky [from heaven] with [miraculous] power and great glory.

31 He will send out his angels with a great sound of a trumpet, and they will gather together his chosen ones [the elect of God] from the four winds, from one end of the sky to the other.

32 "Now from the fig tree learn this parable: When its branch has now become tender and produces its leaves, you know that the summer is near. 33 Even so you also, when you see all these things, know that he is near, even at the doors.

Vs.34-41: JESUS CLARIFIED THAT NO ONE, EXCEPT GOD, KNOWS THE DAY OR TIME THE LORD WILL COME



34 Most certainly I tell you, this generation^a will not pass away until all these things are accomplished. 35 Heaven and earth will pass away, but my words will not pass away.

36 "But no one knows of that day and hour, not even the angels of heaven,^b but my Father only. 37 As the days of Noah [rest] were, so will the coming of the Son of Man be.

38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ship [the sacred ark], 39 and they didn't know until the flood came and took them all away, so will the coming of the Son of Man be.

40 Then two men will be in the field [out in the country working]: one will be taken and one will be left. 41 Two women will be grinding [and working] at the mill: one will be taken and one will be left.

Vs.42-51: JESUS COUNSELED HIS DISCIPLES TO STAY AWAKE AND BE READY FOR HIS RETURN



42 Watch therefore, for you don't know in what hour your Lord comes. 43

But know this, that if the master [the family head] of the house had known in what watch [time] of the night the thief was coming, he would have watched [by staying awake to keep vigil], and would not have allowed his house to be broken into. 44 Therefore also be ready [be seasonably prepared], for in an hour that you don't expect, the Son of Man will come.

45 "Who then is the faithful [the believing, trustworthy] and wise [thoughtful, intelligent, and prudent] servant, whom his lord has set [appointed, and designated] over his household, to give them their food in due season? 46 Blessed [fortunate, and happy] is that servant whom his lord finds doing so when he comes. 47 Most certainly I tell you that he will set him [as an administrator] over all that he has.

48 But if that evil [worthless, injurious] servant should say in his heart, 'My lord is delaying his coming,' 49 and begins to beat his fellow servants, and eat and drink with the drunkards, 50 the lord of that servant will come in a day when he doesn't [anticipate or] expect it and in an hour when he doesn't know it, 51 and will cut him in pieces and appoint his portion with the hypocrites. That is where the weeping and grinding of teeth will be.

25

Vs.1-13: JESUS EQUATED KINGDOM READINESS TO THE PREPARATION OF FIVE-FOOLISH VERSUS FIVE-WISE VIRGINS



1 "Then the Kingdom [the domain and territory] of Heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. 2 Five of them were foolish [dull, and morally blockheaded], and five were wise [thoughtful, intelligent, and mindful of their interests]. 3 Those who were foolish, when they took their lamps, took no oil with them, 4 but the wise took oil in their vessels with their lamps.

5 Now while the bridegroom delayed [taking time to arrive], they all slumbered [dozed off] and slept. 6 But at midnight there was a cry [a notification], 'Behold! The bridegroom is coming! Come out to meet him!'

^a24:29 Isaiah 13:10; 34:4

^b24:34 The word for "generation" (genea) can also be translated as "race."

^b24:36 NU adds "nor the son"

7 Then all those virgins arose, and trimmed [to prepare] their lamps.^a 8 The foolish [group] said to the wise [team], 'Give us some of your oil, for our lamps are going out [and will quench].' 9 But the wise answered, saying, 'What if there isn't enough for us and you? You go rather to those who sell, and buy for yourselves.'

10 While they went away to buy, the bridegroom came, and those who were ready went in with him to the wedding feast, and the door was shut. 11 Afterward the other virgins also came, saying, 'Lord, Lord, open to us.' 12 But he answered, 'Most certainly I tell you, I don't know you.'

13 Watch [keep awake, and be vigilant] therefore, for you don't know the day nor the hour in which the Son of Man is coming [and will appear].

Vs.14-30: JESUS COMPARED READINESS FOR THE COMING KINGDOM TO INVESTING IN, MULTIPLYING TALENT, AND ABILITY TO DO GOOD ☹️ 😊 😊

14 "For it [the kingdom of heaven] is like a man going [or traveling] into another country [and foreign land], who called his own servants and entrusted his goods to them. 15 To one he gave five talents^b [a sum of money], to another two, to another one, to each according to his own [separate] ability. Then [shortly] he went on his journey.

16 Immediately he who received the five talents went and traded with them, and made another five talents. 17 In the same way, he also who got the two gained another two. 18 But he who received the one talent went away and dug in the earth and hid his lord's money.

19 "Now after a long time the lord of those servants came [back], and settled accounts with them. 20 He who received the five talents came and brought another five talents, saying, 'Lord, you delivered to me five talents. Behold, I have gained another five talents in addition to them.'

21 "His lord said to him, 'Well done, good [productive] and faithful [trustworthy, and reliable] servant. You have been faithful over a few things, I will set [to designate] you over

many things. Enter into the joy [the calm delight, and gladness] of your lord.'

22 "He also who got the two talents came and said, 'Lord, you delivered to me two talents. Behold, I have gained another two talents in addition to them.' 23 "His lord said to him, 'Well done, good and faithful servant. You have been faithful over a few things. I will set you over many things. Enter into the joy of your lord.'

24 "He also who had received the one talent came and said, 'Lord, I knew you that you are a hard [tough, harsh, and intolerable] man, reaping [and harvesting] where you didn't sow, and gathering [and collecting] where you didn't scatter. 25 I was afraid [and very terrified], and went away and hid your talent in the earth. Behold, you [can] have what is yours.'

26 "But his lord answered him, 'You wicked [morally culpable, derelict] and slothful [tardy, or indolent] servant. You knew that I reap where I didn't sow, and gather where I didn't scatter. 27 You ought therefore to have deposited my money with the [investment] bankers, and at my coming I should have received back my own with interest.

28 Take away therefore the talent from him and give it to him who has the ten talents. 29 For to everyone who has will be given, and he will have abundance, but from him who doesn't have, even that which he has will be taken away. 30 Throw out the unprofitable [useless, unmeritorious] servant into the outer darkness, where there will be weeping and gnashing of teeth.'

Vs.31-46: JESUS FORETOLD HE'D SEPARATE HIS JUST SHEEP FROM UNRIGHTEOUS GOATS WHEN HE SITS ON HIS THRONE IN HIS GLORY ☹️ 😊 😊

31 "But when the Son of Man comes in his glory [dignity, honor, and praise], and all the holy angels with him, then he will sit on the throne of his glory. 32 Before him all the nations [races and tribes] will be gathered, and he will separate them one from another, as a shepherd separates the sheep from the goats.

33 He will set the sheep on his right hand, but the goats on the left. 34 Then

^a25:7 The end of the wick of an oil lamp needs to be cut off periodically to avoid having it become clogged with carbon deposits. The wick height is also adjusted so that

the flame burns evenly and gives good light without producing a lot of smoke.

^b25:15 A talent is about 30 kilograms or 66 pounds (usually used to weigh silver unless otherwise specified)

the King will tell those on his right hand, 'Come, blessed [and favored] of my Father, inherit [and receive] the Kingdom prepared for you from the foundation of the world;

35 for I was hungry and you gave me food to eat. I was thirsty and you gave me drink. I was a stranger and you took me in.

36 I was naked and you clothed me. I was sick and you visited me. I was in prison and you came to me.'

37 "Then the righteous [who observed divine law] will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you a drink? 38 When did we see you as a stranger and take you in, or naked and clothe you? 39 When did we see you sick or in prison and come to you?'

40 "The King will answer them, 'Most certainly I tell you, because you did it to one of the least [the smallest] of these my brothers,^a you did it to me.' 41 Then he will say also to those on the left hand, 'Depart from me, you cursed [to doom], into the eternal fire which is prepared for the devil and his angels;

42 for I was hungry, and you didn't give me food to eat; I was thirsty, and you gave me no drink; 43 I was a stranger, and you didn't take me in; naked, and you didn't clothe me; sick, and in prison, and you didn't visit me.'

44 "Then they will also answer, saying, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and didn't help you?'

45 "Then he will answer them, saying, 'Most certainly I tell you, because you didn't do it to one of the least [the smallest] of these [my brothers and sisters], you didn't do it to me.' 46 These will go away [to depart] into eternal punishment [of pain and torment], but the righteous into eternal life."

26

Vs.1-5: JESUS REMINDED HIS DISCIPLES OF HIS ARREST AND CRUCIFIXION; AS COMMUNITY AND RELIGIOUS LEADERS PLOT HIS DEATH 😞 😞 😞

1 When Jesus [Jehovah is salvation] had finished [by concluding] all these words [sayings, preaching, and speech], he said to his disciples, 2 "You know that after two days the Passover [feast] is coming, and the Son of Man will be [betrayed and] delivered

up to be crucified [to be hung and impaled on a cross]."

3 Then the chief priests, the scribes, and the elders of the people were gathered together in the court of the high priest, who was called Caiaphas [as comely]. 4 They took counsel [consulted] together that they might take Jesus by deceit [trickery, and subtilty] and kill him. 5 But they said, "Not during the feast, lest a riot occur among the people."

Vs.6-13: JESUS ALLOWED HIS BODY TO BE PREPARED FOR BURIAL WITH AN EXPENSIVE PERFUME OIL 😞 😞 😞

6 Now when Jesus was in Bethany [house of misery], in the house of Simon the leper, 7 a woman came to him having an alabaster jar [a perfume vase] of very expensive [valuable, and precious perfume oil, or] ointment, and she poured it on his head as he sat at the table.

8 But when his disciples saw this, they were indignant [very displeased], saying, "Why [and to what purpose is] this waste?"

9 For this ointment [or perfume oil] might have been sold for much and given to the poor [beggar, destitute of wealth]."

10 However, knowing [or understanding] this, Jesus said to them, "Why do you trouble [weary, demoralize, depress, and dishearten] the woman? She has done a good [valuable, virtuous, and admirable] work for me. 11 For you always have the poor [beggars, and needy people] with you, but you don't always have me.

12 For in pouring this ointment [the perfume oil] on my body, she did it to prepare me for burial. 13 Most certainly I tell you, wherever this Good News [of the Gospel] is preached in the whole world, what this woman has done will also be spoken of as a memorial [a reminder] of her."

Vs.14-16: JESUS' DISCIPLE, JUDAS, NEGOTIATED TO BETRAY JESUS FOR MONEY 😞 😞 😞

14 Then one of the twelve, who was called Judas [praised] Iscariot [men of kerioth], went to the chief priests 15 and said, "What are you willing to give me if I [betray and] deliver him to you?" So they weighed

^a25:40 The word for "brothers" here may be also correctly translated "brothers and sisters" or "siblings."

out [covenanted, and agreeing to stand by him] for him thirty pieces of silver. 16 From that time he sought opportunity [a favorable occasion] to betray him.

Vs.17-25: JESUS ATE THE PASSOVER WITH HIS DISCIPLES AND TOLD ABOUT HIS BETRAYAL



17 Now on the first day of [the feast of] unleavened [yeast free, uncorrupted, or unfermented] bread, the disciples came to Jesus, saying to him, "Where do you want us to prepare for you to eat the Passover [meal]?"

18 He said, "Go into the city to a certain person, and tell him, 'The Teacher [Master] says, "My time is at hand [it is near and has come]. I will keep [by observing] the Passover at your house with my disciples.'""

19 The disciples did as Jesus commanded them, and they prepared the Passover.

20 Now when evening had come, he was reclining at the table with the twelve disciples. 21 As they were eating, he said, "Most certainly I tell you that one of you will betray me." 22 They were exceedingly sorrowful, and each began to ask him, "It isn't me, is it, Lord?"

23 He answered, "He who dipped his hand with me in the dish will betray me.

24 The Son of Man goes even as it is written of him, but woe to that man through whom the Son of Man is betrayed! It would be better for that man if he had not been born."

25 Judas, who betrayed him, answered, "It isn't me, is it, Rabbi?" He said to him, "You said it."

Vs.26-30: JESUS DEMONSTRATED THE NEW COVENANT IN THE HIS BODY (BREAD) AND HIS BLOOD (CUP) OF PASSOVER



26 As they were eating, Jesus took bread, [blessed and] gave thanks for^a it, and broke it. He gave to the disciples and said, "Take, eat; this is my body." 27 He took the cup, gave thanks, and gave to them, saying, "All of you drink it, 28 for this is my blood of the new covenant [or new testament], which is poured out [shed, bestowed, and largely distributed] for many for the remission [pardon, and forgiveness] of sins.

29 But I tell you that I will not drink of this fruit of the vine from now on, until that day when I drink it anew with you in my Father's Kingdom." 30 When they had sung a hymn, they went out to the Mount of Olives.

Vs.31-35: JESUS TOLD HIS DISCIPLES THEY WOULD ALL DENY HIM, INCLUDING PETER



31 Then Jesus said to them, "All of you will be made to stumble [tripped up, entrapped, or enticed to sin] because of me tonight, for it is written, 'I will strike [smite, afflict, visit with evil, or kill] the shepherd [the presiding officer, or overseer], and the sheep of the flock will be scattered' [or dispersed]. 32 But after I am raised up, I will go before [preceding or ahead of] you into Galilee [the heathen circle]."

33 But Peter answered him, "Even if all will be made to stumble [entrapped, or enticed to sin] because of you, I will never be made to stumble."

34 Jesus said to him, "Most certainly I tell you that tonight, before the rooster crows, you will deny [completely disown, and disavow] me three times." 35 Peter said to him, "Even if I must die with you, I will not deny you." All of the disciples also said likewise.

Vs.36-46: JESUS' SOUL WAS TROUBLED; HE WENT TO PRAY THAT GOD'S WILL BE DONE



36 Then Jesus came with them to a place called Gethsemane [an oil press], and said to his disciples, "Sit here, while I go there and pray [earnestly supplicate, and worship God]." 37 He took with him Peter [piece of rock] and the two sons of Zebedee [my gift], and began to be sorrowful and severely troubled [and heavy in distress].

38 Then he said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch [keeping vigil] with me."

39 He went forward a little, fell on his face, and prayed [to God, supplicating and worshipping], saying, "My Father, if it is possible, let this cup [this divine but adverse fate] pass away [or be averted] from me;

^a26:26 TR reads "blessed" instead of "gave thanks for"

*26:31 Zechariah 13:7

nevertheless, not what I desire [or will], but what you desire [and will].”

40 He came to the disciples and found them sleeping, and said to Peter, “What, couldn’t you watch [and keep vigil] with me for one hour? 41 Watch and pray [to God, worshiping and supplicating], that you don’t enter [or come] into temptation. The spirit [the breath, rational soul, mental disposition, and mind] indeed is willing [predisposed, and ready], but the flesh [the human nature or carnal mind] is weak [and strengthless].”

42 Again, a second time he went away and prayed [to God, supplicating and worshipping], saying, “My Father, if this cup [divine fate of adversity] can’t pass away [or be averted] from me unless I drink it [I imbibe to receive it into the soul, let], your desire [and divine will] be done.” 43 He came again and found them sleeping, for their eyes were heavy.

44 He left them again, went away, and prayed [to God, worshipping and supplicating] a third time, saying the same words. 45 Then he came to his disciples and said to them, “Are you still sleeping and resting? Behold, the hour is at hand [the time has come], and the Son of Man is betrayed into the hands of sinners [and preeminently sinful and wicked people]. 46 Arise, let’s be going. Behold, he who betrays me is at hand [is approaching and very close].”

Vs.47-56: JESUS WAS BETRAYED WITH A KISS AND ARRESTED, YET HEALED ONE OF HIS ARRESTERS



47 While he was still speaking, behold, Judas, one of the twelve [disciples], came, and with him a great multitude [of people] with swords and clubs, from the chief priests and elders of the people. 48 Now he who betrayed him had given them a sign, saying, “Whoever I kiss [by fondly attaching to], he is the one. Seize him.”

49 Immediately he came to Jesus, and said, “Greetings, Rabbi!” and kissed him [caringly]. 50 Jesus said to him, “Friend, why are you here?” Then they came and laid hands on Jesus, and took him.

51 Behold, one of those [disciples] who were with Jesus stretched out his hand and drew his sword, and struck the servant of the high priest, and cut off his ear.

52 Then Jesus said to him, “Put your sword back into its place, for all those who take [or obtain by] the sword will die [or perish] by the sword. 53 Or do you think that I couldn’t ask my Father, and he would even now send me more than twelve legions [or regiments] of angels?”

54 How then would the Scriptures be fulfilled [executed, and accomplished to satisfaction] that it must be so?”

55 In that hour Jesus said to the multitudes, “Have you come out as against a robber [and thief] with swords and clubs to seize me? I sat daily in the temple teaching, and you didn’t arrest me.

56 But all this has happened that the Scriptures of the prophets might be fulfilled.” Then all the disciples left [by forsaking] him and fled.

Vs.57-61: JESUS WATCHED A LINE-UP OF FALSE WITNESSES ACCUSE HIM FALSELY



57 Those who had taken Jesus led him away to Caiaphas [as comely] the high priest, where the scribes [the religious professionals] and the elders were gathered together. 58 But Peter followed him from a distance to the court of the high priest, and entered in and sat with the officers [assistants, and servants], to see the end.

59 Now the chief priests, the elders, and the whole council sought false [witness or] testimony against Jesus, that they might put him to death, 60 and they found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward 61 and said, “This man said, ‘I am able to destroy the temple of God, and to build it in three days.’”

Vs.62-68: JESUS REPLIED THE HIGH PRIEST, WHILE THEY PASSED A DEATH SENTENCE ON HIM



62 The high priest stood up and said to him, “Have you no answer? What is this that these testify against you?” 63 But Jesus stayed silent. The high priest answered him, “I adjure you by the living God that you tell us whether you are the Christ, the Son of God.”

64 Jesus said to him, “You have said so. Nevertheless, I tell you, after this you will see the Son of Man sitting at the right hand of

Power, and coming on the clouds of the sky [from heaven]."

65 Then the high priest tore his clothing, saying, "He has spoken blasphemy [impiously and reproachfully]! Why do we need any more witnesses? Behold, now you have heard his blasphemy. 66 What do you think?" They answered, "He is worthy [liable, and guilty] of death!" 67 Then they spat in his face and beat him with their fists, and some slapped him, 68 saying, "Prophecy to us, you Christ! Who hit you?"

Vs.69-75: JESUS WAS DENIED BY PETER, VEHEMENTLY



69 Now Peter was sitting outside in the court [or palace], and a maid came to him, saying, "You were also with Jesus, the Galilean!" 70 But he denied it [acting entirely unlike himself] before them all, saying, "I don't know what you are talking about."

71 When he had gone out onto the porch, someone else saw him and said to those who were there, "This man also was with Jesus of Nazareth [one separated]." 72 Again he denied [disavowing] it with an oath, "I don't know the man."

73 After a little while those who stood by came and said to Peter, "Surely you are also one of them, for your speech makes you known [certain, clear, or evident]." 74 Then he began to curse and to swear, "I don't know the man!" Immediately the rooster [a cock] crowed. 75 Peter remembered the word which Jesus had said to him, "**Before the rooster crows, you will deny me three times.**" Then he went out and wept bitterly [with emotionally touching grief].

27

Vs.1-10: JESUS WAS DELIVERED TO PILATE, WHILE JUDAS RETURNED THE BETRAYAL MONEY



1 Now when morning had come, all the chief priests and the elders of the people [deliberated and] took counsel against Jesus to put him to death. 2 They bound him, led him away, and delivered him up to Pontius [of the sea] Pilate [armed with a spear], the governor.

*27:9 some manuscripts omit "Jeremiah"

*27:10 Zechariah 11:12-13 — "Then I said to them, 'If it is agreeable to you, give me my wages; and if not, refrain.' So, they weighed out for my wages thirty pieces of silver. And the

3 Then Judas, who betrayed him, when he saw that Jesus was condemned [judged and sentenced], felt remorse [by seeming to care afterwards], and brought back the thirty pieces of silver to the chief priests and elders, 4 saying, "I have sinned [I morally erred and missed the mark] in that I betrayed innocent blood." But they said, "What is that to us? You see to it."

5 He threw down the pieces of silver in the sanctuary and departed. Then he went away and hanged [to strangle] himself [to death]. 6 The chief priests took the pieces of silver and said, "It's not lawful [and right] to put them into the treasury [collections and temple fund], since it is the price of [money paid for] blood."

7 They took counsel [deliberated and consulted], and bought the potter's field with them to bury strangers [and foreigners] in.

8 Therefore that field has been called "The Field of Blood" to this day.

9 Then that which was spoken through Jeremiah^a [whom Jehovah has appointed] the prophet was fulfilled [and executed to satisfaction], saying, "They took the thirty pieces of silver, the price of [money paid for] him upon whom a price [valuation] had been set, whom some of the [matured] children of Israel priced [and valued], 10 and they gave them for the potter's field [or land], as the Lord commanded [and directed] me." ☹️

Vs.11-26: JESUS REFUSED TO DEFEND HIMSELF; PILATE GAVE IN TO THE CROWD AND FREED AN ASSASSIN INSTEAD TO CRUCIFY JESUS



11 Now Jesus stood before the governor; and the governor asked him, saying, "Are you the [Sovereign] King of the Jews?" Jesus said to him, "**So you say.**" 12 When he was accused by the chief priests and elders, he answered nothing.

13 Then Pilate said to him, "Don't you hear how many things they testify against you?" 14 He gave him no answer, not even one word, so that the governor marveled greatly [in admiration].

15 Now at the feast the governor was accustomed [by habit or convention] to release to the multitude one prisoner whom they desired [and choose]. 16 They had

LORD said to me, "Throw it to the potter"—that princely price they set on me. So, I took the thirty pieces of silver and threw them into the house of the LORD for the potter." Jeremiah 19:1-13; 32:6-9

then a notable prisoner called Barabbas [*son of a father*].

17 When therefore they were gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus who is called Christ [*Anointed or Messiah*]?" 18 For he knew that because of envy [*and ill-will*] they [*the chief priest and company*] had delivered him up.

19 While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that righteous [*innocent, and holy*] man, for I have [*experienced painful sensations, and*] suffered many things today in a dream because of him."

20 Now the chief priests and the elders persuaded the multitudes to ask for Barabbas and destroy Jesus. 21 But the governor answered them, "Which of the two do you want me to release to you?" They said, "Barabbas!"

22 Pilate said to them, "What then shall I do to Jesus who is called Christ?" They all said to him, "Let him be crucified [*impaled on wood*]!" 23 But the governor said, "Why? What evil has he done?" But they cried out exceedingly, saying, "Let him be crucified [*impaled on the cross*]!"

24 So when Pilate saw that nothing [*no benefit, or advantage*] was being gained, but rather that a disturbance [*or uproar*] was starting, he took water and washed his hands [*symbolically*] before the multitude [*of people*], saying, "I am innocent [*and not guilty*] of the blood of this righteous [*innocent, and holy*] person. You see to it."

25 All the people answered, "May his blood be on us and on our children!"

26 Then he released Barabbas to them, but Jesus he flogged [*whipped, and lashed as a public punishment*] and delivered to be crucified [*impaled on a cross*].

Vs.27-37: JESUS WAS STRIPPED, SMOTE, SCORNE, AND SPAT ON; AND SOLDIERS LED HIM TO BE CRUCIFIED AT GOLGOTHA ☹️☹️☹️

27 Then the governor's soldiers took Jesus into the Praetorium [*the governor's courtroom or common hall*], and gathered the whole garrison together against him.

28 They stripped [*unclothe*] him and put a scarlet [*a blood-red crimson-colored*] robe on him.

29 They braided a crown of thorns and put it on his head, and a [*staff made of*] reed in his right hand; and they kneeled down before him [*to express fake reverence*] and mocked him, saying, "Hail, King of the Jews!"

30 They spat on him, and took the reed [*staff*] and struck [*pummeled*] him on the head. 31 When they had mocked him, they took the robe off him, and put his clothes on him, and led him away to crucify him.

32 As they came out, they found a man of Cyrene^a [*supremacy of the bridle*], Simon [*heard or harkening*] by name, and they compelled him [*as a public service courier*] to go with them, that he might carry his [*Jesus's*] cross.

33 When they came to a place called "Golgotha", that is to say, "The place of a skull," 34 they gave him sour wine^b to drink mixed with gall.^c When he had tasted it, he would not drink.

35 When they had crucified him, they divided his clothing among them, casting lots,^d 36 and they sat and watched him there. 37 They set up over his head the accusation [*the reason or motive for the crime*] against him written, "THIS IS JESUS, THE KING OF THE JEWS."

Vs.38-44: JESUS WAS CRUCIFIED LIKE A CRIMINAL, BETWEEN TWO ROBBERS; RELIGIOUS LEADERS AND PEOPLE MOCKED HIM ☹️☹️☹️

38 Then there were two robbers [*or criminals*] crucified with him, one on his right hand and one on the left.

39 Those who passed by blasphemed [*impiously vilified, and defamed*] him, wagging their heads 40 and saying, "You who destroy the temple and build it in three days, save [*by delivering*] yourself! If you are the Son of God, come down from the cross!"

41 Likewise the chief priests also mocking with the scribes, the Pharisees,^e and the elders, said, 42 "He saved [*delivered, protected, healed, and preserved*] others, but he can't save [*deliver*] himself. If he is the [*Sovereign*] King of Israel, let him come

^a 27:32 a city of Libya, a region of Africa

^b 27:34 or, vinegar

^c 27:34 Gall is a bitter-tasting, dark green oil from a wormwood plant that is alcoholic in its effect.

^d 27:35 TR adds "that it might be fulfilled which was spoken by the prophet: 'They divided my garments among them, and for my clothing they cast lots;'" [see Psalm 22:18 and John 19:24]

^e 27:41 TR omits "the Pharisees"

down from the cross now, and we will believe in him.

43 He trusts in God. Let God deliver [and rescue] him now, if he wants [or will have] him; for he said, 'I am the Son of God.'"

44 The robbers [thieves] also who were crucified with him cast on [defaming and railing on] him the same reproach.

Vs.45-50: JESUS CALLED ON GOD AND GAVE UP HIS SPIRIT



45 Now from [twelve noon] the sixth hour^a there was darkness over all the land until [3:00 p.m.] the ninth hour.^b 46 About the ninth hour Jesus cried with a loud voice, saying, "Eli, Eli, lima^c sabachthani?" That is, "My God, my God, why have you forsaken me?"^d

47 Some of them who stood there, when they heard it, said, "This man is calling Elijah [my God is Jehovah]." 48 Immediately one of them ran and took a sponge, filled it with vinegar [or sour wine], put it on a reed [a staff], and gave him a drink. 49 The rest said, "Let him be. Let's see whether Elijah comes to save him." 50 Jesus cried again with a loud voice, and yielded up [let go] his spirit.

Vs.51-54: JESUS DIED; THE EARTH QUAKED, TEMPLE CURTAIN TORE, SAINTS ROSE FROM THE DEAD, PEOPLE WERE TERRIFIED



51 Behold, the veil [the curtain or door screen] of the temple was torn [split open] in two from the top to the bottom. The earth quaked [vibrated, and shook] and the rocks were split.

52 The tombs [and graves] were opened, and many bodies of the saints who had fallen asleep were raised; 53 and coming out of the tombs after his resurrection, they entered into the holy city and appeared to many.

54 Now the centurion [a Roman captain of one hundred soldiers] and those who were with him watching Jesus, when they saw the earthquake and the things that were done, were [greatly] terrified, saying, "Truly this was the Son of God!"

Vs.55-61: JESUS' DISCIPLES STAYED ON; JOSEPH OF ARIMATHEA REQUESTED JESUS BODY FOR PROPER BURIAL



55 Many women were there watching from afar, who had followed Jesus from Galilee [the heathen circle], serving [and ministering to] him. 56 Among them were Mary [rebellion] Magdalene [tower], Mary the mother of James [supplanter] and Joses [exalted], and the mother of the sons of Zebedee [my gift].

57 When evening had come, a rich man from Arimathea [heights] named Joseph [Jehovah's addition], who himself was also Jesus' disciple, came. 58 This man went to Pilate [armed with a spear] and asked for Jesus' body. Then Pilate commanded the body to be given up.

59 Joseph took the body and wrapped it in a clean linen cloth 60 and laid it in his own new tomb, which he had cut out in the rock. Then he rolled a large stone against the door of the tomb, and departed. 61 Mary Magdalene [a tower] was there, and the other Mary, sitting opposite the tomb.

Vs.62-66: JESUS' PROPHECY OF RISING ON DAY THREE BOTHERED RELIGIOUS LEADERS; THEY SECURED HIS TOMB TO PREVENT IT



62 Now on the next day, which was the day after the Preparation Day, the chief priests and the Pharisees were gathered together to Pilate, 63 saying, "Sir, we remember what that deceiver [and seducing misleader] said while he was still alive: 'After three days I will rise again.'

64 Command therefore that the tomb be made secure until the third day, lest perhaps his disciples come at night and steal him away, and tell the people, 'He is risen from the dead;' and the last deception will be worse than the first."

65 Pilate said to them, "You have a guard [a Roman sentry]. Go, make it as secure as you can." 66 So they went with the guard and made the tomb secure, sealing the stone.

^a27:45 noon

^b27:45 3:00 p.m.

^c27:46 TR reads "lama" instead of "lima"

^d27:46 Psalm 22:1

Vs.1-7: JESUS ROSE FROM DEATH ON THE THIRD DAY



1 Now after the Sabbath, as it began to dawn on the first day of the week, Mary Magdalene and the other Mary came to see the tomb. 2 Behold, there was a great earthquake [a shaking or commotion], for an angel of the Lord descended from the sky [in heaven] and came and rolled away the stone from the door and sat on it.

3 His appearance [form, and countenance] was like lightning, and his clothing white as snow. 4 For fear of him, the guards [were thrown into a tremor, trembled, and they] shook, and became like dead men.

5 The angel answered the women, "Don't be afraid, for I know that you seek Jesus, who has been crucified. 6 He is not here, for he has risen, just like he said. Come, see the place where the Lord was [laid up or] lying.

7 Go quickly and tell his disciples, 'He has risen from the dead, and behold, he goes before you into Galilee; there you will see him.' Behold, I have told you."

Vs.8-10: JESUS SENT MARY TO PROCLAIM [EVANGELIZE] HIS VISITATION



8 They departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. 9 As they went to tell his disciples, behold, Jesus met them, saying, "Rejoice [be cheerful]!" They came and took hold of his feet, and worshiped [prostrated in homage to adore] him.

10 Then Jesus said to them, "Don't be afraid [or be in awe]. Go tell my brothers^a that they should go into Galilee [the heathen circle or circuit], and there they will see me."

[ref notes: Galilee; the Heathen Circle—It is important, at least figuratively, to note that the first place Jesus went or chose to meet his brethren after he became the "firstborn among many brethren" (Rom 8:29), was at the "Heathen Circle." One would have thought a holiest place, like the temple or any of the synagogues, would be Jesus' choice for such a first meeting.

Remember the 'ref notes' following Matthew 1:17 and 2:12. The whole world—Heathens and pagans, as Abraham was before he met God—was promised by God through the prophets (in Israel) that the Messiah will come as the seed of Abraham and son of David (see Gen 12:3, 18:18, 22:18, 26:4, 28:14; Gal 3:8 &16) to establish the Kingdom of Heaven.

Now, when Jesus was born, the whole world, through the envoy of the wise men from the east came to Jerusalem, the City of David and host of the Temple of God, to meet with Jesus and formally state their case and establish their need for a Savior.

So, Heathens, as represented by the Wise Men from the East, brought gifts—gold, frankincense, and myrrh—that signified they; intreated God for Favor so He could restore or heal our bodies; desire His Friendship to save our souls through righteousness; and solicited His Fairness, i.e., Justice to sanctify us wholly by the Spirit, respectively. Jesus accomplished all these on the cross for the whole world, and not just for Israel, through the Atonement.

So, after his resurrection, Jesus' choice for his first meeting place with humanity was at the Heathen Circle—Galilee, where he delivered God's response to their everlasting cry for salvation, since Adam. At the Heathen Circle, Jesus delivered to us, as his disciples, the authority to deliver to the world the answer to their cry for favor, friendship, and fairness with God, by disciplining them to reproduce Jesus the Son of God, in all of them, as sons of God. It follows God's kingdom principles that if you take your request to where He is, He would deliver your answer to where you are (Mat 6:4,6, &18).]

Vs.11-15: JESUS' RESURRECTION WAS CONCEALED BY RELIGIOUS LEADERS WHO BRIBED SOLDIERS TO LIE



11 Now while they were going, behold, some of the guards came into the city and told the chief priests all the things that had happened. 12 When they were assembled [and had gathered together] with the elders and had [deliberated, received advisement, and] taken counsel, they gave a large amount of silver [bribe money] to the soldiers, 13 saying, "Say that his disciples

^a28:10 The word for "brothers" here may be also correctly translated "brothers and sisters" or "siblings."

came by night and stole him away while we slept.

14 If this comes to the governor's ears, we will persuade him and [secure you, to] make you free of worry." 15 So they took the money and did as they were told [instructed, and enjoined to do]. This saying was spread abroad among the Jews, and continues [to be reported] until today.

made [God] a liar, because he has not believed... Whoever has the Son has life;" (1Jn 5:10-12).

Jesus said “Whoever believes and is baptized shall be saved... And these signs [evidence, indicators] will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover” (Mar 16:16-18). These are the proof, indicators, or evidence that one is a true Christian—follower, and disciple of Jesus Christ.]

**Vs.16-20: JESUS MET HIS DISCIPLES AT GALILEE
AND GAVE THEM AUTHORITY TO MAKE AND
BAPTIZE MORE DISCIPLES** 😞 😐 😊

16 But the eleven disciples went into Galilee, to the mountain where Jesus had [determined, and] sent them. 17 When they saw him, they bowed down to him [in homage, and adoration]; but some doubted [wavering mentally in their opinion].

18 Jesus came to them and spoke to them, saying, "All authority has been given to me in heaven and on earth. 19 Go^a and make disciples [brothers and followers of me] of all nations, baptizing [to purify and spiritually cleansing] them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe [by fulfilling] all things that I commanded [ordered, or charged] you. Behold, I am with you always, even to the end of the age." Amen.

[ref notes: Discipleship is the formal framework that supports an effective working-out of (to cultivate and accomplish) one's salvation (Php 2:12), which was received through justification when one believed in the Son of God (Jn 3:16, Rom 10:10), and sanctification when baptized in the Holy Spirit (Act 1:5) and water—an outward demo of this inward cleansing—to complete the salvation process of Mar 16:16.

Accordingly “Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ” (1Pet 3:21), because “...God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth” (2The 2:13).

Can you prove your salvation? Since *“Whoever believes in the Son of God has the testimony [evidence] in himself. Whoever does not ...has*

REFLECTION #19:

**Write and discuss your answers with learning team.*

#1. As Jesus wrapped up his ministry, he repeatedly encountered opposing religious leaders who made great effort to oppose him at any opportunity. Jesus called them many names. What are these names?

#2. What are the five signs of the end of the age that Jesus revealed?

#3. Jesus foretold how he would separate his righteous sheep from unrighteous goats, pretending to be among his sheep, when he comes in his glory sitting on his throne. How would Jesus do this?

1 _____

2 _____

3 _____

^a**28:19** TR and NU add “therefore”

#4. How would you have reacted if you were there at the Passover feast, as one of Jesus’ disciples, when he announced his betrayal by one of your colleagues?

4 _____

#5. What is the true importance and implication of Jesus’ demonstration of the New Covenant in his body and blood during the Passover feasts?

5 _____

#6. Judas betrayed Jesus. Peter denied him. Why did they do it, and was Peter the only disciple to deny Jesus? His disciples fled when he was arrested. Would you have stayed, fled, or denied him like Peter?

#7. Why do you think Jesus refused to defend himself before Pilate when he had the opportunity?

6 _____

7 _____

#8. They smote and beat Jesus like a criminal until he became unrecognizable. Why is his beating and shedding of blood important? And after he rose from death, why did he meet his disciples at Galilee?

8 _____



The Gospel of Luke

Luke, a Gentile medical doctor; the Physician as he is known, wrote the *Gospel According to Luke* around AD 60 to 62. Still, the events occurred around BC 6 to AD 30. Brother Luke, who also wrote the Book of Acts, was a companion of Paul the Apostle. He is the only non-Jewish (Gentile) writer of the scriptures and was not an eyewitness to the events recorded in his Gospel. As a physician—erudite, scientific, and systematic in thought and approach—Luke was fascinated with Jesus’ healings and miracle performing abilities.

While the four books of the Gospels tell about Jesus the Christ from four different perspectives specially written for four different audiences, Mark wrote to the supernatural power desiring secular community. Matthew to the religious messiah awaiting flock, Luke to the fact-seeking scientific-minded, and John to the spiritually passionate communities of people. Although all four writers were inspired by the Holy Spirit, who essentially is the author of all Scripture, their perspectives provide clarity and distinctive detail for insight into Scripture and the graceful wisdom of God.

Luke’s perspective demonstrates the tributary **Power** of God, representing one of the foursome awesome living creatures, which is like the “Calf—bullock, heifer or oxen,” perpetually praising (or offering the sacrifice of praise) before God’s throne in Heaven. It symbolizes the atoning accomplishments of the healing and sacrificial saving power of Jesus, the Lamb of God who died on the cross to grant believers access to apprehend and comprehend his kind of Life.

The *Gospel of Luke* focused on the graceful miraculous healing power of Jesus to heal, save, and deliver all from the afflictions of sinful life. Luke intended to convince a Gentile audience (at that time, the Greek, scientific-minded community) of the trueness and validity of the claims and ministry of Jesus the Christ.

As you read the *Gospel According to Luke*, yield your entire rational soul—mind, will, and emotions—to its systematic truth, letting the provable and demonstrable divine ability of Jesus to do good, heal, and perform miracles, re-order your lifestyle and priorities, and change you, systematically from inside out. Remember to use the progress markers accordingly.



Chapters 1-6: Jesus, born 'Son of God' Began His Ministry Healing and Preaching

1

1 Since many have undertaken to set in order a narrative concerning those matters which have been fulfilled [or accomplished with evidence] among us, 2 even as those who from the beginning were eyewitnesses and servants [officers, and ministers] of the word delivered them to us,

3 it seemed good to me also, having [perfect understanding, I] traced the course of all things accurately from the first, to write to you in order [and consecutively], most excellent [noble, and honorable] Theophilus; 4 that you might know the certainty [the undoubted truth] concerning the things in which you were instructed [or informed].

Vs.5-17: ANGEL GABRIEL VISITED ZACHARIAH TO ANNOUNCE THE BIRTH OF JOHN THE BAPTIST



5 There was in the days of Herod [heroic], the king of Judea [God shall be praised], a certain priest named Zacharias [remembered of Jehovah], of the priestly division [class, course, or routines] of Abijah [my father is Jehovah]. He had a wife of the daughters of Aaron [light bringer], and her name was Elizabeth [oath of God].

6 They were both righteous before God, walking blamelessly in all the commandments and ordinances of the Lord.

7 But they had no child, because Elizabeth was barren, and they both were well advanced in years.

8 Now while he executed the priest's office before God in the order of his division [routine, or rotation] 9 according to the custom of the priest's office [or sacerdotal functions], his lot was to enter into the temple of the Lord and burn incense.

10 The whole multitude of the people were praying outside at the hour [or time] of incense. 11 An angel [a messenger] of the Lord appeared to him, standing on the right side of the altar of incense.

12 Zacharias was troubled [nervous, and restless] when he saw him, and fear fell upon him. 13 But the angel said to him, "Don't be afraid, Zacharias, because your request [your petition, supplication, and prayer] has been heard [and granted]. Your wife, Elizabeth [oath of God], will bear you a son, and you shall call his name John [Jehovah is a gracious giver].

14 You will have joy and gladness, and many [people] will rejoice [be cheerful, and glad] at his birth. 15 For he will be great in the sight [and presence] of the Lord, and he will drink no wine nor strong [alcoholic, or intoxicating] drink. He will be filled with the Holy Spirit, even from his mother's womb.

16 He will turn many of the [matured] children of Israel [a prince of God] to the Lord their God. 17 He will go before him in the spirit [breath, mental disposition, rational mind] and [virtuous] power of Elijah [my God is Jehovah], 'to turn the hearts of the fathers to the [grown-up] children,' and the disobedient to the wisdom [intellect, prudence, and moral insight] of the just [who observe divine laws]; to prepare [and make ready] a people prepared [and ordained] for the Lord."

Vs.18-23: ZACHARIAH DOUBTED ANGEL GABRIEL; HE BECAME DUMB TEMPORARILY



18 Zacharias said to the angel, "How can I be sure of [to know and understand] this? For I am an old man, and my wife is well advanced in years." 19 The angel answered him, "I am Gabriel [man of God], who stands in the presence [and before the face] of God. I was sent [on this mission] to speak to you and to bring [announcing to] you this Good News [or glad tidings].

20 Behold,^a you will be[come involuntarily dumb] silent and not able to speak until the day that these things will happen [or come to pass], because you didn't believe my words, which will be fulfilled [to be accomplished] in their proper time." 21 The people were waiting for Zacharias, and they marveled that he delayed [taking a long time] in the temple.

22 When he came out, he could not speak to them. They perceived that he had seen a vision in the temple. He continued making signs to them, and remained mute [speechless]. 23 When the days of his service [and ministration] were fulfilled, he departed to his house.

Vs.24-25: ZECHARIAH'S WIFE, ELIZABETH, FORMERLY BARREN, BECAME PREGNANT



24 After these days Elizabeth his wife conceived, and she hid herself five months, saying, 25 "Thus has the Lord done to me in the days in which he looked at me, to take away my reproach [taunt, and shame] among men [and people]."

Vs.26-38: ANGEL GABRIEL VISITED MARY, A VIRGIN; TO ANNOUNCE THE BIRTH OF JESUS CHRIST



26 Now in the sixth month, the angel Gabriel was sent from God to a city of Galilee [the heathen district] named Nazareth [the guarded one], 27 to a virgin pledged [and engaged] to be married to a man whose name was Joseph [let Jehovah add], of David's [the beloved] house [family ancestry]. The virgin's name was Mary [their rebellion].

28 Having come in, the angel said to her, "Rejoice [be glad], you highly favored one [graced with special honor]! The Lord is with you. Blessed are you among women!" 29 But when she saw him, she was greatly troubled [wholly disturbed, and alarmed] at the saying, and considered [mused, reasoned, and thoroughly reckoning] what kind of salutation this might be.

30 The angel said to her, "Don't be afraid [or frightened], Mary, for you have found favor [graciousness, and divine

influence upon the heart] with God. 31 Behold, you will conceive in your womb and give birth to a son, and shall name him 'Jesus' [Jehovah is Salvation].

32 He will be great and will be called the Son of the Most High [Supreme God]. The Lord God will give him the throne of his father David, 33 and he will reign [to exercise kingly power and Messianic rule] over the house of Jacob [heel-catcher or supplanter] forever. There will be no end to his Kingdom."

34 Mary said to the angel, "How can this be, seeing I am a virgin [and yet unmarried]?" 35 The angel answered her, "The Holy Spirit will come on you, and the power of the Most High will overshadow [to envelop] you [with brightness, to impregnate your womb]. Therefore also the holy one who is born from you will be called the Son of God.

36 Behold, Elizabeth your [cousin and] relative also has conceived a son in her old age; and this is the sixth month with her who was called barren [sterile, and unproductive]. 37 For nothing spoken by God is impossible."

38 Mary said, "Behold, the servant of the Lord; let it be done to me according to your word." Then the angel departed from her.

Vs.39-56: MARY, PREGNANT WITH JESUS, VISITED COUSIN ELIZABETH ALSO PREGNANT WITH JOHN, AS SHE WAS FILLED WITH THE HOLY SPIRIT



39 Mary [their rebellion] arose in those days and went into the hill country with haste, into a city of Judah [praise], 40 and entered into the house of Zacharias [remembered of Jehovah] and greeted Elizabeth [oath of God].

41 When Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit. 42 She called out with a loud voice and said, "Blessed [favored and happy] are you among women, and blessed [praised and prosperous] is the fruit of your womb!

43 Why am I so favored, that the mother of my Lord should come to me? 44 For behold, when the voice of your greeting

^a1:20 1:20 "Behold", from "iðou", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

^b1:37 1:37 or, "For everything spoken by God is possible."

came into my ears, the baby leaped in my womb for joy!

45 Blessed is she who believed [had faith and committed to trust in God], for there will be a fulfillment [a performance and completion] of the things which have been spoken to her from the Lord!"

46 Mary said, "My soul magnifies the Lord. 47 My spirit has rejoiced in God my Savior, 48 for he has looked at the humble state of his servant. For behold, from now on, all generations will call me blessed.

49 For he who is mighty has done great things for me. Holy is his name. 50 His mercy is for generations and generations on those who fear him.

51 He has shown strength with his arm. He has scattered the proud in the imagination of their hearts. 52 He has put down princes from their thrones, and has exalted the lowly.

53 He has filled the hungry with good things. He has sent the rich away empty. 54 He has given help to Israel, his servant, that he might remember mercy, 55 as he spoke to our fathers, to Abraham [father of a multitude of people] and his offspring^a forever."

56 Mary stayed with her [cousin, Elizabeth] about three months, and then returned to her house.

Vs.57-80: ELIZABETH GAVE BIRTH; SHE AND ZECHARIAH NAMED THEIR BABY "JOHN"



57 Now the time that Elizabeth should give birth was fulfilled, and she gave birth to a son. 58 Her neighbors and her relatives heard that the Lord had magnified his mercy toward her, and they rejoiced with her.

59 On the eighth day, they came to circumcise [to perform the rite of separation to God, by cutting around the flesh of] the child; and they would have called him Zacharias, after the name of his father. 60 His mother answered, "Not so; but he will be called John [Jehovah has graced]."

61 They said to her, "There is no one among your relatives who is called by this name." 62 They made signs to his father, what he would have him called.

63 He asked for a writing tablet, and wrote, "His name is John." They all marveled.

64 His mouth was opened immediately and his tongue freed, and he spoke, blessing [thanking, and invoking a benediction on] God.

65 Fear came on all who lived around them, and all these sayings were talked about throughout all the hill country of Judea [God shall be praised]. 66 All who heard them laid them up [or settled] in their heart, saying, "What then will this child be?" The hand of the Lord was with him.

67 His father Zacharias was filled with the Holy Spirit, and prophesied, saying, 68 "Blessed be the Lord, the God of Israel, for he has visited and redeemed his people; 69 and has raised up a horn [pillar] of salvation for us in the house of his servant David 70 (as he spoke by the mouth of his holy prophets who have been from of old), 71 salvation from our enemies and from the hand of all who hate us;

72 to show mercy toward our fathers, to remember his holy covenant, 73 the oath which he swore to Abraham our father, 74 to grant to us that we, being delivered out of the hand of our enemies, should serve him without fear, 75 in holiness and righteousness before him all the days of our life.

76 And you, child, will be called a prophet of the Most High; for you will go before the face of the Lord to prepare his ways, 77 to give knowledge of salvation [the Messiah's physical and moral deliverance from condemnation, rescue, health, preservation] to his people by the remission [pardon and forgiveness] of their sins, 78 because of the tender mercy of our God, by which the dawn from on high will visit us,

79 to shine on [and become clearly known to] those who sit in darkness [the obscure ignorance of divine things, ungodliness] and the shadow of death; to guide our feet into the way of peace."

80 The child was growing and becoming strong in spirit, and was in the desert until the day of his public appearance to Israel [a prince of God].

^a1:55 1:55 or, seed

2

Vs.1-20: MARY GAVE BIRTH TO JESUS IN A MANGER, AND ANGELS ANNOUNCED HIS BIRTH TO SHEPHERDS WHO SPREAD THE NEWS 😊😊😊

1 Now in those days, a decree [or ordinance] went out from Caesar [severed] Augustus^a [venerable] that all the world should be enrolled [or registered for tax purposes]. 2 This was the first enrollment made when Quirinius [warrior] was governor of Syria [exalted]. 3 All went to enroll [and register] themselves, everyone to his own city.

4 Joseph [Jehovah's addition] also went up from Galilee [the heathen district], out of the city of Nazareth [the guarded one], into Judea [God be praised], to David's city [of the beloved], which is called Bethlehem [house of bread], because he was of the house [or ancestry] and family of David, 5 to enroll himself with Mary, who was pledged [and engaged] to be married to him as wife, being pregnant.

6 While they were there, the day had come for her to give birth. 7 She gave birth to her firstborn son. She wrapped [swaddling] him in bands [or strips] of cloth and laid him in a feeding trough [a manger or crib for sheep fodder], because there was no room [or available space] for them in the inn [or lodging-place].

8 There were shepherds [herdsmen] in the same country staying [by camping out in the open evening sky] in the field, and keeping watch by night [while guarding] over their flock. 9 Behold, an angel of the Lord [appeared and presently] stood by them, and the glory of the Lord shone [illuminating] around them, and they were terrified [struck with fear, and amazement].

10 The angel said to them, "Don't be afraid [or fearful], for behold, I bring you Good News [an evangelism of the gospel and tidings] of great joy which will be [or come] to [pass for] all the people [races, tribes, and nations]. 11 For there is born to you today, in David's city, a Savior [deliverer and preserver], who is Christ^b the Lord. 12 This is the sign [the natural indicator] to you: you will find a baby wrapped in strips of cloth, lying in a feeding trough [a manger]."

13 Suddenly, there was with the angel a multitude of the heavenly army [of celestial luminaries] praising God and saying, 14 "Glory to God in the highest, on earth peace, good will toward men."

15 When the angels went away [left, and were gone] from them into the sky [to heaven], the shepherds said to one another, "Let's go to Bethlehem [house of bread], now, and see this thing that has happened, which the Lord has made known to us." 16 They came with haste [speed, and eagerness] and found both Mary and Joseph, and the baby was lying in the [sheep's] feeding trough.

17 When they saw it, they publicized widely the saying which was spoken to them about this child. 18 All who heard it wondered at the things which were spoken to them by the shepherds. 19 But Mary kept [closely together, and mentally conserved] all these sayings, pondering them in her heart. 20 The shepherds returned, glorifying and praising God for all the things that they had heard and seen, just as it was told them.

Vs.21-24: MARY AND JOSEPH CIRCUMCISED AND NAMED THEIR BABY, JESUS; DEDICATED HIM TO THE LORD GOD AT JERUSALEM 😊😊😊

21 When eight days were fulfilled for the circumcision [the rite of dedication to God by cutting around the flesh] of the child, his name was called Jesus, which was given by the angel before he was conceived in the womb.

22 When the days of their purification according to the law of Moses [rescued] were fulfilled, they brought him up to Jerusalem to present him to the Lord 23 (as it is written in the law of the Lord, "Every male who opens the womb shall be called holy to the Lord"),[✳] 24 and to offer a sacrifice according to that which is said in the law of the Lord, "A pair of turtledoves, or two young pigeons."[✳]

Vs.25-39: ELDERLY SIMEON AND ANNA BLESSED GOD FOR WITNESSING JESUS; REDEMPTION FOR JERUSALEM, A LIGHT FOR GENTILES 😊😊😊

25 Behold, there was a man in Jerusalem whose name was Simeon

^a2:1 The first Roman Emperor. Augustus means—"venerable"

^b2:11 "Christ" means "Anointed One".

[✳]2:23 2:23 Exodus 13:2,12

[✳]2:24 2:24 Leviticus 12:8

[*harkening*]. This man was righteous [just, and equitable in character and act] and devout, looking for[ward to] the consolation [comfort, and refreshment] of Israel [through the Messianic salvation], and the Holy Spirit was on him. 26 It had been revealed [divinely intimated] to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ.^a

27 He [Simeon] came in the Spirit into the temple. When the parents brought in the child, Jesus [*Jehovah is salvation*], that they might do concerning him according to the custom of the law, 28 then he received him into his arms and blessed God, and said,

29 "Now you are releasing your servant [to die], Master, according to your word, in peace; 30 for my eyes have seen [the embodiment and defender of] your salvation, 31 which you have prepared before the face of all peoples; 32 a light for revelation [disclosure, and manifestation of truth] to the nations [heathen, Gentile, and pagan races], and the glory [and honor] of your people Israel."

33 Joseph and his mother were marveling at the things which were spoken concerning him. 34 Simeon blessed [and invoked a benediction on] them, and said to Mary, his mother, "Behold, this child is appointed for the falling [and downfall] and the rising [the resurrection to life again] of many in Israel, and for a [supernatural] sign which is spoken against. 35 Yes, a sword will pierce through your own soul, that the thoughts [inward reasonings and doubting] of many hearts may be revealed."

36 There was one Anna [*grace*], a prophetess [a divinely inspired female who discloses hidden future events], the daughter of Phanuel [*the face of God*], of the tribe of Asher [*happily blessed*] (she was of a great age, having lived with a husband seven years from her virginity, 37 and she had been a widow for about eighty-four years), who didn't depart from the temple, worshipping with fastings [a voluntary abstinence from bodily needs] and petitions [and supplications] night and day.

38 Coming up at that very hour [or instant, when baby Jesus was brought to the temple], she gave thanks to the Lord, and spoke of him to all those who were looking

for redemption [ransoming, and deliverance from the penalty of sin] in Jerusalem. 39 When they [Joseph and Mary] had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city, Nazareth.

[**ref notes**: Luke did not include the account on the visitation of the wise men. Rather it was Shepherds, directed by Angels that visited newly born Jesus. However, this account of Simeon and Anna supports the reason for the visitation of the wise men, which was that Jesus did not just come as a Messiah to the Jews only. Please see **ref notes** under Matthew 1:17, 2:12, and 28:10. This also explains the reason why the writers of the Gospels wrote to different audiences around the world, so to address the entire worldview.

According to Simeon and Anna, Jesus came, first, to be a light for the revelation of God to the Gentiles—the Heathen world who did not know God. But as sons of fallen Adam they had from the beginning and in many religious and unrighteous ways desired and continued to *inwardly* desire for the salvation of God and liberation from sin and death.

For soon after the iniquitous murder of Abel by his brother, Cain "*Then men began to call on the name of the LORD. ...And it shall come to pass That whoever calls on the name of the LORD Shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, As the LORD has said, Among the remnant whom the LORD calls*" (Gen 4:26, Joel 2:32). Secondly, Jesus came as redemption to Israel—who already had received some light (word) of the revelation of God through the prophets but continued to backslide (Jer 3:14).]

Vs.40-52: JESUS GREW AND SOUGHT TO BE IN HIS FATHER'S ABODE; HE MATURED IN WISDOM AND FAVOR WITH GOD AND HUMANS 😊😊😊

40 The child was growing, and was becoming strong [increasing in strength and vigor] in spirit, being filled with wisdom, and the grace of God was upon him. 41 His parents went every year to Jerusalem [*double peace*] at the feast of the Passover.

42 When he was twelve years old, they went up to Jerusalem according to the custom of the feast; 43 and when they had fulfilled [or completed] the days, as they were returning, the boy Jesus stayed behind

^a2:26 2:26 "Christ" (Greek) and "Messiah" (Hebrew) both mean "Anointed One"

in Jerusalem. Joseph and his mother didn't know it, **44** but supposing him to be in the company [and caravan of their travelling associates], they went a day's journey; and they looked for him among their relatives and acquaintances.

45 When they didn't find him, they returned to Jerusalem, looking for him. **46** After three days they found him in the temple, sitting in the middle of the teachers, both listening to them [attentively] and asking them questions.

47 All who heard him were amazed [thrown into wonderment] at his understanding and his answers. **48** When they saw him, they were astonished [struck with amazement]; and his mother said to him, "Son, why have you treated us this way? Behold, your father and I were [consumed with grief, sorrow, and torment] anxiously looking for you."

49 He said to them, "Why were you looking [enquiring, and seeking] for me? Didn't you know that I must be in [and near] my Father's house?" **50** They didn't understand the saying which he spoke to them. **51** And he went down with them and came to Nazareth. He was subject [by being under obedience] to them, and his mother kept [watched thoroughly, and strictly observed] all these sayings in her heart. **52** And Jesus increased [and advanced] in [higher spiritual and lower secular] wisdom and stature [or maturity], and in favor [graciousness] with God and men [and people].

3

Vs.1-6: JOHN, THE BAPTIST, BEGAN HIS MINISTRY AS FORERUNNER FOR JESUS;



1 Now in the fifteenth year of the reign of Tiberius^a Caesar, Pontius Pilate^b being governor of Judea [God shall be praised], and Herod [heroic] being tetrarch^c of Galilee [the heathen district], and his brother Philip [lover of horses] tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, **2** during the high priesthood of Annas [humble] and Caiaphas [as comely], the word of God came to John

[Jehovah is a gracious giver], the son of Zacharias [remembered of Jehovah], in the wilderness.

3 He came into all the region around the Jordan [the descender], preaching the baptism of repentance for remission [pardon, freedom from, and forgiveness] of sins. **4** As it is written in the book of the words of Isaiah [Jehovah's help] the prophet, "The voice of one crying in the wilderness, 'Make ready the way of the Lord. Make his paths straight.

5 Every valley will be filled. Every mountain and hill will be brought low. The crooked will become straight, and the rough ways smooth. **6** All flesh will see God's salvation.'"❗

Vs.7-18: JOHN PREACHED REPENTANCE, WATER BAPTIZED PEOPLE, ANNOUNCED JESUS' COMING; THE HOLY SPIRIT AND FIRE BAPTIZER 😞 😊 😊

7 He said therefore to the multitudes who went out to be baptized by him, "You offspring [and produce] of vipers, who warned you to flee from the wrath [anger, and vengeance] to come? **8** Therefore produce fruits worthy of repentance, and don't begin to say among yourselves, 'We have Abraham for our father;' for I tell you that God is able to raise up children to Abraham from these stones! **9** Even now the ax[e] also lies at the root of the trees. Every tree therefore that doesn't produce good fruit is cut down and thrown into the fire."

10 The multitudes asked him, "What then must we do?" **11** He answered them, "He who has two coats, let him give to [share with] him who has none. He who has food, let him do likewise."

12 Tax collectors also came to be baptized, and they said to him, "Teacher [Master], what must we do?" **13** He said to them, "Collect no more than that which is [ordered and] appointed to you."

14 Soldiers also asked him, saying, "What about us? What must we do?" He said to them, "Extort from [and don't intimidate] no one by violence, neither accuse anyone wrongfully. Be content with your wages."

^a **3:1** The second Roman Emperor. Tiberius means—"as god-river"

^b **3:1** Pontius and Pilate means—"of the sea" and "armed with a spear"

^c **3:1** tetrarch means—governor of the forth part of a region, in this case, Judea

^{*}**3:6** Isaiah 40:3-5

15 As the people were in expectation, and all men reasoned in their hearts concerning John, whether perhaps he was the Christ, 16 John answered them all, "I indeed baptize you with water, but he comes who is mightier than I, the strap of whose sandals I am not worthy to loosen. He will baptize you in the Holy Spirit and fire.

17 His winnowing fan [fork or shovel] is in his hand, and he will thoroughly cleanse his threshing floor, and will gather the wheat into his barn; but he will burn up the chaff with unquenchable fire." 18 Then with many other exhortations he preached Good News to the people,

Vs.19-20: HEROD ARRESTED AND LOCKED JOHN THE BAPTIST, IN PRISON



19 but Herod the tetrarch,^a being reproved [convicted, and told his fault] by him [John] for Herodias [a woman of Herod's family], his brother's^b wife, and for all the evil things which Herod had done, 20 added this also to them all, that he shut up [incarcerated] John in prison.

Vs.21-22: JOHN BAPTIZED JESUS; A VOICE FROM HEAVEN VERIFIED HIM 'SON OF GOD'



21 Now when all the people were baptized, Jesus [Jehovah is salvation] also had been baptized and was praying. The sky [and heaven] was opened, 22 and the Holy Spirit descended in a bodily form like a dove on him; and a voice came out of the sky [from heaven], saying "You are my [esteemed, favorite, and dearly] beloved Son. In you I am well pleased."

Vs.23-38: JESUS, THE SON OF GOD, IS ALSO THE SON OF MAN; HIS FAMILY TREE



23 Jesus himself, when he began to teach, was about thirty years old, being the son (as was supposed) of Joseph, the son of Heli, 24 the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, 25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Eslai,

the son of Naggai, 26 the son of Maath, the son of Mattathias, the son of Semein, the son of Joseph, the son of Judah,

27 the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, 28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, 29 the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,

30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim, 31 the son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, the son of David,

32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Aram,^c the son of Hezron, the son of Perez, the son of Judah, 34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, 36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, 37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, 38 the son of Enos, the son of Seth, the son of Adam, the son of God.

4

Vs.1-13: JESUS WAS GUIDED BY GOD'S SPIRIT INTO THE DESERT TO BE TEMPTED BY THE DEVIL



1 Jesus, full of the Holy Spirit, returned from the Jordan and was led [brought, driven, and carried] by the Spirit into the wilderness [a desolate, solitary, and deserted place] 2 for forty days, being tempted [examined, scrutinized, and enticed to err] by the devil. He ate nothing in those days. Afterward, when they [forty days of fasting] were completed, he was hungry.

3 The devil said to him, "If you are the Son of God, command this stone to become bread." 4 Jesus answered him, saying, "It is written [engraved in the sacred books], 'Man shall not live by bread alone, but by every word of God.'"^d

^a3:19 a tetrarch is one of four governors of a province

^b3:19 TR reads "brother Philip's" instead of "brother's"

^c3:33 3:33 NU reads "Admin, the son of Arni" instead of "Aram"

^d4:4 4:4 Deuteronomy 8:3

5 The devil, leading him up on a high mountain, showed him all [the dominions power, right of authority to rule and] the kingdoms of the world in a moment of time.

6 The devil said to him, "I will give you all this authority and their glory [their dignity and honor], for it has been delivered [or surrendered] to me, and I give it to whomever I want.

7 If you therefore will worship before [me, prostrate in homage, reverence, adore, and fawn over] me, it will all be yours." 8 Jesus answered him, "Get behind [in time, place, or position to the back of] me, Satan! For it is written, 'You shall worship the Lord [Controller and Supreme in authority, who is] your God, and you shall serve [minister, and render homage to] him only.'"

9 He led [inducing, to bring] him to Jerusalem and set him on the pinnacle of the temple, and said to him, "If you are the Son of God, cast [throw, or thrust] yourself down from here, 10 for it is written [also, in the sacred books], 'He will put his angels in charge of you, to guard you;' 11 and, 'On their hands they will bear you up, lest perhaps you dash your foot against a stone.'"

12 Jesus answering, said to him, "It has been said [again in scripture], 'You shall not tempt [to prove the character of] the Lord your God.'" 13 When the devil had [executed and] completed every temptation, he departed from him until another time [season, or occasion].

Vs.14-21: JESUS DECLARED HIS MINISTERIAL PLATFORM; ON THE HOLY SPIRIT BY HIS ANOINTING



14 Jesus returned in the power of the Spirit into Galilee [the heathen circle], and news about him spread through all the surrounding area [or region]. 15 He taught in their synagogues [the Jewish assemblies, meeting places, and congregation], being glorified [esteemed, and honored] by all.

16 He came to Nazareth [the guarded one], where he had been brought up. He entered, as was his custom, into the synagogue on the Sabbath day [of rest from work], and stood up to read. 17 The book of the prophet Isaiah [Jehovah's help] was

handed to him. He opened the book, and found the place where it was written,

18 "The Spirit of the Lord is on me, because he has anointed me [consecrated me to the Messianic office] to preach Good News [of the Gospel] to the poor [the destitute of divine virtues]. He has sent me to heal the broken [bruised, and crushed] hearted,^a to proclaim release [the forgiveness, pardon, deliverance, and freedom] to the captives [imprisoned by sickness, sin, and death], recovering of sight to the [physically or morally] blind, to deliver those who are crushed [bruised, or shattered], 19 and to proclaim the acceptable [favorable, or approved] year of the Lord."

20 He closed the book, gave it back to the [ministry] attendant, and sat down. The eyes [the envious and jealous side-glance] of all in the synagogue were fastened [gazing intently] on him. 21 He began to tell them, "Today, this Scripture has been fulfilled [or executed] in your hearing."

Vs.22-30: JESUS' HOMETOWN PEOPLE ALMOST KILLED HIM, 'COS THEY WERE ANGRY AT HIM



22 All [the people] testified about [bearing good record of] him and wondered at the gracious [divine, and influential] words which proceeded out of his mouth; and they said, "Isn't this Joseph's son?"

23 He said to them, "Doubtless you will tell me this proverb, 'Physician, heal yourself! Whatever we have heard done at Capernaum [village of comfort], do also here in your hometown.'" 24 He said, "Most certainly I tell you, no prophet is acceptable [approved, and favorably received] in his hometown.

25 But truly I tell you, there were many widows in Israel in the days of Elijah [my God is Jehovah], when the sky [or heaven] was shut up three years and six months, when a great famine [a severe hunger due to scarcity of food] came over all the land. 26 Elijah was sent to none of them, except to Zarephath [smelting], in the land of Sidon [hunting], to a woman who was a widow.

27 There were many lepers in Israel in the time of Elisha [God is salvation] the

*4:8 4:8 Deuteronomy 6:13

*4:11 4:11 Psalm 91:11-12

*4:12 Deuteronomy 6:16

*4:18 NU omits "to heal the broken hearted"

*4:19 Isaiah 61:1-2

prophet, yet not one of them was cleansed, except Naaman [pleasantness], the Syrian [exalted].”

28 They were all filled with wrath [a passionate hard-breathing fierceness, and indignation] in the synagogue as they heard [gave audience, and understood] these things. 29 They rose up, threw [thrust, ejected, drove, and cast] him [Jesus] out of the city, and led [by carrying, to bring] him to the brow [the cliff or precipice] of the hill that their city was built on, that they might throw him [down headlong] off the cliff. 30 But he, passing [or traversing] through the middle of them, went his way.

Vs.31-37: JESUS BEGAN HIS MINISTRY; TEACHING AND CASTING OUT DEMONS WITH AUTHORITY



31 He came down to Capernaum [village of comfort], a city of Galilee [the heathen district]. He was teaching them on the Sabbath day, 32 and they were astonished at his teaching [instruction, and doctrine], for his word [or preaching] was with authority.

33 In the synagogue there was a man who had a spirit of an unclean demon; and he cried out [screaming] with a loud voice, 34 saying, “Ah! what have we to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God!”

35 Jesus rebuked him, saying, “Be silent and come out of him!” When the demon had thrown him down in the middle of them, he came out of him, having done him no harm.

36 Amazement came on all and they spoke together, one with another, saying, “What is this word [doctrine]? For with authority and [miraculous] power he commands the unclean spirits, and they come out!” 37 News about him went out into every place of the surrounding region.

Vs.38-40: JESUS HEALED PETER’S MOTHER-IN-LAW OF FEVER; HE HEALED OTHER SICK PEOPLE



38 He rose up from the synagogue and entered into Simon’s [hearing] house. Simon’s mother-in-law was afflicted with a great fever, and they begged [intreating] him to help her. 39 He stood over her and rebuked [charged, and forbade] the fever,

and it left her. Immediately she rose up and served [hosted, and attended to] them.

40 When the sun was setting, all those who had any sick with various diseases brought them to him; and he laid his hands on every one of them, and healed [to relieve] them [of diseases, as an adoration of God].

Vs.41-44: JESUS EVICTED DEMONS FROM PEOPLE; HE WENT ABOUT PREACHING THE KINGDOM



41 Demons also came out of many, crying out [croaking, screaming, and shrieking] and saying, “You are the Christ, the Son of God!” Rebuking them, he didn’t allow them to speak, because they knew that he was the Christ.

42 When it was day, he departed and went into an uninhabited [lonesome, and desolate] place and the multitudes [of people] looked for him, and came to him, and held on to [stay with] him, so that he wouldn’t go away from them. 43 But he said to them, “I must preach the Good News [Gospel] of God’s Kingdom to the other cities also. For this reason I have been sent.” 44 He was preaching in the synagogues [the Jewish congregation] of Galilee [the heathen districts].

5

Vs.1-11: JESUS PERFORMED A FISHING HAUL MIRACLE; CALLED PETER AND MORE DISCIPLES



1 Now while the multitude [of people] pressed on him and heard the [preaching of the] word of God, he was standing by the lake of Gennesaret [harp]. 2 He saw two boats standing by the lake, but the fishermen had gone out of them and were washing their nets.

3 He entered into one of the boats, which was Simon’s [hearing], and asked him to put [to launch] out a little from the land. He sat down and taught the multitudes from the boat.

4 When he had finished speaking, he said to Simon, “Put out [launch] into the deep and let down your nets for a catch [a haul of fish].” 5 Simon answered him, “Master, we worked [and already feeling fatigued from toiling] all night and caught nothing; but at your word I will let down [or lower] the net.”

6 When they had done this, they caught [enclosing] a great multitude of fish, and

their net was breaking. **7** They beckoned to their partners in the other boat, that they should come and help them. They came and filled both boats, so that they began to sink.

8 But Simon Peter [*hearing piece of rock*], when he saw it, fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, Lord." **9** For he was amazed [*astonished*], and all who were with him, at the catch [*the haul*] of fish which they had caught;

10 and so also were James [*supplanter*] and John [*Jehovah is a gracious giver*], sons of Zebedee [*my gift*], who were partners with Simon. Jesus said to Simon, "Don't be afraid [*alarmed*]. From now on you will be catching people alive." **11** When they had brought their boats to land, they left [*or forsook*] everything, and followed him.

Vs.12-16: JESUS HEALED A MAN FULL OF LEPROSY AND MORE PEOPLE WITH INFIRMITIES



12 While he was in one of the cities, behold, there was a man full of leprosy. When he saw Jesus, he fell on his face and begged him, saying, "Lord, if you [*will and*] want to, you can make me clean."

13 He [*Jesus*] stretched out his hand and touched him, saying, "*I [*will and*] want to. Be made clean.*" Immediately the leprosy left [*and departed from*] him. **14** He commanded him to tell no one, "*But go your way and show yourself to the priest, and offer for your cleansing according to what Moses commanded, for a testimony to them^a.*"

15 But the report concerning him [*and his fame*] spread much more, and great multitudes came together to hear and to be healed by him of their infirmities. **16** But he withdrew himself into the desert and prayed.

Vs.17-26: JESUS HEALED AND FORGAVE A PARALYZED MAN WHICH UNEASED RELIGIOUS PEOPLE



17 On one of those days, he was teaching; and there were Pharisees [*a separatist religious group for outward piety*] and teachers of the law sitting by who had come out of every village of Galilee, Judea,

and Jerusalem. The power of the Lord was with him to heal them.

18 Behold, men brought a paralyzed man on a cot, and they sought to bring him in to lay before Jesus. **19** Not finding a way to bring him in because of the multitude, they went up to the housetop [*roof*] and let him down through the tiles with his cot into the middle before Jesus.

20 Seeing [*considering, and understanding*] their faith, he said to him, "*Man, your sins are forgiven [*set aside and omitted from*] you.*"

21 The scribes [*group of religious professionals*] and the Pharisees began to reason, saying, "Who is this who speaks blasphemies [*to vilify God*]? Who can forgive [*omit, or put away*] sins, but God alone?"

22 But Jesus, perceiving [*knowing, and recognizing*] their thoughts [*discussion, consideration, and reasonings*], answered them, "*Why are you reasoning [*and deliberating*] so in your hearts? **23** Which is easier [*or less complicated*] to say, 'Your sins are forgiven [*and omitted from*] you,' or to say, 'Arise [*lift-up, stand*] and walk?'*

24 But that you may know that the Son of Man has [*the power of*] authority on earth to forgive [*or set aside*] sins," he said to the paralyzed man, "*I tell you, arise [*stand up*], take up your cot [*your little couch or bed*], and go to your house.*"

25 Immediately he rose up before them, and took up that which he was laying on, and departed to his house, glorifying [*rendering honor, and magnifying*] God. **26** [*Ecstatic*] Amazement took hold on all, and they glorified [*honoring*] God. They were filled with fear, saying, "We have seen strange [*and extraordinary*] things today."

Vs.27-32: JESUS CALLED LEVI (MATTHEW) TO DISCIPLESHIP; FEASTED WITH TAX COLLECTORS, INFURIATING RELIGIOUS LEADERS



27 After these things he went out and saw a tax collector named Levi [*joined*] sitting at the tax office, and said to him, "*Follow me!*"

28 He left everything, and rose up and followed [*to accompany*] him. **29** Levi made a great feast for him in his house. There was a great crowd of tax collectors and others who were reclining with them. **30** Their scribes and the Pharisees murmured against

^a 5:14 Leviticus 13:2, 14:4, 14:10, and 14:21-22

his disciples, saying, "Why do you eat and drink with the tax collectors and sinners?"

31 Jesus answered them, "Those who are healthy [and sound, uncorrupted and true in doctrine] have no need for a physician, but those who are sick [physically or morally amiss, miserable, diseased, and evil] do. 32 I have not come to call the righteous [the just and holy], but sinners [the sinful and wicked], to repentance [to a change of mind and reformation]."

Vs.33-39: JESUS EXPLAINED THE NEW [WINE VS. SKIN] BIRTH CONCEPT OF THE KINGDOM



33 They said to him, "Why do John's disciples [pupils or students, and followers] often fast and pray [and supplicate], likewise also the disciples of the Pharisees [a religious group for outward piety], but yours eat and drink?"

34 He said to them, "Can you make the friends of the bridegroom fast [by abstaining from food] while the bridegroom is with them? 35 But the days will come when the bridegroom will be taken away from them. Then they will fast in those days."

36 He also told a parable [a symbolic narrative] to them. "No one puts a piece from a new garment on an old garment, or else he will tear the new, and also the piece from the new will not match [to harmonize with] the old. 37 No one puts new wine into old wine skins [leather bag, or bottles], or else the new wine will burst the skins, and it will be spilled and the skins will be destroyed.

38 But new wine must be put into fresh wine skins, and both are preserved. 39 No man having drunk old wine immediately desires new, for he says, 'The old is better.'"

6

Vs.1-5: JESUS CLARIFIED GOD MADE PEOPLE TO RULE OVER THINGS, NOT SUBJECT TO THEM



1 Now on the second Sabbath after the first, he was going through the grain [or corn] fields. His disciples plucked the heads of grain and ate, rubbing [out the kernels from husks with] them in their hands.

2 But some of the Pharisees said to them, "Why do you do that which is not lawful [and publicly right] to do on the

Sabbath day [of repose from secular avocations]?"

3 Jesus, answering them, said, "Haven't you read [to recognize and acknowledge] what David [beloved] did when he was hungry, he and those who were with him, 4 how he entered into God's house, and took and ate the show bread [which was consecrated to the Lord for use at Love-feasts], and gave also to those who were with him, which is not lawful [or right] to eat except for the priests alone?"

5 He said to them, "The Son of Man is lord [supreme in authority, controller and master] of the Sabbath."

Vs.6-11: JESUS HEALED, EVEN ON A SABBATH DAY, MAKING RELIGIOUS LEADERS FURIOUS



6 It also happened on another Sabbath that he entered into the synagogue [the Jewish meeting place or congregation] and taught. There was a man there, and his right hand was withered. 7 The scribes and the Pharisees [scrupulously observed and] watched him, to see whether he would heal on the Sabbath, that they might find an accusation [a criminal charge] against him.

8 But he knew their thoughts [imaginings, reasonings, and discussion]; and he said to the man who had the withered hand, "Rise up and stand in the middle." He arose and stood. 9 Then Jesus said to them, "I will ask you something: Is it lawful [or right] on the Sabbath to do good, or to do harm [evil]? To save a life, or to kill [by destroying it]?"

10 He looked around at them all, and said to the man, "Stretch out your hand." He did, and his hand was restored as sound [and healthy] as the other. 11 But they were filled with rage [stupidity, and folly], and talked with one another about what they might do to Jesus [Jehovah is salvation].

Vs.12-16: JESUS NAMED HIS TWELVE DISCIPLES AND CALLED THEM 'APOSTLES'



12 In these days, he went out to the mountain to pray [and to earnestly worship], and he continued all night in [earnest oratory] prayer to God. 13 When it was day, he called his disciples [pupils or learners, and followers], and from them he chose twelve, whom he also named apostles:

14 Simon [*hearing*], whom he also named Peter [*piece of rock*]; Andrew [*manly*], his brother; James [*supplanter*]; John [*Jehovah has graced*]; Philip [*lover of horses*]; Bartholomew [*son of furrowed*]; 15 Matthew [*gift of Jehovah*]; Thomas [*a twin*]; James the son of Alphaeus [*changing*]; Simon who was called the Zealot; 16 Judas [*praised*] the son of James; and Judas Iscariot, who also became a traitor [*a betrayer*].

Vs.17-19: JESUS PREACHED; POWER CAME OUT OF HIM AND HEALED ALL WHO CAME TO HIM



17 He came down with them and stood on a level place, with a crowd [*and company*] of his disciples and a great number of the people from all Judea [*he shall be praised*] and Jerusalem [*double peace*] and the sea coast of Tyre [*a rock*] and Sidon [*hunting*], who came to hear him and to be healed [*and relieved*] of their diseases,

18 as well as those who were troubled [*and harassed*] by unclean spirits; and they were being healed [*and relieved of diseases, in adoration of God*]. 19 All the multitude sought to touch him, for [*virtue and miraculous*] power came out of him and healed them all.

Vs.20-23: JESUS ESTABLISHED THE PRINCIPLES OF THE KINGDOM OF GOD—BLESSEDNESS FOR THE HUNGRY



20 He lifted up his eyes to his disciples, and said: "Blessed are you who are poor [*destitute and beggarly of divine virtues*], for God's Kingdom is yours.

21 Blessed are you who hunger now, for you will be filled. Blessed are you who weep now, for you will laugh.

22 Blessed are you when men hate [*and detest*] you, and when they exclude [*sever*] and mock [*to taunt and defame*] you, and throw out your name as evil, for the Son of Man's sake.

23 Rejoice in that day and leap for joy, for behold, your reward is great in heaven, for their fathers did the same thing to the prophets.

Vs.24-26: JESUS CRITICIZED THE RICH, SATISFIED, ACCOMPLISHED, AND CELEBRITY; WARNED THEM OF MISERY AND SORROW



24 "But woe to you who are rich [*and wealthy*]! For you have received your consolation.

25 Woe to you, you who are full now, for you will be hungry. Woe to you who laugh now, for you will mourn and weep.

26 Woe,^a when^b men speak well of you, for their fathers did the same thing to the false prophets.

Vs.27-32: JESUS EXPLAINED THE MORAL CHARACTER AND VALUES OF THE KINGDOM OF GOD

CHARACTER #1. Vs.27-32:

GOODNESS AND KINDNESS



27 "But I tell you who hear [*to understand*]: love your enemies [*in a kindly, socially, and moral sense*], do good to those who hate [*detest, and persecute*] you, 28 bless [*and speak well of*] those who curse [*or invoke evil on*] you, and pray [*supplicate, and worship*] for those who mistreat [*slander, and insult*] you.

29 To him who strikes [*repeatedly thumps, pummels, or beats*] you on the cheek, offer also the other [*cheek*]; and from him who takes away your cloak [*or garments*], don't withhold your coat [*or shirt*] also. 30 Give to everyone who asks [*desires of, or begs*] you, and don't ask him who takes away your goods to give them back again.

31 "As you would like people to do to you, do exactly so to them. 32 "If you love [*with affection socially, and morally and are well pleased with*] those who love you [*back, fondly and socially too*], what credit [*graciousness, and thankfulness*] is that to you? For even [*the wicked and devoted*] sinners love [*and are fond of*] those who love [*and are fond of*] them.

CHARACTER #2. Vs.33-35:

LOVE AND VIRTUOUSNESS



33 If you do good [*grant favor, or perform your duty*] to those who do good to [*favor*] you, what credit [*benefit, and gracious pleasure*] is that to you? For even [*all*] sinners do the same. 34 If you lend [*or*

^a6:26 6:26 TR adds "to you"

^b6:26 6:26 TR adds "all"

loan on interest] to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive back as much.

35 But [socially and morally, with kindness] love your enemies, and do good [as a favor], and lend [without interest], expecting nothing back; and your reward will be great, and you will be [matured] children of the Most High; for he is kind toward the unthankful [ungrateful] and evil [or wicked people].

CHARACTER #3. Vs.36-38:

GENEROSITY AND GRACIOUSNESS



36 "Therefore be merciful [tender and compassionate], even as your Father is also merciful.

37 Don't judge [don't mentally or judicially decide, sue, punish, or avenge], and you won't be judged. Don't condemn [by pronouncing guilty], and you won't be condemned. Set free [let go, and forgive], and you will be set free.

38 "Give [grant, minister, and offer], and it will be given to you: good [valuable] measure, pressed [and packed] down, shaken together, and running over, will be given to you.^a For with the same measure [same standard of judgment] you measure it will be measured back to you."

CHARACTER #4. Vs.39-42:

DISCIPLESHIP (LEARNING) AND GOOD JUDGMENT



39 He spoke a parable to them. "Can the [physically or mentally] blind guide [or lead] the blind? Won't they both fall into a pit? 40 A disciple is not above [or superior to] his Teacher [Master], but everyone when he is fully trained will be like his teacher.

41 Why do you see the speck of chaff that is in your brother's eye, but don't consider the beam that is in your own eye?

42 Or how can you tell your brother, 'Brother, let me remove the speck of chaff that is in your eye,' when you yourself don't see the beam that is in your own eye? You hypocrite [actor, and pretender]! First remove the beam from your own eye, and then you can see clearly to remove the speck of chaff that is in your brother's eye.

CHARACTER #5. Vs.43-45:

FRUITFULNESS AND PRODUCTIVITY



43 "For there is no good tree that produces rotten [and worthless] fruit, nor again a rotten tree that produces good fruit.

44 For each tree is known by its own fruit. For people don't gather figs from thorns, nor do they gather grapes from a bramble bush.

45 The good [honorable, and upright] man out of the good [useful] treasure [a deposit of wealth] of his heart [thoughts, feelings, desire, passion, mind or soul] brings out that which is good [beneficial], and the evil man out of the evil treasure of his heart brings out that which is evil, for out of the abundance [the surplus, residue, and remains] of the heart, his mouth speaks.

CHARACTER #6. Vs.49-49:

OBEDIENCE AND COMMITMENT



46 "Why do you call me, 'Lord, Lord,' [supreme in authority, controller, and master] and don't do the things which I say?

47 Everyone who comes to me, and hears [to understand] my words [doctrine, preaching, and instruction] and does them, I will show you who he is like.

48 He is like a man building a house, who dug and went deep and laid a foundation on the rock. When a flood arose, the stream broke against that house [tearing and bursting on it as a tempest], and could not shake it, because it was founded [erected, and consolidated] on the rock. 49 But he who hears and doesn't do, is like a man who built a house on the earth without a foundation, against which the stream broke, and immediately it fell; and the ruin of that house was great."

REFLECTION #20:

**Write and discuss your answers with learning team.*

#1. Jesus demonstratively desired to be in his Father's house or business, even as a very young boy. Based on Luke 2:40-52, he had to submit to his earthly parents and leave the temple to return to Nazareth with them, to mature in stature and wisdom and favor with God and man, first before beginning his ministry. What is your take on the place of maturity and stature, wisdom and favor with God and humanity before we can enter or begin ministry work?

^a6:38 6:38 literally, into your bosom.

7

1 After he had finished speaking in the hearing of the people, he entered into Capernaum [*village of comfort*]. 2 A certain centurion's^a servant, who was dear to him, was sick and at the point of death. 3 When he heard about Jesus, he sent to him elders of the Jews, asking [*intreating, and begging*] him to come and save [*cure, and heal*] his servant.

6 Jesus went with them. When he was now not far from the house, the centurion sent friends to him, saying to him, "Lord, don't trouble yourself, for I am not worthy [not good enough and fit in character] for you to come under my roof. 7 Therefore I didn't even think [to deem] myself worthy [fit, and entitled] to come to you; but say the

9 When Jesus heard these things, he marveled at him, and turned and said to the multitude who followed him, "I tell you, I have not found such great faith [persuasion, and moral conviction of God's truth], no, not in Israel." 10 Those who were sent, returning to the house, found that the servant who had been sick was well [and in sound health].



16 Fear took hold of all, and they glorified [rendering honor and magnifying] God, saying, "A great prophet has arisen among us!" and, "God has visited his people [to relieve and help them]!" 17 This report [word, or account] went out concerning him in the whole of Judea and in all the surrounding region.



19 John, calling to himself two of his disciples, sent them to Jesus, saying, "Are you

7:12 The phrase “only born” is from the Greek word “μονογενη”, which is sometimes translated “only begotten” or “one and only”.

the [anointed] one who is coming, or should we look [anticipate, and wait] for another?"

20 When the men had come to him [Jesus], they said, "John the Baptizer has sent us to you, saying, 'Are you he who comes, or should we look for another?'" 21 In that hour he cured [healing] many of diseases and plagues and evil spirits; and to many who were [physically] blind he gave sight [so they could see].

22 Jesus answered them, "Go and tell John the things which you have seen and heard: that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor [the destitute of divine virtues and eternal riches] have Good News [gospel] preached to them. 23 Blessed is he who finds no occasion for stumbling [for apostasy, entrapment to sin, or displeasure,] in me."

Vs.24-30: JESUS CALLED JOHN THE BAPTIST THE GREATEST PROPHET, YET LEAST IN THE KINGDOM



24 When John's messengers had departed, he began to tell the multitudes about John, "What did you go out into the wilderness to see? A reed shaken by the wind? 25 But what did you go out to see? A man clothed in soft [fine] clothing? Behold, those who are gorgeously dressed and live delicately are in kings' courts.

26 But what did you go out to see? A prophet? Yes, I tell you, and much more than a prophet. 27 This is he of whom it is written, 'Behold, I send my messenger before your face, who will prepare your way [road or journey] before you.'

28 "For I tell you, among those who are born of women there is not a greater prophet than John the Baptizer; yet he who is least [or small] in God's Kingdom is greater than he."

29 When all the people and the tax collectors heard this, they declared God to be just, having been baptized with John's baptism [of repentance for purification by immersion in water]. 30 But the Pharisees [group for outward display of religiosity] and the lawyers [experts in Mosaic law] rejected the counsel of God, not being baptized by him themselves.

Vs.31-35: JESUS LIKENED PEOPLE OF 'HIS GENERATION' TO OBSTINATE UNREPENTANT CHILDREN



31 ^a[And the Lord said] "To what then should I compare the people of this generation? What are they like [in character and appearance]? 32 They are like children who sit in the marketplace [town-square] and call to one another, saying, 'We piped [played the flute] to you, and you didn't dance. We mourned, and you didn't weep.'

33 For John the Baptizer came neither eating bread nor drinking wine, and you say, 'He has a demon.' 34 The Son of Man has come eating and drinking, and you say, 'Behold, a glutton and a drunkard, a friend of tax collectors and sinners!' 35 Wisdom is justified by all her children [her produce or outcomes]."

Vs.36-50: JESUS FORGAVE THE SINS OF A SINNER WHO ANOINTED HIS FEET WITH 'MYRRH'



36 One of the Pharisees invited him [Jesus] to eat with him. He entered into the Pharisee's house and sat at the table. 37 Behold, a woman in the city who was a sinner, when she knew that he was reclining [at dinner] in the Pharisee's house, brought an alabaster jar of ointment [perfumed oil or myrrh].

38 Standing behind at his feet weeping, she began to wet his feet with her tears, and she wiped them with the hair of her head, kissed his feet, and anointed them with the ointment. 39 Now when the Pharisee who had invited him saw it, he said to himself, "This man, if he were a prophet, would have perceived who and what kind of woman this is who touches [and attaches herself to] him, that she is a sinner."

40 Jesus answered him, "Simon [hearing], I have something to tell you." He said, "Teacher [Master], say on." 41 "A certain lender had two debtors. The one owed five hundred denarii, and the other fifty.

42 When they couldn't pay, he forgave them both. Which of them therefore will [dearly] love him most?" 43 Simon answered, "He, I suppose, to whom he

forgave the most." He said to him, "You have judged correctly."

44 Turning to the woman, he said to Simon, "Do you see this woman? I entered into your house, and you gave me no water for [washing] my feet, but she has wet my feet with her tears, and wiped them with the hair of her head. 45 You gave me no kiss [to show a friendly or fraternal affection], but she, since the time I came in, has not ceased to kiss my feet.

46 You didn't anoint [by perfuming] my head with oil, but she has anointed my feet with ointment [perfume]. 47 Therefore I tell you, her sins, which are many, are forgiven [set aside and omitted], for she loved much [expressing affection and generosity socially and morally]. But one to whom little is forgiven, loves little." 48 He said to her, "Your sins are forgiven."

49 Those who sat at the table with him began to say to themselves, "Who is this who even forgives sins?" 50 He said to the woman, "Your faith [persuasion and moral conviction of the truthfulness of God] has saved you [to deliver and protect you from eternal condemnation, heal and preserve you in righteousness]. Go in peace [in tranquility of the soul, safety, and prosperity]."

8

Vs.1-8: JESUS PROCLAIMED THE GOOD NEWS OF THE KINGDOM AND TOLD THE PARABLE OF THE SOWER, TO THE CROWD



1 Soon afterwards, he went about through cities and villages, preaching and bringing the Good News [Gospel] of God's Kingdom. With him were the twelve [disciples],

2 and certain women who had been healed of evil spirits and infirmities: Mary [rebellion] who was called Magdalene [a tower], from whom seven demons had gone out; 3 and Joanna [God is a gracious giver], the wife of Chuzas [the seer], Herod's steward; Susanna [a lily]; and many others who served [attending and waiting on] them^a [Jesus and his disciples] from their possessions [their personal goods, substance, or wealth].

4 When a great multitude came together and people from every city were

coming to him, he spoke by a parable [a symbolic narrative]:

5 "The farmer [a sower] went out to sow [to scatter] his seed. As he sowed, some fell along the road, and it was trampled underfoot, and the birds of the sky devoured [consumed, squandered, and wasted] it. 6 Other seed fell on the rock, and as soon as it grew, it withered away [shriveled, dried up], because it had no moisture.

7 Other fell amid the thorns [prickly shrubs, bush, or briar], and the thorns grew with it and choked [and suffocated] it. 8 Other fell into the good [useful, agreeable or receptive, and beneficial] ground and grew and produced one hundred times as much fruit." As he said these things, he called out [loudly], "He who has ears to hear [and consider these reports], let him hear [to understand]!"

Vs.9-14: JESUS EXPLAINED THE PARABLE OF THE SOWER TO HIS DISCIPLES



9 Then his disciples asked him, "What does this parable mean?" 10 He said, "To you it is given to [absolutely] know the mysteries [the hidden secrets, counsel, and purpose] of God's Kingdom, but to the rest [of the people] it is given in parables [similitudes, illustrations, and proverbs], that 'seeing [and looking] they may not see [to perceive and discern], and hearing [though, giving audience] they may not understand [comprehend, or put it together to become wise].'"²

11 "Now the [meaning of the] parable is this: The [sowed or scattered] seed is the [speaking, utterance, preaching, doctrine, or communication of the] word of God. 12 Those along the road are [people] those who hear [the word, but never considered it]; then the devil comes and takes away the word from their heart [thoughts, feelings, passions, desires, appetites, mind and soul], that they may not believe [put faith to, commit to, or trust in it] and be saved [delivered and protected from condemnation].

13 Those on the rock are they [the people] who [being hardened in their hearts and mind], when they hear [and consider], receive the word with joy [cheerfulness, calm delight, and gladness]; but these

^a8:3 TR reads "him" instead of "them"

*8:10 Isaiah 6:97-

[people] have no root [no grounding in faith to retain the word]. They believe for a while, then fall away in time of temptation [adversity, provocation, or proof of scriptural discipline].

14 What fell among the thorns [or prickly bush], these are those [people] who have heard [and given audience to understand the word], and as they go on their way [traversing, leading, or ordering their lives] they are choked [crowded, drowned, and suffocated] with cares [the anxiety and solicitude of life that distracts], riches [wealth and plenitude], and pleasures [lust and sensual delight] of [this present course of] life; and they bring [or nurture] no fruit to [ripen and to] maturity.

Vs.15-18: JESUS CONCLUDED THE PARABLE OF THE SOWER; ENCOURAGED HIS DISCIPLES TO BEAR FRUIT PUBLICLY



15 Those in the good ground, these are those [people] who with an honest [morally good, beautiful, valuable, virtuous] and good heart [agreeable, joyful, beneficent, pleasant, and honorable thoughts, feelings, passions, and desires], having heard [and considered to understand] the word, hold [to possess and retain] it tightly, and produce fruit with perseverance [a cheerful or hopeful endurance].

16 "No one [person], when he has lit a lamp [or candle], covers it with a container or puts it under a bed; but puts it on a stand, that those who enter in may see [by the luminousness of] the light. 17 For nothing is hidden [secret, private, or concealed] that will not be revealed [become manifest, or made public], nor anything [kept] secret that will not be known and come to light. 18 Be careful therefore how you hear [to understand]. For whoever has [by possessing understanding], to him will be given [bestowed, or ministered more]; and whoever doesn't have, from him will be taken away [or removed] even that which he thinks [and supposes] he has."

Vs.19-21: JESUS CONFIRMED THOSE WHO HEAR AND DO THE WORD OF GOD ARE HIS FAMILY AND RELATIVES



19 His mother and [maternal] brothers came to him, and they could not come near

him for [reasons of] the crowd. 20 Some people told him, "Your mother and your brothers stand outside, desiring [wishing, and intending] to see you."

21 But he answered them, "My mother and my [paternal] brothers are these who hear [give audience to, and understand] the word [and doctrine] of God and [commit to observe, execute, fulfil, perform, and] do it."

Vs.22-25: JESUS CALMED A GREAT STORM; CHIDED HIS DISCIPLES FOR LACK OF FAITH



22 Now on one of those days, he entered into a boat, himself and his disciples, and he said to them, "Let's go over to the other side of the lake." So they launched out. 23 But as they sailed, he fell asleep. A wind storm came down on the lake, and they were taking on dangerous amounts of water [about to undergo peril].

24 They came to him and awoke him, saying, "Master, Master, we are dying [and about to be fully destroyed]!" He awoke and rebuked [and forbade] the wind and the raging of the water; then they ceased, and it was calm. ☼ 25 He said to them, "Where is your faith [your persuasion, confidence in God, and constancy in profession of it]?" Being afraid [frightened], they marveled [wondering and], saying to one another, "Who [and what kind of person] is this then, that he commands even the winds and the water, and they obey him [listening attentively to conform and submit to his authority]?"

Vs.26-39: JESUS CAST OUT MANY DEMONS FROM A MAN THEY ILLEGALLY OPPRESSED



26 Then they arrived at the country [territory] of the Gadarenes [reward at the end], which is opposite Galilee [the heathen district]. 27 When Jesus stepped ashore, a certain man out of the city who had [and was possessed by] demons for a long time met him. He wore no clothes, and didn't live in a house, but in the tombs.

28 When he saw Jesus, he cried out [screaming aloud] and fell down [forwards, prostrating in homage] before him, and with a loud voice [a bestial sound of uttered words] said, "What do I have to do with you,

Jesus, you Son of the Most High God? I beg you, don't torment [or torture] me!"

29 For Jesus was commanding the unclean [foul, impure, and morally lewd] spirit to come out of the man. For the unclean spirit had often seized the man. He was kept under guard and bound with chains and fetters [in the town of Gadarenes]. Breaking the bonds apart, he was driven by the demon into the desert.

30 Jesus asked him, "What is your name [your authority and character for possessing and occupancy]?" He said, "Legion," for many demons had entered into [completely possessing, and occupying] him. 31 They begged [entreating] him that he would not command them to go into the abyss [the bottomless pit, yet].

32 Now there was there a herd [a drove] of many pigs [swine, or hogs] feeding on the mountain, and they begged [beseeching] him that he would allow [or permit] them to enter into those [pigs]. Then he allowed them. 33 The demons came out of [to escape from] the man and entered into [by possessing] the pigs, and the herd rushed down the steep bank into the lake and were drowned.

[ref notes: Why would Jesus permit the demons to come out of the man, then go into the pigs, only to get drowned in the lake? The time for their judgment and incarceration in the bottomless pit has yet to come. Even the demons know this. See Rev 20:1-3. It is spiritually and scripturally unauthorized, therefore, illegal for demons to possess or occupy any human being because God created them to be holy. See Leviticus 11:44-45, 1Peter 1:16.

Since the demons and pigs were unclean spirits and animals, Jesus permitted them, indicating the abhorrence of uncleanness and knowing they would end up dead and contained in the water or lake—their spiritual holding place until the impending hour of judgment. Why water?

Water is symbolic of the word of God, which since the beginning of creation on earth, containerizes them by its authority pending judgment. Even now, their great crooked dragon boss is in the sea until the end-time judgment, when they'll all be

cast into the bottomless pit. See Isaiah 27:1, Rev 13:1-2.]

34 When those who fed [pastured, and kept] them saw what had happened, they fled and told it in the city and in the country.

35 [Country] People went out to see what had happened. They came to Jesus and found the man from whom the demons had gone out, sitting at Jesus' feet, clothed and in his right mind [sober]; and they were afraid [frightened, or in awe].

36 Those who saw it told them how he who had been possessed by demons was healed. 37 All the people of the surrounding country of the Gadarenes asked him [Jesus] to depart from them, for they were very much afraid [very frightened]. Then he entered into the boat and returned.

38 But the man [of Gadara] from whom the demons had [escaped and] gone out begged [and petitioned] him that he might go with him, but Jesus sent him away, saying,

39 "Return to your house, and declare [to show and relate] what great things God has done for you." He went his way, proclaiming throughout the whole city what great things Jesus had done for him.

Vs.40-56: JESUS RAISED A DEAD GIRL AND HEALED A WOMAN WITH FAITH SICK FOR 12 YEARS



40 When Jesus returned, the multitude [of people] welcomed him, for they were all waiting for him. 41 Behold, a man named Jairus [whom God enlightens] came. He was a ruler of the synagogue [the Jewish assembly or congregation]. He fell down [prostrating] at Jesus' feet and begged [imploring] him to come into his house, 42 for he had an only born^a daughter, about twelve years of age, and she was dying. But as he went, the multitudes [of people] pressed against him.

43 [On the way] A woman who had a flow of blood for twelve years, who had spent all her living on physicians and could not be healed by any, 44 came behind him and touched the fringe^b [the hem or border] of his cloak [his clothes or garment to make contact with his virtuous healing power]. Immediately the flow of her blood stopped.

^a8:42 The phrase "only born" is from the Greek word "μονογενῆ", which is sometimes translated "only begotten" or "one and only".

^b8:44 or, tassel

45 Jesus said, “Who touched [by adhering, attaching, and making contact with] me?” When all [everyone] denied it, Peter [*piece of rock*] and those with him said, “Master, the multitudes [of people] press and jostle you, and you say, ‘Who touched me?’”

46 But Jesus said, “Someone did touch [did make an inherent contact with] me, for I perceived that [virtue and miraculous] power has gone out of me.” 47 When the woman saw that she was not hidden, she came trembling; and falling down [forwards, prostrating in homage] before him declared to him in the presence of all the people the reason why she had touched him, and how she was healed immediately.

48 He said to her, “Daughter, cheer up [have good courage and comfort]. Your faith [persuasion and trust in God’s truthfulness, and reliance on Christ] has made you well [healed, saved, and delivered you]. Go in peace [the tranquility of the soul, safety, and prosperity].”

49 While he still spoke, one [person] from the ruler of the synagogue’s house came, saying to him [Jairus], “Your daughter is dead. Don’t trouble the Teacher.” 50 But Jesus hearing it, answered him, “Don’t be afraid [or alarmed]. Only believe [only trust and have faith in God], and she will be healed [and made whole—saved; delivered and protected, and preserved in righteousness].”

51 When he came to the house, he didn’t allow anyone to enter in, except Peter, John, James, the father of the child, and her mother. 52 All were weeping and mourning her, but he said, “Don’t weep. She isn’t dead, but sleeping.”

53 They were ridiculing [by laughing scornfully at] him, knowing that she was dead. 54 But he put them all outside, and taking her by the hand, he called, saying, “Child, arise [awake]!” 55 Her spirit returned, and she rose up immediately. He commanded that something be given to her to eat. 56 Her parents were amazed, but he commanded them to tell no one what had been done.

Vs.1-6: JESUS SENT AND GAVE HIS DISCIPLES POWER AND AUTHORITY TO CAST OUT DEVILS, HEAL DISEASES, PREACH THE KINGDOM 😊😊😊

1 He called the twelve^a together and gave them power and authority over all demons, and to cure [wait on, heal, and relieve afflicted people of] diseases [for God’s adoration]. 2 He sent them out to preach God’s Kingdom and to heal the sick [making them whole—curing and freeing them from sickness and sin, and bringing them to salvation].

3 He said to them, “Take nothing for your journey—no staffs [or cane to lean on], nor wallet [for provisions], nor bread [food of any kind], nor money. Don’t have two tunics [shirts or undergarment] each.

4 Into whatever house you enter, stay [remain, abide, and endure with the family] there, and depart [or proceed] from there.

5 As many [households or families] as don’t receive you, when you depart [or leave] from that city, shake [brushing] off even the dust from your feet for a testimony against them.”

6 They departed and went throughout the villages [towns, and hamlets], preaching the Good News [of the Gospel] and healing [waiting upon, and relieving afflictions to adore and worship God] everywhere.

Vs.7-9: JESUS WAS ASSUMED BY THE PEOPLE TO BE ELIJAH OR JOHN THE BAPTIST, RISEN 😞😞😞

7 Now Herod [*heroic*] the tetrarch [*governor of a fourth region*] heard of all that was done by him [Jesus]; and he was very perplexed [entirely at a loss and in doubt], because it was said by some that John [*Jehovah has graced*] had risen from the dead, 8 and by some that Elijah [*God is Jehovah*] had appeared, and by others that one of the old prophets had risen again. 9 Herod said, “I beheaded John, but who is this about whom I hear such things?” He sought [desiring and endeavoring] to see him [Jesus].

^a9:1 TR reads “his twelve disciples” instead of “the twelve”

Vs.10-17: JESUS TAUGHT MORE ABOUT THE KINGDOM, HEALED THE SICK, CREATED FOOD TO FEED OVER FIVE THOUSAND PEOPLE ☹️ 😊 😊

10 The apostles [sent out by Jesus as envoys of the kingdom of God with miraculous powers], when they had returned, told him what things they had done. He took them and withdrew apart [privately] to a desert region of^a a city called Bethsaida [house of fish]. 11 But the multitudes [of people], perceiving it, followed him. He welcomed [received] them, spoke to them of God's Kingdom, and he cured [healed and made them whole—freed from sin and brought to salvation] those who needed healing [who needed attention to be relieved of affliction].

12 The day began to wear away [to be far spent]; and the twelve came and said to him, "[Dismiss] Send the multitude [of people] away, that they may go into the surrounding villages and farms and lodge and get food [provisions, and supplies], for we are here in a deserted [desolate] place."

13 But he said to them, "You give them something to eat." They said, "We have no more than five loaves and two fish, unless we should go and buy food for all these people."

14 For they were about five thousand men. He said to his disciples, "Make them sit down in groups of about fifty each." 15 They did so, and made them all sit down.

16 He took the five loaves and the two fish, and looking up to the sky [to heaven], he blessed [thanking God and invoking a benediction upon] them, broke them [dividing the loaves and fish in pieces], and gave them to the disciples to set [or present] before the multitude. 17 They ate and were all filled [to satisfaction]. They gathered up twelve baskets of broken pieces [or fragments] that were left over.

Vs.18-20: JESUS INQUIRED OF HIS DISCIPLES WHO THE PEOPLE AND THEY THOUGHT HE WAS



18 As he was praying [earnestly, supplicating and worshiping God] alone, the disciples were near him, and he asked them, "Who do the multitudes [of people and press] say that I am?"

19 They answered, "'John [Jehovah has given graciously] the Baptizer,' but others

say, 'Elijah [my God is Jehovah],' and others, that one of the old prophets has risen again."

20 He said to them, "But who do you say that I am?" Peter answered, "The Christ [Anointed, Messiah, Son] of God."

Vs.21-28: JESUS PROPHESED HIS SUFFERING, CRUCIFIXION, AND RESURRECTION; HIS FOLLOWERS MUST NOT BE ASHAMED OF HIM ☹️ 😊 😊

21 But he warned [to forbid] them and commanded [charging and enjoining] them to tell this to no one, 22 saying, "The Son of Man must suffer [undergo, and experience] many things, and be rejected [disapproved, and repudiated] by the elders, chief priests, and scribes, and be killed, and the third day be raised up."

23 He said to all, "If anyone desires to come after me, let him deny [utterly disown, and abstain from] himself, take up his cross^b [everyday], and follow [accompany, join, and reach for] me. 24 For whoever desires [wishes, intends, is willing, and predisposed] to save [by protecting] his life will lose [mar, or destroy] it, but whoever will lose [mar, ruin, put aside, or devote] his life for my sake will save [deliver, protect, heal, and preserve] it [in righteousness].

25 For what does it profit [what advantage or benefit is it to] a man if he gains [acquiring everything to win] the whole world, and loses [to destroy] or forfeits his own self [by experiencing detriment, being cast away, becomes damaged, and suffers loss]?

26 For whoever will be ashamed of me and of my words, of him will the Son of Man be ashamed when he comes in his glory [honor, praise, and worship], and the glory of the Father, and of the holy angels. 27 But I tell you the truth: There are some of those who stand here who will in no way taste of [by experiencing] death until they see God's Kingdom [come or appear]."

Vs.28-36: JESUS SHOWED HIS TRUE COLOR; HE TRANSFIGURED BEFORE HIS DISCIPLES



28 About eight days after these sayings, he [Jesus] took with him Peter [a piece of rock], John [Jehovah is a gracious giver], and James [heel catcher or supplanter], and went up onto the mountain to pray [to earnestly

^a9:10 NU omits "a desert region of".

^b9:23 TR, NU add "daily"

supplicate and worship God]. 29 As he was praying, the appearance [and form] of his face [and person] was altered [to become different and strange], and his clothing became white and dazzling [glistening, flashing, and sending forth lightning].

30 Behold, two men were talking [communing, conversing, and speaking] with him, who were Moses [deliverer or rescued] and Elijah [God is Jehovah], 31 who appeared in glory [splendor, brightness, and magnificence] and spoke of his departure,^a [his divine fate, death, and exit from this life] which he was about to accomplish [to execute to satisfaction and fulfill] at Jerusalem [teaching of peace].

32 Now Peter and those who were with him were heavy [weighed down, and burdened] with sleep, but when they were fully awake, they saw his glory [his excellency and preeminence, dignity and grace], and the two men who stood with him.

33 As they were parting [retiring or separating] from him, Peter said to Jesus, "Master, it is good for us to be here. Let's make three tents [tabernacles, temples, or habitations of God]: one for you, one for Moses, and one for Elijah," not knowing what he said.

34 While he [Peter] said these things, a cloud came and overshadowed [to envelope] them [in a haze of brilliance], and they were afraid [frightened, and in awe] as they entered [or came] into the cloud.

35 A voice came out of the cloud, saying, "This is my [dearly] beloved Son. Listen to [understand] him!" 36 When the voice came [to pass], Jesus was found alone [by himself]. They were silent [keeping it close and concealed], and told no one in those days any of the things which they had seen [and experienced].

Vs.37-45: JESUS CHIDED HIS DISCIPLES FOR INABILITY TO HEAL DUE TO FAITHLESSNESS; HEALED A BOY VEXED BY AN UNCLEAN SPIRIT 😞 😞 😞

37 On the next day, when they had come down from the mountain, a great multitude met him. 38 Behold, a man from the crowd called out, saying, "Teacher [Master], I beg you to look at my son, for he is my only born^b [matured son and] child.

39 Behold, a spirit takes [hold of] him, he suddenly cries out [shrieks or screams], and it convulses [mangling] him [with spasmodic contraction and epilepsy] so that he foams [in the mouth]; and it hardly [leaves or] departs from him, bruising him severely. 40 I begged [and beseeched] your disciples to cast [expel, or eject] it out, and they couldn't."

41 Jesus answered, "Faithless [disbelieving, lacking trust in God] and perverse [morally corrupt and turned away] generation [of today], how long shall I be with you and bear [to endure and put up] with you? Bring your son here."

42 While he [the son] was still coming, the demon threw him down and convulsed him violently. But Jesus rebuked [and forbade] the unclean spirit, healed the boy [making him whole—free from errors and sin, granted salvation to him], and gave him back to his father. 43 They were all astonished [awe struck] at the majesty of God. But while all were marveling [in admiration] at all the things which Jesus did, he said to his disciples,

44 "Let these words [and sayings of mine] sink into your ears, for the Son of Man will be delivered up into the hands of men [or people]." 45 But they didn't understand this saying. It was concealed from them, that they should not perceive it, and they were afraid [hesitating] to ask him about this saying.

Vs.46-48: JESUS DEMONSTRATED HOW TO RECEIVE GOD AND HOW TO BECOME GREAT



46 An argument [a dispute, debate, or discussion] arose among them about which of them was the greatest [the elder]. 47 Jesus, perceiving the [imagination, consideration, and] reasoning of their hearts [thoughts and feelings, passion and mind], took a little [adolescent] child, and set him by his side,

48 and said to them, "Whoever receives [and accepts] this little child in my name [my authority and character] receives [and accepts] me. Whoever receives me receives him who sent me. For whoever is least [less

^a9:31 literally, "exodus"

^b9:38 The phrase "only born" is from the Greek word "μονογενῆ", which is sometimes translated "only begotten" or "one and only".

and little like this child] among you all, this one [or that person] will be great.”

Vs.49-50: JESUS ADVISED HIS DISCIPLES NOT TO STOP ANYONE MINISTERING LIFE IN HIS NAME



49 John answered, “Master, we saw someone casting out demons in your name, and we forbade [hindered, and withstood] him, because he doesn’t follow [to accompany us as your disciple or join] with us.” 50 Jesus said to him, “Don’t forbid [stop, or prevent] him, for he who is not against us is for us.”

Vs.51-56: JESUS WARNED HIS DISCIPLES AGAINST MANIFESTING A VENGEFUL SPIRIT



51 It came to pass, when the days were near that he should be taken up [by ascending to heaven], he intently [resolutely] set his face [his countenance and person] to go to Jerusalem [teaching of peace] 52 and sent messengers before his face [ahead of him]. They went and entered into a village of the Samaritans [guardianship], so as to prepare for him.

53 They didn’t receive him, because he was traveling with his face [his determination, thoughts, and feelings] set toward Jerusalem. 54 When his disciples, James and John, saw this, they said, “Lord, do you want us to command [or call] fire to come down from [heaven, through] the sky and destroy them, just as Elijah did [a captain and his fifty men] a?”

55 But he turned and rebuked them, “You don’t know of what kind of spirit [breath, mental disposition, and mind] you are. 56 For the Son of Man didn’t come to destroy men’s [or peoples] lives, but to save [deliver, protect, heal, and preserve] them [in righteousness].” They went to another village.

Vs.57-62: JESUS CALLED MORE FOLLOWERS, BUT QUALIFIED THOSE FIT FOR THE KINGDOM OF GOD



57 As they went on the way, a certain man said to him, “I want to follow [to accompany and join] you [as a disciple] wherever you go, Lord.” 58 Jesus said to him, “The foxes have holes and the birds of

the sky [or air] have nests, but the Son of Man has no place to lay his head.”

59 He said to another, “Follow me [to join and accompany me as my disciple]!” But he said, “Lord, allow me first to go and bury my father.” 60 But Jesus said to him, “Leave the [spiritually] dead to bury their own [physically] dead, but you go and announce [preach, and proclaim] God’s Kingdom.”

61 Another also said, “I want to follow you, Lord, but first allow me to say good-bye to [my family members] those who are at my house.” 62 But Jesus said to him, “No one [person], having put his hand to the plow [gets set to work] and looking back, is fit [meet, well placed, and appropriate] for God’s Kingdom.”

10

Vs.1-16: JESUS APPOINTED AND SENT SEVENTY-TWO MORE FOLLOWERS TO HEAL AND PREACH



1 Now after these things, the Lord also appointed seventy others [seventy more disciples], and sent them two by two ahead of him^b into every city and place where he was about to come. 2 Then he said to them, “The harvest [of souls for the Kingdom of God] is indeed plentiful, but the laborers [the divinely skilled workers] are few. Pray therefore to the Lord of the harvest, that he may send out laborers into his harvest.

3 Go your ways. Behold, I send you out as lambs [docile, and obedient] among wolves [a cruel, greedy, rapacious, destructive people]. 4 Carry no purse [for money], nor wallet [for food or provisions], nor sandals. Greet [and embrace] no one on the way.

5 Into whatever [family home or] house you enter, first say, ‘Peace [prosperity and safety] be to this house.’ 6 If a [spiritually matured] son of peace is there, your peace [security, safety, harmony, prosperity, and felicity] will rest on him; but if not, it will return to you.

7 Remain [abide, and endure] in that same house, eating and drinking the things they give, for the laborer [the workman or employee] is worthy [deserving] of his [service] wages. Don’t go from [family] house to [family] house. 8 Into whatever city you enter and they receive [or accept]

^a 9:54 2 Kings 1:10-14

^b10:1 literally, “before his face”

you, eat [consume] the things that are set before you.

9 Heal [wait upon to relieve] the sick who are there [of diseases, to adore and worship God] and tell them, 'God's Kingdom has come [approaching] near to you.'

10 But into whatever city you enter and they don't receive [or accept] you, go out into its streets and say, 11 'Even the dust from your city that clings to us, we wipe off against you. Nevertheless know this, that God's Kingdom has come near to you.'

12 I tell you, it will be more tolerable in that day for Sodom [burning] than for that city. 13 "Woe to you, Chorazin [a furnace of smoke]! Woe to you, Bethsaida [house of fish]! For if the mighty works had been done in Tyre [a rock] and Sidon [hunting] which were done in you, they would have repented [felt the compunction to reconsider morally or think differently] long ago, sitting in sackcloth and ashes.

14 But it will be more tolerable for Tyre and Sidon in the judgment than for you.

15 You, Capernaum [village of comfort], who are exalted to heaven, will be brought down to Hades.^a

16 Whoever [gives audience and] listens to you listens to [understand] me, and whoever rejects [disregards, despises, frustrates, and disesteems] you rejects [and does so to] me. Whoever rejects [disesteems] me rejects [or refuses] him [God] who sent me."

Vs.17-20: JESUS REVEALED HOW SATAN FELL FROM HEAVEN, GAVE REASON HIS FOLLOWERS SHOULD REJOICE



17 The seventy [disciples] returned with joy [delight, and gladness], saying, "Lord, even the demons are subject to us in your name [authority and character]!" 18 He said to them, "I [looked on and] saw Satan [the devil and accuser] having fallen like lightning [like a glare or flash] from heaven.

19 Behold, I give [delegating to] you [superhuman] authority [and jurisdiction] to tread [underfoot, by trampling down] on serpents [on malicious deceptive cunning human and demonic beings] and scorpions [the lurking death sting of the enemy], and over all the [violent might and] power of the enemy. Nothing will in any way hurt [be unjust to, do you wrong, or wickedly injure]

you [physically, morally, and socially]. 20 Nevertheless, don't rejoice in this, that the [demons, devils, or evil] spirits are subject to you, but rejoice that your names [your authority, interests, and character] are written [described and engraved] in heaven."

[ref scriptures: Mark 16:17-18—"And these signs will follow those who believe: In My name, they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover."

Vs.21-24: JESUS REJOICED IN THE HOLY SPIRIT FOR GOD'S GRACIOUS WILL TO REVEAL HIMSELF



21 In that same hour, Jesus rejoiced [jumping for joy] in the Holy Spirit, and said, "I thank you, O Father, Lord of heaven and earth, that you have hidden [concealed, and kept secret] these things from the wise [skilled, learned, philosophers, and theologians] and understanding [intelligent, mentally sagacious, and prudent], and revealed [disclosed and uncovered] them to little children [simple-minded babes and unskilled persons]. Yes, Father, for so it was well-pleasing [delightful, satisfying, and desirable] in your sight."

22 Turning to the disciples, he said, "All things have been delivered [entrusted, and committed] to me by my Father. No one knows [and understands] who the Son is, except the Father, and who the Father is, except the Son, and he to whomever the Son desires to reveal [or disclose] him."

23 Turning to the disciples, he said privately, "Blessed [fortunate, and happy] are the eyes which [look to] see the things that you see [and perceive to discern], 24 for I tell you that many prophets and kings desired [intended, and resolutely determined] to see the [divine visions and] things which you see, and [they] didn't see [to perceive and discern] them, and to hear the [divine utterances and] things which you hear [and give audience], and [they] didn't hear [to understand] them."

[ref notes: We, being the least in the Kingdom are greater than John the Baptist and Prophets of old

^a10:15 Hades is the lower realm of the dead, or Hell.

because we hear the Lord and see his miracles. Matthew 11:11; Luke 7:28—"For I say to you, among those born of women there is not a greater prophet than John the Baptist; but he who is least in the kingdom of God is greater than he"; Matthew 13:16-17—"But blessed are your eyes for they see, and your ears for they hear; for assuredly, I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it."

John was the greatest prophet because he saw the Lord Jesus and heard of his miracles, what prior prophets, though prophesied of, but did not see or hear (Psa 146:8; Isa 29:18-19, 32:3-4, 35:5-6, 61:1-3). As the Lord said, "Go and tell John the things which you hear and see: The blind see and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached to them" (Mat 11:4-5; Luk 7:23)]

Vs.25-37: JESUS TAUGHT AND DEMONSTRATED KINGDOM NEIGHBORLINESS



25 Behold, a certain lawyer [an expert in Mosaic law] stood up and tested him [Jesus], saying, "Teacher [Master], what shall I do to inherit eternal life?" 26 He said to him, "What is written [described] in the law? How do you read [recognize and understand] it?"

27 He answered, "You shall love [by expressing affection in a moral or social sense for] the Lord your God with all your heart [thoughts or feelings, appetites or desires], with all your soul [breath and person], with all your strength [ability and might], and with all your mind [faculty, imagination, and understanding]; and your neighbor [a nearby fellow person] as yourself." []

28 He said to him, "You have answered correctly. Do this, and you will live [the blessed, endless life in the kingdom of God]."

29 But he, desiring [intending, and determined] to justify himself, asked Jesus, "Who is my neighbor?"

30 Jesus answered, "A certain man was going down from Jerusalem [double peace] to Jericho [place of fragrance], and he fell among [and was surrounded by thieves] robbers, who both stripped him [of his

clothing] and beat him, and departed, leaving him half dead. 31 By chance a certain priest [offeror of sacrifices and sacred rites] was going down that way. When he saw him, he passed by on the other [opposite] side.

32 In the same way a Levite [assistants to priests and singers of sacred songs] also, when he came to the place and saw him, passed by on the other [and opposite] side.

33 But a certain Samaritan [guardians], as he traveled, came where he [the robbery victim] was. When he saw him, he was moved with compassion [with feelings of sympathy in his bowels], 34 came to him, and bound up [bandaging] his wounds, pouring on [olive] oil and wine [for their healing acceleration and antibacterial properties]. He [mounted and] set him on his own animal [a beast of burden], brought him to an inn [a public lodging-place], and took care of him.

35 On the next day, when he departed, he took out two denarii [two pennies], gave them to the host [a warden or innkeeper], and said to him, 'Take care of him. Whatever you spend beyond that, I will repay you when I return.' 36 Now which of these three do you think [or suppose] seemed to be a neighbor to him who fell [victim being entrapped] among the robbers?"

37 He said, "He who showed mercy [kindness and good-will towards, and compassion] on him [the miserable and afflicted person]." Then Jesus said to him, "Go and do likewise."

Vs.38-42: JESUS DEFENDED MARY'S CHOICE TO LISTEN AND LEARN FROM JESUS' TEACHINGS



38 As they went on their way, he [Jesus] entered into a certain village, and a certain woman named Martha [she was rebellious] received him into her house. 39 She had a sister called Mary [their rebellion], who also sat at Jesus' feet [teaching, and instruction] and heard his word [doctrine, divine expressions, and narratives].

40 But Martha was distracted [being over-occupied and busy] with much serving [and hosting], and she came up to him, and said, "Lord, don't you care that my sister left me to serve [wait upon and host] alone? Ask her therefore to help me."

41 Jesus answered her, "Martha, Martha, you are anxious [taking thought, care-full, disquieted] and troubled about many things, 42 but one thing is needed [and necessary to be occupied with]. Mary has chosen the good [and beneficial] part, which will not be taken away [or removed] from her."

11

Vs.1-4: JESUS TAUGHT HIS DISCIPLES HOW TO PRAY, SUPPLICATE, AND WORSHIP GOD

ACCORDING TO HIS WILL



1 When he [Jesus] finished praying [supplicating, and worshiping God] in a certain place, one of his disciples said to him, "Lord, teach us to pray [and supplicate, and worship], just as John [the Baptizer] also taught his disciples."

2 He said to them, "When you pray [or supplicate, or worship], say, 'Our Father in heaven, may your name be kept holy [venerated, hallowed, and sanctified]. May your Kingdom [dominion and rule] come. May your will [purpose, desire, and pleasure] be done on earth, as it is in heaven."

3 Give [grant and minister to] us day by day our daily bread. 4 Forgive us [by setting aside and omitting] our sins, for we ourselves also forgive everyone who is indebted to [or owe] us. Bring us not into temptation [to prove us by experiencing evil], but deliver [and rescue] us from the evil [hurtful and malicious] one."

Vs.5-13: JESUS SHOWED HOW SHAMELESS PERSISTENCE/INSISTENCE FULFIL NEEDS & GRANTS ACCESS TO KINGDOM BLESSINGS



5 He said to them, "Which of you, if you go to a friend at midnight and tell him, 'Friend, lend me three loaves of bread, 6 for a friend of mine has come to me from a journey, and I have nothing [no food] to set [on a table] before him [for dinner],' 7 and he [your neighborhood and close friend] from within [his house] will answer and say, 'Don't bother [or weary] me. The door is now shut, and my [adolescent] children are with me in bed. I can't get up and give it to you?'"

8 I tell you, although he will not rise and give it to him because he is his [close] friend, yet because of his [shameless necessitous] persistence, he will get up and give him as many as he needs.

9 "I tell you, keep asking [craving, desiring, or begging], and it will be given you. Keep seeking [enquiring, endeavoring, and striving], and you will find [to obtain]. Keep knocking [at the door], and it will be opened to you. 10 For everyone who asks receives. He who seeks finds. To him who knocks it will be opened.

11 "Which of you fathers, if your son asks [and desires] for bread, will give him a stone? Or if he asks for a fish, he won't give him a snake instead of a fish, will he? 12 Or if he asks for an egg, he won't give him a scorpion, will he? 13 If you then, being evil [being morally culpable and malicious], know how to give good gifts [or presents] to your children, how much more will your heavenly Father give [bestow, grant, or minister] the Holy Spirit to those who ask [crave, and desire of] him?"

Vs.14-26: JESUS HEALED A MUTE MAN; PEOPLE ACCUSED HIM OF CASTING OUT DEMONS BY EVIL, HE AFFIRMED UNITY AN ADVANTAGE



14 He was casting out [ejecting and expelling] a demon, and it was mute [dumb]. When the demon had gone out, the mute man spoke; and the multitudes marveled [in admiration]. 15 But some of them said, "He casts out demons by Beelzebul [by Satan the dung-god, and lord of the flies, who is] the prince of the demons." 16 Others, testing him [or tempting him to prove his faith and virtue], sought from him a [supernatural] sign from heaven.

17 But he, knowing their thoughts, said to them, "Every kingdom [a dominion or territory] divided [into opposing parts] against itself is brought to desolation [to ruin and waste, and stripped of her treasures]. A [family or] house[hold] divided against itself falls [down to fail].

18 If Satan also is divided against himself, how will his kingdom [or territory and right of rule] stand? For you say that I cast out demons by Beelzebul [by Satan].

19 But if I cast out demons by Beelzebul [by Satan], by whom do your [matured sons and] children cast them out? Therefore they will be your judges. 20 But if I by God's finger cast out demons, then God's Kingdom has come to you.

21 "When the strong [powerful, and valiant] man, fully armed, guards his own dwelling [his habitation and mansion], his

goods [property, and possessions] are safe.

22 But when someone stronger [or more valiant] attacks him and overcomes [prevails, and conquers] him, he takes from him his whole armor in which he trusted, and divides [and distributes] his plunder.

23 "He who is not with me is against me. He who doesn't gather [convene, and collect together] with me scatters [dissipates, disperses, and wastes away].

24 The unclean spirit, when he has gone [being cast] out of the man [or person], passes through dry [waterless] places, seeking rest [or recreation]; and finding none, he says, 'I will turn back to my [former family] house from which I came out [or was expelled].' 25 When he returns, he finds it swept and put in order [adorned, and decorated].

26 Then he goes and takes [his companions by associating with] seven other spirits more evil [more wicked] than himself, and they enter in and dwell there [permanently]. The last state of that man [influenced, oppressed, or possessed by them] becomes [physically, mentally, and morally] worse than the first."

Vs.27-28: JESUS DECLARED THOSE WHO HEAR AND KEEP GOD'S WORD, ARE BLESSED



27 It came to pass, as he said these things, a certain woman out of the multitude [of people and press] lifted up her voice and said to him, "Blessed [fortunate, and happy] is the womb that bore you, and the breasts which nursed you!" 28 But he said, "On the contrary, blessed are those who hear [give attention to, and consider] the word of God, and keep [guard, preserve, and obey] it."

Vs.29-36: JESUS REFUSED TO GIVE A SIGN TO PEOPLE, OTHER THAN HIMSELF, THE LIGHT



29 When the multitudes [of people] were gathering together to him, he began to say, "This is an evil [morally culpable, vicious, and malicious] generation. It seeks after [demanding] a [supernatural] sign. No sign will be given to it but the [remarkable and miraculous] sign of Jonah [dove] the prophet. 30 For even as Jonah became a sign to the Ninevites [offspring abiding], so the Son of Man will also be to this generation [and present age].

31 The Queen [Sheba] of the South will rise up in the judgment with the men of this generation and will condemn them, for she came from the ends of the earth to hear the [lower worldly] wisdom of Solomon [peaceful]; and behold, one greater [with higher spiritual wisdom] than Solomon is here.

32 The men of Nineveh [offspring of ease] will stand up in the judgment with this generation, and will condemn it, for they repented [morally reconsidered, and felt the compunction to think differently] at the preaching of Jonah; and behold, one greater [with the life and Spirit of God] than Jonah is here.

33 "No one, when he has lit a lamp, puts it in a cellar [a secret place] or under a basket, but on a stand, that those who come in may see [by the luminousness of] the light.

34 The lamp [the illuminator] of the body is the eye. Therefore, when your eye is good [sound, and functioning], your whole body is also full of light [and well-illuminated by the knowledge of truth and spiritual purity]; but when it is evil [or bad], your body also is full of darkness [ignorance of divine things].

35 Therefore see whether the light [the luminousness of truth and spiritual purity] that is in you isn't darkness [a shady, obscure, shadow of error, or ungodliness].

36 If therefore your whole body is full of light [bright and well illuminated by truth and spiritual purity], having no part dark [with opaque ignorance of Godliness], it will be wholly full of light, as when the lamp with its bright shining gives you light."

Vs.37-54: JESUS CHIDED RELIGIOUS AND LEGALLY MINDED PEOPLE, WHO PLOTTED TO TRAP HIM



37 Now as he spoke, a certain Pharisee asked him to dine with him. He went in and sat at the table. 38 When the Pharisee saw it, he marveled that he had not first washed himself before dinner.

39 The Lord said to him, "Now you Pharisees cleanse the outside of the cup and of the platter [or plate], but your inward part is full of extortion [plundering] and wickedness. 40 You foolish ones, didn't he who made the outside make the inside also?

41 But [instead you] give for gifts [alms, and beneficent donations] to the [poor and] needy those things which are

within [that you possess], and behold, all things will be clean [or pure] to you. 42 But woe to you Pharisees [separatist religious group for outward piety]! For you [pay] tithe [of] mint [a sweet-scented plant] and rue [thick fleshy leaves] and every herb, but you bypass justice and God's love. You ought to have done these, and not to have left the other undone.

43 Woe to you Pharisees! For you love the best [front row] seats in the synagogues [and meeting places] and the greetings [or salutations] in the marketplaces. 44 Woe to you, scribes and Pharisees, hypocrites [pretenders and dissemblers]! For you are like hidden graves, and the men [or people] who walk over them don't know it."

45 One of the lawyers [experts in Mosaic law] answered him, "Teacher [Master], in saying this you insult us also."

46 He said, "Woe to you lawyers also! For you load men with [tasks and] burdens that are difficult to carry [or bear], and you yourselves won't even lift one finger to help carry those burdens.

47 Woe to you! For you build [by erecting and confirming] the tombs of the prophets, and your fathers killed them. 48 So you testify and consent to the works of your fathers. For they killed them, and you build their tombs.

49 Therefore also the [higher spiritual] wisdom of God said, 'I will send to them prophets [divinely inspired foretellers of my plans and purposes] and apostles [envoys and commissioners of the Gospel, with miraculous powers]; and some of them they will kill and persecute, 50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation,

51 from the blood of Abel [breath] to the blood of Zachariah [Jehovah remembers], who perished between the altar and the sanctuary.' Yes, I tell you, it will be required [and demanded] of this generation. 52 Woe to you lawyers! For you took away the key [the power and authority] of knowledge. You didn't enter in yourselves, and those who were entering in, you hindered [forbade, and prevented]."

53 As he said these things to them, the scribes [a group of religious professionals]

and the Pharisees [a sect for outward piety] began to be terribly angry, and to [provoke him to speak, so to] draw many things out of him, 54 lying in wait for him, and seeking to catch him in something he might say, that they might accuse him [by charging him with some offense before a judge].

12

Vs.1-3: JESUS WARNED HIS DISCIPLES OF RELIGIOUS EGOISM AND HYPOCRISY



1 Meanwhile, when a multitude of many thousands [of people] had gathered together, so much so that they trampled on each other, he began to tell his disciples first of all, "Beware of the yeast [the ferment and moral corruption] of the Pharisees, which is hypocrisy [deceit by dissimulation, or pretending under false appearances].

2 But there is nothing covered up [that is altogether concealed] that will not be revealed [uncovered, disclosed], nor hidden [as a secret] that will not be known. 3 Therefore whatever you have said in the darkness [in dimness and obscurity] will be heard [and understood] in the light. What you have spoken in the ear in the inner rooms [in the secret chambers] will be proclaimed on the housetops.

Vs.4-7: JESUS ENCOURAGED HIS DISCIPLES TO BE FEARLESS, 'COS GOD VALUES THEM



4 "I tell you, my friends [and associates], don't be afraid [or frightened] of those who kill the body, and after that have no more that they can do. 5 But I will warn you whom you should fear [revere, and be terrified of]. Fear him who after he has killed, has power to cast into Gehenna^a [an everlasting punishment]. Yes, I tell you, fear him.

6 "Aren't five sparrows [little birds] sold for two assaria [two Roman] coins^b? Not one of them is forgotten [neglected, or uncared for] by God. 7 But the very hairs of your head are all counted [or numbered]. Therefore don't be afraid [or alarmed]. You are of more value [different, better, and matter more] than many sparrows.

^a12:5 or, Hell

^b12:6 An assarion was a small copper coin worth about an hour's wages for an agricultural laborer.

Vs.8-12: JESUS CAUTIONED AGAINST DENYING HIM OR THE HOLY SPIRIT'S TESTIMONY OF HIM



8 "I tell you, everyone who confesses [acknowledges, agrees with, freely speaks of, and openly professes] me before men, the Son of Man will also confess before the angels of God; 9 but he who denies [contradicts, disavows, refuses, and rejects] me in the presence of men will be denied in the presence of God's angels.

10 Everyone who speaks a word against the Son of Man will be forgiven, but those who blaspheme [vilify, speak impiously, defame, and speaks evil] against the Holy Spirit will not be forgiven.

11 When they bring you before the synagogues [the Jewish assemblage or congregation], the rulers [chiefs or principalities], and the authorities, don't be anxious [thinking of] how or what you will answer or what you will say; 12 for the Holy Spirit will teach [by instructing] you in that same hour what you must say."

Vs.13-31: JESUS TOLD THE PARABLE OF THE RICH FOOL; ENCOURAGED HIS DISCIPLES TO TRUST GOD RATHER THAN POSSESSIONS OF LIFE



13 One of the multitude said to him, "Teacher [Master], tell my brother to divide the inheritance with me."

14 But he said to him, "Man, who made me a judge, [an umpire] or an arbitrator over you?" 15 He said to them, "Beware! Keep yourselves from covetousness [avarice, fraudulency, extortion, greediness, or insatiable desire], for a man's life doesn't consist of the abundance [or increase] of the things [like goods and property] which he possesses."

16 He spoke a parable to them, saying, "The [cultivated] ground of a certain rich man produced abundantly. 17 He reasoned [thinking] within himself, saying, 'What will I do, because I don't have room to [gather and] store my crops?'

18 He said, 'This is what I will do. I will pull down my barns [my storehouse], build bigger ones, and there I will store all my grain [my produce] and my [benefitting] goods. 19 I will tell my soul [my breath and rational mind; the vital force that

enlivens me], "Soul, you have many goods laid up for many years. Take your ease [rest], eat, drink, and be merry.'"

20 "But God said to him, 'You [mindless, ignorant, egoistic, morally unbelieving] foolish one, tonight your soul is required [demanded back] of you. The things which you have prepared—whose will they be?' 21 So is he who lays up treasure [amasses, reserves, and accumulates riches] for himself, and is not [spiritually wealthy and materially] rich toward God [and his purpose]."

22 He said to his disciples, "Therefore I tell you, don't be anxious [thinking] for your life, what you will eat, nor yet for your body, what you will wear. 23 Life is more than food, and the body is more than clothing.

24 Consider the ravens [the voracious crows]: they don't sow [plant, or scatter seed], they don't reap [harvest crops or fruits], they have no warehouse or barn, and God feeds them. How much more valuable [different, better, and more excellent] are you than birds!

25 Which of you by being anxious [by thinking, caring, and being troubled] can add a cubit^a [one and a half feet] to his height?

26 If then you aren't able to do even the least [smallest] things, why are you anxious [thinking and troubling yourself] about the rest?

27 Consider the lilies [or lily flowers and], how they grow. They don't toil [feel fatigued, or work hard], neither do they spin [yarns or threads for fabric]; yet I tell you, even Solomon [peaceful] in all his glory [his majesty, splendor, and dignity] was not arrayed [to be clothed] like one of these [flowers]. 28 But if this is how God clothes the grass in the field, which today exists and tomorrow is cast into the oven, how much more will he clothe you, O you of little faith [having too little trust and lacking confidence]?

29 "Don't seek what you will eat or what you will drink; neither be anxious [to have a doubtful mind]. 30 For the [Gentile, unbelieving, heathen, and pagan] nations of the world seek [by intensely craving, desiring, demanding, and enquiring] after all of these things, but your [Heavenly] Father knows [and is aware and

^a12:25 A cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimeters.

understands] that you need [as a matter of necessity and want] these things.

31 But seek [desire, worship, enquire, and endeavor to go, and be about] God's Kingdom [his equitable character and justification, integrity, virtue, and purity of life, doctrine, rightness, correctness of thinking and feeling], and all these things [you seek to eat or drink] will be added [placed by, laid aside, annexed, and given increasingly] to you.

Vs.32-59: JESUS TAUGHT MORE KINGDOM PRINCIPLES FOR LIVING, SERVICE, AND LEADERSHIP

PRINCIPLES #1. Vs.32-34: COURAGE AND GENEROSITY



32 "Don't be afraid [frightened], little flock [and group of believers], for it is your [Heavenly] Father's good pleasure [and willingness] to give you the Kingdom [his domain, realm, and right of authority to rule].

33 Sell [barter or trade] what you have and give gifts [compassionate charitable donations] to the needy. Make for yourselves purses [depositories, and bank accounts] which don't grow old [or become obsolete and bankrupt], a treasure [a deposit of wealth] in the heavens that doesn't fail [because it is inexhaustible], where no thief approaches and no moth destroys [to corrupt or cause to rot]. 34 For where your treasure is [where your valuables are], there will your heart [thoughts or feelings, soul or mind] be also.

PRINCIPLES #2. Vs.35-40: PREPAREDNESS AND READINESS



35 "Let your waist [hip or propagative power] be dressed [and equipped with knowledge of truth] and your lamps [illuminative lights of spiritual purity be] burning. 36 Be like men watching [and waiting with confidence, or patience, or endurance] for their lord when he returns from the wedding feast, that when he comes and knocks, they may immediately open to him.

37 Blessed [fortunate, and happy] are those servants whom the lord will find watching [awake, and vigilant] when he comes. Most certainly I tell you that he will dress himself, make them recline [at dinner],

and will come and serve [host, wait on, attend, and minister to] them. 38 They will be blessed if he comes in the second [9:00pm to 12:00am] or third [12:00am to 3:00am] watch and finds them so.

39 But know this, that if the master of the house [the head of the family] had known in what hour the thief was coming, he would have watched [been awake and vigilant] and not allowed his house to be broken into.

40 Therefore be ready [prepared] also, for the Son of Man is coming in an hour that you don't expect [suppose or think] him [to show up]."

PRINCIPLES #3. Vs.41-48: FAITHFULNESS AND RESPONSIBILITY



41 Peter said to him, "Lord, are you telling this parable [symbolic narrative] to us, or to everybody?" 42 The Lord said, "Who then is the faithful [trustworthy, believing] and wise [thoughtful, and cautious] steward, whom his lord will set [by designating and appointing] over [to attend to, and keep healthy] his household, to give them their portion of food at the right times?

43 Blessed [fortunate, and happy] is that servant whom his lord will find doing so when he comes. 44 Truly I tell you that he will set [to permanently place] him over all that he has.

45 But if that servant says in his heart [thought, feelings, and mind], 'My lord delays his coming,' and begins to beat [punish, offend, and wound] the menservants and the maidservants, and to eat and drink and to be drunken, 46 then the lord of that servant will come in a day when he isn't [anticipating, or] expecting him and in an hour that he doesn't know, and will cut him in two, and place his portion with the unfaithful [unbelieving heathens].

47 That servant who knew his lord's will [purpose, desire, and pleasure], and didn't prepare nor do what he wanted [wished or decreed], will be beaten [flogged, or flogged] with many stripes, 48 but he who didn't know, and did things worthy [things deserving] of stripes, will be beaten [be flogged] with few stripes. To whomever much is given [bestowed, committed, or granted], of him will much be required; and to whom much was entrusted, of him more will be asked.

PRINCIPLES #4. Vs.49-53: PREOCCUPATION AND CONSTRAINT



49 "I came to throw fire [a symbol of the Holy Spirit] on the earth. I wish it were already kindled. 50 But I have a baptism [of calamities and affliction] to be baptized [immersed, and whelmed] with, and how distressed [compressed, perplexed, afflicted, and constrained] I am until it is accomplished!

51 Do you think that I have come to give [bestow, grant, or minister] peace [some harmony and concord between people, or the exemption from the rage and havoc of war] in the earth? I tell you, no, but rather division [of opinion and conduct].

52 For from now on, there will be five [people] in one house[hold, home, or family] divided [at variance, and in dissension], three against two, and two against three.

53 They will be divided, father [in variance] against son, and son [in variance] against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law." ☹️

PRINCIPLES #5. Vs.54-59: DISCERNMENT AND JUDGMENT



54 He said to the multitudes [of people] also, "When you see a cloud rising from the west, immediately you say, 'A shower [a thunder storm] is coming,' and so it happens. 55 When a south wind blows, you say, 'There will be a scorching heat [a very dry hot wind of the sun],' and it happens.

56 You hypocrites [stage actors, pretenders, and dissemblers]! You know how to interpret [or discern] the appearance [face, and countenance] of the earth and the sky, but how is it that you don't interpret [cannot discern or recognize] this time?

57 "Why don't you judge [to distinguish and decide] for yourselves what is right?

58 For when you are going with your adversary [an opponent in a lawsuit] before the magistrate, try diligently [to endeavor] on the way, to be released [to be set free] from him, lest perhaps he drag you [down] to the judge, and the judge deliver you to the officer [of justice; police or warden], and the

officer throw you into prison. 59 I tell you, you will by no means get out of there until you have paid the very last penny^a [or posted bail]."

REFLECTION #21:

**Write and discuss your answers with learning team.*

#1. Up until Luke 7:1-5, Jesus healed people in proximity and by touch. Here, he healed the servant of a non-Jewish officer from a long distance. Comparing both techniques, how did he do it? Which do you think is easier or preferable; healing in proximity and laying of hands or by long distance?

1 _____

#2. Compassion seemed to be the undergirding virtue that Jesus used to heal. Why do you think this is? And can we heal without compassion? Did Jesus ever heal anyone without compassion?

2 _____

#3. Jesus gave his disciples power and authority to cast out devils and heal the sick. As a disciple of Jesus, have you utilized this power at least once to cast out devils and/or heal any sick person who is not your close relative? Share your testimony. Also, in verse 21 of Luke 10, why was Jesus joyful in the Holy Spirit?

3 _____

*12:53 Micah 7:6

*12:59 literally, lepton. A lepton is a very small brass Jewish coin worth half a Roman quadrans each, which is

worth a quarter of the copper assarion. Lepta are worth less than 1% of an agricultural worker's daily wages.

#4. Jesus raised a dead girl. Is the power he used to raise the girl different from the power he used to cast out devils or heal sickness? If Jesus said, "You would do far more works (miracles) than he did, even as a disciple" (John 14:12), do you sincerely look forward to an opportunity to raise the dead?

4 _____

#5. When Jesus transfigured, he revealed his true color to Peter, James, and John. That is, the way the Sons of God truly look like, at least on the inside. For Peter, James, and John, the transfiguration was a supernatural experience. So also, was experiencing Jesus turning water into wine, walking on water, making new eyes for a man born blind, and creating food to feed thousands of people. As a believer in Jesus and a Son of God, are you looking forward to or are you already experiencing and living in the supernatural, like Jesus continued to demonstrate?

5 _____

#6. Vengeance is a dangerous and destructive spirit. Review Luke 9:51-56 and 2Kings 1:19-16. Do you have issues with "vengeance"? On a scale of 1 to 10, how would you rate your tendency to become vengeful? Based on scripture, what is the solution to vengeance, or how does one get rid of a vengeful spirit?

#7. According to Jesus, to inherit eternal life, "you shall love the Lord with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself." In this modern age, in your world, who is your neighbor, or who would you describe as your neighbor?

#8. Discuss the kingdom principles for living, service, and leadership that Jesus taught his disciples.

6 _____

7 _____

8 _____

Chapters 13-17: Jesus Taught More, Healed More, and Opposed Religiosity

13

Vs.1-5: JESUS ESTABLISHED THAT REPENTANCE SAVES IN SPITE OF THE DEGREE OR MAGNITUDE OF SIN



1 Now there were some present at the same time who told him about the Galileans [from the heathen circuit] whose blood Pilate had mixed with their sacrifices.

2 Jesus answered them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered [or experienced] such things? 3 I tell you, no, but unless you repent [think differently, reconsider and abhor past sins, or change mind for the better], you will all perish in the same way.

4 Or those eighteen on whom the tower in Siloam [sent] fell and killed them—do you think that they were worse offenders than all the men who dwell in Jerusalem [double peace]? 5 I tell you, no, but, unless you repent, you will all perish in the same way."

Vs.6-9: JESUS TOLD THE PARABLE OF THE FORBEARING VINEDRESSER



6 He spoke this parable. "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. 7 He said to the vine dresser, 'Behold, these three years I have come looking for fruit on

this fig tree, and found none. Cut it down! Why does it waste [make, or render] the soil [entirely idle, useless, and of no effect]?"

8 He answered, 'Lord, leave it alone this year also, until I dig around it and fertilize [or dung it, by throwing and scattering resources around] it. 9 If it bears [or gathers] fruit [up to harvest], fine; but if not, after that, you can cut it down.'

Vs.10-17: JESUS HEALED A WOMAN BENT AT THE WAIST FOR EIGHTEEN YEARS ON SABBATH DAY, INFURIATING RELIGIOUS LEADERS 😞 😞 😞

10 He was teaching in one of the synagogues on the Sabbath day. 11 Behold, there was a woman who had a spirit of infirmity [diseases, sickness, or weakness, for] eighteen years. She was bent over [completely forwards] and could in no way straighten [to lift] herself up.

12 When Jesus saw her, he called her and said to her, "Woman, you are freed [loosed, released, and set free] from your infirmity." 13 He laid his hands on her, and immediately she stood [and lifted] up straight and glorified [honored, and magnified] God.

14 The ruler of the synagogue, being indignant [and displeased] because Jesus had healed on the Sabbath, said to the multitude, "There are six days in which men ought to work. Therefore come on those days and be healed, and not on the Sabbath day [of rest from avocations]!"

15 Therefore the Lord answered him, "You hypocrites [total pretenders]! Doesn't each one of you free his ox or his donkey from the stall on the Sabbath and lead him away to water? 16 Ought not this woman, being a daughter of Abraham [father of multitudes], whom Satan had bound eighteen long years, be freed [and loosed] from this bondage [or disability] on the Sabbath day [of rest]?"

17 As he said these things, all his adversaries [and perverse opposers] were disappointed [dishonored, disgraced, and shamed]; and all the multitude [of people] rejoiced for all the glorious [splendid, noble, and honorable] things that were done by him.

Vs.18-21: JESUS COMPARED THE KINGDOM TO A SEED (CHILD) WHICH GROWS TO A TREE (SON) AS A TRANSFORMING LEAVEN (INFLUENCER) 😊 😊 😊

18 He said, "What is God's Kingdom like? To what shall I compare it [with to illustrate it]? 19 It is like a grain of mustard seed which a man took and put in his own garden. It grew and became a large [big] tree, and the birds of the sky live in its branches."

20 Again he said, "To what shall I compare God's Kingdom? 21 It is like yeast [ferment, leaven], which a woman took and hid [incorporated] in three measures^a of flour, until it was all leavened [fermented, transformed]."

Vs.22-34: JESUS CAUTIONED THAT THOSE WHO DO NOT COMMIT TO SINGULARITY/SIMPLICITY OF THE KINGDOM WILL NOT ENTER IT 😞 😊 😊

22 He went on his way through cities and villages, teaching, and traveling on to Jerusalem. 23 One said to him, "Lord, are they few who are saved [delivered and protected from eternal condemnation, healed and preserved in righteousness]?" He said to them,

24 "Strive [by endeavoring] to enter in by the narrow door [the strait or cramped gate encumbered with obstacles], for many, I tell you, will seek [desire, and plot] to enter in and will not be able.

25 When once the master of the house has risen up and has shut the door, and you begin to stand outside and to knock at the door [the cramped gate], saying, 'Lord, Lord, open to us!' then he will answer and tell you, 'I don't know you or [the place] where you come from.' 26 Then you will begin to [identify and introduce yourself and to] say, 'We ate and drank in your presence, and you taught in our streets.'

27 He will say, 'I tell you, I don't know where you come from. Depart from me, all you workers of iniquity [teachers, laborers, and perpetrators of injustice, unrighteousness or moral wrongfulness].'

28 There will be weeping and gnashing of teeth when you see Abraham [father of a multitude of people], Isaac [laughter], Jacob [supplanter or heel catcher], and all the prophets [divinely inspired foretellers of

^a13:21 literally, three sata. 3 sata is about 39 liters or a bit more than a bushel.

heaven's plans and purpose] in God's Kingdom, and yourselves being thrown outside [ejected, expelled, and sent away].

29 They [who are saved; from eternal condemnation, who made it through the cramped and narrow gate] will come from the east, west, north, and south, and will sit down in God's Kingdom. 30 Behold, there are some who are last [or lowest] who will be first [or foremost], and there are some who are first who will be last."

[ref notes: Luke 13:29— "people will come from the east and west, and from the north and south" refer to the beneficiaries of Jesus' messianic ministry. That is, the entire the heathen world and the descendants of Abraham, the Hebrew (who was Abram the Heathen when God met and Covenanted with Him to bless the whole world, through the saving grace of his seed, the Christ).

According to Galatians 3:8, 16, & 29— "And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed; ...Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ"; ...And if you are Christ's, then you are Abraham's seed, and heirs according to the promise."

See ref notes and scriptures under Matthew 1:16-17; 2:7-12; and 28:8-10, as well as the following scriptures— "I will bless those who bless you [Abram], And I will curse him who curses you; And in you all the families of the earth shall be blessed; ... Also your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed (Genesis 12:3, 28:14);

...And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also (Rom 4:11); ...I will say to the north, "Give them up!" And to the south, "Do not keep them back!" Bring My sons from afar, And My daughters from the ends of the earth (Isa 43:6);

... And then He will send His angels, and gather together His elect from the four winds, from the

farthest part of earth to the farthest part of heaven (Mar 13:27); ... that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel (Eph 3:6)"]

Vs.31-35: JESUS STRONGLY CRITICIZED RELIGIOUS AND SECULAR LEADERS, WARNED THEM AGAINST FORSAKING THE TRUTH ☹️☹️☹️

31 On that same day, some Pharisees [a group for outward display of piety] came, saying to him, "Get out of here and go away, for Herod [heroic] wants to kill you."

32 He said to them, "Go and tell that fox [that cunning and crafty man], 'Behold, I cast out demons and perform cures [and healings] today and tomorrow, and the third day I complete [to accomplish] my mission.

33 Nevertheless I must go on my way today and tomorrow and the next day, for it can't be that a prophet [inspired and moved by the Spirit of God] would perish [or die] outside of Jerusalem.'

34 "Jerusalem, Jerusalem [teaching of peace], you who kills the prophets [of God] and stones those who are sent to her! How often I wanted to gather your children together, like a hen gathers her own brood [of chickens] under her wings, and you [delightfully] refused!

35 Behold, your house is left to you desolate [lonesome, uninhabited]. I tell you, you will not see me until you say, 'Blessed [praised, and favored] is he who comes in the name of the Lord [Master, Controller, and Supreme in authority]!" 🗨️

14

Vs.1-6: JESUS HEALED A MAN SUFFERING FROM SWOLLEN JOINTS ON A SABBATH DAY, RELIGIOUS LEADERS WATCHED FURIOUSLY ☹️☹️☹️

1 When he went into the house of one of the rulers of the Pharisees [separatist religious group for outward piety] on a Sabbath to eat bread, they were watching him. 2 Behold, a certain man who had dropsy [edema—a swelling of the feet or body caused by fluid in the tissues] was in front of him.

3 Jesus, answering, spoke to the lawyers and Pharisees saying, "Is it lawful [publicly right] to heal [to relieve diseases or restore to health, so to adore and worship

God] on the Sabbath [day of rest from avocations]?”

4 But they were silent. He took [hold of, by seizing the man with swollen body to help] him, and healed him, and let him go.

5 He answered [responding to] them, “Which of you, if your son^a or an ox fell into a well [or pit], wouldn’t immediately pull him out on a Sabbath day [of rest from secular avocations]?” 6 They couldn’t answer [dispute, or contradict] him regarding these things.

Vs. 7-11: JESUS ADDRESSED GUESTS AT THE SABBATH MEAL, ENCOURAGING THEM TO BE HUMBLE AND UNASSUMING



7 He spoke a parable to those who were [called or] invited, when he noticed how they chose the best [foremost, and honorable] seats, and said to them,

8 “When you are invited by anyone to a wedding feast, don’t sit in the [place of honor and] best seat, since perhaps someone more honorable than you might be invited by him, 9 and he who invited both of you would come and tell you, ‘Make room for this person [step down, give up your spot].’ Then you would begin, with shame [or disgrace], to take the lowest place.

10 But when you are invited, go and sit in the lowest place, so that when he who invited you comes, he may tell you, ‘Friend, move up higher [to a more conspicuous place].’ Then you will be honored in the presence of all who sit at the table with you.

11 For everyone who exalts [elevates, or lifts up] himself will be humbled [abased, or brought low], and whoever humbles [by being unassuming about themselves, or] himself will be exalted [to heights of opulence, honor, dignity, prosperity, and happiness].”

Vs. 12-14: JESUS ADVISED THE SABBATH MEAL HOST TO ENTERTAIN THOSE WHO CAN’T REPAY



12 He also said to the one who had invited him, “When you make a dinner or a supper, don’t call your friends [associates, or companions], nor your [paternal, or womb] brothers, nor your kinsmen [cousins, or relatives], nor rich neighbors, or perhaps

they might also return the favor, and pay you back.

13 But when you make a feast, ask [call, and invite] the [distressed, beggarly needy, and mendicant] poor, the maimed [disabled, or crippled], the lame [or limping], or the [physically] blind; 14 and you will be blessed [fortunate, well off, and happy], because they don’t have the resources to repay you. For you will be repaid [be recompensed] in the resurrection of the righteous [the holy and virtuous people who observe divine laws].”

Vs. 15-24: JESUS RELATED THE KINGDOM OF GOD TO A MAN WHO HAD A BANQUET FOR THE UNINVITED, UNWORTHY



15 When one of those who sat at the table with him heard these things, he said to him, “Blessed [fortunate, and happy] is he who will feast [and eat bread] in God’s Kingdom!”

16 But he said to him, “A certain man made a great supper [a feast], and he invited many people. 17 He sent out his servant at supper [or dinner] time to tell those who were invited, ‘Come, for everything is ready now.’

18 They all as one began to [decline, refuse, reject, and] make excuses. “The first said to him, ‘I have bought a field [a piece of farm land], and I must go and see it. Please have me excused [pardon me].’ 19 “Another said, ‘I have bought five yoke of oxen [grazing animals], and I must go try them out [to test and approve them]. Please have me excused [I beg to decline].’ 20 “Another said, ‘I have married a wife, and therefore I can’t come.’

21 “That servant came, and [reporting everything] told his lord these things. Then the master of the house, being angry [and provoked], said to his servant, ‘Go out quickly into the streets and lanes [and alleys] of the city, and bring in the poor, maimed, blind, and lame.’ 22 “The servant said, ‘Lord, it is done as you commanded [or ordered], and there is still room.’

23 “The lord said to the servant, ‘Go out into the highways and hedges [fences or partitions], and compel [necessitating] them to come in, that my house [home or household] may be [entirely] filled. 24 For I tell you that none of those men who

^a14:5 TR reads “donkey” instead of “son”

were invited will taste of [eat, or experience] my supper [and feast].”

Vs.25-35: JESUS STIPULATED THE REQUIREMENTS FOR BEING HIS DISCIPLE; BEING A CHRISTIAN, A FOLLOWER

REQUIREMENT #1. Vs.25-26: MUST LOVE JESUS MORE AND LOVE THEIR LIFE, PARENTS AND SIBLINGS LESS

25 Now great multitudes [of people and press] were going with him. He turned and said to them, 26 “If anyone [any person, or whosoever] comes to me, and doesn’t disregard^a [love less, detest] his own father, mother, wife, children, brothers, and sisters, yes, and his own life also, he can’t be my disciple [my student and follower].

[ref note: The nuclear family as listed above is the unit of authority on earth and a type and representation of God’s nuclear but spiritual family in Heaven. Nuclear families are initiated by the absolute Authority of God given to and established in the husband who starts (or kicks it off) with the wife who supports and submits to that delegated authority (Gen 3:16, Eph 5:22, Col 3:18, Tit 2:5, & 1Pet 3:1). Both of them eventually become ‘father and mother’ to their children, who are brothers and sisters to their siblings.

Note that, in verse 26, within this family unit and circle of delegated authority, Jesus did not include the “husband” or the office of a husband. This is because the office of the husband is a type and representative of the ministry of the Christ as the husband and head of the Church, his body and bride (1Cor 11:3, Eph 1:22-23, Col 1:18, Eph 5:23-29). He did this recognizing that he was addressing wives as well, the only ones in the family group who have ‘husbands’ which is not on this list of those ‘disciples’ who should ‘hate’ or ‘love less’ any other, than Jesus.

For Jesus to have added ‘husband’ to the list is to symbolically negate himself and office, of which the man-husband represents, as one who died to bring-forth the woman-wife, in order to be the head of the woman and her fruits, as Christ is the head of the man and God is the head of Christ (1Cor 11:7-9).

The morale is for the disciple-man-husband to understand the heavenly significance of his

earthly role, agency, and authority, and for the rest of the nuclear family to understand and support his office and successful performance of its duty first to Christ, and ultimately to God.]

REQUIREMENT #2. Vs.27: MUST PERSEVERE AND CARRY OWN CROSS

27 Whoever doesn’t bear [to receive, take up, carry, and endure] his own cross [his or her self-denial and exposure to death] and come after [to accompany] me, can’t be my disciple.

REQUIREMENT #2. Vs.28-30: MUST CALCULATE AND COUNT THE COST

28 For which of you, desiring [and intending] to build a tower [or castle], doesn’t first sit [or settle] down and count [to compute and calculate] the cost, to see if he has enough to complete it [or finish the building]? 29 Or perhaps, when he has laid a foundation and isn’t able to finish, everyone who sees begins to mock him, 30 saying, ‘This man began to build and wasn’t able to finish.’

REQUIREMENT #4. Vs.31-32: MUST ASSESS OWN CAPABILITY AND CAPACITY TO YIELD OR SUBMIT

31 Or what king, as he goes to encounter another king in war, will not sit [or settle] down first and [consult and reflexively deliberate with his counsel and receive strategic advice to] consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sends an envoy [an ambassador] and asks for conditions of peace.

REQUIREMENT #5. Vs.33-35: MUST RENOUNCE AND SURRENDER CLAIM TO EVERY POSSESSION, TO BECOME USEFUL TO ALL THINGS

33 So therefore, whoever of you who doesn’t renounce [by forsaking and bidding farewell to] all [the wealth, property, or possessions] that he has, he can’t be my disciple.

34 “Salt is good [valuable and characteristically useful for protection], but

^a14:26 or, hate

if the salt [loses its savor and] becomes flat and tasteless [lacking flavor and bland], with what do you season it [to stimulate condiments]? 35 It is fit neither for the soil nor for the manure pile. It is thrown out. He who has ears to hear [and consider these sayings], let him hear [to understand].”

15

Vs.1-10: JESUS DESCRIBED HEAVENLY JOY WITH THE PARABLE OF THE LOST SHEEP AND COIN



1 Now all the tax collectors and sinners were coming close to him to hear [and give audience to] him. 2 The Pharisees [group for outward show of piety] and the scribes [religious professionals] murmured [and complained], saying, “This man welcomes [admits, and accepts] sinners, and eats with them.”

3 He told them this parable [similitude]: 4 “Which of you men [and people], if you had one hundred sheep and lost one of them, wouldn’t leave the ninety-nine in the wilderness [a desolate lonesome, solitary place] and go after the one [sheep] that was lost, until he found it?

5 When he has found it, he carries it on his shoulders, rejoicing. 6 When he comes home, he calls together his friends [his associates and companions] and his neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost!’

7 I tell you that even so there will be more joy [fulness] in heaven over one sinner who repents [feels compunction, morally reconsiders, abhors past sins, and changes their mind for better], than over ninety-nine righteous people who need no repentance.

8 “Or what woman, if she had ten drachma^a [ten pieces of silver] coins, if she lost one drachma coin, wouldn’t light a lamp, sweep the house, and seek diligently [and carefully] until she found it? 9 When she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the drachma which I had lost!’

10 Even so, I tell you, there is joy [cheerfulness, calm delight, and gladness] in the presence of the angels of God over one sinner repenting [who heartily amends with abhorrence of past sins].”

Vs.11-32: JESUS PORTRAYED THE FATHERS’ JOY WITH THE PARABLE OF THE ‘SORRY’ PRODIGAL SON



11 He said, “A certain man had two sons. 12 The younger of them said to his father, ‘Father, give me my share [my allotment] of your property [and possessions].’ So he divided his livelihood between them.

13 Not many days after, the younger son gathered all of this together and traveled into a far country. There he wasted [squandering] his property [substance, and possessions] with riotous [excessive, and extravagant] living. 14 When he had spent [and consumed] all of it, there arose a severe famine [a destitution and hunger due to scarcity of food] in that country, and he began to be in need [deficient, and destitute].

15 He went and joined himself to [keep company with] one of the citizens of that country, and he sent him into his fields to feed pigs [swine]. 16 He wanted [desiring, lusting, and longing] to fill his belly with the pods [the husks] that the pigs ate, but no one gave him any.

17 But when he came to himself [to a piercing examination and personal realization of his present versus past circumstances], he said, ‘How many hired servants of my father’s have bread enough to spare, and I’m dying with hunger! 18 I will get up and go to my father, and will tell him, “Father, I have sinned against heaven and in your sight. 19 I am no more worthy [deserving] to be called your son. Make me as one of your hired servants.”’

20 “He arose [stood up after the wake-up call, to leave] and came to his father. But while he was still far off, his father saw [considered, and perceived] him and was moved with compassion [his bowels yearning with sympathy and pity], and ran, fell on [embracing with affection, seized] his neck, and kissed him [tenderly, again and again]. 21 The son said to him, ‘Father, I have sinned [I missed the mark and trespassed] against heaven and in your sight. I am no longer worthy [deserving, and suitable] to be called your son.’

22 “But the father said to his servants, ‘Bring out the best [long fitting honorable, and dignifying] robe and put it on him. Put a

^a15:8 A drachma coin was worth about 2 days wages for an agricultural laborer.

ring on his hand and sandals on his feet.

23 Bring the fattened calf, kill it, and let's eat and [in a good frame of mind, rejoice, be merry, and] celebrate; 24 for this, my son, was dead [lifeless, spiritually dead, and destitute of Godliness] and is alive again [revived, recovered life, and has returned to a better moral state]. He was lost [marred and ruined] and is found [discovered].¹ Then they began to celebrate [and be merry].

25 "Now his elder [more matured] son was in the field. As he came near to the house, he heard music and dancing. 26 He called one of the servants to him and asked what was going on. 27 He said to him, 'Your brother has come, and your father has killed [slaughtered] the fattened calf, because he has received him back safe, [sound,] and healthy.'

28 But he was angry [provoked and enraged] and would not go in [to the house]. Therefore his father came out and begged [entreated, invited, consoled, and comforted] him. 29 But he answered [responding to] his father, 'Behold [see], these many years I have served you [in obedience], and I never disobeyed [neglected, or transgressed] a commandment [an order or authority] of yours, but you never gave me a goat, that I might celebrate [and rejoice] with my friends.

30 But when this your son came, who has devoured [consumed, and squandered] your living [your wealth and livelihood] with prostitutes, you killed the fattened calf for him.'

31 "He [the father] said to him, 'Son, you are always with me, and all [of me] that is mine [own] is yours. 32 But it was appropriate [necessary, and behooving] to celebrate and be glad, for this, your brother, was dead [lifeless and destitute of Godliness], and is alive again [revived and restored to a better moral state of Godliness]. He was lost [completely ruined and perished], and is found [returned to us].'"

Vs.1-13: JESUS CHARACTERIZED FAITHFULNESS VERSUS DISHONESTY; COMPARED SHREWDNESS TO LACK OF FORESIGHT OF SONS OF LIGHT 😞 😊 😊

1 He also said to his disciples, "There was a certain rich man who had a [steward or house] manager. An accusation was made to him that this man was wasting [and squandering] his possessions [his goods and substance]. 2 He called him, and said to him, 'What is this that I hear about you? Give an accounting of your management [and administration], for you can no longer be manager.'

3 "The [house] manager said within himself, 'What will I do, seeing that my lord [master, or boss] is taking away the management position from me? I don't have strength to dig [or for manual labor]. I am ashamed to beg. 4 I know what I will do, so that when I am removed from management, they may receive me into their houses [or employment].'

5 Calling each one of his lord's debtors to him, he said to the first, 'How much do you owe to my lord?' 6 He said, 'A hundred batos^a [one hundred baths or measures] of oil.' He said to him, 'Take your bill, and sit down quickly and write fifty.' 7 Then he said to another, 'How much do you owe?' He said, 'A hundred cors^b [or measures] of wheat.' He said to him, 'Take your bill, and write eighty.'

8 "His lord commended the dishonest [unrighteous] manager because he had done wisely [thoughtfully and mindfully of his own interests], for the [matured] children of this world [age or era] are, in their own generation [time or period], wiser [that is, more conceited and mindful of their own interests] than the [matured] children of the light [the knowledge of truth and spiritual purity].

9 I tell you, make for yourselves friends [associates, and companions] by means of unrighteous mammon [of personified riches, greediness, and avarice, which though are opposed to God, but used to advance his kingdom], so that when you fail [decline, eclipse, or die], they [that is, your thoughtful investments in the kingdom] may receive [to grant access and

^a16:6 100 batos is about 395 liters or 104 U. S. gallons.

^b16:7 100 cors = about 2,110 liters or 600 bushels.

favorably accept] you into the eternal tents [temples, or habitations of Godliness].

10 He who is faithful [is trustworthy] in a very little [management of affairs] is faithful [is truthful] also in much [greater responsibility]. He who is dishonest [unjust, deceitful, and fraudulent] in a very little [authority] is also dishonest in much. 11 If therefore you have not been faithful [worthy of trust and reliable] in the unrighteous mammon [of avarice], who will commit to your trust the true riches [of truthfulness]?

12 If you have not been faithful [reliable, and compliant] in that which is [not your own, but] another's, who will give you that which is your own [to possess]?

13 No servant can serve [and be devoted to] two masters [bosses or lords], for either he will hate [detest] the one and [with social and moral affection] love the other; or else he will hold to [adhere and support] one and despise [by thinking little of] the other. You aren't able to serve God and Mammon" [avaricious personified riches and deified wealth]."^a

Vs.14-18: JESUS EQUATED REJECTION OF THE GOSPEL OF THE KINGDOM OF GOD TO ADULTERY



14 The Pharisees, who were [avaricious and] lovers of money, also heard [and understood] all these things, and they scoffed [turning up their noses] at him.

15 He said to them, "You are those who justify [exhibit] yourselves [to be righteous] in the sight of men, but God knows your hearts [thoughts, feelings, passions, desires, and appetites]. For that which is exalted [esteemed, eminent, influential, or honorable] among men is an abomination [idolatrous, and detestable] in the sight of God.

16 "The [Mosaic] law and the [Old Testament] prophets were [and continued] until John [Jehovah has graced]. From that time the Good News [and gospel] of God's Kingdom is preached [evangelized, and declared], and everyone is forcing [and pressing] his way into it. 17 But it is easier for heaven and earth to pass away [or perish] than for one tiny stroke of a pen in the law [of Moses] to fall [or fail].

18 "Everyone who divorces [sends away or dismisses] his wife and marries another commits adultery [apostasy, and unfaithfulness towards God]. He who marries one [or any woman] who is divorced from a husband commits adultery.

Vs.19-25: JESUS TOLD THE STORY OF LAZARUS AND THE RICH MAN IN HELL, TO PORTRAY THE PENALTY OF REJECTING THE GOSPEL



19 "Now there was a certain rich man, and he was clothed in purple and fine linen, [gladly and sumptuously] living in luxury every day. 20 A certain beggar [and homeless public mendicant], named Lazarus [whom God helps], was taken to his gate, full of sores, 21 and desiring to be fed with the crumbs that fell from the rich man's table. Yes, even the dogs came and licked his sores.

22 The beggar died, and he was carried away by the angels to Abraham's bosom. The rich man also died and was buried. 23 In Hades^b [place of departed souls and abode of the wicked], he lifted up his eyes, being in torment [torture, and acute pain], and saw Abraham [father of multitudes] far off, and Lazarus at his bosom [bay, and segment of hell for the departed righteous dead].

24 He cried [emitting a sound of words] and said, 'Father Abraham, have mercy on me [be compassionate by divine grace], and send [dispatching] Lazarus [for an errand], that he may dip the tip of his finger in water and cool my tongue! For I am in anguish [grieving and sorrowing, and tormented with intense pain] in this flame.'

25 "But Abraham said, 'Son, remember that you, in your lifetime, received your good [benefiting and pleasant]] things, and Lazarus, in the same way, bad [worthless, injurious, and wicked] things. But here he is now comforted and you are in anguish [grieving, and sorrowful]. 26 Besides all this, between us and you there is a great [chasm, and impassable] gulf fixed, that those who want to pass from here to you are not able, and that no one may cross over from there to us.'

27 "He [the certain rich man, in hell] said, 'I ask [I beseech, beg, and pray] you therefore, father [Abraham], that you would send [dispatching] him to my father's house

^a16:13 "Mammon" refers to riches or a false god of wealth.

^b16:23 or, Hell

[and family]— 28 for I have five brothers—that he may testify [attest with evidence as a witness] to them, so they won't also come into this place of torment.'

29 "But Abraham said to him, "They have [the law of] Moses and the [divine oracles of the] prophets. Let them listen to [understand] them.' 30 "He said, 'No, father Abraham, but if one goes to them from the dead [from hell], they will repent [reconsider and change their minds, and amend their hearts with abhorrence from past sins].' 31 "He [Abraham] said to him, 'If they don't listen [hear and give audience] to [understand the law of] Moses and the [oracles of the] prophets, neither will they be persuaded [or convinced] if one rises from the dead.'"

17

Vs.1-10: JESUS TAUGHT MORE ABOUT KINGDOM LIVING; SINLESSNESS, FORGIVENESS, FAITHFULNESS, AND RESPONSIBILITY 😞 😞 😞

1 He [Jesus] said to the disciples, "It is impossible that no occasions of stumbling [scandal, or entrapments that cause displeasure or sin] should come, but woe to him through whom they come! 2 It would be better for him if a millstone [of difficulty and hardship] were hung around his neck [ready to incur the most imminent peril to life], and he were thrown [suddenly flung] into the sea, rather than that he should cause one of these little ones [young children] to stumble [to be entrapped or enticed to sin].

3 Be careful [pay attention, be cautious yourselves]. If your brother [wronged or offended, trespasses or] sins against you, rebuke him [admonish or sweetly and softheartedly express disapproval]. If he repents [morally feels compunction, and rethinks to change for the better], forgive him [set aside, forsake, and omit the sin]. 4 If he sins [by violating God's law] against you seven times in the day, and seven times returns [by morally reverting to love and obedience of God], saying, 'I repent [heartily, to change and improve, beginning with abhorrence or loathing of past sins], you shall forgive him.'"

[ref notes & scriptures: The goal of repentance is to alleviate, and forgiveness is to mitigate, in order to relieve involved parties of the burden and oppression of sin. Jesus explains in verses 3 and 4 that 'forgiveness' must seek out repentance to gracefully open the door, for repentance to

entreat, demand, and receive forgiveness. They must work in concert to eliminate sin. It is difficult or near impossible to forgive what is not repented.

The basis for 'countless' forgiveness (see Matthew 18:21-22) is 'countless' repentance. Sin has to be repented for forgiveness to occur and thrive. No matter how often sin is repeated, each occurrence of sin deserves one occurrence of forgiveness, and so on, even up until seventy times seven events, which means 'countless times.')

5 The apostles said to the Lord, "Increase [by putting and adding to] our faith [belief, assurance, persuasion, moral conviction of the truthfulness of and reliance on God, fidelity, and constancy in professing it]." 6 The Lord said, "If you had faith like a grain of [a very small] mustard seed, you would [or could] tell this sycamore tree [or fig-mulberry very tall tree—with one of the deepest and widest root structures of all trees], 'Be uprooted and be planted in the sea,' and it would obey [by listening attentively to subordinate or conform to your authority and command and submit to] you.

7 But who is there among you, having a servant plowing or keeping sheep [as a shepherd], that will say when he comes in from the field, 'Come immediately and sit down at the table [lean back, and have a meal]'? 8 Wouldn't he rather tell him, 'Prepare my supper, clothe yourself properly, and serve [wait on and attend to] me while I eat and drink. Afterward you shall eat and drink'? 9 Does he thank that servant because he did the things that were commanded? I think not. 10 Even so you also, when you have done all the things that are commanded you, say, 'We are unworthy [unmeritorious] servants. We have done our duty.'"

Vs.11-19: JESUS HAD MERCY ON TEN LEPERS AND HEALED THEM; ONLY THE FOREIGNER SHOWED APPRECIATION 😞 😞 😞

11 As he was on his way to Jerusalem [double peace], he was passing along the borders of [or in-between] Samaria [guardianship] and Galilee [heathen district].

12 As he entered into a certain village, ten men who were lepers met him, who stood at a distance.

13 They lifted up [raising] their voices, saying, "Jesus, Master, have mercy [be compassionate] on us!" 14 When he saw them, he said to them, "Go and show [to exhibit] yourselves to the priests."^a As they went, they were cleansed [purified and freed from the defilement of leprosy].

15 One of them, when he saw that he was healed, turned back, glorifying [honoring, and magnifying] God with a loud voice [uttering words]. 16 He fell on his face at Jesus' feet, giving him thanks [by expressing gratitude]; and he was a Samaritan.

17 Jesus answered [responded], "Weren't the ten [lepers] cleansed? But where are the nine [others]? 18 Were there none found who returned to give glory [honor, praise, worship, and dignity] to God, except this foreigner [from another tribe]?"

19 Then he said to him, "Get up, and go your way. Your faith has healed [saved; delivered and protected] you."

Vs.20-27: JESUS DECLARED THE KINGDOM OF GOD EXISTS IN AND AROUND PEOPLE, HE REVEALED THE SIGNS TO MARK HIS RETURN



20 Being asked [desired, and demanded] by the Pharisees [group for outward piety] when God's Kingdom would come, he answered them, "God's Kingdom doesn't come with observation [ocular inspection, or visual evidence]; 21 neither will they say, 'Look, here!' or, 'Look, there!' for behold, God's Kingdom is within you [inside your soul]."

22 He said to the disciples, "The days will come when you will desire to see one of the days of the Son of Man, and you will not see it. 23 They will tell you, 'Look, here!' or 'Look, there!' Don't go away or follow after them, 24 for as the lightning, when it flashes out of one part under the sky, shines to another part under the sky, so will the Son of Man be in his day.

25 But first, he must suffer [by experiencing and undergoing] many things and be rejected [disapproved, and repudiated] by this generation [age or era].

26 As it was in the days of Noah^b [rest], even so it will also be in the days of the Son of Man. 27 They ate, they drank, they married, and they were given in marriage

until the day that Noah entered into the ship [the vessel built in the form of an ark], and the flood came and destroyed them all.

28 Likewise, even as it was in the days of Lot [veil or covering]: they ate, they drank, they bought, they sold, they planted, they built; 29 but in the day that Lot went out from Sodom [burning], it rained fire and sulfur from the sky [from heaven] and destroyed them all.

30 It will be the same way in the day that the Son of Man is revealed [disclosed, manifested, or uncovered]. 31 In that day, he [or anyone] who will be on the housetop [or roof] and his goods [property, furniture, and utensils] in the house, let him not go down to take them away. Let him who is in the field [the farm or country side] likewise not turn back.

32 Remember Lot's wife! 33 Whoever seeks [by endeavoring] to save [deliver, protect, and preserve] his life loses [or destroys] it, but whoever loses [by putting aside to divinely devote] his life preserves it [in righteousness].

34 I tell you, in that night there will be two people in one bed. One will be taken [and received up] and the other will be left [behind]. 35 There will be two [women] grinding grain [or working] together. One will be taken and the other will be left." 36 "[Two people will be in the farm or country working together, one will be received and transmitted up and the other left behind].

37 They [the Pharisees], answering [responded and], asked him, "Where, Lord?" He said to them, "Where the body is, there the vultures will also be gathered together."

REFLECTION #22:

**Write and discuss your answers with learning team.*

#1. Jesus' lifestyle and daily ministry consisted of teaching, healing, casting out devils, performing miracles and opposing religiosity and hypocritical leaders. How close or far are your lifestyle and ministry compared to Jesus'?

#2. According to Jesus, what are the requirements for being a disciple of Jesus; a true Christian?

#3. The story of the prodigal son is a touching story of repentance, return, and restoration of a

^a 17:14 Leviticus 13:2-46

^b 17:26 Genesis 7:7-23

^c17:36 Some Greek manuscripts add: "Two will be in the field: the one taken, and the other left."

lost son. What do you say about the father's love for both the lost and living sons?

1

[illegible]

Chapters 18-24: Jesus Concluded His Ministry; Entered Jerusalem, was Arrested and Crucified

18

Vs.1-8: JESUS TOLD THE PARABLE OF A RESOLUTE WIDOW AND AN UNHOLY JUDGE; TO DEMO GOD'S SPEEDY JUSTICE FOR PERSISTENCE ☹️ 😐 😊

1 He also spoke a parable [a similitude] to them that they must always pray [to God, supplicate and worship] and not give up [faint, fail in heart, or be weary], 2 saying, "There was a judge in a certain city who didn't fear [and revere] God and didn't respect [or regard] man.

3 A widow was in that city, and she often came to him, saying, 'Defend [by retaliating or vindicating] me from my adversary [and opponent in a lawsuit]!'

4 He [the judge] wouldn't for a while; but afterward he said to himself, "Though I neither fear [and reverence] God nor respect [or have regard for] man, 5 yet because this widow bothers [and troubles] me, I will defend [to vindicate] her, or else she will wear me out by her continual coming."

6 The Lord said, "Listen to [consider, and understand] what the unrighteous [heathen] judge says. 7 Won't God [purposefully] avenge his chosen ones [his favorite elect] who are crying out [shouting loudly, emotionally and excitedly] to him day and night, and yet he exercises patience [to forbear] with them [and slow in avenging]?"

8 I tell you that he will avenge [to vindicate, defend, and protect] them quickly. Nevertheless, when the Son of Man comes, will he find faith [persuasion, fidelity, and moral conviction of God's truthfulness] on the earth?"

Vs.9-14: JESUS CAUTIONED AGAINST SELF ADULATION IN THE PARABLE OF THE RELIGIOUS PHARISEE AND SINFUL TAX COLLECTOR ☹️ 😐 😊

9 He also spoke this parable to certain people who were convinced of [trusting in themselves, and] their own righteousness [faultlessness, virtue, and innocence], and who despised all others:

10 "Two men went up into the temple to pray [supplicate, and worship God]; one was a Pharisee [who takes pride in an outward display of religiousness], and the other was a tax collector [who was despised and detested by people because of the harshness, greed, and deception that came with their employment].

11 The Pharisee stood and prayed by himself like this: 'God, I thank you that I am not like the rest of men: extortionists, unrighteous, adulterers, or even like this tax collector. 12 I fast twice a week. I give tithes of all that I get.'

13 But the tax collector, standing far away, wouldn't even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful [gracious, atoning, and be reconciled] to me, a sinner!'

14 I tell you, this man [the tax collector] went down to his house justified [rendered innocent, and righteous by the grace of God] rather than the other [Pharisee]; for everyone who exalts [lifts up, and elevates] himself will be humbled [be brought low], but he who humbles himself [abases, and behaves in an unassuming manner] will be exalted [lifted up to honor and dignity, happiness and prosperity]."

Vs.15:17: JESUS DESIRED WE ACCEPT/ENTER THE KINGDOM AS CHILDREN; INNOCENT, TRUSTING



15 They [the people] were also bringing their babies [their infants] to him, that he might touch them. But when the disciples saw it, they rebuked [forbidding] them.

16 Jesus summoned them, saying, "Allow the little children to come to me, and don't hinder [by forbidding] them, for God's Kingdom [dominion, power, right and authority to rule] belongs to such as these.

17 Most certainly, I tell you, whoever doesn't receive [to accept, take hold of, embrace, make their own, and never reject] God's Kingdom like a little [adolescent] child, he will in no way enter into [and exist in] it."

Vs.18-23: JESUS CALLED GOD GOOD; FOR MAKING IT EASY FOR US TO ENTER THE KINGDOM



18 A certain ruler asked him, saying, "Good Teacher [Master], what shall I do to inherit [receive, obtain, and partake of] eternal life?" 19 Jesus asked him, "Why do you call me good [pleasant, agreeable, and beneficial]? No one is good [natured, distinguishable, benefitting, pleasant, agreeable, joyful, excellent, honorable, and upright], except one: God.

20 You know the commandments [of God]: 'Don't commit adultery,' 'Don't murder,' 'Don't steal,' 'Don't give false testimony,' 'Honor [properly prize, value, and revere] your father and your mother.'" 21

He said, "I have observed [and obeyed] all these things from my youth up."

22 When Jesus heard these things, he said to him, "You still lack [or fail in] one thing. Sell [barter, or trade] all that you have and distribute it [by giving and delivering it over] to the [mendicant needy] poor. Then you will have treasure [a deposit of wealth] in heaven; then come, follow me [the only way to eternal life as my disciple]."

23 But when he [the ruler] heard [and considered] these things, he became very sad [exceedingly sorrowful], for he was very rich [very wealthy and abounding in material resources].

Vs.24-30: JESUS DISCLOSED IT IS POSSIBLE FOR ANYONE TO ENTER THE KINGDOM, FOR ITS SAKE



24 Jesus, seeing that he became very sad, said, "How hard [how difficult and impracticable] it is for those who have riches [money, and wealth] to enter [arise, and come] into God's Kingdom [rule, realm, power, and protectorate]!

25 For it is easier for a camel [a load carrying or burden-bearing beast] to enter in [the city] through a needle's eye [a very narrow gate in the city wall, without offloading its goods] than for a rich man [and person, who is abounding with wealth] to enter [to arise and come] into God's Kingdom [and to exist in it, without offloading their attachment and trustful dependency on their wealth]."

26 Those who heard it said, "Then who can be saved [delivered and protected from violating divine law]?" 27 But he said, "The things [humans do to save themselves from the Messianic judgment] which are impossible [to accomplish] with men are possible with God [because his salvation from eternal destruction and preservation in righteousness is by divine grace]."

28 Peter said, "Look, we have left everything and followed [to accompany, and join] you [as disciples]."

29 He said to them, "Most certainly I tell you, there is no one [person] who has left [forsaken, yielded up, and disregarded] house[hold or family], or wife, or brothers, or parents, or children, for God's Kingdom's sake, 30 who will not receive [in full, and] many times more in this [present] time, and in the [perpetual age, or] world to come, eternal life."

Vs.31-34: JESUS FORETOLD HE WILL BE BETRAYED, KILLED, AND WILL RISE ON THE THIRD DAY



31 He took the twelve aside and said to them, "Behold, we are going up to Jerusalem [double peace], and all the things that are written [and described] through the prophets [who were moved by the spirit of God] concerning the Son of Man will be completed [executed, accomplished, and concluded].

32 For he will be [betrayed, and] delivered up to the Gentiles [unbelievers and

heathens], will be mocked [jeered at, derided], treated shamefully [violently, abused], and spit on. 33 They will [flog] scourge and kill him. On the third day, he will rise again.”

34 They understood [grasping] none of these things. This saying was hidden [concealed, and kept secret] from them, and they didn't [know to] understand the things that were said [or described].

Vs.35-43: JESUS HAD COMPASSION AND HEALED AN UNRELENTING BLIND MAN



35 As he came near Jericho [place of fragrance], a certain [physically] blind man sat by the road, begging [for alms]. 36 Hearing a multitude [of people and press] going by, he asked what this meant.

37 They told him that Jesus of Nazareth [separated one] was passing by. 38 He cried out [shouting for help], “Jesus, you son of David [beloved], have mercy [show compassion by divine grace] on me!”

39 Those who led the way [and in front] rebuked [forbidding] him, that he should be quiet [silent, and not speak]; but he cried out [screaming] all the more, “You son of David, have mercy on me!”

40 Standing still, Jesus commanded [ordering] him to be brought to him. When he had come near, he asked [and enquired of] him, 41 “What do you want me to do?” He said, “Lord, that I may [recover, and receive my sight to] see again.”

42 Jesus said to him, “Receive [and recover] your sight. Your faith [your persuasion, and constancy in profession] has healed [delivered and saved] you.” 43 Immediately he received [recovering] his sight and followed him, glorifying [honoring, and magnifying] God. All the people, when they saw it, praised God.

19

Vs.1-10: JESUS ASSOCIATED WITH SINNERS TO CALL THEM TO RIGHTEOUSNESS



1 He entered and was passing through Jericho [place of fragrance]. 2 There was a man named Zacchaeus [pure]. He was a chief tax collector, and he was rich [wealthy and abounding with material resources]. 3 He

was trying to see who Jesus [Jehovah is salvation] was, and couldn't because of the crowd, because he was short [of little stature].

4 He ran on ahead and climbed up into a sycamore [or mulberry] tree to see him, for he was going to pass that way. 5 When Jesus came to the place, he looked up and saw him, and said to him, “Zacchaeus, hurry and come down, for today I must stay at your house.”

6 He hurried, came down, and received [by admitting] him [Jesus, under his roof, hospitably and] joyfully. 7 When they [the crowd] saw it, they all murmured, saying, “He has gone in [as a guest] to lodge with a man who is a sinner.”

8 Zacchaeus stood and said to the Lord, “Behold, Lord, half of my goods I give to the [destitute of wealth, needy, and mendicant] poor. If I have wrongfully exacted anything of anyone, I restore [giving them back] four times as much.”

9 Jesus said to him, “Today, salvation [deliverance, health, safety, and preservation in righteousness] has come to this house [and family], because he also is a son of Abraham [father of a multitude of people]. 10 For the Son of Man came to seek [after] and to save [deliver, protect, heal, and preserve in righteousness] that which was lost [rendered useless and destroyed].”

Vs.11-28: JESUS COMPARED READINESS FOR THE KINGDOM TO INCREASING ABILITY TO DO GOOD, IN THE PARABLE OF THE TALENT



11 As they heard [and gave audience to] these things, he went on and told a parable [a common life moral narrative], because he was near Jerusalem, and they supposed that God's Kingdom would be revealed [appear or show up] immediately.

12 He said therefore, “A certain nobleman went into a far country to receive [by accepting] for himself a kingdom [a domain or territory] and to return. 13 He called ten servants of his and gave them ten mina coins,^a [or ten pounds] and told them, ‘Conduct [and occupy yourself with trade and carry on] business until I come [return].’

14 But his citizens [of the kingdom he was going to receive] hated him, and sent an envoy after him, saying, ‘We don't want this

^a19:13 10 minas was more than 3 years' wages for an agricultural laborer.

man to reign [rule, or exercise kingly power] over us.’ 15 “When he had come back again, having received the kingdom, he commanded these servants, to whom he had given the money, to be called to him, that he might know what they had gained by [trading and] conducting business.

16 The first came before him, saying, ‘Lord, your mina [the ten pounds] has made ten more minas [pounds].’ 17 “He said to him, ‘Well done, you good [agreeable, benefitting, and profitable] servant! Because you were found faithful [and trustworthy] with very little, you shall have authority [to preside] over ten cities.’

18 “The second came, saying, ‘Your mina, Lord, has made five minas [pounds].’

19 “So he said to him, ‘And you are to be [have authority to preside] over five cities.’

20 Another came, saying, ‘Lord, behold [see], your mina, which I kept laid away [and reserved] in a handkerchief [napkin, or towel], 21 for I feared [I’m terrified of] you, because you are an exacting [demanding, and hard to please] man [with hard, rough, and rigid mind and manners]. You take up that which you didn’t lay down [or conceive], and reap [to harvest] that which you didn’t sow [initiate, plant, or scatter].’

22 “He said to him, ‘Out of your own mouth I will judge [determine, decide, or decree a punishment for] you, you wicked servant! You knew that I am an exacting man [and hard to please], taking up that which I didn’t lay down and reaping that which I didn’t sow. 23 Then why didn’t you deposit [by putting] my money in the bank, and at my coming [and return], I might have earned [to collect] interest on it?’

24 He said to those who stood by, “Take the mina [pound] away from him and give it to him who has the ten minas [ten pounds].’ 25 “They said to him, ‘Lord, he has ten minas [already]!’

26 ‘For I tell you that to everyone who has [or possesses ability], will more be given; but from him who doesn’t have [or lacks ability], even that which he has will be taken away [or removed] from him. 27 But bring those enemies [those hateful, and hostile adversaries] of mine who didn’t want me to reign over them here [as king], and kill them before me.” 28 Having said these

things, he [Jesus] went on ahead, going up to Jerusalem.

Vs.29-36: JESUS SENT TWO DISCIPLES TO PREPARE FOR HIS ENTRANCE INTO JERUSALEM



29 When he [Jesus] came near to Bethsphage^a [house of unripe figs] and Bethany [house of dates or misery], at the mountain that is called Olivet, he sent two of his disciples, 30 saying, “Go your way into the village on the other [or opposite] side, in which, as you enter, you will find a colt [a young ass or horse] tied, which no man has ever sat [to ride] upon. Untie [loose, and release] it and bring it. 31 If anyone asks you, ‘Why are you untying it?’ say to him: ‘The Lord needs it.”

32 Those who were sent went away and found things just as he had told them.

33 As they were untying the colt, its owners said to them, “Why are you untying the colt?” 34 They said, “The Lord needs it.”

35 Then they brought it to Jesus. They threw their cloaks [clothes, and garments] on the colt and sat Jesus on them. 36 As he went, they spread their cloaks on the road [and route into Jerusalem].

Vs.37-44: JESUS WEPT OVER JERUSALEM AS HE ENTERED IT; HE WAS HAILED KING OF SALVATION, TO THE ANGER OF RELIGIOUS PEOPLE



37 As he was now getting near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen, 38 saying, “Blessed [favored of God] is the King who comes in the name [character, and authority] of the Lord! ☞ Peace in heaven, and glory in the highest!”

39 Some of the Pharisees [a separatist religious group for outward piety] from the multitude [of people] said to him, “Teacher [Master], rebuke [forbid, and reprimand] your disciples!” 40 He answered them, “I tell you that if these [disciples] were silent [or even unable to speak], the stones would cry out [by speaking, and screaming with a loud voice].”

41 When he came near, he saw [beheld, and considered] the city and wept [wailing

^a19:29 TR, NU read “Bethpage” instead of “Bethsphage”

*19:38 Psalm 118:26

aloud] over it, 42 saying, "If you, even you, had known [to understand] today the things which belong to your peace [your prosperity and security]! But now, they are hidden [concealed, and kept secret] from your eyes.

43 For the days will come on you when your [actively hostile] enemies will throw [and heap] up a barricade [a stake] against you, surround [and completely blockade] you, hem you in on every side, 44 and will dash [raze, and level] you and your [grown-up] children within you to the ground. They will not leave in you one stone on another, because you didn't know the time of your visitation [when God looks, inspects, and searches out your ways, deeds and character to judge you according to your lot]."

Vs.45-48: JESUS ENTERED THE TEMPLE, CHASED PROFITEERS OUT, AND TAUGHT DAILY; RELIGIOUS LEADERS SOUGHT TO KILL HIM ☹️ ☹️ ☹️

45 He entered into the temple [at Jerusalem] and began to drive [to eject, expel, and cast] out those who bought and sold [bartered, traded, purchased, and conducted business] in it, 46 saying to them, "It is written, 'My house [my habitation and dwelling place] is a house of [earnest worship and] prayer,' ☹️ but you have made it a 'den [a cavern, resort, and hiding place] of robbers [brigands and thieves]!'" ☹️

47 He was teaching daily in the temple, but the chief priests, the scribes [a group of religious professionals], and the leading men among the people sought [by plotting] to destroy him. 48 They couldn't find what they might do, for all the people hung on [listening closely, and attentively] to every word that he said [to understand them].

20

Vs.1-20: JESUS REPLIED RELIGIOUS LEADERS WHO QUESTIONED HIS AUTHORITY TO HEAL AND DO GOOD, USING A PARABLE ☹️ ☹️ ☹️

1 On one of those days, as he was teaching the people in the temple and preaching the Good News [of the Gospel], the^a priests and scribes came to him with the elders. 2 They asked him, "Tell us: by what [power of] authority do you do these things? Or who is giving [by delegating to] you this authority?"

3 He answered them, "I also will ask you one question. Tell me: 4 the baptism of John [for purification through repentance], was it from heaven, or from men?"

5 They reasoned [deliberating] with themselves, saying, "If we say, 'From heaven,' he will say, 'Why didn't you believe [and have faith in] him?' 6 But if we say, 'From men,' all the people will stone us [to death], for they are persuaded [by conviction, and evidence] that John was a prophet [who is moved by the spirit of God]."

7 They answered [responding] that they didn't know where it was from.

8 Jesus said to them, "Neither will I tell you by what [power or delegated] authority I do these things." 9 He began to tell the people this parable [or symbolic narrative]: "A^b man planted a vineyard and rented it out to some farmers [and vine dressers], and went [abroad] into another country for a long time.

10 At the proper season, he sent a servant to the farmers to collect his share of the [produce and harvested] fruit of the vineyard. But the farmers beat [and scourged] him and sent him away empty [handed]. 11 He sent yet another servant, and they also beat him [despised, dishonored, insulted] and treated him shamefully, and sent him away empty.

12 He sent yet a third [servant], and they also wounded him and threw [ejected, expelled, and cast] him out. 13 The lord of the vineyard said, 'What shall I do? I will send my [dearly] beloved son. It may be that seeing him, they will respect [and reverence] him.'

14 "But when the farmers saw him, they reasoned [discussing, deliberating, and thinking] among themselves, saying, 'This is the heir [the inheritor]. Come, let's kill him [outrightly], that the inheritance may be ours.' 15 Then they threw [ejected, and thrust] him out of the vineyard and killed him. What therefore will the lord [owner, master, and controller] of the vineyard do to them? 16 He will come and [fully] destroy these farmers [and vine dressers], and will give the vineyard to others." When they heard [and understood] that, they said, "May that never be [God forbid]!"

*19:46 Isaiah 56:7

*19:46 Jeremiah 7:11

*20:1 TR adds "chief"

*20:9 NU (in brackets) and TR add "certain"

17 But he looked at them and said, "Then what is this that is [written and engraved in the sacred books], 'The stone which the builders rejected [repudiated, and disapproved] was made [to become] the chief cornerstone?'" 18 Everyone who falls on that stone will be broken [and shattered] to pieces, but it will crush [and grind] whomever it falls on to dust [or powder]."

19 The chief priests and the scribes sought [desiring] to lay hands on him that very hour, but they feared [being terrified of] the people—for they knew [and perceived] he had spoken this parable [this common life moral similitude] against them.

Vs.20-26: JESUS EXPOSED THE CRAFTINESS OF RELIGIOUS LEADERS IN THEIR PLOT TO TRAP HIM



20 They watched [scrupulously observing] him and sent out spies, who [laid-in-wait and] pretended to be righteous [real virtuous, and just people], that they might trap him in something he said [uttered, spoke, or communicated], so as to deliver him up to the power and authority of the governor.

21 They [the spies] asked him, "Teacher [Master], we know that you say and teach what is right, and aren't partial to anyone, but truly teach the way of God. 22 Is it lawful [and right] for us to pay [and give] taxes to Caesar [the Roman emperor], or not?"

23 But he perceived [discovered, considered, and understood] their craftiness [their trickery and cunning sophistry], and said to them, "Why do you test [to entice] me? 24 Show me a denarius [a penny]. Whose image and inscription are on it?" They answered, "Caesar's."

25 He said to them, "Then give [to render, repay, and deliver] to Caesar the things that are Caesar's, and to God the things that are God's." 26 They weren't able to trap him in his words before the people. They marveled [wondering in admiration] at his answer and were silent.

Vs.27-38: JESUS ANSWERED QUESTIONS ON RESURRECTION AND THE AFTER-LIFE OF THE ELECT



27 Some of the Sadducees [the righteous—a Jewish heretical religious group] came to him, those who deny that there is a resurrection. 28 They asked him, "Teacher [Master], Moses wrote to us that if a man's brother dies having a wife, and he is childless, his brother should take the wife and raise up children for his brother.

29 There were therefore seven [paternal] brothers. The first took a wife, and died childless. 30 The second took her as wife, and he died childless. 31 The third took her, and likewise the seven all left no children, and died. 32 Afterward the woman also died. 33 Therefore in the resurrection [from death] whose wife of them will she be? For the seven had her as a wife."

34 Jesus said to them, "The children of this age [or current world] marry and are given in marriage. 35 But those who are considered [counted, or judged] worthy [and entirely deserving] to attain to [and obtain] that age [or the coming world] and the resurrection from the dead neither marry nor are given in marriage.

36 For they can't die any more, for they are [angelic, equal to, and] like the angels and are [matured sons and] children of God, being children [offspring, sons, and kinship] of the resurrection.

37 But [now] that the dead are raised [by awakening them to life], even Moses [by mental effort] showed [by intimating and declaring] at the bush, when he called the Lord 'The God of Abraham, the God of Isaac, and the God of Jacob.' 38 Now he is not the God of the dead [lifeless corpses], but of the living [active, blessed, and endless life in the kingdom of God], for all [live the God kind of and] are alive to him."

Vs.39-47: JESUS POSED A QUESTION TO RELIGIOUS PEOPLE; WARNED HIS DISCIPLES AGAINST SELF-EXALTING RELIGIOSITY



39 Some of the scribes answered, "Teacher [Master], you speak well [and honestly]." 40 They [lacking in courage] didn't dare to ask him any more questions.

41 He said to them, "Why do they say that the Christ [Anointed, Messiah] is David's son? 42 David [beloved] himself says in the book of Psalms, 'The Lord [God, Supreme in authority] said to my Lord [Master, Supreme in authority], 'Sit [down, reside and remain] at my right hand [side of authority and honor],

43 until I make [to prostrate] your enemies [your hateful, hostile adversaries to kneel down at] the footstool of your feet.'" 44 "David therefore calls him Lord [Master], so how is he his son?"

45 In the hearing [or audience] of all the people, he said to his disciples, 46 "Beware of those scribes [those religious professionals] who like to walk [at large, or tread about] in long robes [in fitting dignifying stole or gowns, as proof of ability], and [they fondly] love greetings [and salutations] in the marketplaces [the town-squares and public resorts], the best [front row] seats in the synagogues [assemblage and congregation of persons], and the best places [of preeminence and honor] at feasts;

47 who devour [and squander] widows' houses [or families], and for a pretense [an outward showing] make long prayers [to God, supplicating and worshipping]. These will receive greater condemnation [judgment, sentence, and damnation]."

21

Vs.1-4: JESUS POINTED OUT THE WAY TO GIVE THE MOST OFFERING



1 He looked up and saw the rich [and wealthy] people who were putting their gifts [and offerings] into the treasury [collection-boxes]. 2 He saw a certain poor [indigent, needy, and impoverished] widow casting [by throwing] in two small brass coins^a [two mites].

3 He said, "Truly I tell you, this poor [needy] widow put in [the collection-box] more than all of them, 4 for all these put in gifts [and offerings] for God from their [excess, superfluous, enough to spare] abundance, but she, out of her [deficit, want, and] poverty, put in all that she had to live on."

^a20:43 Psalm 110:2

^a21:2 literally, "two lepta." 2 lepta was about 1% of a day's wages for an agricultural laborer.

Vs.5-7: JESUS REVEALED THE SIGNS OF THE END OF THIS AGE



5 As some were talking about the temple [at Jerusalem] and how it was decorated [or adorned] with beautiful stones and gifts, he said, 6 "As for these things which you see, the days will come in which there will not be left here one stone on another that will not be thrown down [and demolished]." 7 They asked him, "Teacher [Master], so when will these things be? What is the sign [or indication] that these things are about to happen?"

END-TIME SIGN #1. Vs.8: MISLEADING



8 He said, "Watch out [beware] that you don't get [deceived, and seduced, and] led astray, for many will come in my name [my authority and character], saying, 'I am he^b [the Christ],' and, 'The time is at hand [fast approaching and near].' Therefore, don't follow them.

END-TIME SIGN #2. Vs.9-11: WARS/SCARCITY



9 When you hear [reports] of wars and disturbances [instability, states of disorder, and commotions], don't be terrified [scared, or frightened], for these things must happen first, but the end won't come immediately."

10 Then he said to them, "Nation [races, tribes, heathens, and pagans] will rise against nation, and kingdom [territory] against kingdom.

11 There will be great earthquakes [shaking, and tempest], famines [hunger, and scarcity of food], and plagues [diseases, and pestilence] in various places. There will be terrors [fearful sights, and frightening things] and great signs [supernatural tokens] from heaven.

END-TIME SIGN #3. Vs.12-15: TRIBULATION



12 But before all these things, they will lay their hands on you and will persecute [press on, and pursue] you [in a hostile manner], delivering you up to synagogues [and assemblies of people] and prisons, bringing you before kings and governors for

^b21:8 or, I AM

my name's sake. 13 It will turn out as a testimony for you.

14 Settle it therefore in your hearts [thoughts, feelings, soul or mind] not to [premeditate, or] meditate beforehand how to answer [and defend yourself], 15 for I will give you a mouth and [higher spiritual] wisdom which all your adversaries [and oppositions] will not be able to withstand [refute, or deny] or to contradict [and resist].

END-TIME SIGN #4. Vs.16-19: HATRED



16 You will be handed over, [and betrayed] even by parents, [paternal sisters and] brothers, relatives [cousins and kinsfolk], and friends [associates, companions, or neighbors]. They will cause some of you to be put to death. 17 You will be hated [detested and persecuted] by all men [all people] for my name's sake.

18 And not a hair of your head will perish. 19 "By your [cheerful or hopeful] endurance you will win [to obtain, possess, and own] your lives [your breath and soul].

Vs.20-24: JESUS EXPLAINED HOW TO SURVIVE THE TRIBULATION DURING THE END OF THIS AGE



20 "But when you see Jerusalem [double peace] surrounded [or besieged] by armies, then know that its desolation [ruin, and stripping of her treasures] is at hand.

21 Then let those who are in Judea [he shall be praised] flee to the mountains [or hill tops]. Let those who are in the middle of her depart. Let those who are in the country [side] not enter therein.

22 For these are days of vengeance [vindication, retribution or retaliation, and punishment], that all things which are written [and described in the sacred books] may be fulfilled [executed to satisfaction, and completion]. 23 Woe to those who are pregnant and to those who nurse infants in those days! For there will be great distress in the land and wrath [violent passion, anger, and indignation] to this people.

24 They will fall by the edge of the sword, and will be led [away] captive into all the nations [races, and tribes of heathens, unbelievers, and pagans]. Jerusalem will be trampled down by the Gentiles [heathens and pagans] until the times of the Gentiles are fulfilled.

Vs.25-38: JESUS FORETOLD HOW THE SON OF MAN WILL COME AFTER THE TRIBULATION



25 "There will be [supernatural] signs in the sun, moon, and stars; and on the earth anxiety [restraint, anguish, and distress] of nations, in [a state of] perplexity [loss and doubt] for the [confused noise and] roaring of the sea and the waves; 26 men fainting [and failing in the heart] for fear [or terror] and for expectation of the things which are coming on the world [the inhabited earth, especially the Roman empire], for the [miraculous] powers of the heavens will be shaken [agitated and stirred-up].

27 Then they will see the Son of Man coming in a cloud with [inherent] power and great glory [dignity, honor, praise, and worship]. 28 But when these things begin to happen, look up and lift up your heads, because your redemption [your full ransom] is near."

29 He told them a parable. "See the fig tree and all the trees. 30 When they are already budding, you see it and know by your own selves that the summer is already near. 31 Even so you also, when you see these things happening, know that God's Kingdom is near.

32 Most certainly I tell you, this generation will not pass away until all things are accomplished [executed to satisfaction, and completed]. 33 Heaven and earth will pass away, but my words will by no means pass away.

34 "So be careful, or your hearts [thoughts and feelings, passion and mind] will be loaded down with carousing [headache, and giddiness caused by excess drinking], drunkenness, and cares of this life, and that day will come on you [unexpectedly, unforeseen, and] suddenly. 35 For it will come like a snare on all those who dwell on the surface of all the earth.

36 Therefore be [sleepless, awake, ready and] watchful all the time, praying [beseeching and petitioning] that you may be counted worthy [be deemed entirely deserving] to escape all these things that will happen, and to stand [abiding in the presence and] before the Son of Man."

37 Every day Jesus was teaching in the temple, and every night he would go out and spend the night [lodging] on the mountain

that is called Olivet. **38** All the people came early in the morning to him in the temple to hear [and give audience to] him.

22

Vs.1-6: JESUS' DISCIPLE, JUDAS, CONSPIRED WITH RELIGIOUS AND COMMUNITY LEADERS TO BETRAY JESUS, FOR MONEY ☹️☹️☹️

1 Now the feast [or holyday] of unleavened bread, which is called the Passover [festival], was approaching. **2** The chief priests and the scribes sought how they might put him to death, for they feared the people.

3 Satan entered into [and possessed the body of] Judas [God be praised], who was also called Iscariot [men of kerioth], who was counted with the twelve [apostles]. **4** He went away and talked [communed, and conversed] with the chief priests and captains [of the Levite guards in the temple] about how he might [betray and] deliver him [Jesus] to them.

5 They were glad, and agreed [they bargained and covenanted] to give him money. **6** He consented [promising] and sought an opportunity [a favorable occasion] to [betray and] deliver him to them in the absence of the multitude.

Vs.7-13: JESUS SENT HIS DISCIPLES TO PREPARE FOR THE PASSOVER FEAST



7 The day of unleavened [unfermented, uncorrupted, fault-free] bread came, on which the Passover [festival's special sacrifices, meal, or lamb] must be sacrificed.

8 Jesus sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat." **9** They said to him, "Where do you want us to prepare?"

10 He said to them, "Behold, when you have entered into the city, a man carrying a pitcher of water will meet you. Follow him into the house which he enters. **11** Tell the [family-head or] master of the house[hold], 'The Teacher says to you, 'Where is the guest room, where I may eat the Passover [meal] with my disciples?'"

12 He will show you a large, furnished upper room. Make preparations there." **13** They went, found things as Jesus had told them, and they prepared the Passover.

Vs.14-20: JESUS CELEBRATED PASSOVER WITH HIS DISCIPLES; THE FIRST COMMUNION AND DECLARED A NEW COVENANT IN HIS BLOOD ☹️☹️☹️

14 When the hour [the time] had come, he sat down with the twelve apostles. **15** He said to them, "I have earnestly desired [with a longing in my heart] to eat this Passover with you before I suffer [before undergoing this sacrificial experience], **16** for I tell you, I will no longer by any means eat of it [the Passover] until it is fulfilled [and executed to satisfaction] in God's Kingdom."

17 He received [to take hold of] a cup, and when he had given thanks [expressing gratitude to God], he said, "Take this and share [distributing] it among yourselves,

18 for I tell you, I will not drink at all again from the fruit of the vine, until God's Kingdom comes."

19 He took bread, and when he had given thanks, he broke and gave it to them, saying, "This is my body which is given [bestowed, delivered up, and ministered] for you. Do this in memory [in recollection and remembrance] of me." **20** Likewise, he took the cup after supper [after dining and eating the meal], saying, "This cup is the new covenant [the new testament, contract or devisors will] in my blood [bloodshed, or atoning blood], which is poured out [to be shed or bestowed] for you.

Vs.21-23: JESUS SPOKE ABOUT HIS BETRAYAL, AT THE COMMUNION TABLE



21 But behold, the hand of him who betrays me is with me on the table. **22** The Son of Man indeed goes [on this fateful sacrificial journey] as it has been determined [decreed, declared and divinely ordained], but woe [regret, distress, and expressions of grief] to that man through whom he is betrayed!"

23 They began to question among themselves which of them it was who would do this thing.

Vs.24-30: JESUS TAUGHT HIS DISCIPLES KINGDOM PRINCIPLES OF GREATNESS, LEADERSHIP, AND SERVICE ☹️☹️☹️

24 A [good sense] dispute also arose among them, which of them was considered to be greatest [the elder]. **25** He said to them, "The kings of the [Gentile unbelieving,

secular, or heathen] nations lord it over [to rule and dominate] them, and those who have authority over [to control] them are called 'benefactors [do-gooders, patrons, philanthropists, or celebrities].'

26 But not so with you. Rather, the one who is greater [the eldest] among you, let him become as the younger [youthful, and regenerate], and one who is governing [or leading with authority], as one who serves [hosts, waits upon, attends to, and ministers]. 27 For who is greater, one who sits [that reclines for a meal] at the table, or one who serves [as a waiter]? Isn't it he who sits at the table? But I am among you as one who serves [waits upon, and ministers as a deacon].

28 "But you are those who have continued [constantly stayed and remained] with me in my trials [temptations, or experience of adversity]. 29 I confer [to bequest] on you a kingdom [a royal domain, power, and the authority to rule], even as my Father conferred [and bequeathed] on me,

30 that you may eat and drink at my table in my Kingdom [my Messianic territory and realm]. You will sit on thrones, judging the twelve tribes of Israel."

Vs.31-34: JESUS FORETOLD PETER WOULD DENY HIM THREE TIMES



31 The Lord said, "Simon [*hearing or hearkening*], Simon, behold, Satan asked [desiring and demanding] to have all of you, that he might sift you as wheat [to try your faith to the verge of overthrow], 32 but I prayed [to God and petitioned] for you, that your faith wouldn't fail [or cease]. You, when once you have turned [converted, or returned] again [to the worship and obedience of God], establish [by strengthening and stabilizing] your brothers^a [in Christ]."

33 He said to him, "Lord, I am ready to go with you both to prison and to death!"

34 He said, "I tell you, Peter, the rooster [a cock] will by no means crow today until you [disown or] deny that you know me three times."

Vs.35-38: JESUS TOLD HIS DISCIPLES TO BE READY FOR HIS DEPARTURE



35 He said to them, "When I sent you out without purse [for money], bag [for carrying food], and sandals, did you lack anything?" They said, "Nothing." 36 Then he said to them, "But now, whoever has a purse [of money], let him take it, and likewise a bag [of food]. Whoever has none, let him sell his cloak [clothes of garment], and buy a sword [ready for battle]."

37 For I tell you that this which is written [in the sacred books] must still be fulfilled [executed, and performed to conclusion] in me: 'He was counted with transgressors.'^b For that which concerns me is being fulfilled [to a purposeful conclusion]. 38 They said, "Lord, behold, here are two swords." He said to them, "That is enough [is sufficient]."

Vs.39-46: JESUS TOOK HIS DISCIPLES TO PRAY AND PREPARE FOR HIS ARREST AND CRUCIFIXION



39 He came out and went, as his custom was, to the Mount of Olives. His disciples also followed him. 40 When he was at the place, he said to them, "Pray [supplicate and worship God] that you don't enter [or come] into temptation [to experience the provocation of adversity]."

41 He was withdrawn from them about a stone's throw, and he knelt down and prayed [earnestly supplicating and worshipping God], 42 saying, "Father, if you are willing, remove [avert, take away] this cup [divine fate and imminent adverse experience] from me. Nevertheless, not my will [my purpose and determination], but yours, be done."

43 An angel from heaven appeared to him, strengthening [by invigorating] him.

44 Being in agony [the struggle for victory], he prayed [to, supplicated and worshiped God] more earnestly. His sweat became like great drops of blood falling down on the ground.

45 When he rose up from his [earnest] prayer, he came to the disciples and found them sleeping because of grief [heaviness, or sorrow], 46 and said to them, "Why do you

^a22:32 The word for "brothers" here may be also correctly translated "brothers and sisters" or "siblings."

^b22:37 Isaiah 53:12

sleep? Rise and pray [supplicate and worship] that you may not enter into temptation [into adversity to be put to proof]."

Vs.47-54: JESUS WAS BETRAYED WITH A KISS AND ARRESTED, YET HEALED ONE OF HIS ARRESTERS



47 While he was still speaking, a crowd appeared. He who was called Judas, one of the twelve, was leading them. He came near to Jesus to kiss [by embracing] him [as a friend]. 48 But Jesus said to him, "Judas, do you betray the Son of Man with a kiss [a fraternal embrace of affection]?"

49 When those who were around him saw what was about to happen, they said to him, "Lord, shall we strike with the sword?"

50 A certain one of them struck the servant of the high priest, and cut off his right ear.

51 But Jesus answered, "Let me at least do this"—and he touched his ear and healed him. 52 Jesus said to the chief priests, captains of the temple, and elders, who had come against him, "Have you come out as against a robber [a brigand and thief], with swords and [wooden] clubs? 53 When I was with you in the temple daily, you didn't stretch out your hands against me. But this is your hour [your time], and the power [the privilege, freedom, and delegated authority] of darkness."

54 They seized him and led him away, and brought him into the high priest's house. But Peter followed from a distance.

Vs.55-62: JESUS WAS DENIED BY PETER THREE TIMES, JUST AS JESUS SAID HE WOULD



55 When they had kindled a fire in the middle of the courtyard and had sat down together, Peter sat among them. 56 A certain servant girl saw him as he sat in the light [of the fire], and looking intently at him, said, "This man also was with him [Jesus]."

57 He denied [by disavowing and rejecting] Jesus, saying, "Woman, I don't know him." 58 After a little while someone else saw him and said, "You also are one of them!" But Peter answered, "Man, I am not!"

59 After about one hour passed, another confidently affirmed, saying, "Truly this man also was with him [Jesus], for he is a Galilean [of the heathen district]!" 60 But

Peter said, "Man, I don't know what you are talking about!" Immediately, while he was still speaking, a rooster [a cock] crowed.

61 The Lord turned [around] and looked at Peter. Then Peter remembered the Lord's word, how he said to him, "Before the rooster crows you will [utterly disown, abstain from, and] deny me three times."

62 He went out, and wept [wailed aloud] bitterly.

Vs.63-71: JESUS WAS MOCKED, BEATEN, ARRAIGNED BEFORE RELIGIOUS AND SECULAR LEADERS, QUESTIONED, AND JUDGED



63 The men who held Jesus mocked [jeering at and deriding] him and beat [by scourging] him. 64 Having blindfolded him, they struck him on the face and asked him, "Prophecy! Who is the one who struck you?"

65 They spoke many other things [impiously and blasphemously] against him, [defaming, or] insulting him.

66 As soon as it was day, the assembly of the elders of the people were gathered together, both chief priests and scribes, and they led him away into their council, saying,

67 "If you are the Christ [Anointed, Messiah], tell us." But he said to them, "If I tell you, you won't believe, 68 and if I ask, you will in no way answer me or let me go.

69 From now on, the Son of Man will be seated [down, to reside and remain] at the right hand of the power [the inherent ability and strength] of God."

70 They all said, "Are you then the Son of God?" He said to them, "You say it, because I am." 71 They said, "Why do we need any more witness [or evidence]? For we ourselves have heard from his own mouth [and utterance]!"

23

Vs.1-6: RELIGIOUS LEADERS FALSELY ACCUSED JESUS BEFORE PILATE, THE HEATHEN GOVERNOR OF JUDAEA; WHO FOUND JESUS INNOCENT



1 The whole company of them rose up and brought him before Pilate [armed with a spear]. 2 They began to [charge and] accuse him, saying, "We found this man perverting [by turning against] the [heathen and unbelieving] nation [of Gentiles], forbidding paying taxes to Caesar, and saying that he himself is Christ, a king."

3 Pilate asked him, "Are you the King of the Jews?" He answered him, "So you say."

4 Pilate said to the chief priests and the multitudes, "I find no basis [no reason, crime, or fault] for a charge against this man."

5 But they insisted [fiercely], saying, "He stirs up the people, teaching throughout all Judea [*Jehovah shall be praised*], beginning from Galilee [*the heathen district*] even to this place [here in Jerusalem]." 6 But when Pilate heard Galilee mentioned, he asked if the man was a Galilean.

Vs.7-12: RELIGIOUS LEADERS PASSIONATELY ACCUSED JESUS BEFORE HEROD, KING OF THE JEWS; WHO FOUND JESUS INNOCENT ☹️☹️☹️

7 When he found out that he was in Herod's jurisdiction, he sent him to Herod [*heroic*], who was also in Jerusalem [*double peace*] during those days.

8 Now when Herod [*heroic*] saw Jesus [*Jehovah is salvation*], he was exceedingly glad [and cheerful], for he had wanted to see him for a long time, because he had heard many things about him. He hoped to see some miracle done by him. 9 He questioned him with many words, but he gave no answers.

10 The chief priests and the scribes stood, vehemently accusing him. 11 Herod with his soldiers humiliated [despised, and contemptuously treated] him and mocked [jeering at, and deriding] him. [Throwing on and] Dressing him in luxurious [elegant] clothing, they sent him back to Pilate.

12 Herod and Pilate became friends with each other that very day, for before that they were enemies with each other.

Vs.13-25: RELIGIOUS AND SECULAR LEADERS, AND THE PEOPLE ELECTED TO CRUCIFY JESUS



13 Pilate called together the chief priests, the rulers, and the people, 14 and said to them, "You brought this man to me as one that perverts [or turns away] the people, and behold, having examined [by interrogating] him before you, I found no basis [no fault or crime] for a charge against this man concerning those things of which you accuse him.

15 Neither has Herod, for I sent you to him, and see, nothing worthy [that is deserving] of death has been done by him.

16 I will therefore chastise [punish, by

scourging] him and release [to set free, dismiss, and no longer detain] him."

17 Now [as a necessity of custom] he had to release one prisoner to them at the feast^a [the holyday festival]. 18 But they all cried out [screaming aloud] together, saying, "Away with this man! Release [set free, and let go] to us Barabbas!"— 19 one who was thrown into prison for a certain revolt [an uprising or insurrection] in the city, and for murder.

20 Then Pilate spoke to them again, wanting [and intending] to release Jesus,

21 but they shouted, saying, "Crucify [impale him on the cross]! Crucify him!" 22 He said to them the third time, "Why? What evil [and harm] has this man done? I have found no capital crime in him [to warrant death]. I will therefore chastise [punish by scourging] him and release [to dismiss] him."

23 But they were urgent [and instant] with loud voices, asking [begging, craving, desiring, and requiring] that he might be crucified. Their voices and the voices of the chief priests prevailed.

24 Pilate decreed [adjudged, approved, and gave sentence] that what they asked [by petitioning and requesting] for should be done. 25 He released him [Barabbas] who had been thrown into prison for insurrection and murder, for whom they asked [desired, instead], but he delivered [surrendering and giving] Jesus up to their will [their choice and inclination].

Vs.26-31: SIMON OF CYRENE CARRIED JESUS' CROSS, WHILE JESUS ENCOURAGED HIS FOLLOWERS AND WOMEN MOURNING FOR HIM ☹️☹️☹️

26 When they led him away [to put him to death], they grabbed one Simon [*heard or hearing*] of Cyrene [*supremacy of the bridle*—a region of Africa], coming from the country [for help], and laid [by imposing] the cross on him to carry it after Jesus. 27 A great multitude of the people followed him, including women who also mourned and [beating the breast in grief] lamented him.

28 But Jesus, turning to them, said, "Daughters of Jerusalem [*double peace*], don't weep [sob, or bewail] for me, but weep for yourselves and for your [grown-up] children. 29 For behold, the days are coming in which they will say, 'Blessed

^a23:17 NU omits verse 17.

[fortunate] are the barren [or sterile], the wombs that never bore, and the breasts that never nursed.'

30 Then they will begin to tell the mountains, 'Fall [down] on us!' and tell the hills, 'Cover [to hide] us.'³⁰ 31 For if they do these things in the [season of the] green [wet with rain and fresh] tree, what will be done in the dry [scorched, arid tree]?"

Vs.32-38: PEOPLE MOCKED JESUS WHILE HE ATONED FOR THEIR SIN AND SICKNESS ON THE CROSS



32 There were also others, two criminals, led with him to be put to death.

33 When they came to the place that is called [Calvary] "The Skull", they crucified [impaling] him [on the cross] there with the criminals, one on the right and the other on the left.

34 Jesus said, "Father, forgive them [set aside, and omit their sins], for they don't know [and understand] what they are doing." Dividing [and distributing] his garments among them, they cast lots. 35 The people stood watching. The rulers with them also scoffed [turning up their noses] at him, saying, "He saved [delivered, and healed] others. Let him save himself, if this is the Christ of God, his chosen one!"

36 The soldiers also mocked [jeering at] him, coming to him and offering [by presenting to] him vinegar [sour wine], 37 and saying, "If you are the [Sovereign] King of the Jews, save [deliver and heal] yourself!"

38 An inscription was also written over him in letters of Greek, Latin, and Hebrew: "THIS IS THE KING OF THE JEWS."

Vs.39-43: CRUCIFIXION MATES—CRIMINALS, MOCKED AND DEFENDED JESUS, ON THE CROSS



39 One of the criminals who was hanged insulted [defaming] him, saying, "If you are the Christ, save [deliver and heal] yourself and us!" 40 But the other answered [responding], and rebuking him [to show honor] said, "Don't you even fear [and revere] God, seeing you are under the same [judgment and] condemnation?"

41 And we indeed justly [equitably], for we receive the due reward for our deeds

[our criminal practice], but this man has done nothing wrong [nothing improper, injurious, out of place or wicked]." 42 He said to Jesus, "Lord, [be mindful of and] remember me when you come into your Kingdom [realm, reign, and rule]."

43 Jesus said to him, "Assuredly I tell you, today you will be with me in Paradise [the abode of pious souls—a place of happiness in a part of Hades, until the resurrection]."

Vs.44-49: JESUS CALLED OUT TO GOD AND GAVE UP THE SPIRIT



44 It was now about [12:00pm] the sixth hour,^a and darkness came over the whole land until [3:00pm] the ninth hour.^b

45 The sun was darkened, and the veil [the door screen] of the temple [in the Most Holy Place, or Holy of Holies] was torn in two [in the middle].

46 Jesus, crying with a loud voice, said, "Father, into your hands I commit [present, deposit, and commend] my spirit [my breath, soul, and life]!" Having said this, he breathed his last [giving up the spirit]. 47 When the centurion [the Roman captain of one hundred soldiers] saw what was done, he glorified God, saying, "Certainly this was a righteous [innocent, and holy] man."

48 All the multitudes [of people and press] that came together to see this [spectacle], when they saw the things that were done, returned home beating their breasts. 49 All his acquaintances and the women who followed with him from Galilee stood at a distance, watching [discerning, and experiencing] these things.

Vs.50-56: JOSEPH OF ARIMATHEA, ONE OF JESUS' FOLLOWERS BURIED HIM IN A TOMB



50 Behold, there was a man named Joseph [let God add], who was a member [an adviser] of the council [of the Jewish Sanhedrin], a good and righteous man

51 (he had not [voted for and] consented to their counsel and deed), from Arimathea [heights], a city of the Jews, who was also waiting for [the coming of] God's Kingdom.

^a23:30 Hosea 10:8

^b23:44 Time was counted from sunrise, so the sixth hour was about noon.

^a23:44 3:00 p.m.

52 This man went to Pilate [*armed with a spear*], and asked [*desiring and begging*] for Jesus' body. 53 He took it down and wrapped it in a linen cloth, and laid him in a tomb that was cut in stone, where no one had ever been laid.

54 It was the day of the Preparation [*to celebrate the sabbath feast*], and the Sabbath was drawing near. 55 The women who had come with him out of Galilee [*the heathen circuit*] followed after, and saw the tomb and how his body was laid. 56 They returned and prepared [*aromatic or sweet-smelling*] spices and ointments [*myrrh, and perfumed oil*]. On the Sabbath they rested according to the commandment.

24

Vs.1-7: JESUS ROSE FROM DEATH ON THE THIRD DAY



1 But on the first day of the week, at early dawn [*very early in the morning*], they [*the women*] and some others came to the tomb, bringing the spices [*the sweet perfumes*] which they had prepared. 2 They found the [*mill*] stone [*used to seal the tomb's entrance*] rolled away from the tomb.

3 They entered in, and didn't find the Lord Jesus' body.

4 While they were greatly perplexed [*entirely at a loss*] about this, behold, two men stood by them in dazzling [*flashing*] clothing. 5 Becoming terrified [*and trembling*], they bowed their faces down to the earth. The men said to them, "Why do you seek the living among the dead?"

6 He isn't here, but is risen [*is awakened from death*]. Remember what he told you when he was still in Galilee, 7 saying that '*the Son of Man must be betrayed and delivered up into the hands of sinful men and be crucified, and the third day rise again?*'"

Vs.8-12: MARY MAGDALENE, JOANNA, AND MARY PROCLAIMED [EVANGELIZED] THE RISEN JESUS



8 They remembered his words, 9 returned from the tomb, and told all these things to the eleven [*apostles*] and to all the rest [*disciples*]. 10 Now they were Mary [*their rebellion*] Magdalene [*a tower*], Joanna

[*Jehovah has graced*], and Mary the mother of James [*supplanter*]. The other women with them told these things to the apostles.

11 These [*women's*] words seemed to them [*the apostles*] to be [*idle tales and*] nonsense, and they didn't believe them. 12 But Peter [*piece of rock*] got up and ran to the tomb. Stooping and looking in, he saw the strips of linen lying by themselves, and he departed to his home, wondering what had happened.

Vs.13-24: JESUS APPEARED TO TWO FOLLOWERS, WHO DID NOT RECOGNIZE HIM



13 Behold, two of them [*the disciples*] were going that very day to a village named Emmaus [*warm baths*], which was sixty stadia^a from Jerusalem. 14 They talked with each other about all of these things which had happened.

15 While they talked [*conversed*] and questioned [*discussed, and reasoned*] together, Jesus himself [*approaching*] came near, and went with them. 16 But their eyes were kept [*or held*] from recognizing him.

17 He said to them, "*What [subject of discourse and matter] are you talking about as you walk, and are sad [with a gloomy countenance]?*" 18 One of them, named Cleopas [*of a renowned father*], answered [*responding to*] him, "Are you the only stranger in Jerusalem who doesn't know the things which have happened there in these days?"

19 He said to them, "*What things?*" They said to him, "The things concerning Jesus the Nazarene [*the separated one*], who was a prophet mighty in deed [*undertakings*] and word [*speech, or preaching*] before God and all the people; 20 and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him.

21 But we were hoping [*expecting*] that it was he who would redeem [*or ransom*] Israel. Yes, and besides all this, it is now the third day since these things happened. 22 Also, certain women of our company amazed [*astonished, and put*] us [*out of our wits or mind*], having arrived early at the tomb; 23 and when they didn't

^a24:13 60 stadia = about 11 kilometers or about 7 miles.

find his body, they came saying that they had also seen a vision [an appearance] of angels, who said that he was alive. 24 Some of us went to the tomb and found it just like the women had said, but they didn't see him."

Vs.25-32: JESUS CHASTISED HIS FOLLOWERS FOR DOUBTING THE SCRIPTURES



25 He said to them, "Foolish [unintelligent, sensual, lacking understanding, and unwise] people, and [dull, inactive, and] slow of heart to [apprehend and] believe [to have faith and trust] in all that the prophets have spoken!

26 Didn't the Christ have to suffer [to experience] these things and to enter into his glory?"

27 Beginning from Moses and from all the prophets, he [thoroughly] explained [expounding and interpreting] to them in all the Scriptures the things concerning himself.

28 They came near to the village where they were going, and he acted like he would go further.

29 They urged [compelling by entreating] him, saying, "Stay with us, for it is almost evening, and the day is almost over." He went in to stay with them. 30 When he had sat down at the table [to have a meal] with them, he took the bread and [blessing it] gave thanks. Breaking it, he gave it to them.

31 Their eyes [of the mind] were opened [to understand] and they recognized him; then he vanished out of their sight. 32 They said to one another, "Weren't our hearts [thoughts or feelings, soul or mind] burning [by kindling] within us while he spoke to us along the way, and while he opened [expounding] the Scriptures to us?"

Vs.33-40: JESUS APPEARED TO HIS DISCIPLES/FOLLOWERS; HE LET THEM TOUCH HIM



33 They rose up that very hour, returned to Jerusalem, and found the eleven gathered together, and those who were with them, 34 saying, "The Lord is risen indeed, and has appeared to Simon!"

35 They [Emmaus and other disciple] related the things that happened along the way, and how he was recognized by them in the breaking of the bread. 36 As they said these things, Jesus himself stood among

them, and said to them, "Peace [harmony, concord, safety, and prosperity] be to you."

37 But they were terrified and [thrown into, and] filled with fear, and supposed that they had seen a spirit [a ghost].

38 He said to them, "Why are you troubled [stirred and agitated with dread and fear]? Why do doubts [imagination, reasonings, and hesitation] arise in your hearts [your thoughts and feelings, soul and mind]? 39 See my hands and my feet, that it is truly me. Touch [verify by contact, feel and handle] me and see, for a spirit [a ghost] doesn't have flesh and bones, as you see that I have." 40 When he had said this, he showed them his hands and his feet.

Vs.41-47: JESUS ASSURED HIS DISCIPLES OF FULFILLING THE WORDS OF PROPHECY ABOUT HIM



41 While they still didn't believe for joy [cheerfulness and gladness], and wondered [in admiration], he said to them, "Do you have anything here to eat?" 42 They gave him a piece of a broiled fish and some honeycomb. 43 He took them, and ate in front of them. 44 He said to them, "This is what I told you while I was still with you, that all things which are written [and described] in the law of Moses, the prophets, and the psalms concerning me must be fulfilled [executed to satisfaction, and completed]."

45 Then he opened their minds [their intellect, thoughts, and feelings], that they might understand [to put it together, consider, and comprehend] the Scriptures.

46 He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer [to undergo and experience death] and to rise from the dead the third day, 47 and that repentance [a compunction for guilt of past sins and reversal of mind] and remission [pardon, forgiveness, and deliverance] of sins should be preached in his name to all the [races, tribes, heathen, and pagan] nations, beginning at Jerusalem.

[ref notes: Please see ref notes on "Galilee; the Heathen Circle" after Matthew 28:8-10, and the ref notes on "the Wise men" after Matthew 1:16-17 and Matthew 2:7-12. They provide some insight that supports Luke 24:46-47]

Vs.48-53: JESUS PROMISED TO SEND THE HOLY SPIRIT—THE PROMISE OF THE FATHER



48 You are witnesses [bearing historical and judicial records] of these things. 49 Behold, I send out the promise [the announcement of the pledge and divine assurance of salvation] of my Father on you. But wait [tarry, or settle] in the city of Jerusalem until you are clothed [being endued] with [miraculous ability and] power from on high.”

50 He led them out as far as Bethany [house of dates], and he lifted up his hands and blessed [speaking a benediction on] them. 51 While he blessed them, he withdrew [being parted] from them and was carried up into heaven. 52 They worshiped him [prostrating in reverence] and returned to Jerusalem with great joy [cheerfulness and gladness], 53 and were continually in the temple, praising and blessing God. Amen.

REFLECTION #23:

**Write and discuss your answers with learning team.*

#1. Look around and acknowledge that idolatry appears to be rampant. People just like self-worship, everyone wants to be an idol or role model. Review Luke 18:9-14; Jesus cautioned against self-adulation. What exactly is self-adulation, and do you remember ever manifesting such traits? How do you get rid of it?

#2. Is it possible for everything or everyone to enter into the kingdom of God? If not, why not? And if yes, why so?

#3. Back in the days of Jesus, tax collectors were considered as unpatriotic sinful people, yet Jesus associated with Zacchaeus. Why did Jesus, in spite of his righteousness and sinlessness, associate with a tax collector?

1 _____

2 _____

 3 _____

#4. Jesus didn't cry often, but he wept over Jerusalem. Why? And why did he even have to go to Jerusalem, to encounter that angst and opposition of religious leaders?

5. While at Jerusalem, Jesus revealed the signs of the end of the age. What are these signs? How are the signs different from what you may have heard or are hearing about the world coming to an end?

4 _____

 5 _____

#6. Jesus showed us a way to give the most offering. What is that way, and what's your take on it? Do you think you can do it the way Jesus acknowledged?

6 _____

#7. In spite of being warned, Peter still denied Jesus three times. But he repented (Luk 22:62). Judas betrayed Jesus but would not repent. Do you think that if Judas had repented, he would have received forgiveness from God? If not, why not?

7 _____

#8. If you were a member of the committee that voted to kill Jesus (though you voted against it like Joseph of Arimathaea), how would you handle life after that?

#9. Review Luke 24:25-32. Does this mean that anything Jesus fellowships with his brethren (church), they must break bread, that is, have communion?

#10. Before Jesus departed and was carried up to heaven, he promised his disciples he would send the promise of the Father, who is the Holy Spirit. He fulfilled his promise. He sent the Holy Spirit on the day of Pentecost. So what would you say to those "Christians" who have yet to receive the Holy Spirit, or do not know/think the promise of the Father belongs to them?

8 _____

9 _____

10 _____



Secure Your Lifestyle in Christ's Doctrines

Let us now dig in and deep into the foundation and cornerstones of the Church^a—*Ecclesia*; a nation of priests and governing body of Christ's Kingdom, on earth. Following Matthew and Luke's prophetic and systematic perspectives of the Gospel, we examined Jesus' messianic lifestyle. Beginning with the first, Level 1 Discipleship, up until now, we have focused learning on what the Christ-like life and Christian lifestyle is, for character building, behavior modification, and fleshly attitude mortification. We ought to claim to be secure in this chosen lifestyle by knowing and understanding why we do what we do.

In this section of—*Level 2 Discipleship*—we will begin to explore and examine the *Doctrines* of our faith in Christ. Remember how Jesus, in Matthew 5:3-10, declared the Eight Underlying Principles upon which the 'new' Kingdom of God is established, on earth. The eight principles, from "*Blessed are the poor in spirit, for theirs is the kingdom of heaven...*" to "*...Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven*" (Mat 5:3-10)^b provide the foundational truth for operationalizing the framework or doctrine of Christianity. These doctrines have also been known as the policies, creed, belief, rule, tenets, regulations, or teachings of the Church—who are the disciples of Christ and living congregation of God's children and kingdom. The doctrines are also the basis for the divine structure or eight ministry-departments of the church according to 1Corinthians 12:28^c.

Since life in the Kingdom of God must be as stipulated by Jesus Christ, who is the founder and eternal King of our holy kingdom and nation of priests and kings like himself (1Pet 2:9, Psa 33:12, Rev 5:10, 1Tim 6:15, Rev 19:6)^d, we do require major doctrinal (or policy) themes as well as a constitution and laws or statutes. As you already may know, the Sermon on the Mount (Mat 5:12-7:28) is our kingdom's *Constitution*, and the rest of the commandments of Jesus are its *Laws or Statutes*. However, doctrines help us to operationalize (that is, to make effective or bring to life) the 'blessed' principles of our kingdom. To this end, we must be secure in the doctrines of Christ, which of course is paramount for an enduring life in Him and His kingdom.

A lifestyle lacking or not secure in the doctrines of Christ is not a Christian lifestyle, and therefore do not characteristically partake in the 'blessed' principles of the kingdom of God. According to scripture "*For by grace [the strength of God's merciful kindness] you have been saved [delivered and protected] through faith [the system of Gospel truth and reliance on Christ], and that not of yourselves; it is the gift of God, not of works, lest anyone should boast*" (Eph 2:8). And being saved through Christ, we are called with a holy calling (2Tim 1:9)^e, to be justified and glorified (Rom 8:30)^f, with God's righteousness (Php 1:11)^g, and by sanctification in His Holy Spirit (2Th 2:13-14)^h.

Accordingly, Paul summed up the major doctrinal themes as *grace, faith, justification, salvation, glorification, righteousness, and sanctification*—which are by significance or conveyance the seven spirits of God. The spirits of grace, faith, wisdom, power, glory, truth, and holiness respectively. These doctrines are yours by right of sonship and citizenship of the Kingdom of Heaven (Gal 4:6; Eph 2:19, 1Pet 2:9)ⁱ, which is Christ's Kingdom on earth, and which will eventually merge into the Kingdom of God, according to 1Corthians 15:24-28^j.

So, secure your individual, communal, or corporate lifestyle in them, because it is expected of you to do so. The next epistle we will read was written by brother Paul, to the church at Rome. While the church at Rome was neither established by Paul nor visited by him before his letter, he wrote to introduce himself pending a future visit. Taking advantage of the opportunity, he narrated the doctrinal truths of Christianity in the *Book of Romans*. Examine the themes and use the progress markers to indicate how well you are operationalizing or have made the 'blessed' principles of the kingdom of heaven, in and about you, your kingdom lifestyle policy.

^a **Mat 16:18** And I also say to you that you are Peter, and on this rock, I will build My church [ecclesia], and the gates of Hades shall not prevail against it.

^b **Mat 5:3-10** "Blessed are the poor in spirit, For theirs is the kingdom of heaven. Blessed are those who mourn, For they shall be comforted. Blessed are the meek, For they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, For they shall be filled. Blessed are the merciful, For they shall obtain mercy. Blessed are the pure in heart, For they shall see God. Blessed are the peacemakers, For they shall be called sons of God. Blessed are those who are persecuted for righteousness' sake, For theirs is the kingdom of heaven.

^c **1Co 12:28** And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracle, then gifts of healings, helps, administrations, varieties of tongues.

^d **1Pe 2:9** But you are a chosen generation, a royal priesthood, a holy nation, His own special people..., **Psa 33:12** Blessed is the nation whose God is the LORD, The people He has chosen as His own inheritance; **Rev 5:10** And have made us kings and priests to our God; And we shall reign on the earth. **1Ti 6:15** ...He who is the blessed and only Potentate, the King of kings and Lord of lords. **Rev 19:16** And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.

^e **2Ti 1:9** who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began,

^f **Rom 8:30** Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified

^g **Php 1:11** ...being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God.

^h **2Th 2:13-14** But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.

ⁱ **Gal 4:6** And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"; **Eph 2:19** Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God; **1Pe 2:9** But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

^j **1Co 15:24-28** Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. For He must reign till He has put all enemies under His feet. The last enemy that will be destroyed is death; ...Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.



The Epistle of Paul to the Romans

Many years after Paul wrote to the Galatian church to address their problems and to lose or release them from the bondage of rituals, rules, and religiosity, he wrote to the Roman church. Unlike the Galatian church he and Barnabas established around AD 48 to 49 during his first missionary journey, he neither established the Roman Church nor visited them until about AD 60 to 61.

Distinct from the corrective instruction of his previous letters to the Thessalonian, Corinthian, and Galatians brothers, the Roman epistle is a defense of the instituted *doctrines* of our belief (our actionable faith and system of Gospel truth) in Christ and His Kingdom. Paul introduced himself in preparation for his visit to the Gentile brethren in Rome with this letter. While Paul presented his letter as his *apostolic credential* and a way to get his foot in the door of the Roman church, he used it to validate the inclusion and involvement of Gentiles in the new covenant, contrary to the then-Jewish exclusive religious posture.

The *Book of Romans* is a systematic and uniquely organized presentation of *doctrinal truths* that Jesus revealed to Paul for operationalizing the *blessed* principles of the Kingdom of God for us all. These doctrines—or framework for our belief and lifestyle—guide our character building, Christlike behavior, or fleshly attitude mortification for an effectual walk or conduct of life, in the Spirit. They are manifestly anchored on and engraved with the *seven eyes* (Zec 3:9) of God, which are the *seven spirits* of God (Rev 5:6), which is the *Light (knowledge of truth and spiritual purity) of the body* (Mat 6:22), which according to the vision of Zechariah—4:10 is the *plumbline* that range or scan the whole earth helping us find depth to maintain uprightness with Heaven.

It simply means that the *doctrines*—laws, policies, canons, or dogmas—of our faith and belief system in Christ are God's seven eyes and seven spirits, which are one and the same. It is the framework, standard, or measure of divinity by which God's people would need to live and be judged. Paul examined and explained these divine standards to us in his letter to the Romans. Embedded in the texts are the seven doctrines of *grace, faith, justification (or wisdom), salvation (or power), glorification, righteousness (or truth), and sanctification (or holiness)*. Apart from these, we have no other doctrines or policies that guide our Christian faith and walk—or conduct of daily living—in the Spirit.

The following thematic presentation of the epistle explores these doctrines contextually. The layout indicates and displays, as headers in blue accents text, the portion and *verses* of scripture, together with the *terminology* of the doctrine or policy. This is followed, after the second semi-colon, by its *purpose*. They are highlighted as the theme of the *accounts* of the portion and body of scripture that follow in black and green accent texts, which accentuates the *function* and *procedure* of operating or not operating the highlighted doctrines. The occasional reference scriptures in green texts provide support from other parts of the Bible.



Romans

Chapters 1-7: The Doctrines of Righteousness, Not the Works of the Law

1

Vs.1-7: GRACE: RECEIVE GRACE FOR MAKING DISCIPLES

① ⑤ ⑩

1 Paul [*small or little*], a [*bond and devoted*] servant of Jesus Christ,^a called to be an apostle [*a delegate, ambassador of the Gospel, commissioner of Christ and messenger with miraculous powers*], set apart [*and appointed*] for the Good News [*of the Gospel*] of God, 2 which he promised [*by announcing*] before through his prophets [*the inspired speakers of his purposes and foretellers of his plans*] in the holy Scriptures,

3 concerning his Son [*Jesus Christ*], who was born of the offspring^b of David [*beloved*] according to the flesh [*human nature*], 4 who was declared [*marked out, appointed, and decreed*] to be the Son of God with [*miraculous ability, strength, and*] power according to the Spirit of holiness, by the resurrection [*a standing up again*] from the dead, Jesus Christ our Lord,

5 through whom we received grace [*favor, and divine influence upon the heart*] and [*the commission of*] apostleship for obedience of [*compliance, or submission to the*] faith [*the system of profession of the gospel of truth and belief*] among all the nations for his name's sake;

6 among whom you are also called [*invited, and appointed*] to belong to Jesus Christ; 7 to all who are in Rome [*strength*], beloved of God, called [*and divinely selected*] to be saints: Grace [*joy, pleasure, delight, and sweetness*] to you and peace [*prosperity and safety*] from God our Father and the [*the Living*] Lord Jesus Christ.

[ref scriptures: Jn 1:16-17—*And of His fullness we have all received, and grace for grace. For the law*

was given through Moses, but grace and truth came through Jesus Christ. Rom 15:15-16—I have written more boldly to you... because of the grace given to me by God, that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God... Gal 1:15-16—But when it pleased God, who separated me from my mother's womb and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles. Others: Rom 12:3; 1Cor 15:10; 2Cor 3:5-6; Eph 3:2-9; and 1Tim 1:11-12]

Vs.8-12: FAITH: YOUR FAITH SHOULD BE KNOWN AND COMMENDABLE EVERYWHERE

① ⑤ ⑩

8 First, I thank my God through Jesus Christ for all of you, that your faith [*your moral conviction of God's truthfulness, reliance on Christ, persuasion, assurance, and fidelity*] is proclaimed throughout the whole world.

9 For God is my witness, whom I serve in my spirit [*breath, rational soul, mental disposition, and mind*] in the Good News [*gospel*] of his Son, how unceasingly [*and incessantly*] I make mention of you always in my [*earnest*] prayers, 10 requesting [*beseeking, and petitioning*], if by any means now at last I may be prospered [*to successfully journey*] by the will of God to come to you.

11 For I long [*yearn and greatly desire*] to see you, that I may impart [*share, and give*] to you some spiritual [*non-carnal, divinely supernatural*] gift [*an endowment of miraculous faculty*], to the end that you may be established [*be set fast, and strengthened*]; 12 that is, that I with you [*together*] may be encouraged [*and comforted*] in you, each of us by the other's faith, both yours and mine.

[ref scriptures: 1Th 1:8—*For from you the word of the Lord has sounded forth, not only in Macedonia and Achaia, but also in every place. Your faith toward God has gone out, so that we do not need to say anything. Rom 16:19—For your obedience*

^a1:1 "Christ" means "Anointed One".

^b1:3 or, seed

has become known to all. Therefore, I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil. Others: 2Th 1:4]

Vs.13-16: SALVATION (POWER): BE EAGER, SHAMELESSLY PREACH THE GOSPEL TO SAVE SOULS

① ⑤ ⑩

13 Now I don't desire to have you unaware [ignorant, lacking information, intelligence, or understanding], brothers, that I often planned [or purposed] to come to you (and was hindered so far), that I might have some fruit [of souls fitted to obtain eternal life] among you also, even as among the rest of the Gentiles [the unbelieving tribes and heathen nations].

14 I am debtor [owing by obligation and bound by ministerial duty] both to Greeks [Gentiles or non-Jews] and to foreigners, both to the wise [the skilled, learned, philosopher, theologian, and teacher] and to the foolish [unwise, unintelligent, and sensual].

15 So as much as is in me, I am eager [willing, predisposed, and ready] to preach [to evangelize and declare] the Good News [of the Gospel] to you also who are in Rome.

16 For I am not ashamed of the Good News [gospel] of Christ, because it is the [ability and miraculous] power of God for salvation [the moral and physical deliverance] for everyone who believes, for the [born] Jew first, and also for the Greek [the non-Jewish Gentile, heathen, and pagan nations].

[ref scriptures: Mar 8:38—*For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.*"; Luk 9:26; 1Co 2:2; 2Tim 1:8, 2Tim 1:12 & 16; 1Pe 4:16]

Vs.17-32: RIGHTEOUSNESS (TRUTH): LIVE BY TRUTH TO REVEAL THE VIRTUE OF GOD, NOT BY THE FLESH TO SUPPRESS OR HINDER TRUTH ① ⑤ ⑩

17 For in it [the gospel] is revealed [uncovered, and disclosed] God's righteousness [the equitable character, integrity, virtue, purity of life, rightness, and correctness of thinking, feeling, and acting] from faith [a moral conviction and credence of God's truth] to faith [fidelity and holy fervor]. As it is written, "But the righteous [or the just] shall live by faith [a persuasion

in the system of gospel truth, spiritual purity, and belief]."

18 For the wrath [the anger and vengeance] of God is revealed [uncovered, and made manifest] from heaven against all ungodliness [all wickedness] and unrighteousness [injustice, and moral wrongness] of men who suppress [or withhold] the truth in unrighteousness, **19** because that which is known [or notable] of God is revealed [publicly, to externally manifest] in them, for God revealed it [to show and render it] [apparent] to them.

20 For the invisible [the unseen] things of him since the creation of the world are clearly seen, being perceived [and understood] through the things that are made [and fabricated by God's works and creation], even his everlasting [miraculous] power and [Godhead, or Godlike] divinity, that they may be [indefensible or] without excuse.

21 Because knowing God, they didn't glorify him as God, and didn't give thanks, but became vain [foolish, wicked, and idolatrous] in their reasoning [thoughts and imaginations], and their senseless [unintelligent, and foolish] heart [thoughts, and feelings] was darkened.

22 Professing themselves to be wise [skilled and learned], they became fools, **23** and traded [by changing or exchanging] the glory [dignity, honor, praise, and worship] of the incorruptible [immortal] God for the likeness of an image of corruptible [perishing, and decaying] man, and of birds, four-footed animals, and creeping things.

24 Therefore God also gave them up in the lusts [a longing for what is forbidden] of their hearts to uncleanness [to physical or moral impurity], that their bodies should be dishonored [and treated shamefully] among themselves; **25** [that is, those] who exchanged the truth of God for a lie, and worshiped [religiously venerated, adored] and served the creature rather than the Creator, who is blessed [adorable, and praised] forever. Amen.

26 For this reason, God gave them up to vile [disgraceful and dishonorable] passions [and lusts]. For their women [their females] changed the natural [physical] function [of sexual intercourse] into that which is [abnormal, perverse, and] against nature.

27 Likewise also the men [their males], leaving [by setting aside] the natural [physical and inborn] function of [sexual intercourse with] the woman, burned [and deeply inflamed] in their lust [a forbidden longing and appetite] toward one another, men doing what is inappropriate [unseemly, and indecent] with men, and receiving [and hosting] in themselves the due penalty [or recompense] of their error.

28 Even as they refused to have [and retain] God in their knowledge [of ethical and divine things], God gave them up to a reprobate [worthless, unapproved] mind, to do those things which are not fitting [and convenient]; 29 being filled with all unrighteousness [moral wrongfulness], sexual immorality [or fornication], wickedness [depravity, evil purposes, iniquity], covetousness [greediness and fraudulence], malice [ill-will, injurious desire]; full of envy [jealousy], murder [killing], strife [quarrel, contention, wrangling], deceit [beguile], evil habits [bad character], secret slanderers [whisperers, detractors],

30 backbiters [defamers], hateful to God [impious and wicked], insolent [despiteful, maltreaters], arrogant [proud, haughty], boastful [bragging, pretending], inventors of evil things, disobedient to parents, 31 without understanding, covenant breakers, without natural affection, unforgiving [implacable, adamant], unmerciful;

32 who, knowing the [equitable justification and] ordinance of God, that those who practice such things are worthy [and deserving] of death, not only do [by performing] the same, but also approve of [and are pleased with] those who practice them.

[ref scripture: Gal 5:19-21—*Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.*]

Vs.1-29: JUSTIFICATION (WISDOM): OBEY THE TRUTH; BE A DOER OF RIGHTEOUSNESS, TO BE JUSTIFIED AND ACQUITTED OF GUILT ① ⑤ ⑩

1 Therefore you are without excuse, O man, whoever you are who judge [by mentally or judicially deciding and condemning]. For in that which you [think, deem or be of opinion to call in question, determine, or] judge another, you condemn [or judge against] yourself. For you who judge, practice the same things. 2 We know [certainly] that the judgment [the decisions for vengeance or condemnation] of God is according to truth against those who [commit and] practice such things.

3 Do you think this, O man who judges [to condemn] those who practice such things, and do [commit] the same, that you will escape the judgment [and condemnation] of God? 4 Or do you despise [disdain, and think little of] the riches [the abundance] of his goodness [kindness, and moral excellence], forbearance [self-restraint], and patience [slowness in avenging wrongs], not knowing [and understanding] that the goodness of God leads [to induce and drive] you to repentance [a compunction for sin or guilt and subsequent reformation]?

5 But according to your hardness and unrepentant heart you are treasuring up [by amassing and reserving] for yourself wrath [or punishment] in the day of wrath [vengeance, in the], revelation [the appearing and coming of the Lord], and of the righteous judgment [and sentence] of God, 6 who "will pay back [reward or render] to everyone according to their works" [their effort, labor, or occupation]:"

7 to those who by perseverance [a cheerful or hopeful endurance and constancy] in well-doing seek [by desiring and endeavoring to worship God] for glory, honor, and incorruptibility [immortality, and], eternal life; 8 but to those who are self-seeking [and contentious] and don't obey the truth [of God], but obey unrighteousness, will be [receiving] wrath, indignation [a fierce passionate anger],

9 oppression [affliction], and anguish [or calamity] on every soul of man who does evil [a harmful, injurious, depraved, or

worthless thing], to the Jew first, and also to the Greek [Gentile or non-Jew]. **10** But glory, honor, and peace go to every man who does good, to the Jew first, and also to the Greek.

11 For there is no partiality [no favoritism, face receiving, or respect of personalities] with God. **12** For as many as have sinned [lawlessly] without [knowing or being amenable to] the [Jewish/Mosaic] law will also perish [lawlessly] without [knowledge of] the law [of Moses]. As many as have sinned under [or in] the [Mosaic] law will be judged by the law [of Moses].

13 For it isn't the [mere listeners and] hearers of the law who are righteous [just, or innocent] before God, but the doers [the obedient performers] of the law will be justified [rendered righteous or innocent]

14 (for when Gentiles [heathens, pagans, or unbelievers] who don't have the [Mosaic] law do by nature [birth, physical origin, and totality of innate properties] the things of the law, these [people], not having [or keeping] the law [of Moses], are a law [by the rule of action set by reason] to themselves,

15 in that they show [to demonstrate and prove] the work [the acts and undertakings] of the [Mosaic] law written [and inscribed] in their hearts, their conscience [distinguishing moral good from bad] testifying with them, and their thoughts [imagination, reasoning, and decisions] among themselves accusing [charging] or else excusing [defending] them) **16** in the day when God will judge the secrets of men, according to my Good News [gospel], by Jesus Christ.

[ref scriptures: Luk 18:13-14—*And the tax collector, ...beat his breast, saying, "God, be merciful to me a sinner!" I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.* Others: Rom 4:2-5; Act 13:39; Gal 2:16, 5:4; Jam 2:21-25]

17 Indeed you bear the name of a Jew [supposedly a believer], rest on the law [of Moses], glory [boast and rejoice] in God, **18** know [and understand] his will, and approve [examine to discern] the things that are excellent [valuable and matter], being

instructed [taught and informed] out of the [Mosaic] law,

19 and are confident that you yourself are a guide [a teacher or leader] of the [mentally] blind, a light [illuminator of truth] to those who are [ignorant and] in darkness, **20** a corrector [disciplinarian and trainer] of the foolish [mindless egoistic unbeliever], a teacher of babies [simple-minded immature believers], having in the [Mosaic] law the form [and semblance] of knowledge and of the truth.

21 You therefore who teach another [person], don't you teach yourself? You who preach [to herald the divine truth] that a man shouldn't steal, do you steal? **22** You who say a man shouldn't commit adultery [by having unlawful sexual intercourse with another man's wife], do you commit adultery? You who abhor [by finding] idols [abominable], do you rob temples [to commit sacrilege]? **23** You who glory [rejoice and boast] in the law [of Moses], do you dishonor God by disobeying [violating or transgressing] the law?

24 For "the name of God is blasphemed [vilified, defamed, and reviled] among the Gentiles [the heathens, unbelievers, and pagans] because of you," ✠ just as it is written. **25** For circumcision [the rite of separation from the unclean world to God by cutting around the flesh] indeed profits, if you are a doer of the [Mosaic] law, but if you are a transgressor of the law, your circumcision has become uncircumcision.

26 If therefore the uncircumcised keep the ordinances [or righteousness] of the law [of Moses], won't his uncircumcision be accounted as circumcision [the extinction of passions, lusts, sins, and spiritual impurity]?

27 Won't those who are physically uncircumcised [due to birthplace, and physical origin], but fulfill the law [of Moses], judge [to condemn] you, who with the letter [the sacred texts of the law] and circumcision are a transgressor of the law?

28 For he [a person] is not a Jew [with respect to birth, origin, and religion] who is one outwardly, neither is that circumcision which is outward in the flesh [the physical body or carnal mind]; **29** but he [a person] is a Jew who is one inwardly, and circumcision is that of the heart [the thoughts, feelings, desires, appetites, and

passions], in the spirit [the breath, rational soul, mental disposition, and mind], not in the letter [of scripture]; whose praise [and commendation] is not from men [or people], but from God.

3

Vs.1-31: JUSTIFICATION (WISDOM): BE FAITHFUL; ALL ARE JUSTIFIED BY THEIR FAITH, NOT WORKS

0 5 10

1 Then what [superior] advantage does the [stock or religious] Jew have? Or what is the profit [or benefit] of circumcision [the rite of cutting around the flesh to mark a separation from the unclean world to God]? 2 Much in every way! Because first of all, they were entrusted with the revelations [the oracles and divine utterances] of God.

3 For what if some were [unbelieving and] without faith [persuasion, credence, reliance on Christ, and assurance]? Will their lack of faith nullify [or void] the faithfulness of God? 4 May it never be [God forbid]! Yes, let God be found true, but every man a liar. As it is written, "that you might be justified in your words, and might prevail [to overcome] when you come into judgment." 5 But if our unrighteousness commends [by favorably presenting, exhibiting or showcasing] the righteousness of God, what will we say? Is God unrighteous who inflicts wrath [vengeance, and punishment]? I speak like men [and people] do. 6 May it never be! For then how will God judge [condemn, avenge, or punish] the world?

7 For if the truth of God through my lie abounded to [super increase] his glory, why am I also still judged [and condemned] as a sinner? 8 Why not (as we are slanderously reported, and as some affirm that we say), "Let's do evil [harm, and wickedness], that good [some benefit] may come?" Those who say so are justly condemned.

9 What then? Are we better [or more preeminent] than they? No, in no way. For we previously warned [or proved], both Jews and Greeks, that they are all under sin [by wandering from and violating God's law]. 10 As it is written, "There is no one righteous; no, not one.

11 There is no one who understands. There is no one who seeks after God. 12 They have all turned away. They have together become unprofitable. There is no one who does good, no, not so much as one." 13 "Their throat is an open tomb. With their tongues they have used deceit." 14 "The poison of vipers is under their lips." 15 "Their mouth is full of cursing and bitterness."

16 "Their feet are swift to shed blood. Destruction and misery are in their ways. 17 The way of peace, they haven't known." 18 "There is no fear of God before their eyes."

19 Now we know that whatever things the [Mosaic] law says, it speaks to those who are under the law [of Moses], that every mouth may be closed [silenced], and all the world [the entire earth and its inhabitants] may be brought under the judgment [or sentence] of God. 20 Because by the works of [toiling in] the law, no flesh [no human being] will be justified in his sight [in God's presence]; for through the [Mosaic] law comes the knowledge [awareness, and full discernment] of sin [the violation of God's divine law].

21 But now apart from [separate, and besides] the law, a righteousness [the justification] of God has been revealed [rendered apparent], being testified by the law^a [of Moses] and the prophets [of the Old Testament]; 22 even the righteousness of God through faith [the persuasion and reliance] in Jesus Christ to all and on all those who believe. For there is no distinction, 23 for all have sinned [missed the mark, offended, and trespassed], and fall short [to become destitute and deficient] of the glory of God; 24 being justified [rendered and regarded innocent] freely by his grace through the redemption [the full ransom, deliverance, and salvation] that is in Christ Jesus,

25 whom God sent to be an [appeasing victim, the] atoning sacrifice^b through faith [assurance and reliance] in his blood, for a [declaration and] demonstration of his

*3:4 Psalm 51:4

*3:12 Psalm 14:1-3; 53:1-3; Ecclesiastes 7:20

*3:13 Psalm 5:9

*3:13 Psalm 140:3

*3:14 Psalm 10:7

*3:17 Isaiah 59:7-8

*3:18 Psalm 36:1

^a 3:21 Galatians 3:12—"Yet the law is not of faith, but "the man who does them shall live by them."

^b 3:25 or, a propitiation

righteousness through the [remission or] passing over of prior sins, in God's forbearance; 26 to demonstrate his righteousness at this present time, that he might himself be just [be equitable in character] and the justifier [renderer of innocence] of him who [believes and] has faith [by relying] in Jesus.

27 Where then is the boasting [glorying, or rejoicing]? It is excluded. By what kind of law? Of works [toil, and effort]? No, but by a law of faith. 28 We maintain [concluding] therefore that a man is justified by faith apart from [separately and without] the works of the law [of Moses].

29 Or is God the God of Jews only? Isn't he the God of Gentiles [heathens, pagans, or unbelievers] also? Yes, of Gentiles also, 30 since indeed there is one God who will justify the circumcised by faith [in Christ] and the uncircumcised through faith [in Christ]. 31 Do we then nullify the [Mosaic] law through faith [in Christ]? May it never be [God forbid]! No, we establish [hold up, to prove] the law.

[ref scriptures: Gal 3:11—*But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith."* Others: Luk 18:14; Act 13:39; Gal 2:16, 5:4; Jam 2:21-25]

4

Vs. 1-12: FAITH: COUNT YOUR UNWAVERING FAITH AS EQUAL TO RIGHTEOUSNESS, NOT WORKS

① ⑤ ⑩

1 What then will we say that Abraham [father of multitudes], our forefather, has found [to obtain] according to the flesh [the external symbolism]? 2 For if Abraham was justified [regarded righteous] by works [act, or effort], he has something to boast [rejoice and glory] about, but not toward [or with respect to] God. 3 For what does the Scripture say? "Abraham believed [had faith and committed to trusting in] God, and it was accounted [estimated, imputed, and concluded] to him for righteousness [the equity of character and just act]."✠

4 Now to him who works [by toiling in an occupation or labor as an employee], the reward [payment, or wages] is not counted [equivalent to and calculated] as grace [favor, goodwill, or merciful kindness], but as something [legally] owed. 5 But to him

who doesn't work [toil for salvation], but believes in him who justifies the ungodly, his faith [persuasion and assurance in God] is accounted for [thought of, concluded as equivalent to] righteousness.

6 Even as David [beloved] also pronounces [describes and points out the] blessing [attribution of good fortune] on the man to whom God counts [or imputes] righteousness apart [without and separately] from works:

7 "Blessed [supremely fortunate, and happy] are they whose iniquities [violation of divine law, transgression, wickedness, and unrighteousness] are forgiven [set aside and omitted], whose sins are covered [and concealed]. 8 Blessed is the man [the fellow] whom the Lord will by no means charge with [or impute] sin." ✠

9 Is this [attribution of good fortune as a] blessing then pronounced only on the circumcised, or on the uncircumcised also? For we say that faith [persuasion and moral conviction of God's truth] was [factually] accounted [or accredited] to Abraham for [and equal to] righteousness. 10 How then was it [that is, God's righteousness] counted [and concluded]? When he was in circumcision [after cutting around the flesh], or in uncircumcision [before cutting around the flesh]? Not in circumcision, but in uncircumcision.

11 He received the sign [distinguishing bodily mark] of circumcision, [which was or became] a seal [the impressed private and genuine stamp] of the righteousness of the faith [the persuasion and assurance in God's truthfulness] which he had while he was [yet to be circumcised, or] in uncircumcision, that he might be the father of all those who believe [have faith and commit to trust in God], though they might be in uncircumcision [or uncircumcised], that righteousness [equity of character, integrity, virtue, and purity of life] might also be accounted [imputed or accredited] to them.

12 He [Abraham] is the father of circumcision to those [circumcised people] who not only are of the circumcision, but who also walk [conduct themselves] in the steps [to conform to the virtue] of that faith [the moral conviction of God's truthfulness] of our father Abraham, which he had [when

he was still uncircumcised, or while] in uncircumcision.

Vs.13-25: FAITH: BE STRONG IN FAITH; DEPEND ON IT, BECAUSE IT GUARANTEES THE FULFILMENT OF GOD'S PROMISE(S) BY GRACE ① ⑤ ⑩

13 For the promise [the pledge and divine assurance of good] to Abraham and to his offspring [the seed, who became the Christ] that he would be heir of the world wasn't through the [Mosaic] law [of works], but through the righteousness [the justification] of faith. 14 For if those who are of the [Mosaic] law are heirs, faith [by reliance on Christ] is made void [empty, neutralized, and in vain], and the promise is made of no effect [abolished and useless].

15 For the law [of Moses] produces [and accomplishes] wrath [anger, indignation, and vengeance]; for where there is no law, neither is there disobedience [or violation].

16 For this cause it is of faith [persuasion and assurance], that it may be according to grace [favor and merciful kindness], to the end that the promise [divine assurance] may be sure [and firm] to all the offspring, not to that only which is of the [Mosaic] law, but to that also which is of the faith [persuasion and belief] of Abraham, who is the father of us all.

17 As it is written, "I have made you a father of many [races and tribes, heathen and pagan] nations."✠ This is in the presence of him whom he believed: God, who gives life to [revitalize] the dead, and calls [forth, commands, or orders] the things that are not, [to become] as though they were. 18 Against [and contrary to] hope [a confident expectation of good], Abraham in hope [anticipating with confidence] believed [had faith and trusted in God], to the [very] end that he might become a father of many nations, according to that which had been spoken, "So will your offspring be."✠

[ref scriptures: Luke 1:45—"Blessed is she who believed, for there will be a fulfillment of those things which were told her from the Lord". Mat 14:31—"And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" Others: Mat 8:26; Mar 9:23-24; Act 27:25; Gal 3:22; Heb 11:13]

19 Without being weakened [strengthless or feeble] in faith [in persuasion and assurance of God's truthfulness], he didn't consider his own [physical] body, already having been worn out, (he being about a hundred years old), and the deadness [the impotency] of Sarah's womb.

20 Yet, looking to the promise [the divine pledge] of God, he didn't waver [withdraw, hesitate, stagger, or doubt] through unbelief [faithlessness and disobedience], but [increased in, and] grew strong through faith [through persuasion, moral conviction of God's truthfulness, assurance, and fidelity], giving glory [honor, praise, and worship] to God, 21 and being fully assured [persuaded and convinced] that what he [God] had promised, he was also able to perform. 22 Therefore it also was "credited [estimated, concluded, and imputed] to him for righteousness."✠

23 Now it was not written [or described] that it was accounted [or imputed] to him for his sake alone, 24 but for our sake also, to whom it will be accounted, who believe [by having faith and commit to trust] in him who raised Jesus our Lord from the dead, 25 who was [betrayed and] delivered up [to die] for our trespasses [our side-slips, unintentional error, faults, offenses, willful transgressions, or sins], and was raised [up] for our justification [and acquittal for Christ's sake].

5

Vs.1-11: GRACE: STAND IN GRACE AND REJOICE IN HOPE; FOR WHILE ALL WERE SINNERS CHRIST DIED TO JUSTIFY/RECONCILE THEM TO GOD ① ⑤ ⑩

1 Being therefore justified by faith [persuasion and reliance on Christ], we have peace [prosperity, security, safety, felicity, and tranquility of the soul] with God through our Lord Jesus Christ; 2 through whom we also have our [admission into, or] access by faith [a moral conviction and mental acceptance of the truthfulness of God], into this grace [favor and liberality] in which we stand. We rejoice in hope [a pleasurable confident expectation] of the glory [honor, praise, and worship] of God.

3 Not only this, but we also rejoice in our [persecution, tribulations, and

*4: Genesis 17:5

*4:18 Genesis 15:5

*4:22 Genesis 15:6

burdensome] sufferings, knowing that suffering produces [by working to fully achieve] perseverance [an enduring patience]; 4 and perseverance, proven character [from experience]; and proven character, hope [the anticipation or expectation of good with confidence];

5 and hope doesn't disappoint [to shame, disgrace, or dishonor] us, because God's love has been poured [bestowed, and largely distributed] into our hearts [thoughts, feelings, desires, passions, appetites, mind, or soul] through the Holy Spirit who was given [granted, and ministered] to us.

6 For while we were yet weak [spiritually impotent, morally strengthless, and physically sick], at the right time Christ died for the ungodly [the irreverent, impious, or wicked person]. 7 For one [or someone] will hardly [or scarcely] die for a righteous man. Yet perhaps for a good [natured and upright] person someone would even dare to die.

8 But God commends [having constituted and approved, to favorably introduce] his own love [of affection and benevolence] toward us, in that while we were yet [devoted to wickedness and living as] sinners, Christ died for us.

9 Much more then, being now justified [rendered innocent and righteous] by his blood [or bloodshed], we will be saved [delivered and protected, healed and preserved in righteousness] from God's wrath [anger, indignation, vengeance, and punishment] through him.

10 For if while we were enemies [hateful, hostile, and adversarial to him], we were reconciled to [be returned to favor with] God through the [sacrificial and atoning] death [a violent separation of body from soul and spirit, to return to God] of his Son, much more, being reconciled [and received into God's favor], we will be saved [protected and preserved] by his life. 11 Not only so, but we also rejoice [to boast and glory] in God through our Lord Jesus Christ, through whom we have now received the reconciliation [the adjustment or restoration to divine favor, by his atonement].

Vs.12-21: GRACE: REIGN IN LIFE, FOR ABUNDANT GRACE WHICH RULES THROUGH RIGHTEOUSNESS LEADS TO ETERNAL LIFE FOR ALL (0) (5) (10)

12 Therefore, as sin entered into the world [the circle of the earth] through one man, and death [a separation of body from soul and spirit, from God, unto misery in hell] through sin, so death passed [along, being handed down] to all men [all humans] because all [and everyone] sinned. 13 For until the law [of Moses was established], sin was in the world; but sin is not charged [attributed, or imputed to anyone] when there is no law [to adjudicate offenses and violations].

14 Nevertheless [physical and spiritual] death reigned [exercising influence, control, and power over life, beginning] from Adam until Moses [and the introduction of the law], even over those whose sins weren't like [or similar to] Adam's disobedience [the violation of a direct command by God], who is a foreshadowing [a reverse type] of him [Jesus Christ] who was to come [in obedience with salvation].

15 But the free gift [of divine grace and favor, received without personal merit] isn't like the trespass [of sin]. For if by the trespass [transgression and offense] of the one [person, Adam] the many [humanity] died, much more did the [divine] grace of God and the gift [gratuity of salvation] by the grace of the one man, Jesus Christ, abound [superfluously] to the many [people]. 16 The gift [of grace] is not as [that which comes] through one who sinned; for the judgment [of disobedience, on the one hand, which] came by one [person, gave rise] to condemnation [an adverse sentence of death], but the free gift [on the other hand, resulted from and] followed many trespasses to [bring] justification [to acquit many people of sin].

17 For if by the trespass [offense, fault, or sin] of the one [man, Adam], death reigned through the one [man]; so much more will those who receive the abundance of grace [the divine influence upon the soul] and of the gift [gratuity] of righteousness reign in life through the one, Jesus Christ.

18 So then as through one trespass, all men [humans] were condemned [sentenced to death]; even so through one act of righteousness, all men [humans] were justified [acquitted from guilt for Christ's sake] to [have and enjoy God's kind of] life.

19 For as through the one man's [Adam's] disobedience many were made sinners, even so through the obedience of the one [Jesus], many will be made righteous.

20 The [Mosaic] law came in that the trespass might abound [to increase its awareness]; but where sin abounded [increased in deed and awareness], grace [divine favor and influence on the heart, overflows, and] abounded more exceedingly,

21 that as sin reigned in death [to eternally separate humans from God unto a miserable life in hell], even so grace [the loving-kindness of God] might reign through righteousness to eternal life through Jesus Christ our Lord.

[ref scriptures: Tit 2:11-12—For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age. Others: Jn 1:16-17; Heb 4:16; 1Pet 5:10]

6

Vs.1-7: SALVATION (POWER): WALK IN THE NEWNESS OF LIFE AND YOUR BAPTISM; YOU DIED AND ROSE WITH CHRIST (0) (5) (10)

1 What shall we say then? Shall we continue [or remain] in sin [violating divine law], that grace [favor and merciful kindness] may abound [increase]? 2 May it never be [God forbid]! We who died to [and separated from] sin, how could we live in [and enjoy] it any longer? 3 Or don't you know that all of us who were baptized [who were cleansed for spiritual reformation] into Christ Jesus were baptized [fully submerged or buried] into his death [the separation of body from soul and spirit unto eternal life]?

4 We were buried [assimilated spiritually] therefore with him through baptism [an immersion of calamities and afflictions which overwhelms us] into death, that just as Christ was raised [awakened to stand up] from the dead [after the departure of soul and spirit from the body] through the glory of the Father, so we also might [live to] walk [and conduct life] in newness of [the God-kind of] life.

5 For if we have become united [as kindred, or of joint origin] with him in the likeness of his death, we will also be part of his resurrection [a standing up again]; 6 knowing this, that our old [worn out spirit] man was crucified with him [Jesus], that the

body of sin might be done away with [being nailed to his cross, becomes useless], so that we would no longer be in bondage to [serve or be subject to] sin. 7 For he who has died has been freed [justified for salvation, and rendered righteous and innocent] from sin.

[ref scriptures: Mark 16:16—"He who believes and is baptized will be saved; but he who does not believe will be condemned." Gal 3:27—"For as many of you as were baptized into Christ have put on Christ." Others: Mat 28:19; Act 2:38, 22:16; 1Cor 3:16, 12:13; Eph 5:26; Tit 3:5-7;; Col 2:12-13, 3:1-3; 1Pe 3:21; Heb 6:2]

Vs.8-23: RIGHTEOUSNESS (TRUTH): OFFER NOT YOUR BODY TO SIN AS DEVICES FOR DEATH; YIELD IT IN OBEDIENCE FOR SANCTIFICATION (0) (5) (10)

8 But if we died with Christ, we believe [have faith and trust] that we will also live [a dedicated God-kind of life] with him, 9 knowing that Christ, being raised from the dead, dies no more. Death [a separation of body from soul, and spirit from God, unto misery in hell] no longer has dominion [and rule, or exercise power] over him!

10 For the death that he died, he died to sin one time; but the [Godly] life that he [being resurrected] lives, he lives to God. 11 Thus consider yourselves also to be dead to sin [dead to wrong doing, errors, violation of God's law, or offenses], but alive [active, blessed, powerful, and living] to God in Christ Jesus our Lord. 12 Therefore don't let sin reign [rule or be king] in your mortal body, that you should obey it in its lusts [longing, craving, or desire for forbidden things].

13 Also, do not present [provide or yield] your members [limbs or parts of your body] to sin as instruments of unrighteousness [injustice, moral wrongfulness, or deeds that violate divine law], but present yourselves to God as alive from the dead, and your [bodily] members as instruments of righteousness [integrity, virtue, purity of life, and correctness of thinking, actions, and feelings] to God. 14 For sin will not have dominion [to rule] over you, for you are not under [the Mosaic] law, but under [God's] grace.

15 What then? Shall we sin [err, or miss the mark] because we are not under law but under grace? May it never be [God forbid]!

16 Don't you know that when you present [or yield] yourselves as servants [slaves, or

subjects] and obey someone, you are the servants [and subservient as subjects] of whomsoever you obey, whether of sin to death, or of obedience to righteousness?

17 But thanks be to God that, whereas you were bondservants of sin, you became obedient from the heart [thoughts and feelings] to that form of teaching [divine instruction or doctrine] to which you were delivered. 18 Being made free from sin, you became bondservants of righteousness [to wholly give yourselves to it].

19 I speak in human terms because of the weakness [the feebleness of mind or body; moral frailty, diseases, sickness, and infirmity] of your flesh [body]; for as you presented your [bodily] members as servants [subservient] to uncleanness [physical or moral impurity] and to wickedness [illegality or violation of divine law] upon wickedness, even so now present your members [limbs and parts of your body] as servants [subject] to righteousness for sanctification [spiritual purity and holiness].

20 For when you were servants of sin, you were free from [and not obligated to] righteousness. 21 What fruit [result, profit, or advantage] then did you have at that time in the things of which you are now [feeling] ashamed? For the [conclusive] end of those things is death [a departure of soul and spirit from body unto misery in hell].

22 But now, being made free [liberated or exempted] from [the moral or mortal liability of] sin and having become servants of God, you have your fruit of sanctification [an advantage of holiness] and the [end] result of eternal life. 23 For the wages [the deserving payment] of sin is death [a perpetual life of misery in hell], but the free gift [the divine gratuity] of God is eternal life in Christ Jesus our Lord.

[ref scriptures: 1 Corinthians 6:11—"And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God," Others: Eph 2:2-3]

Vs.1-4: SALVATION (POWER): DIE TO THE LAW OF SIN; BE FREE, SO TO BEAR FRUIT FOR GOD IN LIBERTY ① ⑤ ⑩

1 Or don't you know, brothers^a [in Christ] (for I speak to men who know the [Mosaic] law), that the law has dominion [rule, and exercises lordship] over a man for as long as he lives [or breathes]? 2 For the [wife or married] woman that has a husband is bound [put under obligation] by law to the husband while he lives, but if the husband dies, she is discharged [loosed] from the law of the husband.

3 So then if, while the husband lives, she is joined [in marriage] to another man, she would be called an adulteress [faithless, unclean, apostate]. But if the husband dies, she is free [exempt] from [obligation or liability of] the law, so that she is no adulteress, though she is joined [married] to another man.

4 Therefore, my brothers, you also were made dead to [be liberated and separated from] the law [of Moses] through the body of Christ, that you would be joined [in marriage] to another, to him who was raised from the dead [a physical separation from soul and spirit], that we might [be fertile, and] produce fruit to God.

[ref scriptures: John 8:36—"Therefore if the Son makes you free, you shall be free indeed." Luk 4:18—"The Spirit of the LORD is upon Me, ...To proclaim liberty to the captives." Rom 8:2—"For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death." 2Co 3:17—"Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty." Gal 5:1—"Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage."]

Vs.5-25: SALVATION (POWER): SERVE THE NEW LIFE OF THE SPIRIT IN LIBERTY, WITH YOUR MIND AND HEART, NOT THE LAW OF SIN ① ⑤ ⑩

5 For when we were in the flesh [human nature and carnal mindedness], the [hard, painful, emotional, and influential] sinful passions which were through the [Mosaic] law worked in our [bodily] members to bring out fruit to death [a parting of body

^a7:1 7:1 The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

from soul, and spirit from God, unto misery in hell]. 6 But now we have been discharged [and delivered] from the law, having died [or perished] to that in which we were held [and detained]; so that we serve [to obey and to submit] in newness [or renewal] of the spirit, and not in oldness [antiquatedness] of the letter [and writings of the Mosaic law or scripture].

7 What shall we say then? Is the [Mosaic] law sin [or sinful]? May it never be [God forbid]! However, I wouldn't have known [to become aware of] sin [by missing the mark, erring, wandering from the truth, and violating God's law] except through the law [of Moses]. For I wouldn't have known coveting [lustful desire and longing for forbidden things] unless the law had said, "You shall not covet [by setting your heart on to lust after things forbidden]." 8

But sin, finding occasion [an opportunity and point of entry] through the commandment [the injunction, authoritative prescriptions, and precepts of God in the Mosaic law], produced [by fully working and accomplishing] in me all kinds of coveting [and craving for forbidden things]. For apart [without, and separated] from the law, sin is dead [inactive, powerless, inoperative, and lifeless].

9 I was alive apart [enjoying real life without, and separated] from the law [of Moses] once, but when the commandment [in the Mosaic law or Jewish tradition] came, sin revived [regained strength, and vigor] and I died. 10 The commandment which was [intended] for life, this I found [and discovered] to be for death; 11 for sin, finding occasion [an opportunity] through the commandment, deceived [seduced, or beguiled] me, and through it killed [and outrightly destroyed] me.

12 Therefore the [Mosaic] law indeed is holy, and the commandment holy, righteous, and good [beneficial]. 13 Did then that which is good become death [or deadly] to me? May it never be [God forbid]! But sin, that it might be shown [and exposed] to be sin, was producing [working to accomplish] death [an eternal spiritual separation from God] in me through that which is good [beneficial, and upright, so] that through the commandment sin might become [or showed to be] exceedingly sinful.

14 For we know that the law is spiritual [being of God's Holy Spirit, supernatural, and non-carnal] but I am fleshly [human, depraved, and carnally minded], sold [disposable, and enslaved] under sin. 15 For I don't [know, can't clearly express, or] understand what I am doing [or achieving]. For I don't practice [to habitually perform, or accomplish] what I desire [delight in, wish, prefer, or intend] to do; but what I hate [detest or love less], that I do [and perform].

16 But if what I don't desire [delight in, is], that [which] I do, I consent [to confess and agreed] to the law that it is good [morally valuable and virtuous]. 17 So now it is no more I that do [and perform] it, but sin [the nature of errors and violations] which dwells in me. 18 For I know that in me, that is, in my flesh [my human nature and carnal mindedness], dwells no good [no beneficial, useful, and honorable] thing. For desire [my intention and willingness] is present [promptly] with me, but I don't find it doing [performing, or accomplishing] that which is good [virtuous and valuable].

19 For the good which I desire [to do], I don't do; but the evil which I don't desire [to do], that I practice. 20 But if what I don't desire, that I do, it is no more I that do it, but sin [the nature of violating divine law] which dwells in me.

21 I find then the law [the rule of action] that, while I desire to do good [something morally virtuous and valuable], evil [a bad and immoral nature] is present. 22 For I delight in God's law after the inward person [the soul or conscience], 23 but I see a different law [another injunction] in my [bodily] members, warring against the [Godly] law of my mind [in my thoughts and feelings, intellect and understanding, capacity for spiritual truth and perception for divine things], and bringing me into captivity under the law of sin which is in my members [my limbs and body parts].

24 What a wretched man [a miserable person] I am! Who will deliver me out of the body of this death [this spiritual separation of the flesh]? 25 I thank God through Jesus Christ, our Lord! So then with the mind [my intellect, thoughts, feelings, understanding, and capacity for spiritual truth], I myself serve God's law, but with the flesh [carnality], sin's law.

REFLECTION #24: Total Markers / 140

**Write and discuss your answers with learning team.*

#1. What is the relationship between the principles used to establish a nation (such as the kingdom of heaven), its constitution, doctrines, laws, and statutes?

#2. What is a doctrine, and on which doctrines, according to Romans, does our Christian faith in the Kingdom of God border? And how do these doctrines help us accomplish the “blessed” principles of the kingdom of God, as Jesus listed in Matthew 5:1-10?

1 _____

2 _____

#3. How are Christian doctrines different from its constitution (Mat 5:11-27)? And how can any or all doctrines help the 21 different items of the constitution accomplish the purpose of God for us as citizens of the Kingdom of His dear Son?

#4. Review Romans 6:1-7. What is the doctrine (or doctrinal terminology) that this portion or account of scripture presents? What is its purpose and function in the Christian Faith? And what is the procedure for effectively operating this particular doctrine?

#5. Why must your faith be known and commendable everywhere? And why must you, as a true Christian, not offer your body to sin (in violation of God’s law) as sickly instruments for death but yield them in obedience to righteousness for sanctification?

3 _____

4 _____

5 _____

Chapters 8-16: The Law of the Spirit of Life in Christ Jesus

8

Vs.1-7: JUSTIFICATION (WISDOM): SET YOUR MIND ON, AND WALK IN THE SPIRIT OF LIFE ‘COS YOU HAVE BEEN JUDGED FREE FROM SIN ① ⑤ ⑩

1 There is therefore now no condemnation to [no judgment and adverse sentence against] those who are in Christ Jesus, who don’t walk [regulate and conduct their life] according to the flesh [the carnal human nature], but according to the Spirit^a [of God, and of Life]. 2 For the [divine] law of the Spirit of life in Christ Jesus made me free [liberated and exempted] from [the moral and mortal liability of] the [Mosaic] law of sin and of death.

3 For what the [Mosaic] law couldn’t [impossibly] do, in that it was weak [and powerless] through the flesh [the physical or moral frailties of human nature], God did, sending his own Son in the likeness [form, or resemblance] of sinful [human] flesh and for sin, he condemned [by judging and sentencing] sin in the flesh, 4 that the ordinance [the righteous intent] of the law might be fulfilled in us who don’t walk [regulate, and conduct or lives] according to the flesh [the carnal mind], but according to the Spirit [of Christ].

5 For those who live according to the flesh [of human nature] set their minds on the things of the flesh [things that are carnally-minded], but those who live according to the Spirit, [set their minds on] the things of the Spirit. 6 For the [carnal] mind [the thoughts, inclinations, or purposes] of the flesh is death, but the mind [thoughts, intelligence, and purposes] of the Spirit is life and peace [and prosperity]; 7 because the mind of the flesh is hostile [hateful, enmity, and opposed] toward God, for it is not subject to God’s law, neither indeed can it be.

[ref scriptures: Rom 4:7-8—*Blessed are those whose lawless deeds are forgiven, And whose sins are covered; Blessed is the man to whom the LORD shall not impute sin.* Jn 3:18—*“He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not*

^a8:1 NU omits “who don’t walk according to the flesh, but according to the Spirit”

believed in the name of the only begotten Son of God.” Others: Jn 3:19, 5:24;]

Vs.8-13: RIGHTEOUSNESS (TRUTH): MORTIFY THE DEEDS OF THE BODY, TO LIVE IN THE SPIRIT OF LIFE BECAUSE OF RIGHTEOUSNESS ① ⑤ ⑩

8 Those who are in [by giving themselves wholly to] the flesh [the physical, moral, or passionate frailties of human nature] can't please [or excitedly seek to be agreeable to] God. 9 But you are not in the flesh [living carnally] but in the Spirit, if it is so that the Spirit of God dwells in [inhabits, remains, and occupies] you [as his house]. But if any man doesn't have the Spirit of Christ, he is [none of, and] not his.

10 If Christ is [wholly] in you, the [natural human] body is dead [lifeless] because of sin, but the [human] spirit [breath, rational soul, and mental disposition] is alive [with the God-kind of life] because of righteousness [the truth of justification]. 11 But if the Spirit of him who raised up Jesus from the dead dwells [and resides] in you, he who raised up Christ Jesus from the dead will also give life to [revitalize] your mortal [prone to die] bodies through his Spirit who dwells in you.

12 So then, brothers [in Christ], we are debtors, not [owing anything] to the flesh [the human nature], to live after [and according to] the flesh. 13 For if you live after the flesh, you must die [and your body separated from soul, and spirit, and from God unto misery in hell]; but if by the Spirit you put to death [you mortify or kill] the deeds [sinful practices, acts, or works] of the body, you will live [the God-kind of life].

[ref scriptures: 1Pe 2:11—Beloved, I beg you as sojourners and pilgrims [and exiles in this world], abstain from fleshly lusts which war against the soul... Others: 1Cor 9:27; Gal 5:24; Eph 4:22; Col 3:5-8; Tit 2:12]

Vs.14-18: GLORIFICATION: ACCEPT THE ADOPTION OF THE SPIRIT PRODUCING SONSHIP; BE HEIRS OF GOD ① ⑤ ⑩

14 For as many as are led [intrinsically motivated and guided] by the Spirit of God, these are [spiritually matured sons and] children of God. 15 For you didn't receive

[or accept] the spirit of bondage [slavery] again to fear [or be terrified], but you received [accepted] the Spirit of adoption [of son-placing or Christlike-sonship], by whom we cry [out, screaming, or calling aloud], “Abba!^a Father!”

16 The Spirit [of God] himself testifies [jointly corroborating by evidence] with our [human] spirit that we are [spiritually grown-up] children of God; 17 and if children, then heirs—heirs [as inheritors] of God and joint heirs with Christ, if indeed we suffer [by experiencing the same kind of pain and persecution, jointly] with him, that we may also be glorified [exalted, and honored in dignity] with him.

18 For I consider [reason, take into account, and conclude] that the sufferings [the hardship or pain, affliction or misfortune] of this present time are not worthy [and deserving] to be compared with the glory [the dignity and honor] which will be revealed [to manifest in, and] toward us.

[ref scriptures: Ephesians 1:5—“*Having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will.*” Others: 1Co 2:12; Gal 4:5-7; Luk 11:2]

Vs.19-25: GLORIFICATION: BE EAGER TO BE REVEALED AS REDEEMED AND MATURED SONS OF GOD ① ⑤ ⑩

19 For the [sum aggregate of people, places, creatures, and all God's] creation waits with eager expectation [with intense, anxious, watchful, and persistent anticipation] for the [matured sons, and] children of God to be revealed [to appear, take off their cover, and manifest Godliness].

20 For the creation was subjected [having being put under] to [obey] vanity [lies, moral depravity, and human frailty], not [voluntarily or] of its own will, but because of him who subjected it, in hope [a joyful and confident expectation of salvation] 21 that the creation itself also will be delivered [liberated and exempted] from the bondage [and enslavement] of decay [or inflicted destruction] into the liberty [the legitimate unrestrained freedom] of the glory [dignity, honor, and praise] of the [spiritually grown-up] children of God.

^a8:15 Abba is an Aramaic word for “Father” or “Daddy”, which can be used affectionately and respectfully in prayer to our Father in heaven.

22 For we know that the whole creation groans [by moaning and experiencing a common calamity] and travails in pain together until now. 23 Not only so, but ourselves also, who have the first fruits of the Spirit [of God], even we ourselves groan within ourselves, waiting for adoption [for our placement as spiritually matured sons, and], the redemption of our body.

24 For we were saved [delivered from condemnation] in hope [our confident expectation of eternal salvation], but hope [an anticipation] that is seen [presently] is not hope. For who hopes for that which he sees? 25 But if we hope for that which we don't see, we wait for it with patience.

[ref scriptures: Galatians 4:4-5—"But when the fullness of the time had come, God sent forth His Son... to redeem those who were under the law, that we might receive the adoption as sons." Gal 3:13—"Christ has redeemed us from the curse of the law, having become a curse for us;" Others: Eph 1:7&14, 4:30; 1Cor 1:7;]

Vs.26-28: FAITH: OFFER PRAYER AND SUPPLICATION AND INTERCESSION IN THE HOLY SPIRIT ① ⑤ ⑩

26 In the same way, the Spirit [of God] also helps [cooperating with] our weaknesses [the feebleness of mind or body, malady or moral frailty], for we don't know how to pray [to God, supplicate, or worship] as we ought. But the Spirit himself makes intercession for us with groanings [deep grieving, sighing, inaudible prayer] which can't be uttered [or expressed in articulate words].

27 He who searches the hearts [thoughts and feelings, passions and desires] knows what is on the [Holy] Spirit's mind, because he makes intercession [standing in the gap to confer with God and favorably entreat] for the saints [his holy, physically pure, morally blameless, and consecrated people] according to [the will and purpose of] God. 28 We know that all things work together [cooperating] for good [the benefit and usefulness of, and] for those who [dearly, socially, and morally] love God, for those who are called [appointed or invited] according to his [divine] purpose.

Vs.29-32: JUSTIFICATION (WISDOM): RECEIVE AND SHARE IN THE PREDESTINATION, LIKENESS, AND ETERNAL PURPOSE OF GOD'S SON ① ⑤ ⑩

29 For whom [the person] he foreknew [would believe him, and so elected them to salvation], he also predestined [by ordaining and setting boundaries of righteousness for, in advance] to be conformed [made similar and jointly formed in] to the image of his Son, that he [Jesus] might be the firstborn among many brothers.^a 30 Whom [or the persons] he [God] predestined, those he also called [aloud to be surnamed righteously]. Whom he called, those he also justified [acquitted, declared innocent, and made righteous]. Whom he justified, those he also glorified [raised and rendered into a dignified heavenly state of being].

31 What then shall we say about these things? If God is for us, who can be against us? 32 He who didn't spare [by leniently treating] his own Son, but delivered [gave over, or surrendered] him up for us all, how would he not also with him freely [forgivingly, favorably, and kindly] give us all things [that pertain to life and Godliness]?

[ref scriptures: Ephesians 1:5 & 11—"Having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, ... In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will;" Others: 1Pe 1:20 Isa 41:9; 1Co 1:9; Eph 4:4; 1Pe 1:2, 2:9; 2Pe 1:10]

Vs.33-39: JUSTIFICATION (WISDOM): STICK IT OUT, AND CONQUER THROUGH HIS LOVE ① ⑤ ⑩

33 Who could bring a charge against [to accuse] God's [elect, favorites, and] chosen ones? It is God who justifies [who renders you innocent to be righteous]. 34 Who is he [or that person] who condemns [by judging to sentence us]? It is Christ who died [gave up his life], yes rather, who was raised from the dead, who is at the right hand [of honor and authority] of God, who also makes intercession [by favorably entreating] for us.

35 Who shall separate [divide, put a space, or divorce] us from the love [affection, and benevolence] of Christ? Could

^a8:29 8:29 The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

oppression [from affliction], or anguish [from calamity], or persecution, or famine [from destitution], or nakedness, or peril, or sword [from battles, strife, or judicial punishment]? ³⁶ Even as it is written, “For your sake [on your account and because of you] we are killed [being made to experience death] all day long. We were accounted [despised, estimated, and thought of] as sheep for the slaughter [for sacrifice].”[✠]

³⁷ No, in all these things we are more than conquerors [decisive victors and surpassingly victorious] through him who [with open affection, socially and morally] loved us.

³⁸ For I am persuaded [convinced and confident] that neither death, nor life, nor angels [messengers of God], nor principalities [chiefs of demons], nor things present [impending threats], nor things to come [expectations], nor powers [natural or supernatural forces], ³⁹ nor height [elevated barriers], nor depth [mysterious or profound things], nor any other created thing will be able to separate us from God’s [affectionate or benevolent] love which is in Christ Jesus our Lord.

[ref scriptures: Jude 1:24—“Now to Him who is able to keep you from stumbling, and to present you faultless Before the presence of His glory with exceeding joy.” Others: Gal 2:20; Eph 5:2]

9

Vs. 1-21: GLORIFICATION: OBTAIN ADOPTION BY GOD’S PROMISE; NOT BY HUMAN WILL OR EFFORT

③ ⑤ ⑩

¹ I tell the truth in Christ. I am not lying, my conscience [or moral consciousness] testifying with me in the Holy Spirit ² that I have great sorrow [sadness, grief, heaviness] and unceasing pain in my heart [soul, or mind].

³ For I could wish that I myself were accursed [excommunicated] from Christ for my brothers’ [people of same national ancestry’s] sake, my relatives [and kinsmen] according to the flesh [kinship and natural origin]

⁴ who are Israelites; whose is the adoption [the promised placement as children of God], the glory [honor, and

dignity], the covenants [of God with them], the giving of the [Mosaic] law, the service [ministration, and worship of God] and the promises [the divine pledges and assurances of good]; ⁵ of whom are the fathers [progenitors and ancestors], and from whom is [or came] Christ as concerning the flesh [with respect to his physical human form], who is over all, God, blessed [and adorably spoken of] forever. Amen.

⁶ But it is not as though the [divine account and preaching of the] word of God has come to nothing [by losing its course to become inefficient and powerless]. For they are not all [who descended from the patriarch Jacob—renamed] Israel [a prince of God] that are of Israel [or are true Israelites]. ⁷ Neither, because they are Abraham’s offspring [seed and posterity], are they all [grown-up] children [of God]. But, “your offspring [seed] will be accounted [called or invited] as from Isaac [laughter].”[✠]

⁸ That is, it is not the children of the flesh [frail human form and nature] who are children of God, but the [spiritually grown-up] children of the promise [the divine pledge, that] are counted as heirs [residual, remnant, or reserved seed].

⁹ For this is [the, or] a word of promise: “At the appointed [or right] time I will come, and Sarah [princes] will have a [spiritually matured] son.”[✠] ¹⁰ Not only so, but Rebekah [ensnarer] also conceived by one, by our father [and progenitor] Isaac.

¹¹ For being not yet born, neither having done anything good [honorable, or beneficial] or bad [evil, or wicked], that the purpose [the determination and intention] of God according to election [his divine selection] might stand [expectantly abide, remain, and endure], not of works [human toil, effort, or occupation], but of him who calls^a [out loud with invitation], ¹² it was said to her, “The elder [in age or status] will [voluntarily or involuntarily] serve the younger.”[✠]

¹³ Even as it is written, “Jacob [the heel-catcher and supplanter] I loved [expressing

^{✠8:36} Psalm 44:22

^{✠9:7} Genesis 21:12

^{✠9:9} Genesis 18:10,14

^{✠9:11} NU puts the phrase “not of works, but of him who calls” at the beginning of verse 12 instead of the end of verse 11.

^{✠9:12} Genesis 25:23

my affection socially and morally], but Esau [hairy] I hated [loved-less and detested].”✠

14 What shall we say then? Is there unrighteousness [injustice, or moral wrongfulness of character and act] with God? May it never be [God forbid]! 15 For he said to Moses [drawing out], “I will have mercy [to grant divine grace] on whom I have mercy, and I will have compassion [exercise pity] on whom I have compassion.”✠

16 So then it is not of him who wills [intends, is inclined, desires, or makes a determination to do something], nor of him who runs [exerts themselves hastily for a course], but of God who has mercy [compassion and pity on, and helps the afflicted experience it].

17 For the Scripture [the Holy Writ] says to Pharaoh [his nakedness—an Egyptian King], “For this very purpose I caused you to be raised up, that I might show [to demonstrate and prove] in you my [ability, influence, and miraculous] power, and that my name might be [thoroughly preached and] proclaimed in all the earth.”✠

18 So then, he has mercy on whom he desires, and he hardens [to render stubborn] whom he desires. 19 You will say then to me, “Why does he still find fault [or blame]? For who withstands [to oppose] his will [his resolve or purpose]?”

20 But indeed, O man, who are you to reply against [contradict, or dispute] God? Will the thing formed [or molded] ask him who formed it, “Why did you make [or purpose] me like this?”✠ 21 Or hasn’t the potter a right [of jurisdiction, authority, and liberty] over the clay, from the same lump to make one part a vessel for honor [or value], and another for dishonor [or vile]?

Vs.22-33: GLORIFICATION: ATTAIN ADOPTION BY RIGHTEOUSNESS THROUGH FAITH, NOT BY THE LAW

①⑤⑩

22 What if God, willing to show his wrath [his justifiable forceful passion for vengeance] and to make his power known, endured with much patience vessels of

wrath [of indignation] prepared [completely] for destruction,

23 and that he might make known [and understandable] the riches [wealth, and full bestowment] of his glory [praise, and honor] on vessels of mercy, which he prepared beforehand for glory— 24 us, whom he also called [invited and surnamed], not from the Jews only, but also from the Gentiles [heathen nations and rest of the world]?

25 As he says also in Hosea [salvation], “I will call them ‘my people,’ which were not my people; and her ‘beloved,’ who was not beloved.”✠ 26 “It will be that in the place where it was said to them, ‘You are not my people,’ there they will be called ‘children of the living God.’”✠

27 Isaiah [Jehovah’s help] cries concerning Israel [God prevails], “If the number of the children of Israel are as the sand of the sea, it is the remnant [the believing reserve, residual, or remainder] who will be saved [delivered and protected from condemnation, healed and preserved in righteousness]; 28 for he will finish the work [the divine mandate and intention of salvation] and cut it short [expedite it] in righteousness, because the Lord will make a short work [a concise delivery of the divine expression and doctrine] upon the earth.”✠

29 As Isaiah has said before, “Unless the Lord of Armies^a [the military protector of Israel] had left us a seed [a remnant, residue, or survivor], we would have become like Sodom [burning], and would have been made like Gomorrah [submersion].”✠

30 What shall we say then? That the Gentiles [other races, tribes, or heathen people], who didn’t follow after righteousness [equity of character, integrity, and purity of life], attained to righteousness, even the righteousness [the Christian justification] which is of faith [a reliance on Christ for salvation]; 31 but Israel, following after a [Mosaic] law of righteousness [to attain a state of equity and purity approved of God], didn’t arrive at [or attain to] the law of righteousness.

32 Why? Because they didn’t seek it by faith [persuasion, moral conviction of the

^a9:13 Malachi 1:2-3

^a9:15 Exodus 33:19

^a9:17 Exodus 9:16

^a9:20 Isaiah 29:16; 45:9

^a9:25 Hosea 2:23

^a9:26 Hosea 1:10

^a9:28 Isaiah 10:22-23

^a9:29 Greek: Sabaoth (for Hebrew: Tze’va’ot)

^a9:29 Isaiah 1:9

truthfulness of God, reliance on Christ, and fidelity], but as it were by works [by toiling, physical effort, and religious avocations] of the law [of Moses]. They stumbled over the stumbling stone, ³³ even as it is written [and described in the sacred books of the old testament], “Behold,^a I lay in Zion [parched place—highest of the hills in Jerusalem] a stumbling stone [a metaphor of Christ] and a rock [the firm revelation] of offense [sin and its impediments]; and no one who believes [by having faith and putting their trust] in him will be disappointed [disgraced, ashamed, or dishonored].”[✠]

10

Vs.1-7: SANCTIFICATION (HOLINESS): SUBMIT TO GOD’S RIGHTEOUSNESS BY FAITH, NOT SEEK TO ESTABLISH YOUR OWN ④ ⑤ ⑩

¹ Brothers [of my national ancestry and fellow believers in Christ], my heart’s desire and my prayer [and petition] to God is for Israel, that they may be saved [physically or morally delivered, protected in salvation, and preserved in righteousness]. ² For I testify about them [as a witness] that they have a zeal [an ardor, intensity of feeling, or expression] for God, but not according to [full discernment, precise, and correct] knowledge.

³ For being ignorant [uninformed, ignoring, and lacking understanding] of God’s righteousness [a justification for holiness], and seeking to establish [by putting in place and upholding] their own righteousness [their own doctrine for attaining salvation], they didn’t subject themselves to the righteousness of [holiness and divine conditions acceptable to] God.

⁴ For Christ [Anointed, Messiah] is the fulfillment^b [the end goal, target and termination, last bus stop and ceasing] of the [Mosaic] law for righteousness to everyone who believes [who think it to be true, especially those who entrust their spiritual well-being to Christ].

⁵ For Moses writes [in the sacred books] about the righteousness of the [Mosaic] law, “The one [person] who does them will live by them.”[✠] ⁶ But the

righteousness [purity of life, and holiness] which is of faith says this, “Don’t say in your heart, ‘Who will ascend [to go up] into heaven?’”[✠] (that is, to bring Christ down); ⁷ or, ‘Who will descend [to go down] into the abyss [the bottomless pit]?’”[✠] (that is, to bring Christ up [again] from the dead.)”

Vs.8-13: SALVATION (POWER): CONFESS THE WORD; IT IS IN YOUR MOUTH AND HEART

④ ⑤ ⑩

⁸ But what does it say? “The [utterance or spoken] word [of salvation] is near [ready, and positioned very close to] you, in your mouth [utterances, and language] and in your heart [thoughts, and feelings, passions, desire, soul and mind];”[✠] that is, the word of faith [a reliance upon Christ for salvation] which we preach [and proclaim]:

⁹ that if you will confess [assent, acknowledge, and covenant] with your mouth that Jesus is Lord [Supreme in Authority, Controller and Master] and believe [by having faith or moral conviction] in your heart that God raised [or roused] him from the dead [from lifelessness after the soul and spirit departed the body], you will be saved [delivered from eternal destruction, healed from afflictions, and preserved in righteousness].

¹⁰ For with the heart [thought and feeling, passion and desire, soul, and mind] one believes [to put his trust in Christ for salvation] resulting in righteousness [a Godly justification]; and with the mouth [utterance of speech or language] confession [a binding agreement] is made resulting in salvation [a physical or moral deliverance, healing, and saving grace].

¹¹ For the Scripture says, “Whoever believes in him will not be disappointed [disgraced or dishonored].”[✠] ¹² For there is no distinction [difference or variation] between Jew and Greek [non-Jewish person]; for the same Lord is Lord of all, and is rich [to abundantly supply salvation] to all who call on him. ¹³ For, “Whoever will call on [invoke, worship, testify, and appeal to] the name of the Lord will be saved.”[✠]

^a9:33 “Behold”, from “ἵδου”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

^a9:33 9:33 Isaiah 8:14; 28:16

^b10:4 or, completion, or end

^a10:5 Leviticus 18:5

^a10:6 Deuteronomy 30:12

^a10:7 Deuteronomy 30:13

^a10:8 Deuteronomy 30:14

^a10:11 Isaiah 28:16

^a10:13 Joel 2:32

**Vs.14-21: FAITH: PREACH THE WORD (GOSPEL)
TO PRODUCE FAITH IN HEARERS**

① ⑤ ⑩

14 How then will they call on him in whom they have not believed [have no faith in and do not trust for salvation]? How will they believe in him whom they have not heard [and given audience to understand]? How will they hear without a preacher [or proclaimer of divine truth—the gospel]?

15 And how will they preach unless they are [set apart and] sent [on a reconciliation mission to appointed places]? As it is written: “How beautiful [flourishingly timely] are the feet of those who preach the Good News [gospel] of peace [tranquility, harmony, felicity, and prosperity], who bring glad tidings of good [beneficial and useful] things!”✚

16 But they didn’t all listen [attentively to obey and conform] to the glad news. For Isaiah [Jehovah’s help] says, “Lord, who has believed [to put faith in] our report [or preaching]?”✚ 17 So faith [the moral conviction of God’s truthfulness and reliance on Christ’s salvation] comes by hearing [and giving audience to], and hearing [the instruction preached] by the word of God.

18 But I say [or ask], didn’t they hear [the reports of faith to understand]? Yes, most certainly, “Their sound [or utterance of words] went out into all the earth, their [spoken] words to the ends [extremities, and frontiers] of the world.”✚

19 But I ask, didn’t Israel know [to understand]? First Moses says, “I will provoke you to jealousy with that which is no nation [race, or tribes of people]. I will [enrage and] make you angry with a [foolish] nation void of understanding.”✚

20 Isaiah is very bold and says, “I was found [and obtained] by those who didn’t seek [worship, or enquire into] me. I was revealed [and manifested my saving grace] to those who didn’t ask for me.”✚ 21 But about Israel [a prince of God] he says, “All day long I stretched out my hands to a [disbelieving, perversely] disobedient and

contrary [disputing, denying, refusing, and contradicting] people.”✚

11

**Vs.1-12: GRACE: OBTAIN GRACE BY ELECTION,
NOT BY WORKS**

① ⑤ ⑩

1 I ask then, did God reject [shove or cast away] his people? May it never be [God forbid]! For I also am an Israelite, a descendant of Abraham [father of multitude], of the tribe of Benjamin [son of good fortune].

2 God didn’t reject his people, whom he foreknew [to elect to salvation]. Or don’t you know what the Scripture says about Elijah [my God is Jehovah]? How he pleads [by interceding] with God against Israel:

3 “Lord, they have killed your prophets. They have broken down your altars. I am left alone, and they seek my life.”✚

4 But how does God answer him? “I have reserved [left behind and remained] for myself seven thousand men who have not bowed the knee to [worship, a Phoenician deity] Baal [lord—a symbol of idolatry].”✚

5 Even so too at this present time also there is a remnant [a remainder] according to the election [the divine selection by the free gift] of grace.

6 And if by grace [a loving kind favor], then it is no longer of works [a toiling and effort]; otherwise grace [the favorable divine influence upon the soul] is no longer grace. But if it is of works [human effort], it is no longer grace; otherwise work is no longer work.

7 What then? That which Israel seeks [desires, and searches] for, that he didn’t obtain [or attain], but the chosen [the divinely selected] ones obtained it, and the rest were [callous, blinded, or] hardened.

8 According as it is written [engraved in the Old Testament], “God gave them a spirit of stupor [slumber, lethargy, or insensibility to the free and graceful offer of salvation], eyes that they should not see [to perceive], and ears that they should not hear [to understand], to this very day.”✚

9 David [beloved] says, “Let their table be made a snare, a trap, a stumbling block,

*10:15 Isaiah 52:7

*10:16 Isaiah 53:1

*10:18 Psalm 19:4

*10:19 Deuteronomy 32:21

*10:20 Isaiah 65:1

*10:21 Isaiah 65:2

*11:3 1 Kings 19:10,14

*11:4 1 Kings 19:18

*11:8 Deuteronomy 29:4; Isaiah 29:10

and a retribution to them. **10** Let their eyes be darkened, that they may not see. Always keep their backs bent.”✠

11 I ask then, did they stumble [by erring in not attaining salvation] that they might fall [into judgment or come under condemnation]? May it never be [God forbid]! But by their fall [side-slip from true faith, error in worship of Jehovah, or willful transgression], salvation has come to the Gentiles [races and tribes of other people], to provoke them to jealousy [or excite them to rivalry].

12 Now if their fall [their side-slip into sin] is the riches [a valuable graceful bestowment] of the world, and their loss [or failure in salvation] the riches [and graceful plenitude] of the Gentiles, how much more their fullness [with the presence, power, agency, and riches of God in Christ]!

Vs.13-18: SALVATION (POWER): BE RECONCILED, ACCEPT IT AS LIFE FROM THE DEAD

① ⑤ ⑩

13 For I speak to you who are Gentiles [non-Jews from other races or tribes, heathens or pagans]. Since then as I am an apostle [a delegate, ambassador of the Gospel, commissioner, and messenger of Christ with miraculous power] to Gentiles, I glorify [honor, and magnify] my ministry [and office], **14** if by any means I may provoke to jealousy [rivalry, or honorable competition] those who are my flesh [my kindred], and may save [deliver from judgment, heal diseases, and preserve in salvation,] some of them.

15 For if the rejection [loss or casting away] of them is the reconciling [restoration] of the world [to divine favor], what would their acceptance [or receiving into the kingdom of God] be, but [the absolute fullness of Christlike] life from the dead [or separation from God]?

16 If the first fruit [the first portion of the dough] is holy [physically pure, morally blameless, and consecrated to God], so is the lump [entire dough]. If the root [the progenitor, or forefather] is holy, so are the branches [progenies, or offspring].

17 But if some of the branches [or offspring] were broken off, and you, being a

wild [untamed, or uncultivated] olive [tree], were grafted in among them and became partaker [co-participants] with them of the root [forefathers] and of the richness [and fatness] of the olive [the anointing or anointed] tree, **18** don't boast over [to rejoice against] the branches. But if you boast, remember that it is not you who support [or sustains] the root, but the root supports you.

Vs.19-36: FAITH: STAND IN FAITH THROUGH REVERENCE, NOT IN PRIDE, TO CONTINUE IN GOD'S KINDNESS

① ⑤ ⑩

19 You will say then, “Branches were broken off, that I might be grafted in.”

20 True; by their unbelief [faithlessness, and disobedience] they were broken off, and you stand by your faith [persuasion and reliance on Christ]. Don't be conceited [arrogant or high-minded], but fear [revere, or be in awe]; **21** for if God didn't spare [by leniently treating] the natural branches, neither will he spare you.

22 See then the goodness [gentle kindness] and severity [inflexible judgment] of God. Toward those who fell [under the judgment and into condemnation], severity [strict and decisive judgment]; but toward you, goodness [kindness and integrity], if you continue in his goodness [his moral excellence of character and integrity]; otherwise you also will be cut off.

23 They also, if they don't continue [to remain] in their unbelief, will be grafted in, for God is able to graft them in again. **24** For if you were cut out of that which is by nature a wild [untamed] olive tree, and were grafted contrary to nature into a good [cultivated] olive tree, how much more will these, which are the natural branches, be grafted into their own olive tree [or anointing]?

25 For I don't desire you to be ignorant [uninformed and unknowing], brothers^a [in Christ, and my fellow believers], of this mystery [and secret counsel of God], so that you won't be wise [clever, or contemplative] in your own conceits [delusional thoughts, and opinions], that a partial hardening [or blindness] has happened to Israel, until the fullness [of the body of believers] of the

^a11:10 Psalm 69:22,23

^a11:25 The word for “brothers” here and where context allows may also be correctly translated “brothers and sisters” or “siblings.”

Gentiles [races and tribes of non-Jewish people] has come in,

26 and so all Israel will be saved. Even as it is written, "There will come out of Zion [a parched place—hill in Jerusalem] the Deliverer, and he will turn away ungodliness from Jacob [the supplanter]. 27 This is my covenant with them, when I will take away their sins [offenses and violation of God's law]." ❸

28 Concerning the Good News [of the Gospel], they are enemies [opposing to God in mind] for your sake. But concerning the election [the divine selection], they are beloved [even as favorites] for the fathers' sake. 29 For the gifts [the divine gratuity and endowments] and the calling [invitation to salvation] of God are irrevocable [without repentance and unregretted].

30 For as you in time past were [unbelieving and] disobedient to God, but now have obtained mercy [and compassion by divine grace] by their disobedience [though unbelief], 31 even so these [that is, Israel] also have now been disobedient [through unbelief], that by the mercy [kindness, good will, and clemency of God in providing salvation] shown to you, they may also obtain mercy [his divine grace and compassion].

32 For God has bound [included and enclosed] all to disobedience [the obstinate rebellious unbelief and opposition to divine will], that he might have mercy on all.

33 Oh the depth [the profound mystery] of the riches [and abundance] both of the [higher spiritual] wisdom and the [intelligent] knowledge of God! How unsearchable are his judgments [or divine decisions], and his ways [his course of conduct and manner of thinking] past tracing out [incomprehensible, untraceable]!

34 "For who has known [to understand] the mind [divine intellect, thoughts, feelings, understanding, or will] of the Lord? Or who has been his counselor [adviser, or consultant]?" ❹ 35 "Or who has first given to him, and it will be repaid to him again?" ❺ 36 For of him and through him and to him are all things. To him be the glory [honor, praise, and worship] for ever! Amen.

Vs.1-5: GRACE: THINK AND ESTEEM YOUR ABILITIES WITH SOBER REASONABLE JUDGMENT

① ⑤ ⑩

1 Therefore I urge [beseeching] you, brothers [in Christ], by the mercies of God, to present [prove, provide, and exhibit] your bodies a living sacrifice [a victim of righteousness and God's kingdom], holy [physically and morally pure, sacred, set aside, and], acceptable [fully agreeable and well pleasing] to God, which is your [rational, logical, reasonable] spiritual service.

2 Don't be conformed to [in mind and character to the pattern and fashion of] this world, but be transformed [metamorphosed, transfigured, or changed into another form] by the renewing [renovation, and complete change for the betterment] of your mind [intellect, thought, feelings, will, and understanding], so that you may prove [by discerning to recognize and allow] what is the good [beneficial], well-pleasing, and perfect [consummate human integrity and virtuous] will of God.

3 For I say through the grace [the divine influence of God on the heart for serving and exercising spiritual virtues] that was given me, to everyone who is among you, not to [be opinionated and] think of yourself [arrogantly or] more highly than you ought to think; but to think [and regard yourself] reasonably, as God has apportioned [bestowed, shared, and distributed] to each person a measure [or degree] of faith.

4 For even as we have many members [limbs, and physical parts] in one body, and all the members don't have the same function, 5 so we, who are many [or large], are one body in Christ, and individually members [or parts] of one another [or each other],

Vs.6-21: GRACE: UTILIZE GRACE ACCORDING TO THE PROPORTION OF YOUR FAITH

① ⑤ ⑩

6 having gifts differing [varying, and different] according to the grace [the favorable gift of ministry by divine influence on the heart] that was given to us: if

*11:27 Isaiah 59:20-21; 27:9; Jeremiah 31:33-34

*11:34 Isaiah 40:13

*11:35 Job 41:11

prophecy [that is, having the divinely inspired mind to declare the plans and purposes of God], let's prophesy according to the proportion of our faith [persuasion and credence];

7 or service [ministry, or deaconship], let's give ourselves to service [to ministering to others]; or he who teaches [by imparting instruction, instilling doctrine, or expounding the divine will], to his teaching;

8 or he who exhorts [summons to admonish, console, comfort, encourage, and strengthen], to his exhorting; he who gives [to bestow a gift, share own resources, supply necessities, or impart a blessing], let him do it with [sincere, selfless] generosity; he who rules [presides, or superintends], with diligence [haste, earnestness, and businesslike carefulness]; he who shows mercy [and compassion on the afflicted], with cheerfulness [and readiness of mind].

9 Let love [of affection and benevolence] be [undisguised, sincere, and] without hypocrisy. Abhor [and utterly detest] that which is evil [hurtful, malicious, and full of annoyances]. Cling [glue, stick, and join yourself] to that which is good [beneficial, useful, agreeable, joyful, and honorable].

10 In [fraternal affection and brotherly] love of the brothers [in Christ] be tenderly affectionate to [be kind and fond of] one another; in honor [or value, and] prefer [by showing a willingness to yield to] one another, 11 not lagging [being tardy, indolent, or slothful] in diligence [in business and making haste], fervent in spirit [being zealous for what is good], serving [obeying, and submitting to] the Lord,

12 rejoicing [cheerfully] in hope [a confident expectation of good], enduring [patiently] in troubles [affliction, anguish, persecution, or tribulation], continuing steadfastly in prayer [and worship], 13 contributing [or distributing] to the [demands, divine employment, and] needs of the saints [who are consecrated and set apart for God's ministry], and given to [pursue and eagerly seek] hospitality.

14 Bless [by speaking well of and invoking a benediction on] those who persecute [who pursue in a hostile manner and mistreat] you; bless, and don't curse [by

imprecating—asking a divine power to harm or send evil on them].

15 Rejoice [be glad and cheerful] with those who rejoice. Weep with [to mourn for the pain and grief of] those who weep. 16 Be of the same mind [be mentally disposed to the interests and affection of] one toward another. Don't set your mind on high [lofty, exalted] things, but associate [condescend, yield, and submit to lowly things] with the humble. Don't be wise [clever or contemplative] in your own conceits [self-delusions, opinions, and fantasies].

17 Repay [reward, or render to] no one evil [worthlessness, injury, or wickedness] for evil. Respect [consider in advance to provide] what is honorable [valuable, virtuous, honest] in the sight [or presence] of all men [of everyone]. 18 If it is possible, as much as it is up to you, be at [to have, make, cultivate, or live in] peace [tranquility, harmony, safety, felicity, and prosperity] with all men [with everyone].

19 Don't seek revenge [vindication, retaliation, or punishment] yourselves, beloved, but give place to God's wrath [to his indignation and vengeance]. For it is written, "Vengeance belongs to me; I will repay, says the Lord." ✠

20 Therefore "If your enemy is hungry, feed him. If he is thirsty, give him a drink; for in doing so, you will heap [pile, or load up] coals of fire on his head." ✠ 21 Don't be overcome [subdued and conquered] by evil [and wickedness], but overcome evil [to prevail over and get the victory] with [beneficial] good.

13

Vs.1-14: SALVATION (POWER): LOVE ALL, OBEY AUTHORITIES; DO NO WRONG, DETEST DARKNESS, PUT ON THE AMOUR OF LIGHT ○ 5 ○ 10

1 Let every soul [every living human being] be in subjection [to obey, subordinate, or submit] to the higher authorities [who have tokens of control], for there is no [one who possesses delegated] authority except from God, and those [with the power of rule] who exist, are ordained [assigned, put in place, appointed, ordered, determined, disposed, or agreed to] by God.

2 Therefore he who resists [to oppose] the authority withstands [opposes, and resists] the ordinance [the arrangement and

institution] of God; and those who withstand will receive to themselves judgment [a judicial decision for condemnation or punishment].

3 For rulers [leaders] are not a terror [not frightful] to the good work [to beneficial acts, deeds, and occupations], but to the evil [the destructive, injurious, harmful, wicked, bad, and depraved persons]. Do you desire to have no fear [or reverence] of the authority? Do that which is good [beneficial, useful, upright, and honorable], and you will have praise [laudation, or commendation] from the authority, 4 for he is a servant [an attendant or errand boy] of God to you for good [beneficial things]. But if you do that which is evil [bad, injurious, or destructive], be afraid [and frightened], for he doesn't bear the sword [a judicial punishment] in vain [without reason, or purpose]; for he is a servant [an attendant] of God, an avenger [carrying out justice] for wrath [or punishment] to him who does evil.

5 Therefore you need to be in subjection, not only because of the wrath [or anger exhibited in punishment], but also for conscience' sake. 6 For this reason you also pay taxes, for they are servants of God's service, continually doing [by attending] this very thing. 7 Therefore give everyone what you [are obligated and] owe: if you owe taxes, pay taxes; if customs, then customs; if respect, then respect; if honor, then honor.

8 Owe no one anything, except to love [by expressing affection in a social or moral sense, for]; one another for he who [fondly] loves his neighbor has fulfilled [to satisfy] the law. 9 For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal,"^a "You shall not covet,"⁺ and whatever other commandments there are, are all summed up in this saying, namely, "You shall love [socially or morally express fondness for] your neighbor as yourself."⁺ 10 Love [of affection or benevolence] doesn't harm a neighbor. [Affectionate or Benevolent] Love therefore is the fulfillment of the law.

11 Do this, knowing the time, that it is already time for you to awaken out of sleep [a spiritual stupor], for [the Messianic, but future] salvation is now nearer to us than when we first believed. 12 The night [time

for moral stupidity and darkness] is far gone, and the [last] day [of this present age, the day of Christ] is near. Let's therefore throw [by casting] off the deeds [acts, and occupations] of darkness [which is ignorance with respect to Godliness], and let's put on the armor [the offensive armaments] of light [the knowledge of truth with its accompanying spiritual purity].

13 Let's walk [to conduct our lives] properly [by being occupied with decency and honesty], as in the day [of Christ]; not in reveling and drunkenness, not in sexual promiscuity [and cohabitations] and [shameful, obscene] lustful acts, and not in strife [quarrelling and contention] and jealousy [or envying]. 14 But put on [invest and sink into, with clothing that is] the Lord Jesus Christ, and make no provision [giving no forethought or caring] for the flesh [the human nature and its frailties], for its lusts [craving, desire, and longing for forbidden things].

14

Vs.1-16: FAITH: KEEP YOUR OPINION PRIVATE; PASS NO JUDGMENT ON OTHERS, HONOR THE LORD BY YOUR FAITH/PERSUASION IN HIM (0)(5)(10)

1 Now accept [or admit as a friend] one who is weak [strengthless] in faith [in their moral conviction of the truthfulness of God and reliance on Christ], but not for [doubtful arguments or] disputes over opinions [thoughts, imaginations, and reasonings].

2 One man has faith [or confidence] to eat all things, but he who is weak eats only vegetables.

3 Don't let him who eats despise him who doesn't eat. Don't let him who doesn't eat judge [to condemn] him who eats, for God has accepted him. 4 Who are you who judge [by deciding to condemn or call into question] another's [menial domestic or household] servant? To his own lord [and master] he stands [firmly to preserver] or falls [under condemnation]. Yes, he will be made to stand [abide and established], for God has power to make him stand.

5 One man esteems one day as more important. Another esteems every day alike. Let each man be fully assured [be persuaded in evidence and entirely believe to accomplish] in his own mind. 6 He who

^a13:9 TR adds "You shall not give false testimony,"

⁺13:9 Exodus 20:13-15,17; Deuteronomy 5:17-19,21

^a13:9 Leviticus 19:18

[sentimentally regards, or] observes the day, observes [and affectionately regards] it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats [food or consumes a meal], eats to the Lord, for he gives God thanks [expressing gratitude]. He who doesn't eat, to the Lord he doesn't eat, and gives God thanks [to be grateful].

7 For none of us lives [the God-kind of life worthy of his name] to himself, and none dies [separated eternally] to himself. 8 For if we live [the true blessed, endless life in his kingdom, on earth], we live to the Lord. Or if we die [with bodies separated from soul and spirit], we die [separated] to the Lord. If therefore we live or die, we are the Lord's.

9 For to this end Christ died, rose, and lived again [revived, and recovered life], that he might be Lord [the ruler] of both the [spiritually] dead and the living [who possesses the God-kind of life].

10 But you, why do you judge [by deciding to condemn or call into question] your brother [in Christ]? Or you again, why do you [utterly] despise your brother [in Christ]? For we will all stand before the judgment seat [tribunal, and throne] of Christ. 11 For it is written, "As I live," says the Lord, "to me every knee will bow [will bend in honor or devotion]. Every tongue [speech, or language] will confess [to acknowledge, fully agree, and profess] to God."✠

12 So then each one of us will give account [by declaring our thoughts, motives, reasonings, utterances, and occupation or works] of himself to God. 13 Therefore let's not judge [to condemn] one another any more, but judge [determine, conclude, and decide] this rather, that no man put a stumbling block [an obstacle which causes the soul to sin] in his brother's way, or an occasion for falling [for triggering, entrapping, or snaring one to sin].

14 I know and am persuaded in the Lord Jesus that nothing is unclean [profane, defiled, and unholy] of itself; except that to him who considers anything to be unclean, to him it is unclean. 15 Yet if because of [your ceremonially allowed or forbidden] food your brother [in Christ] is grieved [distressed, sorrowful, or made uneasy], you walk [or conduct your life] no longer in

[affectionate or benevolent] love. Don't destroy with your [allowed or forbidden] food, him for whom Christ died. 16 Then don't let your good [beneficence, honor, and uprightness] be slandered [vilified, blasphemed or defamed].

Vs.17-23: FAITH: PURSUE PEACE FOR MUTUAL EDIFICATION; PRESERVE YOUR FAITH IN GOD, NOT HINDER OR MAKE OTHERS STUMBLE ① ⑤ ⑩

17 for God's Kingdom is not [about] eating and drinking, but righteousness [equity of character, integrity, virtue, purity of life, and right thinking, feeling, and acting], peace [tranquility, harmony, security, felicity, and prosperity], and joy [cheerfulness and gladness] in the Holy Spirit. 18 For he who serves [who voluntarily or involuntarily submits in obedience and service to] Christ in these things is acceptable [is fully agreeable and well pleasing] to God and approved [tried, and found acceptable] by men [people].

19 So then, let's follow [to pursue] after things which make for peace, and things by which we may [constructively and structurally] build one another up [with Christian wisdom, virtue, happiness, and holiness].

20 Don't overthrow [demolish, destroy, throw down, or subvert] God's work for [ceremonially allowable or forbidden] food's sake. All things indeed are clean [pure], however it is evil [a depravity] for that man who creates a stumbling block [an occasion of apostasy for sin to occur] by eating. 21 It is good [virtuous and admirable] to not eat meat, drink wine, nor do anything by which your brother stumbles [or is induced to sin], is offended [tempted, or enticed to sin], or is made weak [sickly, or powerless to resist sin].

22 Do you have faith [moral conviction and assurance in Christ]? Have it to yourself before [the presence of] God. Happy is he who doesn't judge [to condemn] himself in that which he approves [he examines, tests, and allows]. 23 But he who doubts [hesitates, staggers, or withdraws from persuasion] is condemned [and sentenced] if he eats, because it isn't of faith; and whatever is not of faith [not of persuasion on

God's truthfulness] is sin [it is missing the mark].^a

15

Vs.1-12: GLORIFICATION: GRATIFY OTHERS, EXALT THE LORD, AND DELIGHT IN GOD

① ⑤ ⑩

1 Now we who are strong [powerful or capable] ought to bear the weaknesses [of mind and morals] of the weak [powerless, and incapable], and not to [seek to] please ourselves. 2 Let each one of us [strive to excite, so to] please his neighbor [his fellow human being] for that which is good [beneficial, and useful for edification], to be building him up.

3 For even Christ didn't [strive or seek to] please himself. But, as it is written, "The reproaches [sufferings, and taunting] of those who reproached [defamed, chided, and reviled] you fell on me."^b 4 For whatever things were written before were written for our learning [instruction, and doctrine], that through [cheerful or hopeful] perseverance and through encouragement [and consolation] of the Scriptures we might have hope [a confident expectation of good].

5 Now the God of perseverance [of hopeful enduring patience] and of [comforting] encouragement grant you to be of the same mind with [mutual interests and affection for] one another according to Christ Jesus, 6 that with one accord you may [unanimously] with one mouth [language and utterance] glorify [render full honor, and praise to magnify] the God and Father of our Lord Jesus Christ.

7 Therefore accept [admit and receive as friends] one another, even as Christ also accepted you,^b to the [praise and] glory of God. 8 Now I say that Christ has been made a servant [a minister] of the circumcision for the truth of God, that he might confirm [to establish] the promises [pledge, and divine assurances of good] given to the fathers, 9 and that the Gentiles [people of other races and tribes] might glorify God for his mercy [his good will and saving kindness]. As it is written, "Therefore I will give praise to

[acknowledge and profess] you among the Gentiles and sing to your name."^c

10 Again he says, "Rejoice, you Gentiles, with his people."^c 11 Again, "Praise the Lord, all you Gentiles! Let all the peoples praise him."^c 12 Again, Isaiah [Jehovah's help] says, "There will be the root of Jesse [wealthy], he who arises to rule over the Gentiles; in him the Gentiles will hope [expect, and wait for salvation with confidence]."^c

[ref scriptures: Matthew 5:16—"Let your light so shine before men, that they may see your good works and glorify your Father in heaven." 1Co 6:20—"For you were bought at a price; therefore, glorify God in your body and in your spirit, which are God's." Jn 17:1—Jesus spoke these words, "...Father, the hour has come. Glorify Your Son, that Your Son also may glorify You." Others: Jn 13:31-32, 16:14, 17:4; Eph 1:6-8, 12; 2Th 1:10-12; 2Cor 9:13; 1Pet 2:12.]

Vs.13-33: SANCTIFICATION (HOLINESS): BE CONSECRATED FOR PRIESTLY SERVICE OF THE GOSPEL

① ⑤ ⑩

13 Now may the God of hope [good and confident expectations] fill [and satisfy] you with all joy [delight and gladness] and peace [tranquility and prosperity] in believing, that you may abound in hope in the [miraculous] power of the Holy Spirit.

14 I myself am also persuaded about you, my brothers^c [in Christ], that you yourselves are full of goodness [beneficence, virtue, kindness, and uprightness of heart], filled with all knowledge [moral wisdom, intelligence, and understanding], able also to admonish [cautiously reprove or gently correct the fault of each other or] others.

15 But I write the more boldly [being daringly confident] to you in part as reminding you, because of the grace [of ministry] that was given to me by God, 16 that I should be a [public] servant of Christ Jesus to the Gentiles [the heathen and non-Jewish nations], serving [by ministering] as a priest of the Good News [gospel] of God, that the offering up [the sacrifice] of the Gentiles might be made acceptable [and well

^a14:26 WEB places Romans 16:25-27, here as verses 24 to 26. But most translations, like the TR places it after Romans 16:24 as verses 25-27.

^b15:3 Psalm 69:9

^b15:7 TR reads "us" instead of "you"

^b15:9 2 Samuel 22:50; Psalm 18:49

^c15:10 Deuteronomy 32:43

^c15:11 Psalm 117:1

^c15:12 Isaiah 11:10

^c15:14 The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

received], sanctified [purified, made holy, and separated from profane things and dedicated to God] by the Holy Spirit. 17 I have therefore my boasting in Christ Jesus in things pertaining to God.

[ref scriptures: 1Thessalonians 5:23—"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Jn 17:19—"And for their sakes I sanctify myself, that they also might be sanctified through the truth." Heb 2:11—"For both He who sanctifies and they who are sanctified are all of one: for which reason He is not ashamed to call them brethren." 2Ti 2:21—"Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work." Others: Heb 10:10-14 1Th 4:3-4; 1Pe 1:2; Jud 1:1]

18 For I will not dare to speak of any things except those which Christ [fully fashioned, performed, and] worked through me, for the obedience of the Gentiles, by word [preaching, and utterance] and deed [acts, or occupation], 19 in the [miraculous] power of [supernatural] signs and wonders, in the power [strength, and ability] of God's Spirit; so that from Jerusalem [double peace] and around as far as to Illyricum [the lyric band], I have fully preached the Good News [and gospel] of Christ;

20 yes, making it my aim to [eagerly] preach the Good News [gospel], not where Christ was already named [mentioned, or professed], that I might not build on another's foundation.

21 But, as it is written, "They will see, to whom no news of him came [was reported, or announced]. They who haven't heard will understand."²

22 Therefore also I was hindered these many times from coming to you, 23 but now, no longer having any place [where Christ has yet to be professed, to preach] in these regions, and having these many years a longing to come to you, 24 whenever I travel to Spain [scarceness], I will come to you. For I hope to see you on my journey [and travel through], and to be helped [or accompanied] on my way there by you, if first I may enjoy [to satisfaction] your company for a while.

25 But now, I say, I am going to Jerusalem, serving [to minister to] the saints.

26 For it has been the good pleasure [and willingness of the people] of Macedonia [extended land] and Achaia [trouble] to make a certain contribution [a fellowship collection] for the poor among the saints who are at Jerusalem.

27 Yes, it has been their good pleasure, and they are their debtors. For if the Gentiles [non-Jewish races and tribes] have been made partakers of their spiritual things, they owe it to them also to serve them in material things.

28 When therefore I have accomplished this, and have sealed [by attesting] to them this fruit, I will go on by way of you to Spain. 29 I know that when I come to you, I will come in the fullness of the blessing of the Good News [of the Gospel] of Christ.

30 Now I beg [desire, and entreat] you, brothers [in Christ], by our Lord Jesus Christ and by the love of the Spirit [of God], that you strive [to partner] together with me in your [earnest] prayers [and worship] to God for me, 31 that I may be delivered from those who are [willfully, and perversely] unbelieving, and [disobedient in Judea [God be praised], and that my [ministerial] service which I have for Jerusalem may be [well received and] acceptable to the saints, 32 that I may come to you in joy [or gladness] through the will of God, and together with you, find rest [and mutually refresh each other's spirit]. 33 Now the God of peace be with you all. Amen.

16

Vs.1-16: COMMENDATION, PRAISEWORTHINESS AND SALUTATIONS

① ⑤ ⑩

1 I commend to you Phoebe [radiant], our sister, who is a servant^a [minister-deacon] of the [church] assembly that is at Cenchreae [millet], 2 that you receive her [hospitably and appropriately] in the Lord in a way worthy of the saints, and that you assist [by standing beside] her in whatever matter [or material] she may need from you, for she herself also has been a [patroness and caring] helper of many, and of my own self.

3 Greet Priscilla [ancient] and Aquila [an eagle], my fellow workers [and

^a16:21 Isaiah 52:15

^a16:1 or, deacon

companions] in Christ Jesus, **4** who risked their own necks [laying them down and supplying resources] for my life, to whom not only I give thanks [gratefully], but also all the [church] assemblies of the Gentiles [non-Jewish tribes and races].

5 Greet the [church] assembly that is in their house. Greet [and embrace] Epänetus [praiseworthy], my beloved, who is the first fruits [the beginning of sacrifice] of Achaia [trouble] to Christ. **6** Greet Mary [their rebellion], who labored much [working hard] for us. **7** Greet Andronicus [man of victory] and Junia [youthful], my relatives and my fellow prisoners, who are notable among the apostles, who were also in Christ before me.

8 Greet Amplias [large], my beloved in the Lord. **9** Greet Urbanus [polite], our fellow worker in Christ, and Stachys [a head of grain], my beloved. **10** Greet Apelles [called], the [tried and] approved in Christ. Greet those who are of the household of Aristobulus [the best councilor]. **11** Greet Herodion [heroic], my kinsman. Greet them of the household of Narcissus [stupidity], who are in the Lord.

12 Greet Tryphaena [luxurious] and Tryphosa [luxuriating], who labor [exhaustively] in the Lord. Greet Persis [a Persian woman], the beloved, who labored [toiled] much in the Lord. **13** Greet Rufus [red], the chosen [favorite] in the Lord, and his mother and mine. **14** Greet Asyncritus [incomparable], Phlegon [burning], Hermes [mercury], Patrobas [paternal], Hermas [herald of the gods], and the brothers^a [in Christ] who are with them.

15 Greet Philologus [lover of the Word] and Julia [soft haired], Nereus [lump] and his sister, and Olympas [heavenly], and all the saints who are with them. **16** Greet [and embrace] one another with a holy [pure and blameless] kiss. The [church] assemblies of Christ greet you.

Vs.17-24: DOCTRINES? WATCH OUT AND AVOID THOSE WHO CAUSE DIVISION, CREATE, AND PROMOTE CONTRARY DOCTRINES 0 5 10

17 Now I beg [beseech and entreat] you, brothers, look out for [to mark, spy out, and consider] those who are causing the

divisions [seditions, or dissension] and occasions of stumbling [to trigger and trap people to sin], contrary to the doctrine [teachings and instructions] which you learned, and turn away from [by deviating, absolutely shunning, and avoiding] them.

18 For those who are such don't serve [don't subject themselves to submit or obey] our Lord Jesus Christ, but their own belly [feelings, and choices]; and by their smooth [motivative] and flattering speech they deceive [seduce, and beguile] the hearts of the innocent [the simple and unsuspecting].

19 For your obedience [compliance, and submission] has [spread abroad, and] become known to all. I rejoice therefore over you [and on your behalf]. But I desire to have you [become intelligent, skilled, and] wise in that which is [indicative or affirms] good, but innocent [simple, and harmless] in that which is [bad natured, or concerns wickedness, worthlessness, and] evil. **20** And the God of peace will quickly [bruise and completely] crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

[ref scriptures: John 7:16-17—Jesus answered them and said, "My doctrine is not Mine, but His who sent Me. If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or whether I speak on My own authority." Others: Mar 4:2; Luk 4:32; Act 2:42; Rom 6:17; 1Cor 14:26; Eph 4:14; 2Jn 1:9]

21 Timothy [honoring God], my fellow worker [and companion in labor], greets you, as do Lucius [bright], Jason [one who will heal], and Sosipater [savior of his father], my relatives. **22** I, Tertius [third], who write the letter [or epistle], greet you in the Lord.

23 Gaius [lord], my host and host of the whole [church] assembly, greets you. Erastus [beloved], the treasurer [or manager] of the city, greets you, as does Quartus [fourth], the brother. **24** The grace of our Lord Jesus Christ be with you all! Amen.

25 ^bNow to him who is able [by virtue of his own power, ability, and resources] to establish you according to my Good News [and gospel] and the preaching [and proclamation] of Jesus Christ, according to the revelation [and disclosure] of the

^a16:14 The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

^b14:26 WEB places verses 25-27 after Romans 14:23 as verses 24-26.

mystery [the hidden purpose and secret counsel of God] which has been kept secret [from ungodly and wicked people] through long ages, 26 but now is revealed [manifested, and rendered apparent], and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known for obedience of faith to all the nations; 27 to the only wise God, through Jesus Christ, to whom be the glory forever! Amen.

#4. If it makes a difference to you, which do you prefer; being a Christian or living as a son of God?

#5. Why is confession important to believers? And What does glorification mean to you, based on scripture?

4 _____

5 _____

REFLECTION #25: Total Markers ____/230

**Write and discuss your answers with learning team.*

#1. Every Christian doctrine is beneficial to all true Christians as Sons of God and citizens of the Kingdom of Heaven. Which of the seven doctrines is noticeably operative in your life and ministry?

#2. Romans 8, is the domain of the secret mystery of sonship in the kingdom of God. What secrets of sonship have you discovered, and when will you be revealed as a matured son of God?

1 _____

2 _____

#3. Adoption in the Kingdom occurs based on God's promise and not by human will or effort. How do we attain adoption as sons of God?

3 _____

Total your 'Progress Markers' from the following. Your score?

Acts 1 - 18: _____ / 200
 1st Corinthians: _____ / 510
 2nd Corinthians: _____ / 340
 Romans: _____ / 370

Level 2 Grand Total _____ / 1420

Your Lifestyle of Responsible Worship

Your love for God motivates the craving you demonstrate to know Him responsibly, which has brought you thus far. Your desire and effort to stay a disciple of Jesus Christ are truly commendable. When we know God responsibly, we trust and worship Him dutifully, properly, or accountably (Psa 9:10, 1Jn 2:3-4)^a. Jesus said people who do not know God, worship what they do not know, but “...we worship what we know, for salvation is of the Jews [or from Judah—those who live to show the praises of God] (Jn 4:22)^b.” A lifestyle of praise is a lifestyle of worship because scripture declares “...you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light” (1Pet 2:9).

Scripture says that God, our Father, is seeking [enquiring, looking, or searching for] true worshippers to worship him. True worshippers are those who “will worship the Father in spirit and truth” (Jn 4:23)^c. They are those who understand their divine duty; those whose lives and lifestyles are a constant and consistent demonstration of praise and glory to God, our Father, based on the truth of His word and supervision of His Holy Spirit “who guides you into such truth” (Jn 16:13)^d.

To worship means to kiss like a faithful dog crouching, fawning over, and licking his master’s hand. A worshipper is an adorer; who reveres or prostrates oneself in homage to anything or person they regard or desire to adore, revere, or idolize. But a true worshipper is a believer; a true Christian who adores God submissively, wholeheartedly, and responsibly (Deu 6:5, Mar 12:30, Jas 4:7)^e, in the Holy Spirit. As true worshipers, we faithfully crouch and fawn over God reverently as we “sit together [with Him] in the heavenly places in Christ Jesus” (Eph 2:6).

Irresponsibly and contrary to God’s will, there are three other categories of worship. They are *Prideful Worship*^f that borders on the exaltation of self-truth, labor, and reputation for own glory. The next is *Religious Worship*^g which is about prostrating to men’s religion, traditions, and doctrines that leads to very external demonstrations of voluntary piety, sanctimonious worship, and ceremonial observance. The last is *Superstitious Worship*^h which is ignorant dutiful reverence and piety towards any created god and other human authorities. But scripture sets the proper attitude for responsible worship, that is, *True Worship*ⁱ by saying, “I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. If we live in the Spirit, let us also walk in the Spirit” (Eph 5:16&25).

While true but responsible worship [i.e., adore, revere, prostrate] is internally privately stimulated (Jn 7:38)^j, the Spirit of God helps us demonstrate [by walking in] it outwardly publicly. This is because everything Christian is about the outward manifestation of the inward grace of God already received.

So we can “show forth the praises of Him;” so we can “work out your salvation” (1Pet 2:9, Php 2:12-13)^k. To this end, scripture delineates seven ways to live our worshipful lifestyle responsibly; to put our true worship into action; in private or at home, in churches, and in public. Called the seven ‘acts of worship’ for the New Testament believer and Church, they are:

- Act#1: *Singing* spiritual songs to God’s praise (Eph 5:19, Col 3:16)^l. May be done together with Act #2.
- Act #2: *Praising* to extol and admire God (Luk 24:52-53, Act 2:47)^m.
- Act #3: *Praying* always, giving thanks to God. (1The 5:17-18, 1Tim 2:8)ⁿ.
- Act #4: *Giving* cheerfully to advance God’s kingdom work and ministry (1Cor 9:6-14, 2Cor 9:6-7)^o.
- Act #5: *Communion* to remember or memorialize the Lord’s supper and atoning suffering in fellowship. (1Cor 11:23-29, Act 20:7)^p.
- Act #6: *Preaching* the Gospel of Jesus to evangelize; heal the sick & save souls. (Act 5:42, 2:42)^q.

- **Act #7: Teaching** the Truth to convince, rebuke, and exhort with sound doctrine (Act 20:7, 2Tim 4:1-4)^r. You can teach or be taught (1Jn 2:27)^s. Acts #6 & #7 may or may not be done together.

Your lifestyle of responsible worship consists of what you are inwardly and act outwardly. If you are truly a 'son of God', then these acts of godly worship are the things you do responsibly privately and publicly to show forth and proclaim the praises of God, our Father. When we gather in fellowship, as in church services, we perform these acts corporately. Outside of church gatherings, we still get to live by them in principle and action on a daily basis.

Finally, God loves you boundlessly and without pre-conditions. You have come this far indicating your commitment to His everlasting love and care for you. As sons of God and servants ministering in His vineyard, we can only commend you to His grace and fellowship. Continue therein and let your lifestyle shine in true but responsible worship because you are a chosen generation, a royal priesthood; the child of the eternal King of Glory. Welcome to Christianity! For the **level 3 discipleship**, proceed to read ***Kingdom Lifestyle for Maturing Believers*** [spiritual adolescents].

^a **Psa 9:10** And those who know Your name will put their trust in You; For You, LORD, have not forsaken those who seek You. **1Jn 2:3-4** Now by this we know that we know Him, if we keep His commandments. He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him.

^b **Joh 4:22** You worship what you do not know; we know what we worship, for salvation is of the Jews.

^c **Joh 4:23** But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.

^d **Joh 16:13** However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.

^e **Deu 6:5** You shall love the LORD your God with all your heart, with all your soul, and with all your strength. **Mar 12:30** And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.' This is the first commandment. **Jas 4:7** Therefore submit to God. Resist the devil and he will flee from you.

^f Reference for further study: Jer 44:19, Act 7:42, Luk 14:10. Also see Pride of the Flesh: 1John 2:16 vs. Gen 3:6

^g Reference for further study: Dan 3:5, 10, 12; Mat 15:9; Col 2:23; Also see Act 18:13 for example.

^h Reference for further study: Act 17:23

ⁱ Reference for further study: John 4:20-24 sets the proper attitude for true worshipers.

^j **Joh 7:38** He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.

^k **1Pe 2:9** But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; **Php 2:12** Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure.

^l **Eph 5:19** speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, **Col 3:16** Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

^m **Luk 24:52** And they worshiped Him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God. Amen. **Act 2:47** praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

ⁿ **1Th 5:17-18** pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you. **1Ti 2:8** I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting;

^o **1Co 9:6-14** Or is it only Barnabas and I who have no right to refrain from working? Whoever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock? Do I say these things as a mere man? Or does not the law say the same also? For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is

concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more? Nevertheless, we have not used this right, but endure all things lest we hinder the gospel of Christ. Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar? Even so the Lord has commanded that those who preach the gospel should live from the gospel. **2Co 9:6-7** But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So, let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.

^p **Act 20:7** Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight. **1Co 11:23-29** For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me." For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes. Therefore, whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.

^q **Act 5:42** And daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Christ. **Act 2:42** And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers

^r **Act 20:7** Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight. **2Ti 4:1-4** I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables.

^s **1Jn 2:27** But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.



Kingdom
Lifestyle!

for *Maturing* Believers [spiritual adolescents]

Consolidate & Champion your Spirit Life in Christ.

Level 3 Discipleship

Acts 19-24 [AD 56-59] +5 composition years

Philemon [AD 59-60] +1

Colossians [AD 59-60] +1

Ephesians [AD 60-62] +0

Philippians [AD 60-62] +0

Acts 25-28 [AD 60-62] +2

John [AD 26- 30] +55

1 Peter [AD 62-64] +1

2 Peter [AD 65-67] +1

Jude [AD 66-68] +2

1 John [AD 80-90] +0

2 John [AD 85-95] +0

3 John [AD 85-95] +0

Hebrews [AD 66-68] +2

Lifestyle! For ‘*Maturing*’ Believers

Dear Beloved of God,

We are now at the third level of discipleship, which you could say is for spiritual adolescents. [Paidion in Greek—Mar 10:15]^a; these are spiritually half-grown young Christians who have started to manifest the discipline of discipleship by applying Godly knowledge in real everyday life. We have advanced in learning, beginning as *spiritual infants* or newly born-again [Brephos in Greek—2Ti 3:15]^b, and developing into *Spiritual Minors* [Nepios in Greek—Gal 4:1-2]^c with the continued help of our deacons, elders, and fivefold ministry officers. We are now ready to mature in our spiritual motor skills, moving away from being simple-minded to becoming more assertive as we ought to be, growing in understanding, confidence, and preparing for ministry work.

In the previous two levels, we learned how to modify external behaviors of the ‘body’ by mortifying fleshly works and how to internally engage the ‘soul’ or mind for a Christ-like attitude and godly conduct of life. At this level, we will study the ‘spirit’ and essence of Christ-like living. After learning at this level, disciples are expected to manifest real-life ability to apply knowledge and divine skills to minister divine life to those lacking it. By healing the sick, preaching the gospel of the kingdom to save lives, and helping new converts abide and settle down in the kingdom life of righteousness.

Remember that you are truly blessed as a Christian desiring to live our kingdom lifestyle fueled by God’s gracefulness, goodness, governance, and glory. And that God our Heavenly Father gave all of us specific church ministries for divine service (1Cor 12:28)^d. He also gave us ministers to be our divine servants (Eph 4:11-13)^e and ministering gifts as our divine skills and abilities (1Cor 12:7-10)^f to prepare you for His divine purpose. So working with and letting our church officers minister to us is beneficial to us and glorious to God.

Furthermore, I challenge you to give all your attention to learning and understanding, which is a function of faith. According to scripture, “*By faith, we understand that the universe has been framed by the word of God, so that what is seen has not been made out of things which are visible*” (Heb 11:3). The learning outcome will be a development of your manifestable spiritual capacity for ministry. Enjoy!

Minister, Dennis Odiaka, PhD.
(*President, Vessels Inc.*)

^a **Mar 10:15** Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it. **Luk 18:16** But Jesus called them to Him and said, “Let the little children come to Me, and do not forbid them; for of such is the kingdom of God.” **Joh 21:5** Then Jesus said to them, “Children, have you any food?” They answered Him, “No.”

^b **2Ti 3:15** and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

^c **Gal 4:1** Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, but is under guardians and stewards until the time appointed by the father. **Eph 4:14** that we should no longer be children, tossed to and from and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, **1Co 13:11** When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

^d **1Cor 12:28** And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

^e **Eph 4:11-13** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

^f **1Co 12:7-10** But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues.



The Acts of the Apostles [Chapters 19-24]

Brother Luke continued his accounts of Paul's third missionary Journey in the *Book of Acts*, as his apostolic team journeyed from Antioch to Galatia, Phrygia, Ephesus, Macedonia, and Greece between AD 52 to 57 (Act 18:23-21:17). While at Ephesus, where he wrote his *First Letter to the Corinthians* around AD 53 to 55, Paul and his apostolic ministry team continued to confront the disruptions of religiosity and the consequently triggered large rioting crowds. And between AD 55 to 56, Paul wrote his *Second Letter to the Corinthians* from Macedonia.

Paul continued his advocacy for the gospel of Christ despite the religious and secular oppositions. At the same time, God performed extraordinary miracles and healing by the hand of Paul. His voyage visited to winter at Corinth, where he wrote the *Book of Romans* (Act 20:3, Rom 16:1-2 & 23, 1Cor 1:14), traveled to Jerusalem (Act 21:1-16), and visited with James the brother of Jesus (Act 21:17-26). He was arrested around AD 57 (Act 21:27-36 & 22:22-29). Between AD 57 to 59, Paul was imprisoned, faced malicious plots to kill him, brought before Governor Felix to defend himself from the accusations of religious leaders, and eventually transferred to Caesarea, Rome (Act 23:23-24 & 33-34).

God does amazing things through ordinary people when the Holy Spirit empowers them. Despite the troubles that seemed to accost Paul in his mission, he went everywhere he could for the gospel's sake without fear or favor. Neither Paul, his apostolic team, nor the band of fishermen and commoners Jesus called gave up on their calling. They stayed their course enough to turn the world downside up for the gospel.

As you read or study, let the Holy Spirit, our Teacher and Consoler, guide you into all Truth as you learn of the Godly structure and support that make it possible for you to live and serve as Jesus' disciples and called ministers. Remember to use the "0", "5", and "10" and smiley face markers to indicate areas of opportunity for change, faith, or development.



Acts 19-24

Chapters 19-24: Spreading the Word and Miracles Occurring with Continued Disruptions

19

Vs.1-8: PAUL COMPLETED THE SALVATION PROCESS FOR BROTHERS WHO ONLY BELIEVED



1 While Apollos [*given by apollos*] was at Corinth [*satiated*], Paul [*little*], having passed through the upper country, came to Ephesus [*permitted or allowed*] and found certain disciples [*learners and believers in Christ*]. 2 He said to them, "Did you receive the Holy Spirit when you believed [*at the time you entrusted your spiritual wellbeing to Christ*]?" They said to him, "No, we haven't even heard [*any report or preaching*] that there is a Holy Spirit."

3 He said, "Into what then were you baptized [*submerged for spiritual cleansing*]?" They said, "Into John's baptism [*by water immersion for purification through repentance*]." 4 Paul said, "John indeed baptized with the baptism of repentance [*a compunction for guilt and change of one's mind to heartily abhor past sins*], saying to the people that they should believe [*have faith and commit to trust*] in the one who would come after him, that is, in Christ Jesus."^a

5 When they heard [*and gave audience to understand*] this, they were baptized [*submerged in the Holy Spirit for spiritual cleansing and sanctification*] in the name of the Lord Jesus. 6 When Paul had laid [*by putting*] his hands on them, the Holy Spirit came on [*fell upon, and entered*] them and they spoke with other [*naturally unacquired tongues or*] languages and prophesied [*speaking by divine inspiration, uttering and declaring divine counsels*].

7 They were about twelve men in all.

8 He [Paul] entered into the synagogue [*a Jewish assemblage of persons*] and spoke boldly [*frankly and confidently in spirit, and*

demeanor] for a period of three months, reasoning [*discussing, arguing, disputing, and preaching*] and persuading about the things concerning God's Kingdom.

Vs.9-12: PAUL WITHDREW FROM STUBBORN UNBELIEVERS, GOD DID UNUSUAL MIRACLES; HEALING BY PAUL'S HAND AND CLOTHES 0 5 10

9 But when some [*people he disputed with became or*] were hardened and [*refused to believe, and*] disobedient, speaking evil of [*abusing, and reviling*] the Way [*a course and manner of Christian conduct, thinking, feeling, and decision making*] before the multitude [*of people*], he departed from them and separated the disciples [*learners and newly baptized in the Holy Spirit*], reasoning [*by thoroughly discussing, exhorting, and preaching*] daily in the school of Tyrannus [*sovereign*].

10 This continued for two years, so that all those who lived in Asia [*orient*] heard the word of the Lord Jesus, both Jews and Greeks [*non-Jewish people*]. 11 God worked [*executed and performed*] special miracles by the hands [*and agency*] of Paul,

12 so that even handkerchiefs [*napkins*] or aprons were carried away from his body to the sick [*the feeble, diseased, impotent, or weak*], and the diseases [*sickness, maladies, or infirmities*] departed from them, and the evil spirits went out [*escaped from them*].

Vs.13-22: PAUL'S BRAND OF MINISTRY IN CHRIST VS. RELIGIOUS ITINERANCY IS RECOGNIZED AND DISTINGUISHABLE EVEN BY EVIL SPIRITS 0 5 10

13 But some of the itinerant [*wandering about*] Jews, exorcists [*or demon expelling conjurers*], took on themselves to invoke over those who had the evil spirits the name of the Lord Jesus, saying, "We adjure [*swear, and solemnly enjoin*] you by Jesus whom Paul preaches [*and proclaims*]."

14 There were seven sons of one Sceva [*mind reader*], a Jewish chief priest, who did

^a19:4 NU omits Christ.

this. **15** The evil spirit answered, “Jesus I know, and Paul I know, but who are you?”

16 The man in whom the evil spirit was leaped on them, overpowered [and subjugated] them, and [forcefully] prevailed against them, so that they fled [to escape] out of that house naked and wounded. **17** This became known to all, both Jews and Greeks, who lived at Ephesus [permitted]. Fear fell on them all, and the name of the Lord Jesus was magnified. **18** Many also of those who had believed [had faith to trust in Christ] came, confessing and declaring [or reporting] their deeds [acts or practices].

19 Many of those who practiced magical arts brought their books together and burned them in the sight of all. They counted [or computed] their price, and found it to be fifty thousand pieces of silver.^a

20 So the word [preaching, and doctrine] of the Lord was growing and becoming mighty.

21 Now after these things had ended, Paul determined in the Spirit, when he had passed through Macedonia [extended land] and Achaia [trouble], to go to Jerusalem [double peace], saying, “After I have been there, I must also see Rome [strength].”

22 Having sent into Macedonia two of those who served [and ministered with] him, Timothy [honoring God] and Erastus [beloved], he himself stayed in Asia [orient] for a while.

Vs.23-29: THE GENTILE RELIGIOUS ENTERPRISE AND BUSINESS COMMUNITY REACTED TO THREAT OF PAUL’S MINISTRY; STARTED A RIOT 😞 😞 😞

23 About that time there arose no small disturbance [stir, or commotion] concerning the Way [the course and conduct of life and Christianity].

24 For a certain man named Demetrius [belonging to Ceres], a silversmith who made silver shrines of Artemis [or Diana, a Grecian goddess], brought no little business to the craftsmen, **25** whom he gathered together with the workmen of like occupation, and said, “Sirs, you know [and very well understand] that by this business we have our wealth.

26 You see and hear that not at Ephesus [permitted] alone, but almost throughout all Asia, this Paul has persuaded

and turned away many people, saying that they are no gods that are made with hands.

27 Not only is there danger that this our trade come into disrepute, but also that the temple of the great goddess Artemis [Diana] will be counted as nothing and her majesty destroyed, whom all Asia and the world worships [or adores].”

28 When they heard this they were filled with anger, and cried out, saying, “Great is Artemis [Diana] of the Ephesians!”

29 The whole city was filled with confusion, and they rushed with one accord into the theater, having seized Gaius [lord] and Aristarchus [the best ruler], men of Macedonia, Paul’s companions in travel.

Vs.30-41: FRIENDS URGED PAUL NOT TO SPEAK OR ADDRESS THE CROWD, AS THE TOWN CLERK QUELLED THE RIOT 😞 😞 😞

30 When Paul wanted to enter in to the people, the disciples [learners and followers of Christ] didn’t allow him. **31** Certain [people] also of the Asiarchs [Presidency or Chiefs of Asia], being his friends, sent to him and begged him not to venture into the theater.

32 Some therefore cried one thing, and some another, for the assembly was in confusion [in complete disorder and uproar]. Most of them didn’t know why they had come together. **33** They brought Alexander [man defender] out of the multitude, the Jews putting him forward. Alexander beckoned with his hand, and would have made a defense to the people.

34 But when they perceived [or recognized] that he was a Jew, all with one voice for a time of about two hours cried out, “Great is Artemis [Diana] of the Ephesians!”

35 When the town clerk had quieted the multitude, he said, “You men of Ephesus, what man is there who doesn’t know that the city of the Ephesians is temple keeper of the great goddess Artemis [Diana], and of the image which fell down from Zeus [Jupiter]?”

36 Seeing then that these things can’t be denied, you ought to be quiet and to do nothing rash. **37** For you have brought these men here, who are neither robbers of temples nor blasphemers of your goddess.

38 If therefore Demetrius [belonging to Ceres] and the craftsmen who are with him

^a**19:19** The 50,000 pieces of silver here probably referred to 50,000 drachmas. If so, the value of the

burned books was equivalent to about 160 man-years of wages for agricultural laborers

have a matter against anyone, the courts are open and there are proconsuls [deputies]. Let them press charges against one another.

39 But if you seek anything about other matters, it will be settled in the regular [legal or lawful] assembly.

40 For indeed we are in danger of being accused concerning today's riot, there being no cause. Concerning it, we wouldn't be able to give an account of this commotion." 41 When he had thus spoken, he dismissed the assembly.

20

Vs. 1-6: PAUL ENCOURAGED THE DISCIPLES AFTER THE RIOTS, DEPARTED EPHEBUS FOR GREECE TO FACE ANOTHER PLOT

① ⑤ ⑩

1 After the uproar had ceased, Paul sent for the disciples [learners and followers of Christ, embraced them and], took leave of them, and departed to go into Macedonia [extended land]. 2 When he had gone through those parts and had encouraged [and exhorted] them with many words [of encouragement and comfort], he came into Greece [unstable].

3 When he had spent three months there, and a plot was made against him by Jews as he was about to set sail for Syria [exalted], he determined to return through Macedonia. 4 These [believers] accompanied him as far as Asia: Sopater [savior of his father] of Beroea, Aristarchus [the best ruler] and Secundus [fortunate] of the Thessalonians, Gaius [lord] of Derbe, Timothy [honoring God], and Tychicus [fateful] and Trophimus [nutritious] of Asia.

5 But these [believers] had gone ahead, and were waiting for us at Troas [a trojan].

6 We sailed away from Philippi [lover of horses] after the days of Unleavened Bread, and came to them at Troas in five days, where we stayed seven days.

Vs. 7-12: PAUL RAISED EUTYCHUS FROM THE DEAD, WHO SANK INTO A DEEP SLEEP AND FELL WHILE PAUL WAS TEACHING

① ⑤ ⑩

7 On the first day of the week, when the disciples were gathered together to break bread, Paul [little or small] talked [preached, and reasoned] with them, intending to depart on the next day; and continued his speech until midnight. 8 There were many

lights in the upper room where we^a were gathered together.

9 A certain young man named Eutychus [fortunate] sat in the window, weighed down with deep sleep. As Paul spoke [preaching] still longer, being weighed down by his sleep, he fell down from the third floor and was taken up dead. 10 Paul went down and [with affection] fell upon him, and embracing him said, "Don't be troubled [or disturbed], for his life is in him."

11 When he had gone up, had broken bread and eaten, and had talked with them a long while, even until break of day, he departed. 12 They brought the boy in alive, and were greatly comforted.

Vs. 13-21: PAUL ADDRESSED EPHESIAN CHURCH ELDERS FROM MILETUS

① ⑤ ⑩

13 But we, going ahead to the ship, set sail for Assos [approaching], intending to take Paul aboard there; for he had so arranged, intending himself to go [or travel] by land. 14 When he met us at Assos, we took him aboard and came to Mitylene [mutilated].

15 Sailing from there, we came the following day opposite Chios [snowy]. The next day we touched at Samos [a sandy bluff] and stayed at Trogyllium [cache], and the day after we came to Miletus [pure white fine wool]. 16 For Paul had determined to sail past Ephesus [permitted], that he might not have to spend time in Asia [orient]; for he was hastening, if it were possible for him, to be in Jerusalem on the day of Pentecost [the fiftieth day after Passover].

17 From Miletus [pure white fine wool] he sent to Ephesus and called to himself the elders [presbyters—bishop-shepherds, ministry-shepherds, and deacons] of the [church] assembly. 18 When they had come to him, he said to them, "You yourselves know, from the first day that I [came and] set foot in Asia, how I was with you all the time,

19 serving the Lord with all humility [and lowliness of mind], with many tears, and with trials [adversity, or temptation] which happened to me by the [opposing plans, and] plots of the Jews; 20 how I didn't shrink [nor kept back] from declaring to you anything that was profitable, teaching

^a20:8 TR reads "they" instead of "we"

you publicly and [openly] from house to house, ²¹ testifying both to Jews and to Greeks repentance toward God and faith [persuasion and fidelity] toward our Lord Jesus.^a

Vs.22-27: PAUL COUNTED HIS LIFE OF NO VALUE STATING HE WAS GOING TO JERUSALEM UNCERTAIN OF THE OUTCOME ① ⑤ ⑩

²² Now, behold, I go bound by [duty and obligation in] the Spirit to Jerusalem, not knowing what will happen to me there; ²³ except that the Holy Spirit testifies in every city, saying that bonds [impediments, and prison] and afflictions [trouble, and persecution] wait for me.

²⁴ But [none of] these things [move me, and they] don't count; nor do I hold my life dear to myself, so that I may finish my race [and ministerial career] with joy [delight and gladness], and the ministry [office and assignment] which I received from the Lord Jesus, to fully testify to the Good News [of the gospel] of the grace of God.

²⁵ "Now, behold, I know that you all, among whom I went about preaching God's Kingdom, will see my face no more. ²⁶ Therefore I testify to you today that I am clean [and pure] from the blood of all men,

²⁷ for I didn't shrink [withdraw, or withhold] from declaring to you the whole counsel [purpose, and will] of God.

Vs.28-35: PAUL WARNED CHURCH ELDERS OF INTERNAL/EXTERNAL WOLFS, ADMONISHED THEM TO CARE FOR GOD'S FLOCK ① ⑤ ⑩

²⁸ Take heed, therefore, to yourselves and to all the flock [the group of believers], in which the Holy Spirit has made you overseers [administrators, or superintendents], to [tend and feed as a] shepherd the [local church] assembly of the Lord and^b God which he purchased with his own blood. ²⁹ For I know that after my departure, vicious [burdensome] wolves [who are cruel, greedy, rapacious, and destructive people] will enter in among you, not sparing the flock [the group of believers].

³⁰ Men will arise from among your own selves, speaking [preaching, talking, and uttering] perverse [distorted,

misinterpreted, and morally corrupt] things, to draw away the disciples [learners and followers of Christ] after them. ³¹ Therefore watch, remembering that for a period of three years I didn't cease to admonish [warn, caution, or gently reprove] everyone night and day with tears.

³² Now, brothers^c [in Christ], I entrust [by commending] you to God [for protection] and to the word [doctrine and preaching] of his grace, which is able to build up and to give you the inheritance [and possession] among all those who are sanctified [cleansed, purified, and made holy]. ³³ I coveted [desired or longed for] no one's silver, gold, or clothing.

³⁴ You yourselves know that these [my] hands served [to minister] my necessities, and those who were with me.

³⁵ In all things I gave you an example, that so laboring you ought to help the weak [feeble, impotent, diseased, sick, needy, or powerless], and to remember the words of the Lord Jesus, that he himself said, 'It is more blessed [fortunate and happier] to give [to bestow or minister something] than to receive [and take].'"

Vs.36-38: PAUL PRAYED WITH CHURCH LEADERS AND ELDERS AS THEY BADE HIM AN END OF THE ROAD PASSIONATE FAREWELL ① ⑤ ⑩

³⁶ When he had spoken these things, he knelt down and prayed [supplanted and worshiped God] with them all. ³⁷ They all wept freely, and fell on [with affection, embraced] Paul's neck and kissed him,

³⁸ sorrowing most of all because of the word which he had spoken, that they should see his face no more. Then they accompanied him to the ship.

21

Vs.1-6: PAUL SET SAIL WITH HIS TEAM, DISCIPLES AT TYRE TOLD HIM NOT TO GO TO JERUSALEM ① ⑤ ⑩

¹ When we had departed from them and had set sail, we came with a straight course to Cos [a public prison], and the next day to Rhodes [rosy], and from there to Patara [scattering, cursing]. ² Having found a ship crossing over to Phoenicia [land of palm trees], we went aboard and set sail.

^a20:21 TR adds "Christ"

^b20:28 TR, NU omit "the Lord and"

^c20:32 The word for "brothers" here and where the context allows may also be correctly translated "brothers and sisters" or "siblings."

3 When we had come in sight of Cyprus [*love: a blossom*], leaving it on the left hand, we sailed to Syria [*exalted*] and landed at Tyre [*a rock*], for the ship was there to unload her cargo. 4 Having found disciples [*students and followers of Christ*], we stayed there seven days. These [*disciples*] said to Paul through the Spirit [*by the gift, endowment, or divine faculty of the 'word of wisdom'*] that he should not go up to Jerusalem.

5 When those days were over, we departed and went on our journey. They all, with wives and children, brought us on our way until we were out of the city. Kneeling down on the beach, we prayed [*supplanted and worshiped God*]. 6 After saying goodbye to each other, we went on board the ship, and they returned home again.

Vs.7-9: PAUL'S VOYAGE STOPPED BY CAESAREA, VISITED PHILIP THE EVANGELIST

① ⑤ ⑩

7 When we had finished the voyage from Tyre, we arrived at Ptolemais [*warlike*]. We greeted the brothers [*in Christ*] and stayed with them one day. 8 On the next day, we who were Paul's companions departed and came to Caesarea [*severed*]. We entered into the house of Philip [*lover of horses*] the evangelist [*preacher, bringer, and herald of good tidings of the salvation through Christ*], who was one of the [*first*] seven [*deacons of the Jerusalem church*], and stayed with him.

9 Now this man had four virgin [*or unmarried*] daughters who prophesied [*spoke and foretold future events under divine inspiration*].

Vs.10-16: AGABUS PROPHESED ABOUT PAUL'S ARREST AT JERUSALEM; THEY TRIED PERSUADING HIM; PAUL INSISTED HE MUST GO

☹ ☹ ☹

10 As we stayed there some days, a certain prophet named Agabus [*locust*] came down from Judea [*he shall be praised*]. 11 Coming to us and taking Paul's belt, he bound his own feet and hands, and said [*by the divine endowment and faculty of 'prophecy'*], "The Holy Spirit says: 'So the Jews at Jerusalem will bind the man who owns this belt, and will deliver him into the hands of the Gentiles [*non-Jewish, heathen, unbelieving people of other races and tribes*].'"

12 When we heard [*but not understanding*] these things, both we and the people of that place begged [*beseeked and entreated*] him [*Paul*] not to go up to Jerusalem.

13 Then Paul answered [*responding*], "What are you doing, weeping and breaking [*crushing, discouraging, and dispiriting*] my heart [*my thoughts, feelings, passion, soul, and mind because of enduring trials*]? For I am ready not only to be bound [*with chains*], but also to die [*a natural death*] at Jerusalem for the name of the Lord Jesus."

14 When he would not be persuaded, we ceased, saying, "The Lord's will be done."

15 After these days we took up our baggage and went up to Jerusalem. 16 Some of the disciples [*learners and followers of Christ*] from Caesarea also went with us, bringing one Mnason [*remembering*] of Cyprus [*blossom*], an early disciple [*or older follower of Christ*], with whom we would stay.

Vs.17-26: PAUL'S VOYAGE REACHED JERUSALEM; HE VISITED JAMES/CHURCH ELDERS AND REPORTED MISSIONARY ACCOMPLISHMENTS

① ⑤ ⑩

17 When we had come to Jerusalem, the brothers received us gladly. 18 The day following, Paul went in with us to James [*supplanter*]; and all the elders [*presbyter and Church officers*] were present. 19 When he had greeted them, he reported one by one the things which God had worked [*executed, and performed*] among the Gentiles through his ministry.

20 They, when they heard it, glorified God. They said to him, "You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the [*Mosaic*] law. 21 They have been informed about you, that you teach all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children and not to walk [*live or conduct themselves*] after the customs.

22 What then? The [*larger church*] assembly must certainly meet, for they will hear that you have come. 23 Therefore do what we tell you. We have four men who have taken a vow. 24 Take them and [*ceremonially*] purify yourself with them, and pay their expenses for them, that they may shave their heads. Then all will know that there is no truth in the things that they

have been informed about you, but that you yourself also walk [conducting yourself by] keeping the law [of Moses, conforming to virtue and piety].

25 But concerning the Gentiles [other non-Jewish races and tribes] who believe, we have written our decision that they should observe no such thing, except that they should [avoid and] keep themselves from [eating] food offered to idols [as a sacrifice], from blood, from strangled things [like choked animals], and from sexual immorality [adultery, incest, fornication, idolatry, homosexuality, lesbianism, and illicit sexual intercourse with humans or animals].” 26 Then Paul took the men, and the next day purified himself and went with them into the temple, declaring the fulfillment of the days of purification [a ceremonial cleansing], until the offering was offered for every one of them.

Vs.27-30: ASIAN JEWS STIRRED THE CROWD, ACCUSED PAUL, SEIZED AND SOUGHT TO KILL HIM



27 When the seven days were almost completed, the Jews from Asia [orient], when they saw him in the temple, stirred up all the multitude and laid hands on [seized] him,

28 crying out, “Men of Israel, help! This is the man who teaches all men everywhere against the people, and the law [of Moses], and this place. Moreover, he also brought Greeks [non-Jewish gentiles] into the temple and has defiled [polluted, and made unclean] this holy place!”

29 For they had seen Trophimus [nutritious] the Ephesian [permitted], with him in the city, and they supposed that Paul had brought him into the temple. 30 All the city was moved and the people ran together. They seized Paul and dragged him out of the temple. Immediately the doors were shut.

Vs.31-36: A ROMAN OFFICER STOPPED THE CROWD FROM BEATING PAUL, ARRESTED AND PUT HIM IN CHAINS



31 As they were trying to kill him, news came up to the commanding officer of the regiment that all Jerusalem was in an uproar.

32 Immediately he took soldiers and centurions and ran down to them. They, when they saw the chief captain and the soldiers, stopped beating Paul.

33 Then the commanding officer came near, arrested him, commanded him to be bound with two chains, and inquired who he was and what he had done. 34 Some shouted one thing and some another, among the crowd. When he couldn't find out the truth because of the noise [disturbance], he commanded him to be brought into the [army] barracks [of the Roman soldiers at Jerusalem].

35 When he came to the stairs, he was carried by the soldiers because of the violence of the crowd; 36 for the multitude of the people followed after, crying out [by screaming], “Away with him!”

Vs.37-40: PAUL REQUESTED AND GOT PERMISSION TO SPEAK TO THE RIOTING CROWD



37 As Paul was about to be brought into the barracks, he asked the commanding officer, “May I speak to you?” He said, “Do you know [to speak] Greek [the Grecian language]? 38 Aren't you then the Egyptian who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins [the murderers]?”

39 But Paul said, “I am a Jew from Tarsus [a flat basket] in Cilicia [the land of Celix], a citizen of no insignificant city. I beg you, allow me to speak to the people.” 40 When he had given him permission, Paul, standing on the stairs, beckoned with his hand to the people. When there was a great silence, he spoke to them in the Hebrew [Jewish] language, saying,

22

Vs.1-21: PAUL ADDRESSED THE QUIETED CROWD IN HIS DEFENSE, RECOUNTED HIS CONVERSION EXPERIENCE WITH JESUS



1 “Brothers and fathers, listen to the defense which I now make to you.” 2 When they heard that he spoke to them in the Hebrew language, they were even more quiet. He said,

3 “I am indeed a Jew, born in Tarsus [a flat basket] of Cilicia, but brought up in this city at the feet [as a disciple or student] of Gamaliel [my recompenser is God—a pharisee, celebrated doctor of the Mosaic law, and member/adviser of the Sanhedrin], instructed [and taught] according to the strict [exact, and perfect] tradition of the

[Mosaic] law of our fathers, being zealous [defending, and upholding the law] for God, even as you all are today.

4 I persecuted this Way [of Christ, the thinking and conduct of life] to the death, binding and delivering into prisons both men and women, 5 as also the high priest and all the council of the elders [of the Israelite Sanhedrin] testify [or bear me witness], from whom also I received [and took] letters to the brothers [of the same national ancestry], and traveled to Damascus [sackcloth weaver] to bring them also who were there to Jerusalem in bonds [fastened with chains] to be punished.

6 "As I made my journey and came close to Damascus, about noon suddenly a great light shone around me from the sky [or heaven]. 7 I fell to the ground and heard a voice saying to me, 'Saul, Saul [desired, desired], why are you persecuting [by pursuing me in a hostile manner to harass, trouble, molest, and mistreat] me?' 8 I answered, 'Who are you, Lord [and Master]?' He said to me, 'I am Jesus of Nazareth [one separated], whom you persecute.'

9 "Those who were with me indeed saw the [concretely manifested] light and were afraid [terrified and trembled], but they didn't [hear to] understand the voice of him who spoke to me. 10 I said, 'What shall I do, Lord?' The Lord said to me, 'Arise [stand up], and go into Damascus. There you will be told about all things which are appointed [orderly arranged and assigned] for you to do.' 11 When I couldn't see for [or because of] the glory [the magnificent brightness] of that light, being led by the hand of those who were with me, I came into Damascus.

12 "One Ananias [whom Jehovah has graciously given], a devout [godly and dutiful] man according to the [Mosaic] law, well reported of by all the Jews who lived in Damascus, 13 came to me, and standing by me said to me, 'Brother Saul, receive [to recover] your sight!' In that very hour I looked up at him.

14 He said, 'The God of our fathers has appointed [by choosing] you to know [and understand] his will, and to see [and perceive] the Righteous One, and to hear [and attend to] a voice [utterance of words] from his mouth. 15 For you will be a witness for him to all men of what you have seen [clearly discerned, or experienced] and heard [learned, and understood]. 16 Now

why do you wait [by hesitating]? Arise [stand upright], be baptized [immersed and made fully wet for repentance], and [submerged for spiritual cleansing to] wash away your sins, calling on [by invoking, appealing, and worshiping] the name of the Lord.'

17 "When I had returned to Jerusalem and while I prayed [to God, supplicating and worshiping] in the temple, I fell into a trance [a divine displacement and transportation of the mind to hear and see forms, images, and realities shown by God] 18 and saw him [the Lord] saying to me, 'Hurry [make haste] and get out of Jerusalem quickly, because they will not receive testimony concerning me from you.'

19 I said, 'Lord, they themselves know that I imprisoned and beat in every synagogue [every Jewish assemblage] those who believed [by having faith] in you. 20 When the blood of Stephen [crowned], your witness [and martyr], was shed, I also was standing by, consenting to [and equally approving] his death, and guarding the cloaks of those who killed him.' 21 "He said to me, 'Depart, for I will send you out far from here to the Gentiles [heathen nations, races, and tribes of other unbelieving people].'"

Vs.22-29: ROARING CROWD CONDEMNED PAUL; THE ROMAN OFFICER FLOGGED AND TOOK HIM BEFORE THE HIGH PRIEST/COUNCIL ☹️☹️☹️

22 They listened [giving audience] to him until he said that; then they lifted up their voice and said, "Rid the earth of this fellow, for he isn't fit to live!" 23 As they cried out [clamoring and shouting], threw off their cloaks [clothes or garments], and threw dust into the air, 24 the commanding officer commanded him to be brought into the [army] barracks, ordering him to be examined [investigated] by scourging [whipping], that he might know for what crime they shouted against him like that.

25 When they had tied him up with thongs [of leather, strap or latchet], Paul asked the centurion [Roman captain of a hundred soldiers] who stood by, "Is it lawful for you to scourge [and punish] a man who is a Roman [citizen, without trial, uncondemned], and not found guilty?" 26 When the centurion heard it, he went to the commanding officer [and chief captain of a thousand soldiers] and told him, "Watch

what you are about to do, for this man is a Roman!"

27 The commanding officer came and asked him, "Tell me, are you a Roman [citizen]?" He said, "Yes." 28 The commanding officer answered, "I bought [I purchased to obtain] my citizenship for a great price." Paul said, "But I was born a Roman."

29 Immediately those who were about to examine [or investigate] him departed from him, and the commanding officer also was afraid [and alarmed] when he realized that he was a Roman [citizen], because he had bound [tied] him [up]. 30 But on the next day, desiring to know the truth about why he [Paul] was accused by the Jews, he freed him from the bonds [of chain] and commanded the chief priests and all the council to come together, and brought Paul down and set him before them.

23

Vs.1-3: PAUL ADDRESSED THE COUNCIL; HE REBUKED THE HIGH PRIEST WHEN HE INSTRUCTED HIM TO BE SLAPPED (0 5 10)

1 Paul, looking steadfastly at [and with eyes fixed on] the council, said, "Brothers [of same national ancestry], I have lived before God in all good [upright and honorable] conscience until today." 2 The high priest, Ananias [who Jehovah has graciously given], commanded those who stood by him to strike him on the mouth. 3 Then Paul said to him, "God will strike you, you whitewashed wall [you malicious hypocrite, pretending to be pious]! Do you sit to judge me according to the [Mosaic] law, and command me to be struck contrary to the law [of Moses]?"

Vs.4-6: PAUL UNKNOWNLY REVEILED THE HIGH PRIEST, APOLOGIZED IMMEDIATELY AND CONTINUED HIS DEFENSE (0 5 10)

4 Those who stood by said, "Do you malign [revile or reproach] God's high priest?" 5 Paul said, "I didn't know, brothers [of same ancestors], that he was high priest. For it is written, 'You shall not speak evil of a ruler of your people.'"[✠]

6 But when Paul perceived that the one part [of the council] were Sadducees [the righteous—a heretical religious group who deny resurrection, spirits, angels, and divine

predestination] and the other Pharisees [a separatist religious group for outward piety], he cried out [exclaiming aloud] in the council, "Men and brothers, I am a Pharisee, a son of Pharisees. Concerning the hope and resurrection of the dead I am being judged [and called into question]!"

Vs.7-11: PAUL'S DEFENSE INSTIGATED A DISSENSION AMID THE SADDUCEES/PHARISEES, THE LORD ENCOURAGED HIM (0 5 10)

7 When he had said this, an argument [a dissension] arose between the Pharisees and Sadducees, and the crowd was divided.

8 For the Sadducees say that there is no resurrection [a standing up again after death], nor angel, nor spirit; but the Pharisees confess all of these.

9 A great clamor arose, and some of the scribes of the Pharisees' part stood up, and contended, saying, "We find no evil in this man. But if a spirit or angel [a messenger of God] has spoken to him, let's not fight against God!" 10 When a great argument arose, the commanding officer, fearing that Paul would be torn in pieces by them, commanded the soldiers to go down and take him by force from among them and bring him into the barracks.

11 The following night, the Lord stood by him and said, "Cheer up [have courage], Paul, for as you have testified [earnestly and solemnly declared] about me at Jerusalem, so you must [witness and] testify also at Rome."

Vs.12-15: THE JEWS PLOTTED, TOOK AN OATH, CONSPIRED WITH THE ELDERS TO BRING PAUL TO THE COUNCIL SO TO KILL HIM (0 5 10)

12 When it was day, some of the Jews banded together and bound themselves under a curse, saying that they would neither eat nor drink until they had killed Paul. 13 There were more than forty people who had made this conspiracy.

14 They came to the chief priests and the elders [of the Sanhedrin], and said, "We have bound ourselves under a great curse to taste nothing until we have killed Paul. 15 Now therefore, you with the council inform the commanding officer that he should bring him down to you tomorrow, as though you were going to judge [enquire, and examine]

his case more exactly [more perfectly]. We are ready to kill him before he comes near.”

Vs.16-22: PAUL’S NEPHEW HEARD THE PLOT, REPORTED TO THE ROMAN OFFICER TO FOIL THE AMBUSH

① ⑤ ⑩

16 But Paul’s sister’s son heard they were lying in wait, and he came and entered into the barracks and told Paul. 17 Paul summoned one of the centurions and said, “Bring this young man to the commanding officer, for he has something to tell him.”

18 So he took him and brought him to the commanding officer and said, “Paul, the prisoner, summoned me and asked [by beseeching] me to bring this young man to you. He has something to tell you.”

19 The commanding officer took him by the hand, and going aside, asked him privately, “What is it that you have to tell me?” 20 He said, “The Jews have agreed to ask [by entreating and requesting] you to bring Paul down to the council tomorrow, as though intending to inquire somewhat more accurately concerning him.

21 Therefore don’t yield to them, for more than forty men lie in wait for him, who have bound themselves under a curse [an oath of penalty] to neither eat nor drink until they have killed him. Now they are ready, looking for the promise [the assent, information, or message] from you.” 22 So the commanding officer let the young man go, charging him, “Tell no one that you have revealed [by disclosing] these things to me.”

Vs.23-35: THE ROMAN OFFICER PROTECTED PAUL WITH A BAND OF SOLDIERS, SENT HIM TO CAESAREA TO GOVERNOR FELIX

☹ ☺ ☺

23 He called to himself two of the centurions, and said, “Prepare two hundred soldiers to go as far as Caesarea [severed], with seventy horsemen and two hundred men armed with spears, at the third hour of the night.”^a 24 He asked them to provide mounts [that is, beasts of burden], that they might set Paul on one, and bring him safely to Felix [happy] the governor.

25 He wrote a letter like this:

26 “Claudius [lame] Lysias [releaser] to the most excellent governor Felix: Greetings.

27 “This man was seized by the Jews, and was about to be killed by them when I came

with the soldiers and rescued him, having learned that he was a Roman [citizen].

28 Desiring to know the cause why they accused him, I brought him down to their council. 29 I found him to be accused about questions of their law, but not to be charged with anything worthy of death or of imprisonment.

30 When I was told that the Jews lay [planned, and plotted] in wait for the man [to kill him], I sent him to you immediately, charging his accusers [his complainants] also to bring their accusations against him before you. Farewell.” 31 So the soldiers, carrying out their orders, took Paul and brought him by night to Antipatris [for forefather].

32 But on the next day they left the horsemen to go with him, and returned to the barracks. 33 When they came to Caesarea and delivered the letter to the governor, they also presented Paul to him.

34 When the governor had read it, he asked what province he was from. When he understood that he was from Cilicia [land of Celix], he said, 35 “I will hear you fully when your accusers also arrive.” He commanded that he be kept in Herod’s [heroic—a Jewish king’s] palace [or judgment hall].

24

Vs.1-9: ANANIAS THE HIGH PRIEST AND TERTULLUS PRESENTED THEIR CASE AGAINST PAUL BEFORE GOVERNOR FELIX

☹ ☹ ☹

1 After five days, the high priest, Ananias [Jehovah has graciously given], came down with certain elders and an orator, one Tertullus [triple hardened]. They informed the governor against Paul.

2 When he was called, Tertullus began to accuse him, saying, “Seeing that by you we enjoy much peace, and that prosperity is coming to this nation by your foresight [forethought, or provident care], 3 we accept it in all ways and in all places, most excellent [very honorable] Felix, with all thankfulness.

4 But that I don’t delay you, I entreat you to bear with us and hear a few words.

5 For we have found this man to be a plague [a disease and pestilence], an instigator of insurrections among all the Jews throughout the world, and a ringleader

^a23:23 about 9:00 p.m.

[captain, and leader] of the sect of the Nazarenes [ones' separated].

6 He even tried to profane [by desecrating] the temple, and we arrested him.^a We wanted to judge [to decide and condemn] him according to our law," 7 ^b"but the commanding officer, Lysias [releaser], came by and with great violence [or force] took him out of our hands,"

8 [And]^c "commanding [or ordering] his accusers to come to you." By examining [investigating and interrogating] him yourself you may ascertain all these things of which we accuse [by charging] him [of these offenses]." 9 The Jews also [concurred and] joined in the attack, affirming that these things were so.

Vs.10-21: PAUL PRESENTED HIS DEFENSE BEFORE GOVERNOR FELIX

⑩ ⑤ ⑩

10 When the governor had beckoned to him to speak, Paul [small or little] answered [by responding], "Because I know that you have been a judge of this nation for many years, I cheerfully make my defense,

11 seeing that you can verify [to know and understand] that it is not more than twelve days since I went up to worship [to prostrate in homage, reverence, and adoration of God] at Jerusalem.

12 In the temple they didn't find me disputing [arguing, discussing, preaching, or reasoning] with anyone [or conspiring, exciting] or stirring up a crowd [to riot], either in the synagogues or in the city. 13 Nor can they prove to you the things of which they now accuse me.

14 But this I confess to you, that according to the Way [of Christ], which they call a sect [a heresy], so I serve [ministering, worshiping, and rendering religious service to] the God of our fathers, believing [and having faith in] all things which are according to the law [of Moses], and which are written [or described] in the prophets;

15 having hope [a confident expectation] toward God, which these [or they] also themselves look for, that there will be a resurrection [a standing up again] of the dead, both of the just [the believer rendered

innocent] and unjust [the unbeliever, condemned].

16 In this I also practice [also train and exercise] always having [or to have] a conscience [or moral consciousness, that does not lead to sin, but] void of offense toward God and men [and people].

17 Now after some years, I came to bring gifts [charity and donation] for the [poor and] needy to my nation [my people], and [sacrifice, and] offerings; 18 amid which certain Jews from Asia [orient] found me purified [ceremonially clean] in the temple, not with a [riotous] mob, nor with turmoil [any kind of clamorous disturbance].

19 They ought to have been here before you and to make accusation [or charge me with an offense] if they had anything against me. 20 Or else let these men themselves say what injustice [what evil, iniquity, or wrong doing] they found in me when I stood before the [Jewish Sanhedrin] council, 21 unless it is for this one thing that I [disclosed and] cried [out loud] standing among them, 'Concerning the resurrection of the dead I am being judged [called in question, and condemned] before you today!'"

Vs.22-27: GOVERNOR FELIX KEPT PAUL IN CUSTODY, SENT FOR HIM OFTEN TO HEAR ABOUT CHRIST; HOPED PAUL BRIBED HIM ☹️ 😊 😊

22 But Felix [happy], having more exact knowledge concerning the Way [of Christ and manner of thinking and feeling toward righteousness], deferred them, saying, "When Lysias [releaser], the commanding officer, comes down, I will [ascertain more accurately to] decide your case." 23 He ordered the centurion that Paul should be kept in custody and should have some privileges [liberty, rest, relief, or relaxation], and not to forbid any of his friends to serve [and minister to] him or to visit him.

24 After some days, Felix came with Drusilla [watered by the dew] his wife, who was a Jewess, and sent for Paul and heard [after giving audience to] him concerning the faith in Christ Jesus. 25 As he reasoned [discussed, and preached] about

^a24:6 WEB removed, but TR adds "We wanted to judge him according to our law,"

^b24:7 WEB removed, but TR adds "but the commanding officer, Lysias, came by and with great violence took him out of our hands,"

^c24:8 WEB removed, but TR adds "commanding his accusers to come to you."

righteousness, self-control, and the judgment to come, Felix was terrified, and answered, "Go your way for this time, and when it is convenient for me, I will summon you."

26 Meanwhile, he also hoped that money would be given to him by Paul, that he might release him. Therefore also he sent for him more often and talked with him. 27 But when two years were fulfilled, Felix was succeeded by Porcius [swinish] Festus [festival], and desiring to gain favor with the Jews, Felix left Paul in bonds.

#4. It seemed that everywhere Paul went to preach and teach, in fulfillment of his apostolic calling and ministry, riots broke out, and opponents were constantly plotting to kill him. Was Paul at fault? Was he too antagonist or too assertive? What would you do if this was the nature or outcome of your ministry?

3 _____

4 _____

#5. Governor Felix wanted Paul to bribe him, to set him free. Paul did not, so he was kept in custody or prison for two years. Was Paul silly to have ignored that opportunity to be set free??

5 _____

REFLECTION #26: Total markers___ / 180

**Write and discuss your answers with learning team.*

#1. How would you distinguish the baptism of John from the baptism of Christ? What should you do if you meet Christians who have only been baptized in water, and why?

1 _____

#2. Sometimes we meet people who claim to be Christians. Yet, they are clearly obstinate, disobedient, and slanderous of our faith in Christ. Should you separate yourself and move away from them? Or hang out some more with them to convince them to change their attitudes?

2 _____

#3. How many disciples did Paul teach in the school of Tyrannus, and for how many years? Do you think the special miracles performed through handkerchiefs and aprons from Paul's body are in any way consequent on the time he spent teaching these disciples?



The Epistle of Paul to Philemon

Paul wrote his *Letter to Philemon*, a Christian slave owner—incomparably similar to an employer of labor in modern times—who also hosted a church in his home in AD 59 to 60. This short letter is a personal plea to Philemon, a dear friend and fellow worker of Paul (Phi 1:1) who led him to Christ on one of Paul's visits to Asia Minor. The letter pleads for forgiveness on behalf of a runaway slave named Onesimus, who robbed his master Philemon and fled to Rome. He also became a Christian after running into Paul while serving time in prison.

This letter is a masterpiece of Christian courtesy and intercession—a plea from one incarcerated brother to another free brother to accept yet another obligated individual as a brother in Christ and not merely as a slave. Back then, enslaving people or owning another human being was socially, culturally, and economically acceptable. But in Christ, all are equal. So, while Paul did not condemn the Gentile culture of slavery, he urged emancipation and the promotion of liberty and equality in Christ among Christian relationships in all areas of life and existence.



Philemon

Chapter 1: Partnership, Love, and Faith of Philemon

1

1 Paul, a [captive] prisoner of Christ^a Jesus, and Timothy [honoring God] our brother [in Christ], to Philemon [one who kisses], our beloved fellow worker, 2 to the beloved Apphia [fruitful], to Archippus [master of horse] our fellow soldier [an associate in Christian toil, and co-campaigner], and to the [church] assembly in your house: 3 Grace to you and peace from God our Father and the Lord Jesus Christ.

Vs.4-7: REFRESH THE SAINTS THROUGH YOUR DEMONSTRABLE PRAYER, LOVE, AND FAITH.

① ⑤ ⑩

4 I thank my God always, making mention of [and remembering] you in my prayers [and worship], 5 hearing of your [affectionate and benevolent] love and of the faith [the persuasion, moral conviction of God's truthfulness, reliance and assurance] which you have toward the Lord Jesus and toward all the saints,

6 that the fellowship [partnership, and distribution] of your faith [persuasion and fidelity] may become effective [active, and powerful] in the knowledge [or acknowledging] of every good thing which is in [you and] us in Christ Jesus.

7 For we have much joy [graciousness, and pleasure] and comfort [and consolation] in your love [of affection and benevolence], because the hearts [or bowels] of the saints have been refreshed through you, brother [in Christ].

Vs.8-16: MAKE PEACE IN LOVE; WILLINGLY RECEIVE AND TREAT BRETHREN AS EQUALS IN THE FLESH AND IN THE LORD

① ⑤ ⑩

8 Therefore though I have all boldness [all confidence and bluntness] in Christ to command [or instruct] you that which is

appropriate [or convenient], 9 yet for love's sake I rather [entreat and] appeal to you, being such a one as Paul, the aged, but also a prisoner of Jesus Christ.

10 I appeal to you for my child Onesimus [profitable or useful], whom I have become the father of [to have begotten] in my [prison and] chains,^b 11 who once was useless [was unprofitable] to you, but now is useful [is very profitable] to you and to me.

12 I am sending him back. Therefore receive him [to yourself], that is, my own heart [in tender mercy], 13 whom I desired to keep with me, that on your behalf he might serve [by attending to] me [in a friendly way] in my chains [and imprisonment] for the Good News [of the Gospel].

14 But I was willing to do nothing without your consent, that your goodness would not be as of necessity [or by compulsion], but of free will.

15 For perhaps he was therefore separated from you for a while [a season] that you would have him forever, 16 no longer as a slave [a servant or bondman of servile condition], but more than a slave, a beloved brother [in Christ]—especially to me, but how much rather to you, both in the flesh [humanly, physically, or morally] and in the Lord.

17 If then you count me a partner [an associate and companion], receive [by taking to yourself, or admitting] him [to friendship] as you would receive me.

Vs.18-25: GO THE EXTRA MILE TO STAND IN THE GAP FOR A DISADVANTAGED BRETHREN

① ⑤ ⑩

18 But if he has wronged you at all morally, socially, or physically] or owes you anything [by failing in his duty], put that to my account. 19 I, Paul, write this with my own hand: I will repay it [not to mention to you that you owe [as being indebted] to me even your own self besides).

20 Yes, brother, let me have joy [with pleasure] from you in the Lord. Refresh my

^a1 "Christ" means "Anointed One".

^b10 Onesimus means "useful".

23 Epaphras [*lovely*], my fellow prisoner in Christ Jesus, greets you, 24 as do Mark [*a defense*], Aristarchus [*the best ruler*], Demas [*governor of the people*], and Luke [*light giving*], my fellow workers. 25 The grace of our Lord Jesus Christ be with your spirit. Amen.

**Write and discuss your answers with learning team.*

1

#3. If you were Philemon, how would you respond to Paul and Onesimus, knowing that Paul was in prison and couldn't really enforce his appeal? And why would you respond that way?

3

#4. If you were Onesimus, how would you respond to Philemon, after Paul's appeal?

4



The Epistle of Paul to the Colossians

Paul wrote to the Colossians within the same year or period that he did to Philemon—whose name means affectionate or friendly—around AD 59 to 60. The church at Colossae was dealing with a lot of confusion because Judaizers (in the form of rituals and religiosity) and Greek Philosophers (in the form of knowledge and mysticism) had infiltrated in church. The confusion was made worse by the influence of the legalism of circumcision, religious tradition and culture, accumulation of spiritual knowledge, and angel worship as the road and requirement for attaining sanctification.

The church suffered from a defective view of Christ, a denial of His humanity, and debasing of His deity. To defeat this heresy which endangered the existence and survival of the church, Paul adopted “affection” for the relationship in and with Christ as his approach to dealing with the issue. Paul addressed and encouraged them to pray, continue in the faith, walk in the Lord, not be deceived by human philosophies and tradition, submit to Godly authorities, etc. It is the way to submit to a day-to-day affectionate and intimate relationship with God through Jesus Christ.



Colossians

Chapters 1-4: Putting on and Setting Your Affection on Christ

1

1 Paul [*small or little*], an apostle [a delegate and church officer, ministry-shepherd and messenger with miraculous powers, ambassador of the gospel and commissioner] of Christ^a Jesus through the will [the singular determination, purpose, decree, and pleasure] of God, and Timothy [*honoring God*] our brother [in Christ], 2 to the saints [holy and blameless] and faithful brothers^b in Christ at Colossae [*monstrosities*]: Grace to you and peace from God our Father and the Lord Jesus Christ.

Vs. 3-14: GIVE THANKS, PRAY ALWAYS, WALK WORTHY, AND BE FRUITFUL IN EVERY GOOD WORK

① ⑤ ⑩

3 We give thanks [expressing gratitude and gratefulness] to God the Father of our [Living] Lord Jesus Christ, praying [to God, supplicating and worshipping] always for you, 4 having heard of your faith [persuasion and assurance] in Christ Jesus and of the [affectionate and benevolent] love which you have [and continue to demonstrate] toward all the saints,

5 because of the hope [the confident expectation of eternal salvation] which is laid up [and reserved] for you in the heavens, of which you heard before in the word [and utterance] of the truth of the Good News [gospel] 6 which has come to you, even as it is in all the world and is bearing fruit and growing, as it does in you also, since the day you heard [to understand] and knew [to fully acknowledge] the grace [the divine influence on the heart, by the loving kindness] of God in truth,

7 even as you learned from Epaphras [*lovely*] our beloved fellow servant, who is a faithful servant [and minister] of Christ on

your^c behalf, 8 who also declared to us your love [of affection and benevolence] in the Spirit.

9 For this cause, we also, since the day we heard this, don't cease praying [supplicating and worshipping God] and making requests [by desiring and asking] for you, that you may be filled [to satisfaction] with the knowledge [and recognition] of his will [his purpose and desire] in all spiritual wisdom and understanding, 10 that you may [live appropriately, and] walk [by regulating and conducting your life] worthily of the Lord, to please him in all respects, bearing fruit in every good work [beneficial, useful, and honorable act, deed, or occupation] and increasing in the knowledge of God,

11 strengthened [or enabled] with all [miraculous] power, according to the might [the greatness] of his glory, for all [cheerful or hopeful] endurance and perseverance with joy [gladness, and delight], 12 giving thanks to the Father, who made us fit [qualified] to be partakers of the inheritance of the saints in light [of truth and spiritual purity],

13 who delivered us out of the power [the influential authority and control] of darkness [the obscure ignorance of divine purpose for human duties], and translated us into the Kingdom [the royal domain and rule] of the Son of his love [of affection and benevolence], 14 in whom we have our redemption [our salvation and deliverance],^d the forgiveness [and pardon] of our sins.

Vs. 15-23: CONTINUE IN YOUR FAITH, STAY GROUNDED IN THE HOPE OF THE GOSPEL

① ⑤ ⑩

15 He [Jesus] is the image [the resembling representation] of the invisible [unseen] God, the firstborn [or first-

^a1:1 "Christ" means "Anointed One".

^b1:2 The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

^c1:7 NU reads our

^d1:14 TR adds "through his blood,"

begotten] of all creation. 16 For by him all things were created [and made] in the heavens and on the earth, visible things and invisible things, whether thrones or dominions [potentates, governors, or governmental rulers] or principalities or powers [highest ranking spiritual chiefs or authorities, of angels or demons]. All things have been created [founded or made] through him and for him.

17 He is before [being in front of and superior to] all things, and in him all things [consist, and] are held [set, and constituted] together. 18 He is the head [the supreme chief and prominent master] of the body, the [church] assembly, who is the beginning [the origin and commencement of everything], the firstborn from the [spiritually] dead, that in all things he might have the preeminence [by being the first in rank and influence].

19 For all the fullness [of the presence, power, agency, and riches of the Father] was pleased [and willing] to dwell [by permanently inhabiting and residing] in him [Jesus], 20 and through him to reconcile [to bring back to a former state of harmony] all things to himself [the Father] by him [Jesus], whether things on the earth or things in the heavens, having made peace [to establish harmony] through the blood of his cross.

21 You, being in past times alienated [estranged as non-participants] and enemies [hateful, hostile, and adversarial] in your mind [your way of thinking and feeling, understanding and imagination] in your evil [hurtful, degenerate, calamitous, and malicious] deeds, 22 yet now he [Jesus] has reconciled in the body of his flesh [human nature] through death, to present you holy [physically and morally pure, sacred and consecrated] and without defect and blameless [being unaccountable] before him,

23 if it is so that you continue [to abide and persevere] in the faith [the system of gospel truth, belief in Christ, and moral conviction of God's truthfulness], grounded and steadfast, and not moved away from the hope [a confident expectation] of the Good News [gospel] which you heard [considered, and understood], which is being proclaimed in all creation under heaven, of which I, Paul, was made a servant [a minister-shepherd].

Vs.24-29: FULFIL YOUR CALLING AND MINISTRY, MANIFEST THE RICHES OF THE GLORY OF THE MYSTERY OF GOD'S WORD ① ⑤ ⑩

24 Now I rejoice in my sufferings [my hardships and afflictions] for your sake, and fill up [in turn] on my part that which is lacking of the afflictions of Christ [borne] in my flesh [my human form] for his body's sake, which is the [church] assembly,

25 of which I was made a servant [a minister-shepherd] according to the stewardship [administration, dispensation, or economy], of God which was given me toward you to fulfill [by fully preaching] the word [and doctrine] of God, 26 the mystery [secret purpose, and counsel] which has been hidden for ages and generations. But now it has been revealed [declared, and made known] to his saints [holy and consecrated ones],

27 to whom God was pleased to make known what are the riches [the fulness and abundance] of the glory [an honorable and praiseworthy opinion] of this mystery among the Gentiles [the unbelieving community of people], which is Christ in you, the hope of glory [excellence, honor, praise, perfection, and worship].

28 We proclaim him, admonishing every man and teaching every man in all [spiritual intelligence and divine] wisdom, that we may present every man perfect in [integrity and virtue, mental and moral character, in] Christ Jesus; 29 for which I also labor, striving according to his [supernatural] working, which works [actively] in me mightily.

2

Vs.1-7: WALK IN THE LORD, BE ESTABLISHED IN THE FAITH BECAUSE SOME BRETHREN IS CONTENDING FOR YOU SPIRITUALLY ① ⑤ ⑩

1 For I desire to have you know [and understand] how greatly I struggle [fight, and contend] for you and for those at Laodicea [people's justice], and for as many as have not seen my face in the flesh [physically]; 2 that their hearts [thoughts, feelings, and desires] may be comforted, they being knit together in [affectionate and benevolent] love, and gaining all riches [the abundance] of the full assurance of understanding [intelligence, and knowledge in the mind], that they may know the

mystery [the hidden governing counsel and secret purpose] of God, both of the Father and of Christ, **3** in whom all the treasures [the deposits] of [higher spiritual] wisdom and knowledge [and science] are hidden [and stored up].

4 Now I say this that no one may delude [beguile or deceive] you with persuasiveness of speech [that is, enticing words that lead to error]. **5** For though I am absent in the flesh [physically], yet I am with you in the spirit [breath, mind, and mental disposition], rejoicing and seeing your order [your condition and position from experience and character], and the steadfastness of your faith [persuasion, reliance, and assurance] in Christ.

6 As therefore you received [by learning to associate yourselves intimately with] Christ Jesus the Lord, walk [to be occupied, regulating and conducting your life] in him,

7 rooted [grounded, stable] and built up [increasing in Christian knowledge] in him and established in the faith [the system of gospel truth and belief in the doctrine of God], even as you were taught, abounding in it in thanksgiving [in gratitude, as an act of worship].

Vs. 8-15: BEWARE OF DECEITFUL HUMAN PHILOSOPHIES AND TRADITIONS, STAY RISEN WITH JESUS IN BAPTISM ③ ⑤ ⑩

8 Be careful that you don't let anyone rob you through his philosophy [a Jewish sophistry or penchant for Old Testament wisdom and speculative ritual practices] and vain [empty, truthless, destitute of spiritual wealth] deceit, after the tradition [creed and customs] of men [people], after the elemental spirits [the first principles] of the world, and not after Christ.

9 For in him all the fullness [presence, power, agency, and riches] of the Deity [the Divinity and Godhead] dwells bodily, **10** and in him you are made full [imbued or endowed to satisfaction], who is the head of all principality [highest ranking chiefs or rulers of angels or demons] and power [any authority in whatever jurisdiction or government].

11 In him you were also circumcised [cut around in the heart by salvation to be separated from the unclean world unto God] with a circumcision not made with hands, in the putting off of the body of the sins of the flesh [the human nature with its frailties], in

the circumcision of Christ [the extinction of passions, lusts, and the removal of sin and spiritual impurity], **12** having been buried with him in baptism [a submersion of overwhelming calamities and afflictions for purification and spiritual cleansing], in which you were also raised [spiritually revived from mortality to a blessed life] with him through faith [persuasion, reliance in Christ, and fidelity] in the working [the efficient operations] of God, who raised [by awakening] him from the dead.

13 You were dead [morally and spiritually separated from God and bound for misery in hell] through your trespasses and the uncircumcision [the harboring or concealing] of your flesh [human nature and carnality]. He made you alive together with him, having forgiven [favorably and kindly pardoned] us all our trespasses, **14** wiping out [by obliterating] the handwriting [the legal document] in ordinances [and laws of Moses] which was against [and adversarial to] us. He has taken it out of the way, nailing it to the cross.

15 Having stripped [to disarm] the principalities [ruling demonic chiefs] and the powers [ruling demonic authorities, of their right to rule, jurisdiction, belongings, possessions, and value], he made a show [a public exhibition and example] of them openly, triumphing [having conquered and made a celebratory acclamatory procession] over them in it [in victory].

Vs. 16-23: LET NO ONE DISQUALIFY OR BEGUILÉ YOU WITH, OR SUBJECT YOU TO THE ORDINANCES OF THE WORLD ③ ⑤ ⑩

16 Let no one therefore judge [to condemn] you in eating or drinking, or with respect to a feast [festival, or holy] day or a new moon or a Sabbath day, **17** which are a shadow [sketch, outline, or adumbration] of the things to come [hereafter]; but the body is Christ's.

18 Let no one rob [defraud or beguile] you of your prize by self-abasement [a willful humbleness of mind] and [ceremonial or religious] worshiping of the angels, dwelling [by investigating, venturing, and entering] in the things which he has not seen [clearly discerned or experienced], vainly [being purposelessly] puffed up [inflated, and proudful] by his fleshly mind [his carnal intellect, thoughts, feelings, and understanding], **19** and not holding firmly

to the Head [who is Christ], from whom all the body [the church], being supplied [ministered nourishment] and knit together [in affection] through the joints [the spiritual connections] and ligaments [the uniting principles], grows [to increase] with God's growth.

20 If you died with [Jesus] Christ from the elemental spirits [the fundamental principles] of the world, why, as though living in the world, do you subject yourselves to ordinances [to ceremonial rules, decrees, and statutory prescriptions, which says],

21 "Don't handle [to manipulate], nor taste [to experience], nor touch [to cling to]"

22 (all of which perish with use), according to the precepts and doctrines of men?

23 These things indeed appear like [spiritual] wisdom in self-imposed [willful or sanctimonious] worship, humility [of mind and modesty], and severity to [by neglecting] the body, but aren't of any value against the indulgence [and satisfying] of the flesh [the carnal mind of the human body].

3

Vs.1-11: SET YOUR AFFECTION ON CHRIST AND MORTIFY THE WORKS OF THE FLESH

① ⑤ ⑩

1 If then you were raised [up] together [from mortal death to a new and dedicated blessed life] with Christ, seek [desire, enquire into, and demand] the things that are above [in the quarters of heaven], where Christ is, seated on the right hand of God [a place of honor and authority]. 2 Set your mind [your sentiments, opinion, or affection] on the things that are above, not on the things that are [down here] on the earth.

3 For you died [being separated from ungodly natural things], and your life is hidden [concealed in, and covered] with Christ in God. 4 When Christ, our life [in God], is revealed [manifested, or exposed in time], then you will also be revealed [plainly recognized] with him in glory [dignity, honor, praise, and worship].

5 Put to death [subdue, and slay] therefore your [bodily] members [given to criminal intercourse] which are on the earth: sexual immorality [adultery, incest, fornication or unlawful sexual intercourse, homosexuality, lesbianism, animal intercourse, relatives intercourse, and idolatry], uncleanness [physical or moral lustful impurity], depraved [or vile] passion,

evil [forbidden] desire, and covetousness [avarice, greediness, and fraudulent practices], which is idolatry [image-, idol-, or self-worship of false secular, and heathen gods]. 6 For these things' sake the wrath [the indignation and vengeance] of God comes on the [obstinate and rebellious] children of disobedience.

7 You also once walked [conducted your life by being occupied] in those [ungodly things], when you [breathed and] lived in them, 8 but now you must put them all away: anger [violent passion], wrath [indignation and hard breathing], malice [malignity, ill-will, or desire to injure], slander [vilification or blasphemy], and shameful speaking [vile conversation, filthy, or obscene communication] out of your mouth.

9 Don't lie [don't speak deliberate falsehoods] to [deceive] one another, seeing that you have put off the old man with his doings [acts, trickery, and practices], 10 and have put on [by investing and sinking into] the new [regenerated and fresh] man [or person, as a clothing], who is being renewed [renovated] in knowledge [of things ethical and divine] after the image of his Creator,

11 where there can't be Greek [gentile people, or heathen races, or pagan tribes] and Jew, circumcision and uncircumcision, barbarian [non-Greek], Scythian [savage, rude, or rough], bondservant [slave], or free person; but Christ is all, and in all.

Vs.12-14: INVEST AND COVER YOURSELF WITH THE FRUITS OF THE HOLY SPIRIT

① ⑤ ⑩

12 Put on therefore [sinking into a clothing of righteousness], as God's [favorite elect and] chosen ones, holy and [openly] beloved, a heart of compassion [or mercy], kindness, lowliness [of mind], humility [meekness or gentleness], and perseverance [fortitude or patience]; 13 bearing with one another, and forgiving [by pardoning or rescuing] each other, if any man has a complaint [a blame or fault] against any; even as Christ forgave you, so you also do.

14 Above all these things, walk in [by regulating and conducting life through putting on affectionate and benevolent] love, which is the bond [the uniting principle] of [mental or moral completeness and spiritual] perfection.

**Vs.15-17: ALLOW THE PEACE AND WORD OF
CHRIST RULE AND DWELL IN YOUR HEART RICHLY**
① ⑤ ⑩

15 And let the peace [tranquility and security, concord and harmony, prosperity and felicity, and assurance of salvation] of God rule [control and govern] in your hearts [thoughts and feelings, passions and desires, appetites, soul, and mind], to which also you were called [invited, and surnamed] in one body, and be thankful.

16 Let the word [preaching and divine expression] of Christ dwell in [inhabit to influence] you richly [abundantly]; in all [higher spiritual] wisdom; teaching [and instructing] and admonishing one another with psalms, hymns, and spiritual songs, singing with grace [good-will and divine influence] in your heart [soul and mind] to the Lord.

17 Whatever you do, in word [in speaking or preaching] or in deed [in action or occupation], do all in the name [the character and authority] of the Lord Jesus, giving thanks [and expressing gratitude] to God the Father through him.

**Vs.18-25: SUBMIT TO YOUR OWN HUSBAND IN
THE LORD, LOVE YOUR WIFE, AND OBEY YOUR
PARENTS OR BOSSES IN THE FLESH**
① ⑤ ⑩

18 Wives, [subordinate, obey, and] be in subjection to [the control of] your [own private] husbands, as is fitting [is due, dutiful, and proper] in the Lord.

19 Husbands, [openly, socially and morally, with fondness] love your wives, and don't be bitter [angry, unfriendly, irritated, aggravated, resentful, or deal severely] against them.

20 Children, obey [by listening attentively to heed or conform to the command or authority of] your parents [as a duty] in all things, for this pleases [is acceptable and fully agreeable to] the Lord.

21 Fathers, don't provoke [to stimulate or stir up] your children [to anger], so that they won't be discouraged [disheartened, demoralized, or broken in spirit].

22 Servants [voluntarily or involuntary attendants, slaves, or persons of servile conditions], obey [by subordinating yourselves] in all things [to] those who are your masters according to the flesh [human condition and circumstance], not just when they are looking [watching, or with

eyeservice], as men pleasers [who court favor], but in singleness [sincerity, and generosity] of heart, fearing [to reverence] God.

23 And whatever you do, work heartily, as for the Lord and not for men [people], 24 knowing that from the Lord you will receive the reward of the inheritance; for you serve [obey and submit to] the Lord Christ.

25 But he who does wrong [who is morally, socially, or physically unjust, wicked, and sinful] will receive [harm] again, for the wrong [the injury or damage] that he has done, and there is no partiality [no favoritism or respect of persons].

4

**Vs.1-6: WALK IN WISDOM, BE JUST, MAINTAIN
EQUALITY, AND STEADFASTNESS IN PRAYER AND
THANKSGIVING**
① ⑤ ⑩

1 Masters [owners, or bosses], give to your servants [attendants or employees] that which is just [equitable in act] and equal [or fair], knowing that you also have a Master [a Supreme Controller and Lord] in heaven. 2 Continue steadfastly in prayer [to God, and worship], watching [vigilantly] in it with thanksgiving [gratitude to God as an act of worship],

3 praying [to God, supplicating and worshiping] together for us also, that God may open to us a door [an opportunity] for [preaching] the word, to speak [or declare] the mystery [the hidden purpose or counsel] of Christ, for which I am also in bonds [fastened with chains but under dutiful obligation], 4 that I may reveal it [declare and make it manifest] as I ought to speak.

5 Walk [by regulating and conducting your life] in [higher spiritual] wisdom toward those who are outside [strangers to our faith, calling, and assemblies], redeeming the time [by making sacred use of every opportunity for doing good]. 6 Let your speech always be with grace [joy, pleasure, delight, sweetness, charm, and loveliness], seasoned [or spiced] with salt [with prudence], that you may know how you ought to answer [respond or address] each one.

**Vs.7-18: HEED TO YOUR GIVEN MINISTRY, BE
FAITHFUL, SUPPORT THE MINISTERS OF CHRIST**
① ⑤ ⑩

7 All my affairs will be made known to you by Tychicus [fateful], the beloved [and

dear] brother, faithful [a trustworthy] servant [and minister], and fellow bondservant in the Lord. **8** I am sending him to you for this very purpose, that he may know your circumstances and comfort your hearts, **9** together with Onesimus [profitable or useful], the faithful and beloved brother [in Christ], who is one of you. They will make known to you everything that is going on here.

10 Aristarchus [the best ruler], my fellow prisoner, greets you, and Mark [a defense] the cousin of Barnabas [son of rest] (concerning whom you received instructions [authoritative prescriptions, with respect to his apostolic office], “if he comes to you, receive him”), **11** and Jesus [Jehovah is salvation] who is called Justus [just]. These are my only fellow workers for God’s Kingdom who are of the circumcision [Jewish Christians], men who have been a comfort to me.

12 Epaphras [lovely], who is one of you, a [devoted] servant of Christ, salutes you, always striving for you in his prayers [to God, and worship], that you may stand perfect [mature in mental and moral character, integrity and virtue] and complete [being accomplished] in all the will of God.

13 For I testify about him that he has great zeal [a passion and eagerness of spirit] for you, and for those in Laodicea [people’s justice], and for those in Hierapolis [holy city].

14 Luke [light giving] the beloved physician and Demas [governor of the people] greet you. **15** Greet the brothers who are in Laodicea, with Nymphas [bridegroom] and the [church] assembly that is in his house. **16** When this letter [or epistle] has been read among you, cause it to be read also in the [church] assembly of the Laodiceans, and that you also read the letter from Laodicea.

17 Tell Archippus [master of the horse], “Take heed to the ministry which you have received in the Lord, that you fulfill [by satisfactorily executing] it.”

18 I, Paul [little], write this greeting with my own hand. Remember my [prison] chains. Grace be with you. Amen.

REFLECTION #28: Total markers ____ / 120

**Write and discuss your answers with learning team.*

#1. Does your boss or employer treat you well by paying you a good or fair wage? Is your boss a Christian? If so, rate how he or she treats you in terms of low, higher, or fair wages on a scale of 1 to 10, with ten being the highest.

#2. Following question #1, would you approach your boss to complain about your wages and treatment, or is ‘continuing steadfastly in prayer, supplication, thanksgiving, and worship the right thing to way to handle this matter? Why so?

#3. How do you set your affection on Christ? And how do you mortify the works of the flesh? Which two works of the flesh do you struggle with, and do you have a concrete plan to mortify them?

#4. Why should you beware of deceitful human philosophies, customs, and traditions? Is it a big deal for you to stand with Christ against seemingly harmful human customs and traditions you grew up with?

1 _____

2 _____

3 _____

4



The Epistle of Paul to the Ephesians

Paul was imprisoned in Rome at this time, around AD 60 to 62. He wrote not particularly to solve or address any church or relationship problem but to elevate the subject of unity and maturity among brethren and in the church. He discussed the redemptive work of Christ to establish doctrinal truths, the importance of a consistent Christian walk, and God-honoring home life.

For everyone intending or longing to mature in Christ, the theological and practical applications of this epistle regard true spiritual warfare as critical to Christian maturity. In other words, your readiness to engage in spiritual warfare is tenable proof that you are ready for consumption of solid food and for maturity in the kingdom of God. The letter to the Ephesians supports Godly discipline and development, which helps to fortify and establish the believer. So they can fulfill God's calling and purpose on earth according to God's economy for a maturing united church and body of Christ.



Ephesians

Chapters 1-6: Maintaining Unity and Maturing in The Body of Christ

1

1 Paul [*small or little*], an apostle [a delegate, commissioner, messenger with miraculous powers, and ambassador of the Gospel] of Christ^a Jesus through the will [determination, purpose, decree, desire, and pleasure] of God, to the saints [the physically and morally blameless, holy and consecrated] who are at Ephesus [*permitted or allowed*], and the faithful [trustworthy believers] in Christ Jesus: 2 Grace to you and peace from God our Father and the Lord Jesus Christ.

Vs. 3-14: LIVE FOR THE PRAISE AND GLORY OF GOD, YOU WERE ADOPTED AND PREDESTINED FOR HIS PURPOSE ③ ⑤ ⑩

3 Blessed [*adoration and praise*] be the God and Father of our Lord Jesus Christ, who has blessed [*avored, bestowed, and invoked a benediction on*] us with every spiritual blessing [*commendation, eulogy or tribute, and largess*] in the heavenly [*celestial divine*] places in Christ, 4 even as he chose us [*favorably selected us from the rest on humanity*] in him before the foundation [*conception*] of the world, that we would be holy [*pure, consecrated, physical and morally blameless*] and without defect [*blemish, spot, or fault*] before him in [*affectionate and benevolent*] love,

5 having [*in advance*] predestined us for adoption [*for placement*] as [*matured sons and*] children through Jesus Christ to himself, according to the good pleasure [*purpose, delight, kindness, and satisfaction*] of his desire [*his will*], 6 to the praise of the glory [*good opinion, and estimation*] of his grace, by which he freely gave us favor [*to become accepted*] in the Beloved.

7 In him we have our redemption [*our salvation and deliverance*] through his blood, the forgiveness [*pardon, and remission*] of our trespasses, according to

the riches [*the abundant bestowment*] of his grace 8 which he made to abound [*to be in excess*] toward us in all [*intelligence and spiritual*] wisdom and prudence [*understanding, intellectual, or moral insight*],

9 making known to us the mystery [*the hidden purpose*] of his will, according to his good pleasure which he purposed [*determined, and exhibited*] in him 10 to an administration [*or in the dispensation*] of the fullness of the times, to sum up [*and gather together*] all things in Christ, the things in the heavens and the things on the earth, in him.

11 We were also assigned [*to obtain*] an inheritance [*a heritage, legacy, and birthright*] in him, having been foreordained [*predestinated, or decreed from eternity*] according to the purpose [*the proposed intention*] of him who [*actively, efficiently, and fervently*] does all things after the counsel [*or advise*] of his will, 12 to the end that we should be [*or exist*] to the praise of his glory [*his good honorable judgment*], we who had before [*in advance, trusted and*] hoped [*by confidently expecting salvation*] in Christ.

13 In him you also, having heard [*by giving audience and understanding*] the word [*utterance, and preaching*] of the truth, the Good News [*gospel*] of your salvation [*your physical or moral deliverance, rescue from condemnation, and safety*]*—in whom, having also believed, you were sealed [stamped or branded for authentication, preserved and kept secret for security from Satan] with the promised [divine assurance of the] Holy Spirit, 14 who is a pledge [a down-payment, like earnest-money] of our inheritance, to the redemption [the release effected by full payment of the ransom] of God's own possession [acquisition, and property], to the praise [commendation] of his glory [good judgment, honor, and majesty].*

^a1:1 "Christ" means "Anointed One".

Vs.15-23: CEASE NOT TO GIVE THANKS, HIS POWER WORKED TO RAISE YOU ABOVE ALL OTHER POWERS AND AUTHORITIES (0)(5)(10)

15 For this cause I also, having heard of the faith [the system of gospel truth and belief by persuasion, moral conviction of God's truthfulness, and reliance] in the Lord Jesus which is among you and the love [full of affection and benevolence] which you have toward all the saints [the consecrated, holy, and blameless], 16 don't cease to give thanks [by being grateful] for you, making mention of [by remembering] you in my prayers [and worship to God],

17 that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the knowledge [precise recognition, and full discernment] of him, 18 having the eyes of your hearts^a [you mind, faculty, deep thought, understanding, and imagination spiritually] enlightened, that you may know [to perceive and understand] what is the hope [the good confident expectation] of his calling [or invitation to salvation], and what are the riches [the valuable bestowment] of the glory [good opinion, and honor] of his inheritance in the saints,

19 and what is the exceeding [the surpassing] greatness [the mega-magnitude] of his [abundant miraculous force of] power toward us who believe [who have faith and commit to trust in him], according to that working [the superhuman energy and efficient operation] of the strength of his might [his ability, forcefulness, and vigorous power] 20 which he worked [by actively, efficiently, and effectually displaying] in Christ when he raised [and lifted] him [up, to stand] from the dead [the departed, in hell] and made [by appointing and setting] him to sit at his right hand [of honor and authority] in the heavenly places,

21 far above all rule [all principality and chiefs of angels or demons], authority [all superhuman tokens of control, potentates, jurisdictions, or delegated influences], power [all natural and supernatural violent forces, might, strength, or ability], dominion [all governments, rulers, and lordships], and every name [every authority or character] that is named [labeled, mentioned, or professed], not only in this age [this current

world system], but also in that which is to come.

22 He [God] put all [any, every, and whole] things in subjection under his [Jesus'] feet, and gave [by granting] him to be head [the supreme chief, lord, and master] over all things for the [church] assembly, 23 which is his body [united into one mystical family, which is], the fullness [or completion of his presence, power, agency, and riches] of him who fills [to abundantly satisfy] all in all.

2

Vs.1-10: STOP BOASTING ABOUT YOUR WORKS AND EFFORTS; BOAST ABOUT HIS GRACE TO DO GOOD WORKS (0)(5)(10)

1 You were made alive when you were dead [or lifeless] in transgressions and sins, 2 in which you once walked [regulated, and conducted your life] according to the course of this [age or current] world, according to the prince [the chief ruler] of the power [which is, the superhuman authority or governance] of the air [or atmospheric region, he is], the [evil demonic] spirit who now works [by operating] in the [unbelieving, obstinate, and rebellious matured] children of disobedience.

3 We also all once lived [conversed, and conducted ourselves] among them in the lusts [and forbidden longings] of our flesh [our carnal minds], doing the desires [choices, and inclinations] of the flesh [our physical or moral passions] and of the mind [our thinking and feeling], and were by nature children of wrath [anger, and impulsive violent emotions], even as the rest [of them who live in unbelief].

4 But God, being rich [and abounding] in mercy, for his great [affection and benevolent] love with which he loved us [dearly in a social and moral sense], 5 even when we were dead [living lifelessly being separated from God unto misery] through our trespasses, [He] made us alive together with Christ—by grace [his loving kindness] you have been saved— 6 and raised [by reviving] us up with him [Jesus], and made us to sit with him [God] in the heavenly places in Christ Jesus,

7 that in the ages [the future era or world] to come he might show the exceeding [transcending, and surpassing] riches [and valuable bestowment] of his grace [his

^a1:18 TR reads "understanding" instead of "hearts"

divine influence on the soul] in kindness toward us in Christ Jesus; **8** for by grace [by favor and merciful kindness] you have been saved [been delivered and protected from condemnation, healed and preserved in righteousness] through faith [by persuasion and reliance on Christ], and that, not of yourselves; it is the gift [the sacrificial present or offering] of God,

9 not of works [individual toil or communal effort, or occupation, so], that no one would boast [brag, or vaunt]. **10** For we are his workmanship [his products, or works of his creation], created in Christ Jesus for good [beneficial, useful, and honorable] works [or occupations], which God [in advance, ordained and] prepared before that we would walk [regulate and conduct our lives] in [and be occupied with] them.

Vs.11-18: REMEMBER YOU WERE ONCE STRANGERS, UNCIRCUMCISED; NOW YOU ARE IN CHRIST, ONE WITH HIM

0 5 10

11 Therefore remember that once you, the Gentiles [non-Jewish race and heathen nations] in the flesh [in the human nature], who are called “uncircumcision” [unregenerated in living] by that which is called “circumcision” ([generated to live godly, by a cut around in the] in the flesh [the human skin], made by hands), **12** that you were at that time separate from [and without] Christ, alienated from the commonwealth [citizenship] of Israel, and strangers from the covenants of the promise [the divine assurance of salvation], having no hope [no confident expectation] and without God [living ungodly or godless] in the world.

13 But now in Christ Jesus you who once were far off [at a distance] are made near in the blood of Christ. **14** For he is our peace [tranquility, harmony, security, prosperity, and felicity], who made both [God and us] one, and broke down [by dissolving] the middle wall of separation [a fence, a partition which prevented God and us from coming together],

15 having abolished [by rendering entirely idle and useless] in his flesh [his body] the hostility [the reason for opposition or cause of enmity, which is], the [Mosaic] law of commandments contained in ordinances [which are the civil, ceremonial, or ecclesiastical decrees and doctrines]; that he might create [and form] in himself one

new man [one person or body] of the two, making peace [and concord between both entities], **16** and might reconcile them [bring back] both [to a former state of harmony] in one body to God through the cross [an exposure to death], having killed the hostility [the opposition and enmity of the Mosaic law] through it.

17 He came and preached [by evangelizing and declaring] peace to you who were far off and to those who were near.

18 For through him we both have our access [our admission to approach] in one Spirit to the Father.

Vs.19-22: TALK LIKE A CITIZEN, LIVE LIKE A MEMBER OF GOD’S HOUSEHOLD AND BUILDING

0 5 10

19 So then you are no longer strangers and foreigners, but you are fellow citizens with the saints [the holy and consecrated, physically pure and morally blameless] and of the household [and family] of God, **20** being built [reared up, trained, or raised] on the foundation [the first principles of and system of gospel truth] of the apostles and prophets, Christ Jesus himself being the chief [foundation, and extreme] cornerstone;

21 in whom the whole building [Christian ministry structure for edification], fitted [framed, and organized] together, grows [increases, and enlarges] into a holy temple [consisting of all believers joined together by and] in the Lord; **22** in whom you also are built [are constructed by edification to grow in wisdom, virtue, affection, grace, and holiness] together [in association with other believing Christians] for a habitation [and dwelling-place] of God in the [Holy] Spirit.

3

Vs.1-8: PARTAKE IN THE PROMISE OF CHRIST, PREACH THE UNSEARCHABLE RICHES OF CHRIST’S GOSPEL

0 5 10

1 For this cause I, Paul [little], am the [bound] prisoner of Christ Jesus on behalf of you Gentiles [non-Jewish people, heathen races, and tribes], **2** if it is so that you have heard of the administration [stewardship, or management of the affairs] of that grace [the exerting holy influence on my soul to exercise the Christian virtues] of God which was given me toward you,

3 how that by revelation [by disclosure and manifestation] the mystery [the hidden purpose and secret counsel of God] was made known to me, as I wrote before in few words, 4 by which, when you read [to know again], you can perceive [to comprehend] my [knowledge and] understanding in the mystery [or secret] of Christ [hidden from ungodly and wicked people],

5 which in other generations was not made known to the [matured] children of men [humanity], as it has now been revealed [disclosed, and uncovered] to his holy apostles and prophets in the Spirit, 6 [which is] that the Gentiles [every other non-Jewish race and tribes of people] are fellow heirs [joint participants] and fellow members of the body [church of Christ], and fellow partakers of his promise [his divine assurances of salvation] in Christ Jesus through the Good News [gospel message],

7 of which I was made a servant [a minister-shepherd] according to the gift [gratuity, and offering] of that grace [the beneficial divine faculty] of God which was given me according to the working [the energetic and efficient operation] of his [ability and miraculous] power.

8 To me, the very least [and far less] of all saints, was this grace [the divine influence upon the heart to turn Gentile souls to Christ] given [or granted], to preach [evangelize, declare, and show] to the Gentiles the unsearchable [untraceable, beyond finding out, incomprehensible] riches [abundant endowments, and fullness of possessions] of Christ,

Vs.9-12: MAKE EVERYONE SEE PLAINLY, GOD'S WISDOM AND SANCTIFICATION PLAN FOR HUMANITY HIDDEN BEFORE NOW ① ⑤ ⑩

9 and to make all men see what is the administration^a [the joint participation or fellowship, partnership in, and conferred benefit] of the mystery [or secret wisdom of God] which for ages [from the beginning of the world] has been hidden in God, who created all things through Jesus Christ,

10 to the intent [or, in order] that now [at this present time] through the [church meetings, congregations, community, and] assembly the manifold [multifarious, diverse, or varied higher or lower spiritual and natural intelligence, and] wisdom of God

might be made known [certified, and declared to be understood] to the principalities [the ruling chiefs of angels or demons] and the powers [the ranking demonic authorities influencing jurisdictions] in the heavenly [above the sky in celestial] places, 11 according to the eternal purpose which he accomplished [by performing] in Christ Jesus our Lord.

12 In him we have boldness [to speak frankly and openly, freely and fearlessly, without ambiguity or figures of speech, with cheerfulness and assurance] and access [an admission to approach God] in confidence through our faith [persuasion and moral conviction of truthfulness] in him.

Vs.13-18: DON'T LOSE HEART AT THE TRIBULATION OF THE SAINTS, BE STRENGTHENED BY HIS SPIRIT ① ⑤ ⑩

13 Therefore I ask [desire, and beg] that you may not lose [faint, or fail in] heart at my troubles [my tribulations or persecutions] for you, which are your glory [good opinion, and judgment for God's praise, honor, and worship].

14 For this cause, I bow my knees [in honor] to the Father of our Lord Jesus Christ,

15 from whom every family [tribe, race and nations of people] in heaven and on earth is named [called, or mentioned], 16 that he would grant [by ministering to] you, according to the riches [the valuable bestowment] of his glory [praise, and honor], that you may be strengthened [and empowered to increase in vigor] with power [that is, the ability for performing miracles] through his [Holy] Spirit in the inner person,

17 that Christ may dwell [inhabit, and reside permanently] in your hearts [your thoughts, feelings, passions, desires, soul, or mind] through faith [persuasion, assurance, and reliance on him], to the end that you, being rooted [established, stable] and grounded [erected, and settled] in [affectionate and benevolent] love, 18 may be strengthened [being eminently competent] to comprehend [eagerly take, seize, possess, and apprehend] with all the saints [his holy consecrated blameless believers] what is the width [the great broad or wide extent] and length [the large spaciousness] and height [the exalted elevation] and depth [a deep profundity],

^a3:9 TR reads "fellowship" instead of "administration"

Vs.19-21: KNOW THE LOVE OF CHRIST ABOVE ALL KNOWLEDGE TO BE FULL OF GOD'S POWER WHICH WORKS IN YOU

① ⑤ ⑩

19 and to know [certainly understand] Christ's [affectionate and benevolent] love which surpasses [mere general] knowledge, that you may be filled [to satisfaction] with all the fullness [presence, power, agency, and riches] of God.

20 Now to him who is able to [and can by his virtuous power] do exceedingly abundantly above all that we ask [desire, beg, call, or crave] or think [consider, perceive, or understand], according to the [miraculous] power that works [by actively, efficiently, and effectually operating] in us,

21 to him be the glory [honor, praise, worship, and dignity] in the [church] assembly and in Christ Jesus to all generations, forever and ever. Amen.

4

Vs.1-7: ENDEAVOR TO LEAD A HUMBLE LIFE OF DIVINE CALLING IN THE SPIRIT OF UNITY AND PEACE

① ⑤ ⑩

1 I therefore, the [bound] prisoner in the Lord, beg [invite, beseech, entreat, exhort, and encourage] you to walk [to conduct your life, being occupied after a Godly manner, suitably, and] worthily of the calling [the divine vocation] with which you were called, **2** with all lowliness [of mind] and humility [or meekness], with [enduring] patience, bearing with [by holding up] one another in love [of affection or benevolence], **3** being eager [endeavoring] to keep [a watch out and guard] the unity [oneness and agreement] of the Spirit in the bond [the uniting principle] of peace.

4 There is one body and one [Holy] Spirit, even as you also were called in one hope [expected end] of your calling, **5** one Lord [Supreme authority and controller], one faith [system of gospel truth], one baptism [submersion for spiritual cleansing],

6 one God [Supreme Divinity and Godhead] and Father [Generator] of all, who is over all and through all and in [you and] us all. **7** But to each one of us, the grace [the divine influence upon the heart for exercising Christian virtues] was given

according to the measure [or degree] of the gift [gratuity, present, or offering] of Christ.

Vs.8-13: PARTICIPATE IN THE WORK OF THE MINISTRY EDIFYING THE SAINTS UNTO PERFECTION

① ⑤ ⑩

8 Therefore he says, "When he ascended on high, he led captivity [those incarcerated or enslaved by sin] captive [under his control to grant them independence from sin], and gave gifts [ministry bestowments or commissions] to people."⁴

9 Now this, "He ascended", what is it but that he also first descended into the lower parts of the earth [[or compartments of hell]? **10** He who descended is the one who also ascended far above all the heavens, that he might fill [execute to satisfy, complete, or accomplish] all things.

11 He gave [by bestowing and granting] some to be apostles [delegates, Gospel ambassadors, commissioners of Christ and messengers with miraculous powers]; and some, prophets [inspired foretellers of the plans, purposes and future events of God; and some, evangelists [Gospel preachers and heralds of salvation through Christ]; and some, shepherds^a [administrative officers overseeing church assemblies] and teachers [masterful instructors and instillers of doctrine concerning God and his duties for people];

12 for the perfecting [the complete furnishing and equipping] of the saints [the body of believers, holy, blameless, and consecrated], to the work [labor, and occupation] of serving [ministry, attendance, and deaconship], to the building up [for structural edification] of the body of Christ,

13 until we all [arrive at, or] attain to the unity [the oneness and agreement] of the faith [a holy fervor based on the gospel truth] and of the [precise and correct] knowledge of the Son of God, to a full grown man [who is complete and perfect in labor, growth, mental or moral character, virtue and integrity], to the measure [a degree or standard] of the stature [as in, maturity] of the fullness [presence, power, agency, and riches] of Christ,

^a4:8 Psalm 68:18

^a4:11 or, pastors

Vs.14-16: SPEAK AND EXPRESS THE TRUTH IN LOVE, STEADFASTLY GROWING UP IN HIM IN EVERY WAY ① ⑤ ⑩

14 that we may no longer be children [simple-minded, immature, spiritual minors], tossed back and forth and carried about [driven in doubt and hesitation to every opinion] with every wind of doctrine [of instruction, teaching, or precept], by the trickery [and fraudulence] of men [people], in craftiness, after the wiles of error [or as they lie in wait to deceive]; 15 but speaking [professing the doctrine of] truth in love [of affection or benevolence], we may grow up [to increase] in all things into him who is the head [the Supreme Lord and Master], Christ,

16 from whom all the body, being fitted and knit [united or compacted] together through that which every joint [and connecting bond] supplies, according to the working [the efficient energetic operation of God] in measure [the degree or proportion] of each individual part, makes the body increase to the building up [a structural edification] of itself in [affectionate and benevolent] love.

Vs.17-19: DON'T LIVE IN THE VANITY, FOLLY, AND DARKENED UNDERSTANDING OF THE UNBELIEVING MIND AND SOUL ① ⑤ ⑩

17 This I say therefore, and testify in the Lord, that you no longer walk [live, be occupied, conduct, or regulate yourselves] as the rest of the Gentiles [races, tribes, people, and heathen nations] also walk, in the futility [or moral depravity] of their mind, 18 being darkened [obscured in ignorance and without the light of divine things] in their understanding [their feelings, desire, and thinking], alienated from the life of God because of the ignorance that is in them, because of the hardening [a callousness and blindness] of their hearts.

19 They, having become callous [apathetic and unfeeling], gave themselves up to lust [to filthy vices], to work all uncleanness [all moral and physical impurity] with greediness [avarice, extortion, and fraudulent practices].

Vs.20-24: DISCARD YOUR OLD UNRENEWED SELF, BE RENEWED IN THE SPIRIT AND BEHAVIOR OF YOUR MIND ① ⑤ ⑩

20 But you didn't learn [nor understand] Christ that way, 21 if indeed you heard and [gave audience to understand] him and were taught in him, even as truth is in Jesus: 22 that you put away, as concerning your former [behavior and] way of life, the old man [who is that antiquated worn out person] that grows corrupt after the lusts [the desire for forbidden things of delusion and] of deceit, 23 and that you be renewed [renovated and reformed] in the spirit [the mental disposition] of your mind, 24 and put on the new [fresh, novel, and uncommon] man, who in the likeness of God has been created [formed and shaped] in righteousness and holiness of truth.

Vs.25-28: REJECT LYING AND FALLACIES, STOP SINNING OR STEALING, GIVE NO SPACE TO THE DEVIL ① ⑤ ⑩

25 Therefore, putting away falsehood [lying], speak truth each one with his neighbor, for we are members of one another. 26 "Be angry [or provoked], and don't sin [don't err or miss the mark]." ☞ Don't let the sun go down [or fully set] on your wrath [rage, indignation, or exasperation], 27 and don't give place^a [condition, or room] to the devil.

28 Let him who stole steal no more; but rather let him labor, [to be engaged in an occupation or trade] producing with his hands something that is good [beneficial, useful, pleasant, upright, or honorable], that he may have something to give [share, or impart] to him [to the person] who has need.

Vs.29-32: SANCTIFY YOUR SPEECH AND LANGUAGE, KEEP BITTERNESS AND UNFORGIVENESS AWAY ① ⑤ ⑩

29 Let no corrupt [rotten, or morally worthless] speech proceed out of your mouth, but only what is good [beneficial, pleasant, and joyful] for building others up [by edification in wisdom, holiness, and happiness] as the need may be, that it may give [to minister] grace [a divine benefit and pleasure] to those who hear [to understand it]. 30 Don't grieve [by distressing or

^a4:26 Psalm 4:4

^a4:27 or, opportunity

offending] the Holy Spirit of God, in whom you were sealed [in, to be preserved] for the day of redemption [of the payment of full ransom].

31 Let all bitterness, wrath [passionate hard breathing, and fierce indignation], anger [passionate agitation of the soul, desire for vengeance, and violent emotion], outcry [clamor or grief], and slander [injurious speech, blasphemy, and vilifying of God] be put away from you, with all malice [all ill will, desire to injure, wickedness, malignity, evil, and depravity]. 32 And be kind [being gracious] to one another, tender hearted, forgiving [pardoning, and gratuitous to] each other, just as God also in Christ forgave [by favorably pardoning] you.

5

Vs.1-7: IMITATE GOD YOUR FATHER, ALLOW NO ONE DELUDE WITH EXCUSES TO SIN

① ⑤ ⑩

1 Be therefore imitators [and followers] of God, as beloved [favorite, grown-up] children. 2 Walk [live and conduct yourselves] in [affectionate and benevolent] love, even as Christ also loved us [fondly expressing it morally, socially, and openly] and gave [by surrendering] himself up for us, an offering and a sacrifice [as a victim] to God for a sweet-smelling fragrance [well pleasing to God].

3 But sexual immorality [adultery, idolatry, or fornication], and all uncleanness [physical or moral impurity] or covetousness [greediness, extortion, or fraudulence], let it not even be [uttered, or] mentioned among you, as becomes saints [who are physically and morally pure, blameless, and consecrated to God]; 4 nor filthiness [shameful obscenities], nor foolish talking [buffoonery], nor jesting [obscene jokes, and vulgarity], which are not appropriate, but rather giving of thanks [with gratitude and grateful language as an act of worship to God].

5 Know this for sure, that no sexually immoral person [male prostitute or fornicator], nor [lewd, morally, or demonically] unclean person, nor covetous [greedy of gain] man ([or person] who is an idolater [a self- or foreign- or heathen-god image worshiper]), has any inheritance [a share or possession] in the Kingdom of Christ and God.

6 Let no one deceive you with empty words [that are devoid of truth], for because of these things the wrath [indignation, and vengeance] of God comes on the [matured] children of disobedience [unbelief, and obstinate rebellion opposed to the divine will]. 7 Therefore don't be partakers with them.

Vs.8-13: REPROVE THE UNFRUITFUL WORKS OF DARKNESS, YOU ARE NOW A CHILD OF LIGHT

① ⑤ ⑩

8 For you were once darkness [ungodly, ignorant of divine things, and immoral], but are now light [pure in truth and delicately spiritual] in the Lord. Walk [by conducting yourselves and being occupied] as [grown-up] children of light [truth and spiritual purity], 9 for the fruit [produce, effect, result, and acts] of the [Holy] Spirit is in all goodness [beneficence, and uprightness] and righteousness [the equity of character] and [speaking the] truth, 10 proving what is well pleasing [fully agreeable, and acceptable] to the Lord.

11 Have no fellowship [communicate, co-participate, or share in company] with the unfruitful [barren, and unproductive occupation, and] deeds of darkness [deeds of ignorance, ungodliness, and immorality], but rather even reprove [convict, convince, and correct] them. 12 For it is a shame [it is dishonorable] even to speak of the things which are done by them [privately] in secret.

13 But all things, when they are reprov[ed] [or admonished], are revealed [manifestly] by the light, for everything that reveals [exposes to view] is light.

Vs.14-18: AWAKE FROM YOUR SLEEP AND SPIRITUAL DORMANCY, BE DRUNK AND FILLED WITH THE SPIRIT

① ⑤ ⑩

14 Therefore he says, "Awake, you who sleep [by being indifferent to salvation], and arise from the dead [a spiritual lifelessness and divine inactivity], and Christ will shine [to illuminate by pouring divine truth] on you."

15 Therefore watch carefully how you walk [how you diligently conduct or regulate yourself], not as unwise [fools], but as wise [planful, learned, and skilled], 16 redeeming the time [by making wise use of every opportunity to do good rescuing

losses and the lost], because the days are evil [grievous, malicious, and wicked].

17 Therefore, don't be foolish [mindless, unintelligent, ignorant, rash, egoistic, unbelieving, senseless, or stupid], but understand [by considering to mentally comprehend] what the will [the purpose, desire, and decree] of the Lord is. 18 Don't be drunken with wine, in [excess] which is dissipation, but be filled [satisfied and influenced] with the [Holy] Spirit,

Vs.19-21: SPEAK, SING, AND GIVE THANKS IN PSALMS, HYMNS, AND SONGS SUBMISSIVELY

① ⑤ ⑩

19 speaking to one another in psalms, hymns, and spiritual songs; singing and making melody [playing musical instruments and celebrating divine worship] in your heart [thoughts, or feelings, soul or mind] to the Lord;

20 giving thanks always concerning all things in the name of our Lord Jesus Christ to God, even the Father; 21 subjecting [subordinating or submitting] yourselves to one another in the fear [and reverence] of Christ.

Vs.22-24: SUBMIT AND ADAPT TO YOUR OWN HUSBAND AS YOUR OWN HEAD IN SERVICE TO THE LORD

① ⑤ ⑩

22 Wives, be subject^a to [subordinate, submit, and be under obedience to] your own husbands, as to the Lord [the Supreme in Authority, Controller, and Master]. 23 For the husband^b is the head [the supreme master, chief, and lord] of the wife, as Christ also is the head [Lord] of the [Church] assembly, being himself the savior [deliverer and preserver] of the body [his church]. 24 But as the [church] assembly is subject [subordinate, submissive, and under obedience] to Christ, so let the wives also be to their own husbands in everything.

Vs.25-30: LOVE YOUR WIFE DUTIFULLY, COMMITTING AND YIELDING UP FOR HER

① ⑤ ⑩

25 Husbands, love^c [by expressing it fondly in a sensual, social, or moral sense]

your wives, even as [the resurrected Jesus] Christ also [openly, fondly, socially, and morally] loved the [Church body and] assembly and gave [by yielding, committing, and surrendering] himself up for her,

26 that he might sanctify [purify, consecrate, and devotedly honor] her, having cleansed her [spiritually from physical stains, defilement of sins, and wickedness] by the washing [or baptism of repentance] of water with the [utterance or spoken] word, 27 that he might present the [church] assembly to himself gloriously [gorgeously, honorably, and of high repute], not having spot [stain, moral blemish, defect, or disgrace] or wrinkle or any such thing, but that she should be holy [or consecrated] and without defect [blame, or fault].

28 Even so husbands also ought to [fondly, socially, and morally] love their own wives as their own bodies [and members; limbs and parts of it]. He who [dearly] loves his own wife loves himself. 29 For no man ever hated [detests to persecute] his own flesh [body and skin], but nourishes [to bring up or train it to maturity] and cherishes it [with tender care], even as the Lord also does the [church] assembly, 30 because we are members [limbs and parts] of his body [physical and spiritual substance], of his flesh [divine nature] and bones [core and essence].

Vs.31-33: RESPECT, REGARD, ESTEEM, PREFER, BE INTIMATE AND DEFER TO YOUR OWN HUSBAND

① ⑤ ⑩

31 "For this cause [to socially, morally, and affectionately express love as Christ loves his Church] a man will leave [abandon or forsake] his father and mother and will be joined [adhere, bond, and intimately attach] to his wife. Then the two will become one flesh [in belief, friendship, resources, nature, and purpose]."[✠]

32 This mystery [this secret counsel which governs our righteous dealings with God] is great, but I speak concerning Christ and the [church] assembly. 33 Nevertheless each of you [married men] must also [dearly, socially and morally] love his own wife even as himself; and let the wife see that she

^a 5:22 Submit: Ephesians 5:24; Genesis 3:16; Esther 1:16-18, & 1:20; 1Corinthians 14:34; Colossians 3:18-25; 1Timothy 2:11-12; Titus 2:5; 1Peter 3:1-6.

^b 5:23 Husband: 1Corinthians 11:3-10; Ephesians 1:22-23 & 4:15; Colossians 1:18

^c 5:25 Love: Ephesians 5:28; Genesis 2:24 & 24:67; Proverbs 5:18-19; Colossians 3:19; 1Peter 3:7

[✠]5:31 Genesis 2:24

respects [devotedly honors, venerates, treat or regard with admiring deference, by reverencing] her husband.

6

Vs.1-3: OBEY, VENERATE, AND HONOR YOUR PARENTS AS THE LORD'S REPRESENTATIVES TO LIVE LONG

① ⑤ ⑩

1 Children, obey [listen attentively to heed, conform, submit, or subordinate to the authority of] your parents in the Lord [your Supreme Authority, Controller, and Master], for this is right [equitable in character or act, innocent, holy, just, virtuous, and observing of divine law].

2 "Honor [value and devotedly regard with reverential respect] your father and mother," which is the first commandment with a promise [a divine assurance of the good of salvation]: 3 "that it may be well [good and prosperous] with you, and you may live long on the earth." ☘

Vs.4: TRAIN YOUR CHILDREN FOR THE LORD, DON'T IRRITATE OR ENRAGE THEM

① ⑤ ⑩

4 You fathers, don't provoke [enrage or anger] your [grown-up] children to wrath [by exasperating them to show strong feelings of irritation or annoyance], but nurture [bring up, tutor, educate, train, and correct] them in the discipline and instruction [and admonishment] of the Lord.

Vs.5-8: LISTEN AND HEED TO YOUR SECULAR BOSSES AND EMPLOYERS WITH SINCERE MOTIVATION

① ⑤ ⑩

5 Servants, be obedient [as subordinates] to those who according to the flesh [the physical human nature] are your masters [or bosses], with fear and trembling [religiously doing your utmost to fulfill your duty], in singleness [sincerity, mental honesty, and selfless generosity] of your heart [thought and feelings, mind and soul], as [doing it for or] to Christ,

6 not in the way of [sight-labor or eye] service only when [the masters] eyes are on you, as men pleasers [people-courting], but as [voluntary] servants of Christ, doing the will of God from the heart [mind and soul],

7 with good will doing service [obeying,

submitting, and serving] as to the Lord and not to men [people],

8 knowing that whatever good [beneficial, pleasant, useful, agreeable, happy, upright, excellent, and honorable] thing each one does, he will receive the same good again from the Lord, whether he is bound [or obligated in subservency] or free [to serve].

Vs.9-10: ABANDON THREATENING, VIOLENT, AND ABUSIVE WORDS AGAINST SUBORDINATES AND EMPLOYEES

① ⑤ ⑩

9 You masters [bosses or managers], do the same things to them [who work or serve under you], and give up threatening [by ceasing to be a menace], knowing that he who is both their Master [Lord and Controller who is Supreme in Authority] and yours is in heaven, and there is no partiality [favoritism, or respect of persons] with him.

10 Finally, be strong [empowered, and enabled] in the Lord and in the strength [vigor, power, and dominion] of his might [his forceful ability].

Vs.11-18: AMOUR UP LIKE A SOLDIER WITH THE SEVEN SPIRITS OF GOD TO WITHSTAND THE ORGANIZED DECEITS OF SATAN

① ⑤ ⑩

11 Put on the whole armor [the panoply: a full and complete shield, sword, lance, helmet, greaves or shin guard, and breastplate] of God, that you may be able [be capable, strong, and powerful] to stand [by holding up] against the wiles [the deceitful strategic tricks and travesty] of the devil.

12 For our wrestling [contending and struggle] is not against flesh and blood [physical and mindful human living opponents], but against the principalities [the chief demonic rulers], against the powers [the superhuman evil authorities], against the world's [demonic] rulers of the darkness [the ungodliness and immorality] of this age, and against the spiritual forces of wickedness [the malice, iniquity, and depravity] in the heavenly [supernatural, celestial, sky-high] places.

13 Therefore put on the whole [and complete] armor of God, that you may be able [powerful] to withstand [to oppose and resist] in the evil day, and having done all, to stand.

14 Stand therefore, having the utility [the procreative or generative power] belt of truth buckled around your waist, and having put on the [two-sided protective] breastplate of righteousness [integrity, purity of life, and justification for holiness],

15 and having fitted your feet with the [gracious supply for readiness and] preparation of the Good News [gospel] of peace [of harmony and salvation], **16** above all, taking up the shield of faith [which is, the wisdom to safeguard your belief in the salvation of Christ], with which you will be able to quench [extinguish, suppress, or stifle] all the fiery [ignited, lustful, indignant, grieving] darts [missiles or arrows of divination] of the evil one.

17 And take the helmet [a protective halo or encirclement of the atoning power] of salvation, and the sword^a [for a glorious battle by knowledgeable disputing] of the Spirit, which is the [spoken and uttered] word^b of God; **18** with all prayer [and earnest worship to God] and requests [petition, or supplication], praying [faithfully and supplicating] at all times in the Spirit, and being watchful [awake, sleepless, attentive, and ready] to this end in all perseverance and requests for all the saints.

[ref notes: From the time a child is born, the parents' first responsible and protective action is to bathe or clean up, then swaddle the newborn in nice, warm, but protective clothing against the elements. God, our Father, has always acted to swaddle us with his seven spirits right after emerging from the baptism—an immersion for water purification through repentance and submerging for a spiritual cleansing—experience. Since the creation, at the beginning of the book of Genesis, God swaddled the entire earth after emerging from the waters in his seven spirits. Each spirit for each day of creation (Gen 1 to Gen 2:1-3).

God repeated the same experience after Noah emerged from the rain and flood, with the rainbow's seven colors—each representing each of the seven spirits of God (Gen 7 to Gen 9:1-17). Then you see an adumbration with Joseph's coat of many colors (without which he would not have withstood the evil day his brothers subjected him to), which Jacob his father, made for him. As much as it seemed like the coat was one of the objects

of his brother's jealousy, leading to their attempt to kill him, the coat of many colors was the armor of God that enabled Joseph to hold up against the wiles of the devil that helped him to withstand in the day [or many days of] of evil (Gen 37:1-36).

Consistent with the will, plans, purposes, patterns, and constancy of God as it was in the dispensation of the Mosaic law and prophets where the priests' clothing (Exo 28, Isa 59:17) typifies the whole armor of God, Paul, here reiterates that every believer as a priest of God should put on the "whole armor" of God. Each of them represents each of the seven spirits of God as the all-inclusive and all-powerful protection we need to hold up against and wrestle down the elements and spiritual wickedness. In order, from verses 14 to 18, we see the representation and manifestation of the Spirit(s) of truth, holiness, grace, wisdom, power, glory, and faith.]

Vs.19-24: PRAY ALWAYS IN THE SPIRIT, INTERCEDE FOR THE SAINT'S COURAGE TO DECLARE THE GOSPEL

① ⑤ ⑩

19 Pray for me, that utterance [word or divine expression] may be given to me in opening my mouth, to make known with boldness the mystery [or secrets] of the Good News [gospel], **20** for which I am an ambassador [and representative of Christ] in chains; that in it I may speak boldly [frankly, freely, with assurance and confidence in spirit and demeanor], as I ought to speak.

21 But that you also may know my affairs, how I am doing, Tychicus [fateful], the beloved brother and faithful servant in the Lord, will make known to you all things.

22 I have sent him to you for this very purpose, that you may know our state [or circumstance] and that he may comfort your hearts.

23 Peace [prosperity, tranquility of the soul, and security] be to the brothers [in Christ], and love [of affection and benevolence] with faith [assurance], from God the Father and the Lord Jesus Christ. **24** Grace be with all those who [openly, socially, and morally] love our Lord Jesus Christ with incorruptible [sincere, perpetual, and fond] love. Amen.

^a **6:17** The sword: Isaiah 49:2; Hebrews 4:12; Revelation 1:16, 2:16, & 19:15

^b **6:17** from the Greek "ῥῆμα" (rhema), which means "spoken word"

REFLECTION #29: Total markers ___ / 270

**Write and discuss your answers with learning team.*

#1. Why is it important to never cease giving thanks to God? Does God need your gratefulness or applause to continue to bless you? If He does, what is grace, then, if it is free and based on God's favorable loving-kindness?

#2. Why is it essential to the kingdom of God for Christians, believers, or followers of Christ to maintain unity in the Church, between husband and wife, and parents and children?

[illegible][illegible]

#3. What exactly is God's all-time hidden mystery, wisdom, and sanctification plan for humanity that Paul kept talking about? Are they the same as the unsearchable riches of Christ's Gospel?

[illegible]

#4. What does a 'darkened understanding of the unbelieving mind and soul" mean? Emphasis is on "darkened."

#5. Wives are to respect and obey their husbands, and husbands are to love their wives. Which duty or responsibility is more challenging or which is more demanding? Are there any conditions or circumstances in which the wife should not submit to the husband or the husband not love the wife?

#6. Together with Ephesians 5:22, List other bible references about the duties or obligations of the husband to the wife and the wife to the husband.

4

[illegible]

6



The Epistle of Paul to the Philippians

During Paul's second missionary journey, around AD 49, he met Lydia, a female trader and worshiper of God, at Philippi (Act 16:12-14), where he and Silas, a prophet (Act 15:32), a member of his apostolic team, and ministry companion were first jailed for casting out the spirit of divination from a soothsaying enslaved woman (Act 16:16-24). Thereafter the church at Philippi was established, and around AD 60 to 62, from his imprisonment in Rome, Paul wrote to acknowledge and thank them for the gift of money the church sent for support.

Philippians is a tender letter to many believers close to Paul's heart whom he converted through his suffering and ministry at Philippi. In the letter, he noted the importance of remaining faithful to Christ—who is our life, humility, mind, goal, strength, the reason for unity, and joy even in the face of difficulties or humiliation. He warned them of false religious teachers—that he called dogs and evil workers, legalistic and ritualistic—who put confidence in the flesh. He reiterated that salvation is by faith only in Christ Jesus.

Paul left them a final note saying, "Rejoice in the Lord; again, I say Rejoice (Php 4:4-7) while calling them his "joy and crown" (Php 4:1). However, about this same time, James, the brother of Jesus, is martyred in Jerusalem, executed by a group of fanatical Jews on the order of Ananus, the Sadducean high priest. James was forced to the temple roof and told to blaspheme the name of Christ. He boldly declared that "Jesus was the Son of God." And he was thrown from the roof and killed.



Philippians

Chapters 1-4: Advancing Righteousness Through Faith and Giving

1

Vs.1-8: PARTAKE AND SHARE IN THE GRACE AND FELLOWSHIP OF THE GOSPEL BY THE SAINTS

0 5 10

1 Paul [*small or little*] and Timothy [*honoring God*], [devoted] servants of Jesus Christ,^a to all the saints in Christ Jesus who are at Philippi [*lover of horses*], with the overseers^b [bishop-shepherds and church officers, administrators, or superintendents] and servants^c [deacons or elders]: 2 Grace [good will, and favor] to you and peace from God our Father and the Lord Jesus Christ.

3 I thank my God whenever I remember you, 4 always in every request [petition and prayer] of mine on behalf of you all, making my requests [petition] with joy, 5 for your partnership^d [your joint-participation, support, patronage, or benefaction] in furtherance of the Good News [gospel] from the first day until now; 6 being confident [and convinced] of this very thing, that he who began a good [beneficial, and honorable] work in you will complete it until the day of Jesus Christ.

7 It is even right [just and holy] for me to think this way on behalf of all of you, because I have you in my heart [thoughts, feelings, soul, and mind], because both in my [prison] bonds and in the defense and confirmation of the Good News [gospel], you all are partakers with me of grace [the favorable benefits from the spiritual condition that is governed by divine power].

8 For God is my witness, how I long after all of you in the tender mercies of Christ Jesus.

Vs.9-11: DISPLAY IN QUANTITY AND QUALITY THE DEPTH OF YOUR INSIGHTS AND FRUITS OF RIGHTEOUSNESS

0 5 10

9 This I pray [supplicate, and earnestly worship God for], that your [affectionate and benevolent] love may abound [by overflowing] yet more and more in [precise, correct, ethical, and divine] knowledge and all [perception and moral] discernment,

10 so that you may [test or examine to] approve the things that are excellent [and valuable], that you may be sincere [pure and unsullied] and without offense [without fault, sin, or being troubled by a consciousness to sin] to the day of Christ,

11 being filled with the fruits of righteousness [integrity, virtue, or purity of life] which are through Jesus Christ, to the glory and praise of God.

Vs.12-18: MANIFEST COURAGE IN THE GOSPEL ANYWHERE AND CONFIDENCE IN SOCIO-POLITICAL OR ECONOMIC CORRIDORS OF POWER

0 5 10

12 Now I desire to have you know [and understand], brothers,^e [in Christ] that the things which happened to me have turned out rather to the progress [and advancement] of the Good News [of the Gospel], 13 so that it became evident [apparent, manifest, or plainly recognized] to the whole palace^f guard, and to all the rest, that my bonds [and imprisonment] are in Christ, 14 and that most of the brothers in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear.

15 Some indeed preach Christ even out of [or prompted by] envy and strife [and contention], and some also out of good will [desire, delight, and kind intent].

16 The former insincerely preach Christ from selfish ambition [contentiousness, faction, and partisanship], thinking that they add affliction [burden or persecution] to my

^a1:1 "Christ" means "Anointed One".

^b1:1 or, superintendents, or bishops

^c1:1 Or, deacons

^d1:5 The word translated "partnership" (κοινωνία) also means "fellowship" and "sharing".

^e1:12 The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

^f1:13 or, praetorian

[prison] chains; 17 but the latter out of [affectionate or benevolent] love, knowing that I am appointed [set to stand] for the defense of the Good News [gospel].

18 What does it matter? Only that in every way, whether in pretense [an outward showing] or in truth [or verity], Christ is proclaimed [and promulgated publicly]. I rejoice [cheerfully] in this, yes, and will rejoice [gladly].

Vs.19-26: BE ASHAMED OF NOTHING; CHRIST IS THE REASON AND GAIN OF YOUR LIFE

① ⑤ ⑩

19 For I know that this will turn out to my salvation [my deliverance] through your prayers [petition, supplication, or requests] and the supply [the aid, contribution or ministry] of the Spirit of Jesus Christ, 20 according to my earnest expectation and [confident] hope, that I will in no way be disappointed [or ashamed], but with all boldness [a fearless confidence], as always, now also Christ will be magnified [increased and conspicuous] in my body, whether by life or by death.

21 For to me, to live [and enjoy the God-kind of life] is Christ, and to die [separated from this body unto God for eternity] is gain [an advantage]. 22 But if I live on in the flesh [my body], this will bring fruit from my work [my labor and occupation]; yet I don't know what I will choose [or prefer].

23 But I am [a little baffled and] hard pressed between the two, having the desire to depart and be with Christ, which is far better. 24 Yet to remain in the flesh is more needful for your sake.

25 Having this confidence, I know that I will remain [and continue to endure], yes, and remain [living] with you all for your progress and joy in the faith, 26 that your boasting^a may abound [by overflowing] in Christ Jesus in me through my [coming and] presence with you again.

Vs.27-30: CONDUCT YOUR LIFESTYLE AS CHRIST DOES HIS, NOT FRIGHTENED BY YOUR ADVERSARIES OR OPPONENTS

① ⑤ ⑩

27 Only let your way [and conduct] of life be worthy [be deserving] of the Good News [gospel] of Christ, that whether I come and see you or am absent, I may hear of your state [your circumstance and affairs], that

you stand firm [persevering] in one spirit [breath and mental disposition], with one [mind and] soul striving [together] for the faith of the Good News [gospel]; 28 and in nothing frightened by the adversaries, which is for them a proof of [damnation and] destruction, but to you of salvation, and that from God.

29 Because it has been granted to you on behalf of Christ, not only to believe [have faith and commit to trust] in him, but also to suffer [to undergo, experience, or feel pain] on his behalf, 30 having the same conflict [contention and fight] which you saw in me and now hear is in me.

2

Vs.1-3: LIVE IN HARMONY, WITH ONE PURPOSE, SHARING THE SAME LOVE AND ONE MINDEDNESS

① ⑤ ⑩

1 If therefore there is any exhortation in Christ, if any consolation [or comfort] of [affectionate or benevolent] love, if any fellowship [partnership and communion] of the Spirit, if any tender mercies and compassion, 2 [complete and] make my joy full by being like-minded, having the same love [of affection or benevolence], being of one accord [co-spirited, similar in sentiment], of one mind;

3 doing nothing through rivalry [contention or faction] or through conceit [self-esteem and eagerness for empty glory], but in humility [of mind], each counting [judging, supposing, or considering] others better than himself;

Vs.4-11: BE HUMBLE, CARE FOR, AND BE CONSIDERATE OF OTHERS, DON'T BE SELFISH OR SELF-CENTERED

① ⑤ ⑩

4 each of you not just looking to his own things, but each of you also to the things of others. 5 Have this in your mind, which was also in Christ Jesus, 6 who, existing in the form of God, didn't consider equality with God a thing to be grasped [seized, robbed, or retained], 7 but emptied [by abasing] himself [with no reputation], taking the form of a [devoted subservient] servant, being made in the likeness [the resemblance, shape, and identity] of men [or humans].

8 And being found in human form [fashion and external condition], he humbled [depressed, abased, reduced, and

^a1:26 or, rejoicing

lowered] himself [to meaner circumstances], becoming obedient [that is, submissive] to the point of death, yes, the death of the cross.

9 Therefore God also highly exalted him [elevating him above others to the highest position, rank, power, and supreme majesty], and gave to him the name [the authority and character] which is above every name, 10 that at the name of Jesus every knee should bow [and bend in honor and veneration], of those in heaven, those on earth, and those under the earth, 11 and that every tongue [or language] should confess [to acknowledge, fully agree, and profess] that Jesus Christ is Lord [the Supreme Authority, Controller, and Master], to the glory [praise, honor, and worship] of God the Father.

Vs.12-13: CULTIVATE AND EXECUTE YOUR OWN SALVATION WITH GODLY REVERENCE DOING HIS WILL AND GOOD WORKS

① ⑤ ⑩

12 So then, my [dearly] beloved, even as you have always obeyed [by listening attentively to conform or submit to a divine command], not only in my presence, but now much more in my absence, [fully] work out [to perform, bring about, and accomplish] your own salvation [your physical and moral deliverance and preservation in righteousness] with fear and trembling [with reverence and dutiful devotion to God].

13 For it is God who [actively, efficiently, and effectually operates and] works in you both to will [to delight and desire] and to [fervently and efficiently] work for his good pleasure.

Vs.14-16: STOP GRUMBLING, FAULT FINDING, DOUBTING, AND COMPLAINING AGAINST GOD; OFFER THE WORD TO THE WORLD

① ⑤ ⑩

14 Do all things without complaining [grumbling, grudging, murmuring] and arguing [by disputing doubtfully], 15 that you may become blameless and harmless, [grown-up] children of God without defect [or rebuke, and blameless] in the middle of a crooked and perverse generation, among whom you are seen [and appear] as lights [divine illuminators by the knowledge of truth] in the world,

16 holding up [retaining, observing, and giving attention to] the word of life [which belongs to God], that I may have something

to boast [and rejoice about] in the day of Christ that I didn't run [by propagating his doctrine] in vain [destitute of spiritual wealth] nor labor [exhaustively] in vain [devoid of truth].

Vs.17-30: SEEK TO OFFER YOUR FAITH TO GOD AND COMFORT TO THE SAINTS

① ⑤ ⑩

17 Yes, and if I am poured out [offered as a libation for the cause of God] on the sacrifice and service of your faith [your persuasion and assurance in Christ], I am glad and rejoice with you all. 18 In the same way, you also should be glad and rejoice with me.

19 But I hope [and trust] in the Lord Jesus to send Timothy [honoring God] to you soon, that I also may be cheered up [in good spirits, feeling encouraged] when I know [your circumstance and] how you are doing. 20 For I have no one else like-minded, who will truly care about you. 21 For they all seek [desire, enquire, and strive after] their own, not the things of Jesus Christ.

22 But you know that he [Timothy] has proved himself. As a [grown-up son and] child serves a father, so he served with me in furtherance of the Good News [gospel]. 23 Therefore I hope to send him at once, as soon as I see how it will go with me. 24 But I trust in the Lord that I myself also will come shortly.

25 But I thought it necessary to send to you Epaphroditus [lovely], my brother [in Christ], fellow worker, fellow soldier [an associate in labors and conflict for the cause of Christ], and your apostle [messenger] and servant [minister] of my need, 26 since he longed for you all, and was very troubled because you had heard that he was sick.

27 For indeed he was sick nearly to death, but God had mercy on him, and not on him only, but on me also, that I might not have sorrow on sorrow. 28 I have sent him therefore the more diligently [sooner than otherwise], that when you see him again, you may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all joy [cheerfulness and gladness], and hold such people in honor [valued, and precious], 30 because for the work of Christ he came near to death, risking [and disregarding] his life to supply that which

was lacking in your service [or ministration] toward me.

3

Vs.1-3: BEWARE OF DOGS, LEGALISTS, EVIL WORKERS, AND FLESH MUTILATORS, YOU WORSHIP GOD IN SPIRIT

① ⑤ ⑩

1 Finally, my brothers, rejoice in the Lord! To write the same things to you, to me indeed is not tiresome [or grievous], but for you it is safe. 2 Beware of the dogs [the people with impure minds and impudent tendencies]; beware of the evil [depraved, and injurious] workers; beware of the false circumcision [who, in the flesh, claim to be closer to God by being cut in the flesh and off from the unclean world].

3 For we are the circumcision [truly separated unto holiness and cut off from fleshly passions, lusts, sinfulness, and spiritual impurity], who worship God [rendering homage, performing sacred services, offering gifts, and observing divine laws] in the Spirit, and rejoice [boast, and glory with or without reason] in Christ Jesus, and have no [convincing] confidence in the flesh [the human nature with its physical and moral frailties, passions, and carnal mindedness];

Vs.4-9: HAVE NO CONFIDENCE IN THE FLESH AND YOUR ACCOMPLISHMENTS

① ⑤ ⑩

4 though I myself might have confidence [in some experience to rely on] even in the flesh [the physical and sensuous human nature]. If any other man thinks that he has [a convincing] confidence [with evidence to rely on] in the [gratifying cravings of carnality in the] flesh, I yet [to a greater degree have] more: 5 circumcised the eighth day, of the stock [kindred or nation] of Israel, of the tribe of Benjamin [son of good fortune], a Hebrew of Hebrews; concerning the law [of Moses], a Pharisee; 6 concerning zeal, persecuting the [church] assembly; concerning the righteousness which is in the [Mosaic] law, found blameless [irreproachable].

7 However, I consider [judge, and count] those things that were gain [an advantage] to me as a loss [or damage] for Christ.

8 Yes most certainly, and I count [by judging and considering] all things to be a

loss [a detriment or disadvantage] for the excellency [the superiority] of the knowledge [intelligence, and understanding] of Christ Jesus, my Lord, for whom I suffered [by experiencing detriment and] the loss of all things, and count them nothing but refuse [garbage, rubbish, animal excrement, and worthless], that I may gain [acquire and be won over to] Christ

9 and be found [be seen, discovered, and present] in him, not having a righteousness [a justification] of my own, that which is of the [Mosaic] law, but that which is through faith [the persuasion, assurance, and reliance] in Christ, the righteousness [an equitable character] which is from God by faith [by persuasion and moral conviction of God's truthfulness],

Vs.10-12: KNOW JESUS AND HIS POWER, ATTAIN UNTO HIS RESURRECTION AND PERFECTION

① ⑤ ⑩

10 that I may know [to understand] him and the [forceful miraculous] power of his resurrection [a standing up again from death], and the fellowship [the partnership or joint participation] of his sufferings [pain, hardship, or affliction], becoming conformed to [assimilate into] his death, 11 if [somehow or] by any means I may attain to [arrive or come to understand] the resurrection [a rising up] from the dead.

12 Not that I have already obtained [or received understanding], or am already made perfect [that is, consummate in character]; but I press on, that I may take hold of [possess, attain, or obtain] that [knowledge and understanding] for which also I was taken hold of by Christ Jesus.

Vs.13-16: FORGET THE PAST, MOVE ON, AND FOCUS ON THE PRESENT AND FUTURE TO REACH THE MARK OF HIS HIGH CALLING

① ⑤ ⑩

13 Brothers [in Christ], I don't regard myself as yet having taken hold [of this resurrection knowledge and understanding], but one thing I do: forgetting the things which are behind [are backward] and stretching forward to the things which are before [are present and in front], 14 I press on toward the goal [or mark] for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as are perfect [complete in labor, growth, mental, and moral character, in virtue and integrity],

think this way. If in anything you think otherwise [or differently], God will also reveal [by disclosing] that to you. 16 Nevertheless, to the extent that we have already attained [understanding and perfection], let's walk [to conform to virtue] by the same rule [standard, or principle]. Let's be of the same mind [and understanding, savoring the same things].

Vs.17-21: FOLLOW BELIEVING SAINTS, NOTE THE ENEMIES OF JESUS' CROSS

0 5 10

17 Brothers [in Christ], be imitators [and followers] together of me, and note those who walk [by regulating and conducting themselves] this way, even as you have us for an example. 18 For many walk [all around], of whom I told you often, and now tell you even weeping [mourning and lamenting], as the enemies of the cross of Christ, 19 whose end is destruction, whose god is the belly, and whose glory [honor] is in their shame [dishonesty and disgrace], who think about earthly things.

20 For our citizenship [community, commonwealth, form of government and laws, and conversation] is in heaven, from where we also wait for [by fully expecting] a Savior [a deliverer and preserver], the Lord Jesus Christ, 21 who will change the body of our humiliation [our vile and spiritual abasement] to be [fashioned and] conformed to the body of his glory [his magnificence], according to the working [the efficient energetic operation] by which he is able [mightily capable, strong and powerful] even to subject all things to himself.

4

Vs.1-4: PARTNER WITH AND SUPPORT THOSE WHO LABOR IN THE GOSPEL

0 5 10

1 Therefore, my brothers, [dearly] beloved and longed for, my joy and crown [my badge of honor and reward of righteousness], stand firm in the Lord in this way, my beloved. 2 I exhort Euodia [fragrant], and I exhort Syntyche [with fate], to [exercise one mind and] think the same way in the Lord.

3 Yes, I beg [entreating] you also, true partner [co-yoked colleague and comrade], help these women, for they labored with me in the Good News [of the Gospel] with

Clement [mild, merciful] also, and the rest of my fellow workers, whose names are in the book of life. 4 Rejoice in the Lord always! Again I will say, "Rejoice!"

Vs.5-7: REQUEST YOUR PETITION, PRAYER, AND THANKSGIVING BE HEARD AND RECEIVED BY GOD

0 5 10

5 Let your gentleness [your moderation and appropriateness] be known to all men [all people]. The Lord is at hand.

6 In nothing be anxious, but in everything, by prayer [worship] and petition [supplication, and request] with thanksgiving [gratitude, and grateful language], let your requests [your petition and requirements] be made known to God.

7 And the peace [tranquility of the soul, harmony, prosperity, and security] of God, which surpasses [being superior in rank to] all understanding [and intelligence], will guard [to protect] your hearts [your desires, feelings, soul, and mind] and your thoughts in Christ Jesus.

Vs.8-10: THINK ON EVERYTHING THAT IS VIRTUOUS AND PRAISE WORTHY

0 5 10

8 Finally, brothers, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely [acceptable and pleasing], whatever things are of good report: if there is any virtue and if there is anything worthy of praise, think about these things.

9 Do the things which you learned, received, heard, and saw in me, and the God of peace will be with you. 10 But I rejoice in the Lord greatly that now at length you have revived your thought [and care] for me; in which you did indeed take thought, but you lacked opportunity.

Vs.11-13: LIVE CONTENTLY, ACCOMPLISH ALL THINGS IN THE STRENGTH AND GRACE OF CHRIST

0 5 10

11 Not that I speak because of lack, for I have learned in whatever state I am, to be content in it. 12 I know how to be humbled [to be abased], and I also know how to abound [to live in abundance]. In any and all circumstances I have learned the secret both to be filled and to be hungry, both to abound

and to be in need. 13 I can do all things 1 through Christ who strengthens me.

Vs.14-23: SHARE YOUR BLESSINGS AND RESOURCES WITH THE SAINTS, RECEIVE GOD’S ABUNDANT SUPPLY ① ⑤ ⑩

14 However you did well that you shared [and partook] in my affliction. 15 You yourselves also know, you Philippians, that in the beginning of the Good News [gospel], when I departed from Macedonia [extended land], no [church] assembly shared with me in the matter of giving and receiving but you only. 16 For even in Thessalonica [victory of falsity] you sent once and again to my need [and employment].

17 Not that I seek for the gift [a present], but I seek [by desiring] for the fruit that [abundantly] increases to your account. 18 But I have all things and abound. I am filled [to satisfaction], having received from Epaphroditus [lovely] the things that came from you, a sweet-smelling fragrance, an acceptable and well-pleasing sacrifice to God.

19 My God will supply every need of yours according to his riches [his abundance] in glory [honor, praise, and worship] in Christ Jesus. 20 Now to our God and Father be the glory forever and ever! Amen.

21 Greet every saint in Christ Jesus. The brothers who are with me greet you. 22 All the saints [sacred, physically pure, morally blameless, consecrated, and holy believers] greet you, especially those who are of Caesar’s [severed] household. 23 The grace of the Lord Jesus Christ be with you all. Amen.

REFLECTION #30: Total markers __ /220

**Write and discuss your answers with learning team.*

#1. Jesus Christ called Paul to be an apostle. In chapter 1, verse 12, he stated that everything that happened to him, including his imprisonment, contributed to advancing the Gospel. List one or two real-life experiences you believe have “turned out rather to the advancement of the gospel.” So that it is clear to your community that your predicament is in Christ, that they could speak the word of God without fear.

#2. Chapter 2, verse 2, concludes that “like-mindedness” is highly ranked in the Christian virtues Paul preached. Why do you believe this is so?

#3. Chapter 4, verses 14 to 18, encourages believers to share the blessings and resources with the saints, especially those who fulfill their calling as a full-time occupation. What is your stand, and how have you been doing in this regard?

3



The Acts of the Apostles [Chapters 25-28]

After the malicious plot to kill Paul by the Jews and his arraignment before Governor Felix, he was kept in custody and chains for two years in Caesarea (Act 24:27). When Festus, a new Governor came to office, the attempt at his Life continued so Paul appealed his case to Caesar, but defended himself before King Agrippa. In this final stretch of the *acts of apostles* and Paul's missionary journey, he sailed to Rome as a prisoner amidst a violent storm, shipwreck, and ministry opportunity in Malta; a small island.

Paul and his apostolic ministry companions arrived in Rome, and he was placed under house arrest. After reaching out to the local Jews and meeting with the Christian brethren, he continued his advocacy for the gospel of Christ, preaching to them the kingdom of God. He taught them about the Lord Jesus Christ with all boldness doing so openly, and no one hindered him (Act 28:16-31).

At the same time, around AD 60-62, he wrote to Philemon and the Colossian, Ephesian and Philippian churches. Continue to trust in the Holy Spirit, our Teacher and Comforter, to guide you into all Truth as you learn of His divine structure and support that make it possible for you to live and serve as Jesus' disciples and ministers. Remember to use the progress markers accordingly.



Acts 25-28

Chapters 25-28: Arraignment of Paul and the Voyage to Rome

25

Vs.1-3: JEWISH LEADERS AND HIGH PRIEST PETITIONED TO HAVE PAUL BROUGHT TO

JERUSALEM, AMBUSHED, AND KILLED 😞 😊 😊

1 Festus [*festival*] therefore, having come into the province, after three days went up to Jerusalem [*double praise*] from Caesarea [*severed*]. 2 Then the high priest and the principal men of the Jews informed him against Paul, and they begged [*besought*] him, 3 asking a favor against him [*Paul*], that he would summon him to Jerusalem, plotting to kill him on the way.

Vs.4-7: FESTUS BROUGHT PAUL TO A TRIBUNAL; THE JEWS BROUGHT UNPROVABLE SERIOUS CHARGES 😞 😊 😊

4 However Festus answered that Paul should be kept in custody at Caesarea, and that he himself was about to depart shortly.

5 "Let them therefore", he said, "that are in power [*capable and strong*] among you go down with me, and if there is anything wrong in the man, let them accuse him."

6 When he had stayed among them more than ten days, he went down to Caesarea, and on the next day he sat on the judgment seat, and commanded Paul to be brought. 7 When he had come, the Jews who had come down from Jerusalem stood around him, bringing against him many and grievous charges [*complaints and accusations*] which they could not prove,

Vs.8-12: PAUL DEFENDED HIMSELF, DENIED, REFUTED ALL CHARGES, REFUSED TRIAL IN JERUSALEM, AND APPEALED TO CAESAR ① ⑤ ⑩

8 while he said in his defense [*to exculpate himself*], "Neither against the law of the Jews, nor against the temple, nor against Caesar [*severed*], have I sinned at all."

9 But Festus, desiring [*by intending*] to gain favor with the Jews, answered Paul and said, "Are you willing to go up to Jerusalem

and be judged by me there concerning these things?"

10 But Paul said, "I am standing before Caesar's judgment seat, where I ought to be tried. I have done no [*social, moral, or physical*] wrong to the Jews, as you also know very well. 11 For if I have done wrong [*or violated the law*] and have committed anything worthy of death, I don't refuse to die; but if none of those things is true that they accuse me of, no one can give me up to them. I appeal to Caesar!"

12 Then Festus, when he had conferred with the council, answered, "You have appealed to Caesar. To Caesar you shall go."

Vs.13-21: FESTUS LAID OUT PAUL'S CASE BEFORE KING AGRIPPA AND BERNICE 😞 😊 😊

13 Now when some days had passed, King Agrippa [*hero like*] and Bernice [*bring victory*] arrived at Caesarea and greeted Festus. 14 As he stayed there many days, Festus laid Paul's case before the king, saying, "There is a certain man left a prisoner by Felix [*happy*]; 15 about whom, when I was at Jerusalem [*double peace*], the chief priests and the elders of the Jews informed me, asking for a sentence [*a judgment*] against him.

16 I answered them that it is not the custom [*or law*] of the Romans to give up any man to destruction [*to die*] before the accused has met the accusers face to face and has had opportunity [*the license or occasion*] to make his defense concerning the matter [*or crime*] laid against him.

17 When therefore they had come together here, I didn't delay, but on the next day sat on the judgment seat and commanded the man to be brought. 18 When the accusers stood up, they brought no charges against him of such things as I supposed; 19 but had certain questions against him about their own religion [*or superstitious beliefs*] and about one Jesus, who was dead, whom Paul affirmed [*and professes*] to be alive.

20 Being perplexed [and at a mental loss on] how to inquire concerning these things, I asked whether he was willing to go to Jerusalem and there be judged concerning these matters. 21 But when Paul had appealed to be kept [in custody] for the [hearing and] decision of [Augustus] the emperor, I commanded him to be kept until I could send him to Caesar."

Vs.22-27: FESTUS PRESENTED PAUL'S CASE BEFORE KING AGRIPPA'S POMP AND PAGEANTRY



22 Agrippa [hero like] said to Festus [festival], "I also would like to hear the man myself." "Tomorrow," he said, "you shall hear him."

23 So on the next day, when Agrippa and Bernice [bring victory] had come with great pomp [great show and display], and they had entered into the place of hearing [where cases are decided] with the commanding officers and the principal men of the city, at the command of Festus, Paul was brought in. 24 Festus said, "King Agrippa, and all men who are here present with us, you see this man about whom all the multitude of the Jews petitioned me, both at Jerusalem and here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and as he himself appealed to [Augustus] the emperor, I determined to send him, 26 of whom I have no certain thing to write to my lord. Therefore I have brought him out before you, and especially before you, King Agrippa, that, after [a judicial] examination I may have something to write. 27 For it seems to me unreasonable, in sending a prisoner, not to also specify [or indicate] the [legal or criminal] charges against him."

26

Vs.1-11 BEFORE KING AGRIPPA, PAUL PRESENTED A PASSIONATE DEFENSE, APPEALING TO HIS FAMILIARITY WITH JEWISH CUSTOMS 0 5 10

1 Agrippa said to Paul [small or little], "You may speak for yourself." Then Paul stretched out his hand, and made his [exculpating] defense. 2 "I think [consider, and count] myself happy [blessed, and fortunate], King Agrippa, that I am to make my defense before you today concerning all the things that I am accused by the Jews, 3

especially because you are expert [are very knowledgeable] in all customs and questions which are among the Jews. Therefore I beg you to hear me patiently.

4 "Indeed, all the Jews know my way of life from my youth up, which was from the beginning [at first] among my own nation [race and tribe] and at Jerusalem; 5 having known me from the first, if they are willing to testify, that after the strictest sect of our religion I lived a Pharisee [a separatist religious group for outward piety].

6 Now I stand here to be judged [punished and condemned] for the hope [a confident expectation] of the promise [the divine assurance of salvation] made by God to our fathers, 7 which our twelve tribes, earnestly serving night and day, hope to attain [to arrive at]. Concerning this hope, I am accused by the Jews, King Agrippa!

8 Why is it judged incredible [unbelievable] with you if [or that] God does raise the dead? 9 "I myself most certainly thought that I ought [as it behooved me] to do many things contrary [antagonistic, opposite, and adversarial] to the name of Jesus of Nazareth [one separated].

10 I also did this in Jerusalem. I both shut up [by incarcerating] many of the saints [holy believers, followers, and preachers of Jesus] in prisons, having received authority from the chief priests; and when they were put to death I gave my [voice, verdict, and] vote against them. 11 Punishing them often in all the synagogues [the Jewish congregations], I tried to [compel and] make them blaspheme. Being exceedingly enraged [mad] against them, I persecuted [pursued, harassed, troubled, and molested] them even to foreign cities.

Vs.12-23: PAUL DELVED INTO HIS CONVERSION EXPERIENCE IN HIS DEFENSE BEFORE KING AGRIPPA



12 "Whereupon as I traveled to Damascus with the authority and commission from the chief priests, 13 at noon, O king, I saw on the way a [brilliant] light from the sky [from heaven], brighter than the sun, shining around me [like a halo] and those who traveled with me.

14 When we had all fallen to the earth, I heard a voice [of uttered words] saying to me in the Hebrew language, 'Saul, Saul [desired, desired], why are you persecuting me [by chasing and harassing me in a hostile

manner]? It is hard for you to kick against the goads [the divine impulse].’

15 “I said, ‘Who are you, Lord?’ “He said, ‘I am Jesus, whom you are persecuting.

16 But arise, and stand on your feet, for I have appeared to you for this purpose: to [choose and] appoint you a servant [a minister and officer of the gospel] and a witness both of the things which you have seen and of the things which I will reveal [to show] to you;

17 delivering you from the people and from the Gentiles [non-Jewish races, tribes, and heathen nations], to whom I send you [by setting you apart for a mission], 18 to open their eyes [of the mind], that they may turn from darkness [ungodliness, immorality, and ignorance of divine things] to light [the knowledge of truth, and spiritual purity] and from the power [influence, and control] of Satan to God, that they may receive remission [pardon, forgiveness, deliverance, and liberty] of sins and an inheritance among those who are sanctified [and made holy] by faith [persuasion and reliance] in me.’

19 “Therefore, King Agrippa, I was not disobedient to the heavenly vision, 20 but declared first to them of Damascus [silent sackcloth weaver], at Jerusalem, and throughout all the country of Judea [God be praised], and also to the Gentiles, that they should repent [think differently, reconsider, and morally feel compunction] and turn to God, doing works worthy [that draw praise from and] of repentance [a reformation or reversal from previous deeds]. 21 For this reason the Jews seized me in the temple and tried to kill me.

22 Having therefore obtained the help that is from God, I stand to this day testifying both to small and great, saying nothing but what the prophets and Moses said would happen, 23 how [Jesus] the Christ must suffer [by experiencing pain], and how, by the resurrection [a standing up again] of the dead, he would be first to proclaim light [knowledge of truth and spiritual purity] both to these people and to the Gentiles.”

Vs.24-29: PAUL WAS CALLED IRRATIONAL; HE TOOK ADVANTAGE AND BOLDLY PREACHED, CALLING KING AGRIPPA TO CHRIST (10)(5)(10)

24 As he thus made his defense, Festus said with a loud voice, “Paul, you are crazy [a raving maniac, mad, and out of your right

mind]! Your great learning is driving you insane!”

25 But he said, “I am not crazy, most excellent [and noble] Festus, but boldly declare words of truth and reasonableness [in the soundness of mind and self-control].

26 For the king knows of these things, to whom also I speak freely. For I am persuaded that none of these things is hidden from him, for this has not been done in a corner. 27 King Agrippa, do you believe the prophets? I know that you believe.”

28 Agrippa said to Paul, “With a little persuasion are you trying to make me a Christian?” 29 Paul said, “I pray to God, that whether with little or with much, not only you, but also all that hear me today, might become such as I am, except for these bonds [prison shackles and impediment].”

Vs.30-32: KING AGRIPPA, FESTUS, AND THEIR PAGEANTRY AGREED TO PAUL’S INNOCENCE AND DESERVES NO DEATH/IMPRISONMENT (10)(10)(10)

30 The king rose up with the governor and Bernice, and those who sat with them.

31 When they had withdrawn, they spoke to one another, saying, “This man does nothing worthy [that is, deserving] of death or of bonds [of chain, or prison].” 32 Agrippa said to Festus, “This man might have been set free if he had not appealed to Caesar.”

27

Vs.1-6: PAUL WAS SENT ON A SHIP TO ITALY WITH OTHER PRISONERS, SINCE HE HAD ALREADY APPEALED TO CAESAR (10)(10)(10)

1 When it was determined that we should sail for Italy [calflike], they delivered Paul and certain other prisoners to a centurion [a Roman officer and captain] named Julius [soft-haired], of the Augustan [imperial] band. 2 Embarking in a ship of Adramyttium [I shall abide in death], which was about to sail to places on the coast of Asia [orient], we put to sea, Aristarchus [the best ruler], a Macedonian of Thessalonica [victory of falsity] being with us.

3 The next day, we touched [land] at Sidon [hunting]. Julius treated Paul kindly [humanely] and gave him permission to go to his friends and refresh himself. 4 Putting to sea from there, we sailed under the lee of Cyprus [love: a blossom], because the winds were contrary.

5 When we had sailed across the sea which is off Cilicia [*land of Celix*] and Pamphylia [*of every tribe*], we came to Myra [*myrrh: myrtle juice*], a city of Lycia [*wolfish*].

6 There the centurion found a ship of Alexandria sailing for Italy, and he put us on board.

Vs.7-12: PAUL WARNED THE VOYAGE OF LOSS OF PROPERTY AND LIFE IF THEY CONTINUED THE JOURNEY; THEY DID NOT LISTEN (0) (5) (10)

7 When we had sailed slowly many days, and had come with difficulty opposite Cnidus [*nettled*], the wind not allowing us further, we sailed under the lee of Crete [*fleshly*], opposite Salmone [*clothed*]. 8 With difficulty sailing along it we came to a certain place called Fair Havens [*goodly ports*], near the city of Lasea [*shaggy*].

9 When much time had passed and the voyage was now dangerous because the Fast [*the time for Day of Atonement*] had now already gone by, Paul admonished [*by recommending and advising*] them 10 and said to them, "Sirs, I perceive [*and discern*] that the voyage [*the sailing course*] will be with injury and much loss, not only of the cargo and the ship, but also of our lives."

11 But the centurion [*believed and*] gave more heed to the master and to the owner of the ship than to those things which were spoken by Paul. 12 Because the haven [*the harbor*] was not suitable [*or convenient*] to winter in, the majority advised going to sea from there, if by any means they could reach Phoenix [*palm tree*] and winter there, which is a port of Crete [*fleshly*], looking southwest and northwest.

Vs.13-19: THE VOYAGE WAS STRUCK BY A STORM, SHIP RAN UNDER A LEE OF A SMALL ISLAND



13 When the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close to shore. 14 But before long, a stormy wind beat down from shore, which is called Euroclydon^a [*a violent agitation*].

15 When the ship was caught and couldn't face the wind, we gave way to it and were driven along. 16 Running under the

lee of a small island called Claudia [*lame*], we were able, with difficulty, to secure the boat.

17 After they had hoisted it up, they used cables to help reinforce the ship. Fearing that they would run aground on the Syrtis sand bars, they lowered the sea anchor, and so were driven along. 18 As we labored exceedingly with the storm, the next day they began to throw things overboard. 19 On the third day, they threw out the ship's tackle with their own hands.

Vs.20-38: PAUL ENCOURAGED, AND ASSURED THE VOYAGE GOD WOULD SAFELY GET THEM TO ROME AFTER LOSING CARGO, FOOD, AND HOPE (0) (5) (10)

20 When neither sun nor stars shone on us for many days, and no small storm pressed on us, all hope that we would be saved was now taken away. 21 When they had been long without food, Paul stood up in the middle of them and said, "Sirs, you should have listened to me, and not have set sail from Crete [*fleshly*] and have gotten this injury and loss.

22 Now I exhort you to cheer up, for there will be no loss of life among you, but only of the ship. 23 For there stood by me this night an angel, belonging to the God whose I am and whom I serve [*worship*], 24 saying, 'Don't be afraid, Paul. You must stand before Caesar. Behold, God has granted you all those who sail with you.'

25 Therefore, sirs, cheer up! For I believe God, that it will be just as it has been spoken to me. 26 But we must run aground on a certain island." 27 But when the fourteenth night had come, as we were driven back and forth in the Adriatic [*without wood*] Sea, about midnight the sailors surmised that they were drawing near to some land.

28 They took soundings [*of the depth of the sea*] and found twenty fathoms.^b After a little while, they took soundings again, and found fifteen fathoms.^c 29 Fearing that we would run aground on rocky ground, they let go four anchors from the stern, and wished for daylight.

30 As the sailors were trying to flee out of the ship and had lowered the boat into the sea, pretending that they would lay out anchors from the bow, 31 Paul said to the centurion and to the soldiers, "Unless these

^a27:14 Or, "a northeaster".

^b27:28 20 fathoms = 120 feet = 36.6 meters

^c27:28 15 fathoms = 90 feet = 27.4 meters

stay in the ship, you can't be saved." ³² Then the soldiers cut away the ropes of the boat and let it fall off.

³³ While the day was coming on, Paul begged [by **entreating**] them all to take some food, saying, "Today is the fourteenth day that you wait and continue fasting, having taken nothing. ³⁴ Therefore I beg you to take some food, for this is for your safety [physical health]; for not a hair will perish from any of your heads."

³⁵ When he had said this and had taken bread, he gave thanks to God in the presence of all; then he broke it and began to eat. ³⁶ Then they all cheered up, and they also took food. ³⁷ In all, we were two hundred seventy-six souls on the ship. ³⁸ When they had eaten enough, they lightened the ship, throwing out the wheat into the sea.

Vs.39-44: THE SOLDIERS PLANNED TO KILL THE PRISONERS WITH PAUL AS THEY SHIPWRECKED; THE CENTURION FOILED THE PLAN ☹️☹️☹️

³⁹ When it was day, they didn't recognize the land, but they noticed a certain bay [creek] with a beach [shore], and they decided to try to drive the ship onto it. ⁴⁰ Casting off the anchors, they left them in the sea, at the same time untying the rudder ropes. Hoisting up the foresail to the wind, they made for the beach.

⁴¹ But coming to a place where two seas met, they ran the vessel aground. The bow struck and remained immovable, but the stern began to break up by the violence of the waves. ⁴² The soldiers' counsel was to kill the prisoners, so that none of them would swim out and escape.

⁴³ But the centurion, desiring [willing and intending] to save Paul, stopped them from their purpose, and commanded that those who could swim should throw themselves overboard first to go toward the land; ⁴⁴ and the rest should follow, some on planks and some on other things from the ship. So they all escaped safely to the land.

Vs.1-7: NATIVE PEOPLE OF MALTA—THE SHIPWRECK ISLAND, CALLED PAUL A GOD, AS A SNAKE ATTACK COULD NOT KILL HIM ☹️☹️☹️

¹ When we had escaped, then they^a learned that the island was called Malta [honey]. ² The [non-Greek] natives showed us uncommon kindness [fondness of mankind and benevolence]; for they kindled a fire and received [two hundred and sixty people of] us all, because of the present rain and because of the cold.

³ But when Paul had gathered a bundle of sticks and laid them on the fire, a viper [a poisonous snake] came out because of the heat and fastened on his hand. ⁴ When the natives saw the creature [the dangerous venomous animal] hanging from his hand, they said to one another, "No doubt this man is a murderer, whom, though he has escaped from the sea, yet justice [or vengeance] has not allowed to live."

⁵ However he shook off the creature into the fire, and wasn't harmed. ⁶ But they expected that he would have swollen or fallen down dead suddenly, but when they watched for a long time and saw nothing bad happen to him, they changed their minds and said that he was a god.

Vs.8-10: PAUL VISITED, PRAYED, AND HEALED PUBLIUS' FATHER AND CHIEF OF THE ISLAND WITH OTHERS WHO HOSTED THEM ①⑤⑩

⁷ Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius [popular], who received us and courteously entertained us for three days. ⁸ The father of Publius lay sick of fever and dysentery. Paul entered in to him, prayed, and laying his hands on him, healed him [making him whole and free from error or sins to bring about his salvation].

⁹ Then when this was done, the rest also who had diseases in the island came and were cured [relieved of diseases, healed, and restored to health in adoration and worship of God]. ¹⁰ They also honored us with many honors; and when we sailed, they put on board the things that we needed.

^a28:1 NU reads "we"

**Vs.11-15: PAUL AND HIS TEAM SAILED TO ROME,
MET BY BROTHERS WHO HEARD ABOUT THEM**



11 After three months, we set sail in a ship of Alexandria which had wintered in the island, whose figurehead [and sign] was "The Twin Brothers [*Castor and Pollux*]."

12 Touching at Syracuse [*a Syrian hearing*], we stayed there three days.

13 From there we circled around and arrived at Rhegium [*breach*]. After one day, a south wind sprang up, and on the second day we came to Puteoli [*sulphureous springs*],

14 where we found brothers^a [in Christ], and were entreated to stay with them for seven days. So we came to Rome. 15 From there the brothers, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns. When Paul saw them, he thanked God and took courage.

**Vs.16-22: PAUL ARRIVED ROME WITH HIS TEAM,
IN CHAINS AND UNDER HOUSE ARREST HE
ADDRESSED LOCAL JEWISH LEADERS**



16 When we entered into Rome [*strength*], the centurion delivered the prisoners to the captain of the guard, but Paul was allowed to stay by himself with the soldier who guarded him.

17 After three days Paul called together those who were the [chiefs, foremost, important, and principal] leaders of the Jews. When they had come together, he said to them, "I, brothers, though I had done nothing against the people or the customs of our fathers, still was delivered prisoner from Jerusalem [*double peace*] into the hands of the Romans, 18 who, when they had examined [by interrogating and judging] me, desired to set me free, because there was no cause [no logical reason or crime] of death in me.

19 But when the Jews spoke against it [by disputing, contradicting and refusing], I was constrained [and compelled] to appeal to Caesar, not that I had anything about which to accuse [or charge] my nation.

20 For this cause [or reason] therefore I asked to see you and to speak with you. For because of the hope [the joyful, confident expectation of eternal salvation] of Israel I am bound with this chain."

21 They said to him, "We neither received letters from Judea [*he shall be praised*] concerning you, nor did any of the brothers [who have] come here, [bring word] and report or speak any evil of you.

22 But we desire [and deem it right] to hear from you what you think [and understand]. For, as concerning this sect [*a heretic party*], it is known to us that everywhere it is spoken against."

**Vs.23-31: PAUL EXPOUNDED THE SCRIPTURES ALL
DAY TO LARGE JEWISH GATHERINGS AT HIS HOUSE,
SOME AGREED OTHERS NOT**



23 When they had appointed him [to set] a day, many people came to him at his lodging. He explained [by declaring and expounding] to them, testifying about God's Kingdom, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning until evening.

24 Some believed [*agreed, were convinced and persuaded about*] the things which were spoken, and some disbelieved.

25 When they didn't agree among themselves, they departed after Paul had spoken one message: "The Holy Spirit spoke rightly through Isaiah [*Jehovah's help*] the prophet to our fathers, 26 saying, 'Go to this people and say, in hearing [the preached word], you will hear, but will in no way understand [to mentally comprehend and become wise and pious]. In seeing [to observe and examine], you will see [and behold], but will in no way perceive [discern or discover to experience].

27 For this people's heart has grown callous [thickened with dullness and stupidity]. Their ears are dull [having difficulty] of hearing [what is preached]. Their eyes they have closed [and shut down]. Lest [perchance] they should see with their eyes, hear with their ears, understand with their heart [their mind, or soul], and would turn [morally convert to the love and obedience of God] again, then I would heal them.' ❄️

28 "Be it known therefore to you that the salvation of God is sent to the [non-Jewish races, tribes, Gentiles, heathen, or pagan] nations, and they will listen [hear, give audience, and consider to understand]."

^a28:14 The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

*28:27 Isaiah 6:9-10

29 When he had said these words, the Jews departed, having a great dispute [questioning, and discussion] among themselves.^a

30 Paul stayed two whole years in his own rented house and received [welcoming and accepting] all who were coming to him,

31 preaching God's Kingdom and teaching the things concerning the Lord Jesus Christ with all boldness, [freely, and] without hindrance.

#3. On their voyage to Rome, their ship was struck by a storm. They lost almost everything. But Paul continued to be strong and courageous. The prisoners, including Paul, would have been killed by the soldiers to prevent them from escaping after their vessel ran aground. How did God intervene to keep Paul alive with the other prisoners?

[illegible]

#4. At Malta, a venomous snake wrapped itself around Paul's hand. How would you have reacted if this were you, seeing all unending attempts by Satan to kill you because you simply want to preach the Gospel of Christ?

[illegible]

#5. Paul eventually arrived in Rome. But the Jew who resided in Rome still did not receive Paul or his message well. What would you have done differently from what Paul did?

[illegible]

REFLECTION #31: Total markers ____ / 90

**Write and discuss your answers with learning team.*

#1. Paul was called irrational, crazy, or a raving lunatic in his defense by Governor Festus and before King Agrippa. He seemed to be calm, taking it like a champ. What would you have done differently?

#2. Respectfully, Paul countered Governor Festus, stating, “I am not crazy, most excellent Festus, but boldly declare words of truth and reasonableness...” Chapter 26, verse 25. How would you have addressed a dignitary who called you crazy while taking all the beating and persecution for the sake of the Gospel?

1

[illegible]

^a**28:29** NU omits verse 29.



The Gospel of John

No one can know enough about everything concerning the Lord Jesus Christ. However, God the Father ensured that there are four perspectives to His Son, and John presents to us the “spirituality” or spiritual perspective and elevation of the

- Messiah, Prince, and King long-awaited to come and restore Israel’s glory (Isa 9:6-7, Dan 9:25, Act 1:6)—according to Matthew’s perspective and symbolized by one of the foursome awesome living creatures before the throne of God, in heaven, which is like the “Lion.”
- Son of Man, Supper Hero (Mar 10:45 & 13:26), Lover of God and everyone in the World, faithful to do God’s will—according to Mark’s perspective and characterized by one of the foursome awesome living creatures, in heaven, which has the “face of a Man.”
- Supernatural Healer, Miracle Worker, Gospel preacher, and Savior of Humanity (Luk 4:18, 7:46, Act 10:38)—according to Luke’s perspective and epitomized by the third awesome living creature, eternally ministering before the throne of God, that is like the “Calf” (or bullock, heifer, or oxen) used for atoning sacrifices.

As an adumbration of the fourth awesome living creature which is like the “flying eagle,” ever insightfully tributing and praising before God’s eternal throne (Rev 4:7-8), the *Book of John* helps us see far, focused, and frankly. Like the eagle, we can set our insights on the prize of the high calling (Php 3:14) while soaring to the highest heights of spirituality, having been blessed in the calling to “*come up hither and see*” (Rev 4:1). So to understand the Word and Person of God from a seat in the heavenly places where we are seated together with God at His right hand, in Christ (Eph 2:6).

John, the “disciple whom Jesus loved” and one of the very few apostles to have been invited up to Heaven (Rev 1:1 & 4:1) to see the Lord Jesus in His elements, spirituality, and true hometown, Heaven that is, wrote with spiritual insight and understanding concerning Jesus Christ. Although the events of Jesus’ ministry occurred around AD 26 to 30, the *Gospel According to John* was written or published around AD 85 to 90.

The book is not a chronological narrative of the Life and ministry of Jesus but His deity and divinity. It emphasizes that Jesus, fully man was and is the Son of God, anointed the Christ and is fully God. According to John, he wrote this book so that “we may believe that Jesus is the Christ, the Son of God” (Jn 20:31)—who came from Heaven, became a man, revealed God to us in the flesh, and went back to Heaven to prepare a place for those who would believe and join Him as “native” members of the family of God. Remember to use the progress markers accordingly.



Chapters 1-7: Jesus the Lamb, Son, Messiah, and Christ of God Inhabited Humanity

1

**Vs.1-5: JESUS WAS GOD FROM THE BEGINNING
WHO MADE EVERYTHING; HE IS THE LIFE AND
LIGHT OF EVERYONE** ☹️ 😊 😊

1 In the beginning [at the commencement of everything in rank and order, time and place, or authority and rule] was the Word [the Divine Thought and Expression, who is Christ], and the Word [the divine thought] was with God [Supreme Divinity], and the Word [the divine expression] was God [Supreme Divinity].

2 The same [Word who is Christ] was in the beginning with God. 3 All things were made [generated and caused to come into existence, appeared and happened] through him. Without him [Christ], nothing was made [by God] that has been made.

4 In him was [the God kind of] life, and the life was the light [the knowledge of truth and spiritual purity] of men [humanity].

5 The light [the moral purity and spiritual truth] shines [by manifesting and appearing] in the darkness [a dim obscurity of ignorance of divine things], and the darkness hasn't [apprehended to] overcome^a it.

**Vs.6-10: JOHN WAS SENT TO WITNESS THAT JESUS
IS GOD'S LUMINARY AND WISDOM FOR EVERYONE
IGNORANT ABOUT HIM** ☹️ 😊 😊

6 There came a man sent from God, whose name was John [*Jehovah has graced*].

7 The same [John] came as a witness [a martyr, to give evidence], that he might testify about the light [the moral and spiritual truth], that all [people] might believe [God] through him [Christ].

8 He [John] was not the light [the embodiment of truth and spiritual purity],

but was sent that he might testify [confirm by his vision, hearing, and report his experience] about the light [which is, God's life embodied in Christ].

9 The true light [the embodiment of moral and spiritual truth] that enlightens [that spiritually imbues, informs, instructs, and gives understanding to] everyone was coming into the world. 10 He [Christ, the Light of God] was in the world, and the world was made [caused, and came into existence] through him, and the world didn't recognize [to know and understand] him.

**Vs.11-14: JESUS CAME TO BECOME LIKE US IN THE
FLESH, TO ENTITLE ALL WHO BELIEVE HIM TO
BECOME CHILDREN OF GOD** ☹️ 😊 😊

11 He came to his own [his home and people], and those who were his own didn't receive [accept, take to, or intimately associate with] him. 12 But as many as received [got hold of, and took to] him, to them he gave the right [of authority, freedom, and physical and mental capacity] to become [to be generated and caused to exist as] God's [spiritually grown-up] children, to those who believe [who are persuaded to exercise faith and trust] in his name [his character, and authority]:

13 who were born [regenerated], not of [human] blood, nor of the will of the flesh [that is, human passion], nor of the will of [the adult, husband] man, but of God [The Supreme Divinity].

14 The Word [Divine Thought and Expression of God] became flesh [became generated into human form] and lived [by abiding to communion with, occupy and dwell] among us. We saw his glory [his perfect personal excellence], such glory [a graceful majestic magnificence] as of the only [spiritual] born^b Son of the Father, full of grace [merciful kindness] and [objective] truth.

^a1:5 The word translated "overcome" (κατέλαβεν) can also be translated "comprehended." It refers to getting a grip on an enemy to defeat him.

^b1:14 The phrase "only born" is from the Greek word "μονογενούς", which is sometimes translated "only begotten" or "one and only".

Vs.15-18: JOHN WITNESSED THAT GRACE IS RECEIVABLE BECAUSE JESUS WAS FULLY GOD WHO BROUGHT GRACE AND TRUTH ☹️ ☹️ ☹️

15 John testified about him [Christ]. He cried out, saying, "This was he of whom I said, 'He who comes after me [in human flesh] has surpassed me [in ministry and making of miracles for salvation], for he was [in existence] before me.'" 16 From his fullness [with the presence, power, agency, and riches of God] we all received grace [good-will, loving-kindness, and favor] upon grace [mercy and spiritual condition that exerts God's holy influence on our souls].

17 For the law was given through Moses [drawing out or rescued]. Grace and truth were realized [and came] through Jesus Christ.^a 18 No one has [physically] seen [or mentally discerned to perceive] God at any time. The only [humanly generated and supernaturally] born^b Son,^c who is in the bosom of the Father, has declared [God, to unfold] him.

Vs.19-28: JOHN CONFESSED HE WAS NOT THE CHRIST WHEN THE PRIESTS/LEVITES QUESTIONED HIS CALLING, MINISTRY, AND BAPTISM ☹️ ☹️ ☹️

19 This is John's testimony [evidence, and report], when the Jews sent priests and Levites [administrative assistants to priests] from Jerusalem [double peace] to ask him, "Who are you?" 20 He declared [by acknowledging and assenting], and didn't deny, but he declared, "I am not the Christ."

21 They asked him, "What then? Are you Elijah [my God is Jehovah]?" He said, "I am not." "Are you the prophet [foreteller or oracle of God]?" He answered, "No."

22 They said therefore to him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?" 23 He said, "I am the voice [uttering the words] of one crying in the wilderness [a place long deprived of the acquaintance of my kindred, neglected, and deserted], 'Make straight [level and plain to prepare] the way [the road, route, journey, and course of conduct] of the Lord[✠] [the Supreme in Authority, Controller, and

Master],' as Isaiah [Jehovah's help] the prophet said."

24 The ones who had been sent [by the Jews] were from the Pharisees [a separatist religious group for outward piety]. 25 They asked him [John], "Why then do you baptize if you are not the Christ, nor Elijah, nor the prophet?" 26 John answered them, "I baptize in water [as a rite, ritual, or formality of purification, for people to confess their sins in readiness for spiritual reformation], but among you stands one whom you don't know.

27 He is the one who comes after me [in ministry, for salvation], who is preferred [being in existence] before me, whose sandal strap I'm not worthy [not deserving] to loosen." 28 These things were done [were happening] in Bethany [ferry-house] beyond the Jordan [the descender], where John [Jehovah is a gracious giver] was baptizing [immersing and submerging confessants in water to prepare them for the spiritual cleansing and salvation of Christ].

Vs.29-34: JOHN IDENTIFIED AND POINTED JESUS OUT AS THE LAMB OF GOD TO REVEAL HIM TO ISRAEL AS THE CHRIST ☹️ ☹️ ☹️

29 The next day, he [John] saw Jesus [Jehovah is salvation] coming to him, and said, "Behold^d [Aha! look], the [offering and sacrificial] Lamb of God, who takes away the sin [the complex aggregate of sinfulness committed by every person and people] of the world! 30 This is he of whom I said, 'After me [that is, after my salvation readiness ministry] comes a man who is preferred [to perform spiritual cleansing and regeneration] before me, for he was [in existence] before me.'

31 I didn't know [or perceive it was] him, but for this reason [to become manifest] I came baptizing in water [preempting salvation by spiritual cleansing], that he would be revealed [declared, made known, plainly recognized, and visible] to Israel [the prince of God]. 32 John testified [with evidence and reported], saying, "I have seen the Spirit [of God] descending like a dove out of heaven, and it remained [to abide and dwell] on him.

^a1:17 "Christ" means "Anointed One".

^b1:18 The phrase "only born" is from the Greek word "μονογενῆς", which is sometimes translated "only begotten" or "one and only".

^c1:18 NU reads "God"

^d1:23 Isaiah 40:3

^d1:29 "Behold", from "ἰδοὺ", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

33 I didn't recognize [or initially considered] him [to be the one coming after me], but he [God] who sent me to baptize in water said to me, 'On whomever you will see the Spirit descending and remaining [to stay] on him, is he who baptizes [to spiritually cleanse, purify, regenerate, and rebirth people] in the Holy Spirit.' 34 I have seen [with the eyes, perceived with the mind] and [discerning by experience] have testified that this is the Son of God [the Messiah and Christ of God]."

Vs.35-42: JOHN REVEALED JESUS TO HIS TWO DISCIPLES, WHO LEFT HIM TO BECOME JESUS' FIRST DISCIPLES



35 Again, the next day, John [Jehovah has graced] was standing with two of his disciples [his ministry learners, students, or apprentice], 36 and he looked at Jesus [Jehovah is salvation] as he walked, and said, "Behold, the [sacrificial] Lamb of God!" 37 The two disciples heard him speak [considered, to understand], and they followed Jesus [to join and become his disciples].

38 Jesus turned and saw them following, and said to them, "What are you looking for?" They said to him, "Rabbi" (which is to say, being interpreted, Teacher), "where are you staying [residing, or abiding]?" 39 He said to them, "Come and see." They came and saw where he was staying, and they stayed with him that day. It was about [4:00pm] the tenth hour.^a

40 One of the two who heard John and followed him was Andrew [manly], Simon Peter's brother. 41 He first found his own brother, Simon [hearing], and said to him, "We have found the Messiah!" (which is, being interpreted, Christ^b). 42 He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of Jonah [dove]. You shall be called Cephas [stone or piece of rock]" (which is by interpretation, Peter).^c

Vs.43-51: JESUS CALLED TWO MORE DISCIPLES TO FOLLOW HIM; FIRST, PHILIP WHO INVITED NATHANAEL



43 On the next day, he was determined to go out into Galilee [the heathen district],

and he found Philip [lover of horses]. Jesus said to him, "Follow me." 44 Now Philip was from Bethsaida [house of fish], the city of Andrew and Peter. 45 Philip found Nathanael [gift of God], and said to him, "We have found him of whom Moses [the deliverer and lawgiver] in the law and also the prophets, wrote: Jesus of Nazareth [the guarded one], the son of Joseph [Jehovah has added]."

46 Nathanael said to him, "Can any good [beneficial, useful, agreeable, upright, or honorable] thing come out of Nazareth?" Philip said to him, "Come and see." 47 Jesus saw Nathanael coming to him, and said about him, "Behold, an Israelite [a noble and honorable character] indeed, in whom is no deceit [duplicity or trickery]!"

48 Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." 49 Nathanael answered him, "Rabbi, you are the Son of God! You are King of Israel!"

50 Jesus answered him, "Because I told you, 'I saw you underneath the fig tree,' do you believe [have faith and trust in me]? You will see greater things than these!" 51 He said to him, "Most certainly, I tell you all, hereafter you will see heaven opened, and the angels of God ascending and descending on the Son of Man."

2

Vs.1-12: JESUS PERFORMED HIS FIRST MIRACLE; TURNED WATER TO WINE AT A WEDDING IN GALILEE HE WAS INVITED TO



1 The third day, there was a [marriage] wedding in Cana [place of reeds] of Galilee [heathen district]. Jesus' mother was there.

2 Jesus also was invited, with his disciples, to the wedding. 3 When the wine ran out, Jesus' mother said to him, "They have no wine."

4 Jesus said to her, "Woman, what does that have to do with you and me? My hour has not yet come." 5 His mother said to the servants, "Whatever he says to you, do it."

6 Now there were six water pots of stone set there after the Jews' way of purifying, containing two or three metretes^d

^a1:39 4:00 p.m.

^b1:41 "Messiah" (Hebrew) and "Christ" (Greek) both mean "Anointed One".

^c1:42 "Cephas" (Aramaic) and "Peter" (Greek) both mean "Rock".

^d2:6 2 to 3 metretes is about 20 to 30 U. S. Gallons, or 75 to 115 liters.

apiece. **7** Jesus said to them, “**Fill the water pots with water.**” So they filled them up to the brim. **8** He said to them, “**Now draw some out, and take it to the ruler of the feast.**” So they took it.

9 When the ruler of the feast tasted the water now become wine, and didn’t know where it came from (but the servants who had drawn the water knew), the ruler [director of entertainment or master of ceremony] of the feast called the bridegroom **10** and said to him, “Everyone serves the good [the better valued] wine first, and when the guests have drunk freely, then that which is worse [with less quality]. You have kept the good [excellent] wine until now!”

11 This beginning of his [miracles and supernatural] signs Jesus did in Cana of Galilee, and revealed [manifested] his glory [his perfect personal excellency]; and his disciples believed [and put their trust] in him. **12** After this, he went down to Capernaum [village of comfort], he, and his mother, his brothers, and his disciples; and they stayed there a few days.

Vs.13-17: JESUS MADE A WHIP OF CORDS TO CLEANSE THE TEMPLE AT JERUSALEM; CHASED TRADERS AND MONEY CHANGERS OUT 😞 😞 😞

13 The Passover of the Jews was at hand, and Jesus went up to Jerusalem. **14** He found in the temple those who [peddled, and] sold oxen, sheep, and doves, and the changers of money sitting. **15** He made a whip of cords and drove [expelled and ejected] all out of the temple, both the sheep and the oxen; and he poured out the changers’ money and overthrew their tables.

16 To those who sold the doves, he said, “**Take these things out of here! Don’t make my Father’s house [his temple and dwelling place] a marketplace [of trade and merchandise]!**” **17** His disciples remembered that it was written, “**Zeal for your house [family and dwelling place] will eat me up.**” ☹️

Vs.18-25: JEWS ASKED JESUS FOR PROOF AND AUTHORITY FOR HIS MINISTRY ACTIONS; MANY PEOPLE BELIEVED HIS MIRACLES 😞 😞 😞

18 The Jews therefore answered him, “What [supernatural] sign do you show us,

seeing that you do these things?” **19** Jesus answered them, “**Destroy this temple [that is, my body], and in three days I will raise it up.**”

20 The Jews therefore said, “It took forty-six years to build this temple! Will you raise it up in three days?” **21** But he spoke of the temple of his body. **22** When therefore he was raised from the dead, his disciples remembered that he said this, and they believed the Scripture and the word which Jesus had said.

23 Now when he was in Jerusalem at the Passover, during the feast, many believed in his name, observing [and experiencing] his [miraculous] signs which he did [performed]. **24** But Jesus didn’t entrust [or commit] himself to them, because he knew [can perceive, and understands] everyone, **25** and because he didn’t need for anyone to testify concerning man [humans]; for he himself knew what was in man [people or humanity].

3

Vs.1-8: JESUS STATED THE REQUIREMENT AND CONDITIONS FOR SEEING AND ENTERING THE KINGDOM OF GOD 😞 😞 😞

1 Now there was a man of the Pharisees [a religious group for outward piety] named Nicodemus [conqueror], a ruler [a leader] of the Jews. **2** He came to Jesus [Jehovah is salvation] by night and said to him, “**Rabbi [Master, Teacher], we know [and perceive] that you are a teacher come from God, for no one can do these [miracles and supernatural] signs that you do, unless God is with him.**”

3 Jesus answered him, “**Most certainly I tell you, unless one is born anew^a [born-again, born-from-above, re-born, or regenerated], he can’t see [perceive and understand] God’s Kingdom [realm, dominion, power, and authority to rule].**” **4** Nicodemus said to him, “How can a man be born when he is old [aged]? Can he enter a second time into his mother’s womb and be born?”

5 Jesus answered, “**Most certainly I tell you, unless one is born [regenerated] of water [by immersion for purification through repentance] and Spirit [by acknowledgement of God’s grace for**

^a2:17 Psalm 69:9

^a3:3 The word translated “anew” here and in John 3:7 (ἀνωθεν) also means “again” and “from above”.

sanctification through cleansing], he can't enter into [and come in to possess] God's Kingdom. 6 That which is born [by conception and procreation, or generated] of the flesh [the human will] is flesh [humanly natured]. That which is born [by faith through grace and regenerated] of the Spirit [and will of God] is spirit [divinely natured].

7 Don't marvel [or wonder] that I said to you, 'You must be born anew [regenerated].' 8 The wind^a blows [the spirit breathes hard on] where it [desires, intends, loves, pleases, or] wants to, and you hear [perceive, and understand] its sound [its disclosure and language], but don't know where it comes from [its source or cause] and where it is going [its destination or locality]. So is everyone who is born [by regeneration] of the Spirit [of God]."

Vs.9-15: NICODEMUS INQUIRED OF JESUS TO EXPLAIN HOW SALVATION—BEING BORN-AGAIN—WORKS



9 Nicodemus answered him, "How can these things be [generated, become, happen, or come into existence]?" 10 Jesus answered him, "Are you the teacher [instructor, and master] of Israel [prince of God], and don't [absolutely know, feel, perceive, or] understand these things?"

11 Most certainly I tell you, we speak [preach, utter words, and talk about] that which we know [perceive, or understand] and testify [with record of evidence] of that which we have seen [discerned, and experienced physically or mentally], and you don't receive our witness [our evidence and report].

12 If I told you [these 'Spirit' things exist upon the earth as physical, moral, terrestrial, or] earthly things and you don't believe, how will you believe if I tell you [celestial or] heavenly things [that exist in heaven, the palpable abode and throne of God]? 13 No one has ascended [by going up] into heaven [to see, know, and experience these things] but he who descended [by coming down or] out of heaven, [is] the Son of Man, who is in heaven.

14 As Moses lifted^b up the serpent in the wilderness, even so must the Son of Man be lifted up, 15 that whoever believes [has

faith, and commits to trust] in him should not perish [be lost, ruined, rendered useless, fully destroyed, or die], but [that person will] have eternal [perpetual, everlasting, God's kind of] life.

Vs.16-21: JESUS DECLARED GOD'S LOVE FOR THE WORLD, EVERY PERSON; STATING THOSE WHO BELIEVE AREN'T CONDEMNED



16 For God so [socially and morally] loved the world [with all of its inhabitants], that he gave his only born^c [generated or begotten] Son, that whoever believes [commits to entrust the spiritual well-being] in him should not perish [die], but have eternal life. 17 For God didn't send his Son into the world to judge [condemn, and punish] the world, but that the world should be saved [delivered from destruction, protected from evil and danger, healed from sicknesses and diseases, and preserved in holiness] through him.

18 He who believes in [entrusts his/her spiritual well-being to] him is not judged [or condemned]. He who doesn't believe has been judged [and condemned] already, because he has not believed [by committing to trust] in the name of the only born Son of God.

19 This is the judgment [of condemnation], that the light [the knowledge of truth and spiritual purity] has come into the world, and men [all people, openly, social, and morally] loved the darkness [the ignorance of divine things, shadiness of ungodliness, and obscurity of immorality] rather than the light, for their works [acts, deeds, labor, or occupation] were evil [malicious and wicked].

20 For everyone who does evil [being morally culpable] hates [detests] the light [spiritual purity] and doesn't come to the light [the knowledge of truth], lest his works [deeds or enterprise] would be exposed [reproved]. 21 But he who does [agrees with, commits to, abides in, and executes to fulfil] the truth comes to the light [to moral and spiritual purity], that his works may be revealed [to become known and manifest], that they have been done [exercised, produced, and performed] in God."

^a3:8 The same Greek word (πνεῦμα) means wind, breath, and spirit.

^b3:14 Numbers 21:7-9

^c3:16 The phrase "only born" is from the Greek word "μονογενῆ", which is sometimes translated "only begotten" or "one and only".

Vs.22-36: JESUS DISCIPLES BAPTIZED; JOHN AVOIDED INSTIGATIONS STATING JESUS IS THE CHRIST, NOT HIMSELF ☹️ ☹️ ☹️

22 After these things, Jesus [*Jehovah is salvation*] came with his disciples into the land of Judea [*he shall be praised*]. He stayed there with them and baptized [*immersed people in water for the purification rite of confessing sins*]. 23 John [*Jehovah has graced*] also was baptizing in Enon [*springs*] near Salim [*peace*], because there was much water there. They [*people*] came and were baptized; 24 for John was not yet thrown into prison.

25 Therefore a dispute [*a question or debate*] arose on the part of John's disciples [*ministry learners, students, and followers*] with some Jews about purification [*a moral purging or cleansing from the guilt of sin*].

26 They came to John and said to him, "Rabbi, he who was with you beyond [*across, over at, or on the other side of*] the Jordan [*the descender*], to whom you have testified [*with evidence and experiential affirmation*], behold, he baptizes [*with water*], and everyone is coming to him."

27 John answered, "A man can receive [*take, obtain, or attain to*] nothing unless it has been given [*bestowed, delivered, or committed to*] him from heaven. 28 You yourselves testify that I said, 'I am not the Christ [*Anointed, Messiah, and Son of God*],' but, 'I have been sent before [*in front and ahead of*] him.'

29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice [*speech or sound of uttered words*]. Therefore my joy is made full [*complete and fulfilled*]. 30 He must increase [*grow, enlarge, and become greater*], but I must decrease [*to lessen in influence*].

31 "He who comes from [*heaven*] above is [*first and*] above all [*on earth*]. He who is from the earth belongs to the earth and speaks of the earth. He who comes from heaven is above all [*on earth, in rank, place, and quantity*]. 32 What he has seen and heard [*and understands, in heaven*], of that he testifies [*with evidence*]; and no one receives his witness.

33 He [*or she*] who has received his witness [*Jesus' evidentiary reports about heaven*] has set his seal [*attesting*] to this, that God is true. 34 For he whom God has sent speaks [*by uttering*] the words [*doctrine and utterance*] of God; for God gives the Spirit without measure.

35 The Father [*openly, fondly, socially, and morally*] loves the Son, and has given [*delivered up and committed*] all things into his hand. 36 One who believes [*has faith and commits to trust*] in the Son has eternal life [*like God's*], but one who [*disbelieves and*] disobeys^a the Son won't see [*the God kind of*] life, but the wrath of God remains [*being placed*] on him."

4

Vs.1-9: JESUS WENT TO SAMARIA, MET A WOMAN, HAD A CONVERSATION WITH HER, AND ASKED FOR A DRINK OF WATER ☹️ ☹️ ☹️

1 Therefore when the Lord knew that the Pharisees [*a religious group for outward piety*] had heard that Jesus was making and baptizing [*immersing*] more disciples [*in water for the purification rite of confessing sins*] than John 2 (although Jesus himself didn't baptize, but his disciples), 3 he left Judea [*he shall be praised*] and departed into Galilee [*the heathen district*].

4 He needed to pass through Samaria [*guardianship*]. 5 So he came to a city of Samaria called Sychar [*drunken*], near the parcel of ground that Jacob [*supplanter*] gave to his son Joseph [*Jehovah has added*]. 6 Jacob's well was there. Jesus therefore, being tired [*exhausted or feeling fatigued*] from his journey, sat down by the well. It was about [*12:00pm*] the sixth hour.^b

7 A woman of Samaria came to draw water [*from the well*]. Jesus said to her, "Give me a drink." 8 For his disciples had gone away into the city to buy food. 9 The Samaritan woman therefore said to him, "How is it that you, being a Jew, ask for a drink from me, a Samaritan woman?" (For Jews have no dealings [*and don't associate*] with Samaritans.)

^a3:36 The same word can be translated "disobeys" or "disbelieves" in this context.

^b4:6 noon

Vs.10-20: JESUS PREACHED TO THE SAMARIA WOMAN, REVEALED THE WOMAN TO HERSELF BY WORD OF KNOWLEDGE ☹️ 😐 😊

10 Jesus answered her, "If you knew [can perceive, and understand] the gift [offering, or gratuity] of God, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living [breathing, active, blessed, fresh, and endlessly flowing] water."

11 The woman said to him, "Sir, you have nothing to draw with, and the well is deep. So where do you get that living water?"

12 Are you greater [older in age] than our father Jacob, who gave us the well and drank from it himself, as did his children and his livestock?"

13 Jesus answered her, "Everyone who drinks of this water will thirst again, 14 but whoever drinks [imbibes to receive into the soul] of the [refreshing] water [to nourish the soul unto eternal life] that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life."

15 The woman said to him, "Sir, give me this water, so that I don't get thirsty, neither come all the way here to draw." 16 Jesus said to her, "Go, call your husband, and come here."

17 The woman answered, "I have no husband." Jesus said to her, "You said well, 'I have no husband,' 18 for you have had five husbands; and he whom you now have is not your husband. This you have said truly." 19 The woman said to him, "Sir, I perceive that you are a prophet. 20 Our fathers worshiped [paid homage, revered, and adored God] in this mountain, and you Jews say that in Jerusalem [double peace] is the place where people ought to worship."

Vs.21-27: JESUS EXPLAINED WORSHIP TO THE SAMARIA WOMAN, REVEALED HIMSELF TO HER AS THE CHRIST/MESSIAH ☹️ 😐 😊

21 Jesus said to her, "Woman, believe [have faith and trust in] me, the hour [time or season] is coming when neither in this mountain nor in Jerusalem will you worship [kneel or prostrate to do homage to] the Father. 22 You worship [by making obeisance, supplicating, or expressing

respect to] that which you don't know [or understand]. We worship [by profoundly reverencing] that [divine person] which we know; for salvation [physical or moral deliverance, health and preservation in righteousness] is from the Jews.

23 But the hour [the time and season] comes, and now is, when the true worshipers will worship [revere, supplicate, and adore] the Father in spirit and truth, for the Father seeks [desires, and enquires for] such to be his worshipers. 24 God is Spirit [the divine breath, essence, and rational influence], and those who worship him must worship in spirit [the breath and inspired disposition that fills and governs the soul] and truth."

25 The woman said to him, "I know that Messiah is coming, he who is called Christ.^a When he has come, he will declare [announce in detail, and make known] to us all things." 26 Jesus said to her, "I am he, the [Messiah, and Anointed] one who speaks to you." 27 Just then, his disciples came. They marveled that he was speaking with a woman; yet no one said, "What are you looking for?" or, "Why do you speak with her?"

Vs.28-30: THE EXCITED WOMAN WENT TO INVITE HER TOWN PEOPLE TO SEE AND MEET JESUS, THE CHRIST ☹️ 😐 😊

28 So the woman left her water pot, went away into the city, and said to the people, 29 "Come, see a man who told me everything that I have done. Can this be the Christ [Messiah, Son of God]?" 30 They went out of the city, and were coming to him.

Vs.31-38: JESUS DECLARED HIS KIND OF FOOD, NOURISHMENT, AND HEART DESIRE IS TO DO THE WILL OF GOD ☹️ 😐 😊

31 In the meanwhile, the disciples urged him, saying, "Rabbi [Master], eat." 32 But he said to them, "I have food to eat that you don't know about." 33 The disciples therefore said to one another, "Has anyone brought him something to eat?" 34 Jesus said to them, "My food is to do the will of him who sent me and to accomplish [by completely finishing] his work.

35 Don't you say, 'There are yet four months until the harvest?' Behold, I tell you,

^a4:25 "Messiah" (Hebrew) and "Christ" (Greek) both mean "Anointed One".

lift up your eyes and look at the fields, that they are white for harvest already. 36 He who reaps [who works to bring in the harvests] receives wages and gathers fruit to eternal life, that both he who sows [by planting] and he who reaps [by harvesting] may rejoice together.

37 For in this the saying is true, 'One sows [by laboring tirelessly to plant], and another reaps [by endeavoring to harvest].'

38 I sent you to reap [to harvest] that for which you haven't labored [exhaustively for]. Others have labored [and toiled with wearisome effort], and you have entered into their labor [their wearisome toil]."

Vs.39-44: THE SAMARITANS BELIEVED JESUS 'COS OF THE WOMAN'S TESTIMONY; HE STAYED TWO DAYS AT THEIR INVITATION ☹️ 😊 😊

39 From that city many of the Samaritans believed [by having faith and committing to trust] in him because of the word [the account] of the woman, who testified [by reporting], "He told me everything that I have done." 40 So when the Samaritans came to him, they begged [desired and entreated] him to stay with them. He stayed there two days.

41 Many more believed [were persuaded by faith and committed to trusting] because of his word [preaching, and doctrine]. 42 They said to the woman, "Now we believe [we have faith], not because of your speaking; for we have heard for ourselves, and know that this is indeed the Christ, the Savior [Deliverer and Preserver] of the world."

43 After the two days he went out from there and went into Galilee. 44 For Jesus himself testified that a prophet [an inspired foreteller and oracle of the plans and purposes of God] has no honor [no value and reverence] in his own country [or native town].

Vs.45-54: JESUS RETURNED TO GALILEE; HEALED A NOBLE MAN'S SON, WHO HEARD ABOUT HIM AND BELIEVED HIM ☹️ 😊 😊

45 So when he came into Galilee [the heathen district], the Galileans received him, having seen [and experienced] all the things that he did in Jerusalem [double peace] at the

[holyday] feast, for they also went to the feast.

46 Jesus came therefore again to Cana [place of reeds] of Galilee, where he made the water into wine. There was a certain nobleman whose son was sick at Capernaum [village of comfort]. 47 When he heard that Jesus had come out of Judea [he shall be praised] into Galilee, he went to him and begged [desired, and entreated] him that he would come down and heal his son, for he was at the point of death.

48 Jesus therefore said to him, "Unless you see [supernatural] signs and [miraculous] wonders, you will in no way believe [by having faith in God]." 49 The nobleman said to him, "Sir, come down before my child dies."

50 Jesus said to him, "Go your way. Your son lives." The man believed [had faith and trusted in] the word that Jesus spoke to him, and he went his way. 51 As he was going down, his servants met him and reported, saying "Your child lives!"

52 So he inquired of them the hour when he began to get better. They said therefore to him, "Yesterday at [1:00pm] the seventh hour,^a the fever left him." 53 So the father knew that it was at that hour [or time] in which Jesus said to him, "Your son lives." He believed [by entrusting his spiritual well-being to Christ], as did his whole house. 54 This is again the second sign [miracle] that Jesus did, having come out of Judea into Galilee.

5

Vs.1-9: JESUS HEALED A MAN PARALYZED FOR THIRTY-EIGHT YEARS AT THE POOL OF BETHESDA ☹️ 😊 😊

1 After these things, there was a feast of the Jews, and Jesus [Jehovah is salvation] went up to Jerusalem [double peace]. 2 Now in Jerusalem by the sheep gate, there is a pool, which is called in Hebrew [language], "Bethesda" [house of mercy, or flowing water], having five porches.

3 In these lay a great multitude of those who were sick [feeble, diseased, and impotent], blind, lame, or paralyzed, waiting for the moving of the water; 4 for an angel went down at certain times into the pool and stirred up the water. Whoever stepped in first after the stirring of the water was

^a4:52 1:00 p.m.

healed [restored to health in body] of whatever disease he had.^a

5 A certain man was there who had been sick for thirty-eight years. 6 When Jesus saw him lying there, and knew that he had been sick for a long time, he asked him, “Do you want to be made well [or restored to health in body]?” 7 The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up, but while I’m coming, another steps down before me.”

8 Jesus said to him, “Arise, take up your mat [your camp bed], and walk.” 9 Immediately, the man was made well [in body], and took up his mat and walked. Now that day was a Sabbath [a day of repose from secular avocations].

Vs.10-13: THE JEWS INTERROGATED THE HEALED MAN, QUESTIONED THE LAWFULNESS OF HIS HEALING ON A SABBATH DAY



10 So the Jews said to him who was cured [and relieved of disease], “It is the Sabbath. It is not lawful for you to carry the mat.” 11 He answered them, “He who made me well [in body] said to me, “Take up your mat and walk.””

12 Then they asked him, “Who is the man who said to you, “Take up your mat and walk?”” 13 But he who was healed didn’t know who it was, for Jesus had withdrawn, a crowd being in the place.

Vs.14-17: JESUS FOUND THE MAN, WARNED HIM TO STOP SINNING; THE MAN TOLD THE JEWS JESUS HEALED HIM



14 Afterward Jesus found him in the temple and said to him, “Behold, you are made well [restored to health in body]. Sin no more [stop missing the mark, trespassing, offending, or violating God’s law], so that nothing worse happens to you.”

15 The man went away, and told the Jews that it was Jesus who had made him well [in body]. 16 For this cause the Jews persecuted Jesus and sought to kill him, because he did these things on the Sabbath [day of rest from secular works or avocations]. 17 But Jesus answered them, “My Father is still working [toiling, laboring, ministering, and making gains doing kingdom business], so I am working, too.”

Vs.18-29: JESUS ADDRESSED THE JEWS WHO SOUGHT TO KILL HIM BECAUSE HE CALLED GOD HIS OWN FATHER



18 For this cause therefore the Jews sought all the more to kill him, because he not only broke the Sabbath [observance], but also called God his own Father, making himself equal [similar in kind, quantity, and quality] with God.

19 Jesus therefore answered them, “Most certainly, I tell you, the Son can do nothing of himself, but what he sees [perceives, discerns, feels, beholds, discovers, experiences, considers, observes, contemplates, and carefully examines] the Father doing. For whatever things he does, these the Son also does likewise. 20 For the Father has [friendly and fond] affection for the Son, and shows [it, by exposing to] him all things that he himself does. He will show [by exposing to] him greater works [or undertakings] than these, that you may marvel [by wondering in admiration].

21 For as the Father raises the dead and gives them life [to revitalize, invigorate, and restore them], even so the Son also gives life to whom he desires. 22 For the Father judges no one [to condemn or punish them], but he has given [granted and committed] all judgment [all judicial decisions regarding divine law, justice, and subsequent condemnation] to the Son, 23 that all may honor [value, and revere] the Son, even as they honor [revere, value, and venerate] the Father. He who doesn’t honor the Son doesn’t honor the Father who sent him.

24 “Most certainly I tell you, he who hears [to understand] my word [my doctrine and preaching] and believes [by trusting in] him who sent me has [God’s] eternal life, and doesn’t come into judgment [into condemnation of damnation], but has passed out of death [a separation of body from soul and spirit unto misery in hell] into [God’s kind of everlasting] life. 25 Most certainly I tell you, the hour [the time] comes, and now is, when the dead [the lifeless or spiritually dead] will hear the [sound of uttered words of the] Son of God’s voice; and those who hear [and understand] will live [the God kind of life].

26 For as the Father has [real, genuine, and absolute fulness of everlasting] life in

^a5:4 NU omits from “waiting” in verse 3 to the end of verse 4.

himself, even so he gave [granted and ministered] to the Son also to have life in himself. 27 He also gave [by bestowing on] him authority to execute judgment [that is, judicial decisions by divine law], because he is a [spiritually matured] son of man.

28 Don't marvel [or wonder] at this, for the hour [the time] comes in which all who are in the tombs [the graves] will hear his voice. 29 and will come out; those who have done [beneficial, useful, agreeable, joyful, upright, and honorable] good, [will come] to the resurrection of life; and those who have done [foul, mean, worthless, wicked, and ethical] evil, [will come] to the resurrection of [condemnation, punishment, and damnatory] judgment.

**Vs.30-47: JESUS CONTINUED HIS ADDRESS
WITNESSING ABOUT HIMSELF AS SENT BY AND
FROM GOD THE FATHER**



30 I can of myself do nothing. As I hear [give audience to, and understand], I judge [to distinguish, determine, and decide]; and my judgment [based on divine law] is righteous [holy, just, faultless, and virtuous], because I don't seek my own will [my own purpose and pleasure], but [I seek] the will of my Father who sent me [to bless mankind].

31 "If I testify about myself, my witness is not valid [and true]. 32 It is another who testifies about me. I know that the testimony which he testifies about me is true. 33 You have sent to John [*Jehovah is a gracious giver*], and he has testified to the truth.

34 But the testimony which I receive is not from man. However, I say these things that you may be saved [delivered, protected, healed, and preserved in righteousness].

35 He [John] was the burning and shining lamp [to show the way of truth for people to move towards or turn to], and you were willing to rejoice for a while in his light [his public exposure of moral and spiritual truth].

36 But the testimony which I have is greater [and larger, and stronger] than that of John; for the works [the divine undertakings and spiritual enterprise] which the Father gave [by bestowing on] me to accomplish, the very works that I do, testify [by affirming as honest evidence] about me, that the Father has sent me [on this heavenly mission]. 37 The Father

himself, who sent me, has testified about me. You have neither heard [to understand] his voice at any time, nor seen [to perceive or experientially discern] his form [fashion, shape, or outward appearance].

38 You don't have his word [his doctrine and utterance] living in you, because you don't believe [have faith nor trust in] him whom he sent [on this heavenly mission]. 39 "You search the Scriptures, because you think that in them you have eternal life; and these are they which testify about me. 40 Yet you will not come to me, that you may have [God's kind of] life.

41 I don't receive glory [honor, and praise] from men [from people]. 42 But I know you, that you don't have God's [affectionate and benevolent] love in yourselves. 43 I have come in my Father's name, and you don't receive [or accept] me. If another [person] comes in his own name, you will receive him. 44 How can you believe [those people], who receive glory [honor, and praise] from one another, and you don't seek [crave and demand for] the glory [honor] that comes from the only God?

45 "Don't think that I will accuse [by charging] you [with some offense] to the Father. There is one who accuses [who charges] you, even Moses [*drawing out*], on whom you have set your hope [your confident expectation and trust for salvation]. 46 For if you believed [had faith and trusted in] Moses, you would believe [have faith in, and entrust your spiritual well-being to] me; for he wrote about me.

47 But if you don't believe his writings, how will you believe my [spoken] words [divine utterances, and message]?"

6

**Vs.1-7: JESUS TESTED HIS DISCIPLES KNOWING
THE MIRACLE OF FOOD HE WAS ABOUT TO
PERFORM**



1 After these things, Jesus went away to the other side of the sea of Galilee [*heathen circuit*], which is also called the Sea of Tiberias [*river-god*]. 2 A great multitude followed him, because they saw his [miracles and supernatural] signs which he did [and performed] on those who were sick [feeble, impotent, and weak].

3 Jesus went up into the mountain, and he sat there with his disciples. 4 Now the Passover, the feast of the Jews, was at hand.

5 Jesus therefore, lifting up his eyes and seeing that a great multitude was coming to him, said to Philip [*lover of horses*], “Where are we to buy bread [food], that these [people] may eat?”

6 He [Jesus] said this to test him [to know what he thinks or prove his faith and judgment], for he himself knew what he would do. 7 Philip answered him, “Two hundred denarii^a worth of bread [food] is not sufficient for them, that every one of them may receive a little.”

Vs. 8-12: JESUS MULTIPLIED FIVE LOAVES AND TWO FISHES MIRACULOUSLY TO FEED FIVE THOUSAND MEN



8 One of his disciples, Andrew [*manly*], Simon Peter's [*hearing piece of rock*] brother, said to him, 9 “There is a boy here who has five barley loaves and two fish, but what are [or can] these [accomplish] among so many [people]?” 10 Jesus said, “Have the people sit down.” Now there was much grass in that place. So the men [*the people*] sat down, in number about five thousand.

11 Jesus took the loaves, and having given thanks [*by expressing gratitude to God*], he distributed to the disciples, and the disciples to those who were sitting down, likewise also of the fish as much as they desired. 12 When they were filled [*to satisfaction*], he said to his disciples, “Gather up the broken pieces [*the fragments of food*] which are left over, that nothing be lost.”

Vs. 13-15: THE DISCIPLES GATHERED LEFTOVERS FILLING TWELVE BASKETS; THE PEOPLE TRIED TO MAKE JESUS KING



13 So they gathered them up, and filled twelve baskets with broken pieces [*with food fragments*] from the five barley loaves, which were left over by those who had eaten.

14 When therefore the people saw the sign [*the miracle*] which Jesus did, they said, “This is truly the prophet [*one moved by the spirit of God*] who comes into the world.”

15 Jesus therefore, perceiving that they were about to come and take him by force to make him king, withdrew again to the mountain by himself.

Vs. 16-21: JESUS WALKED ON WATER DEFYING THE LAWS OF NATURE; HIS DISCIPLES SAW HIM AND WERE VERY FRIGHTENED



16 When evening came, his disciples went down to the sea. 17 They entered into the boat, and were going over the sea to Capernaum [*village of comfort*]. It was now dark, and Jesus had not come to them.

18 The sea was tossed by a great wind blowing. 19 When therefore they had rowed about twenty-five or thirty stadia,^b they saw Jesus walking on the sea^c and drawing near to the boat; and they were afraid. 20 But he said to them, “It is I.^c Don't be afraid.” 21 They were willing therefore to receive him into the boat. Immediately the boat was at the land where they were going.

Vs. 22-34: JESUS RESPONDED TO THE CROWD SEEKING HIM FOR MORE FOOD/BREAD



22 On the next day, the multitude [*of people*] that stood on the other side of the sea saw that there was no other boat there, except the one in which his disciples had embarked, and that Jesus hadn't entered with his disciples into the boat, but his disciples had gone away alone. 23 However, boats from Tiberias [*river-god*] came near to the place where they ate the bread after the Lord had given thanks [*expressing gratitude to God*].

24 When the multitude [*of people*] therefore saw that Jesus wasn't there, nor his disciples, they themselves got into the boats and came to Capernaum [*village of comfort*], seeking [*by enquiring for*] Jesus. 25 When they found him on the other side of the sea, they asked him, “Rabbi [*Master*], when did you come here?”

26 Jesus answered them, “Most certainly I tell you, you seek me, not because you saw [*miracles or supernatural*] signs, but because you ate of the loaves and were filled [*to satisfaction*]. 27 Don't work [*toil, labor, or minister*] for the [*body's*] food which perishes, but for the [*soul's*] food which remains [*and endures*] to eternal life [*of God*], which the Son of Man will give [*bestow, and minister*] to you. For God the

^a6:7 A denarius was a silver coin worth about a day's wages for an agricultural laborer, so 200 denarii would be between 6 and 7 month's pay.

^b6:19 25 to 30 stadia is about 5 to 6 kilometers or about 3 to 4 miles

^c6:19 See Job 9:8

^c6:20 or, I AM

Father has sealed [by attesting to authenticate] him.”

28 They said therefore to him, “What must we do, that we may work [engage in, labor for, or minister about] the works [occupation, business, and enterprise] of God?” 29 Jesus answered them, “This is the work [and occupation] of God, that you believe [have faith in, entrust your spiritual well-being to, and commit to trust] in him whom he has [set apart, and] sent [on a reconciliation mission].”

30 They said therefore to him, “What then do you do [to show] for a [supernatural] sign [to authenticate that God sent you], that we may see [and consider] and believe [to trust in] you? What work [occupation, or ministry] do you [have, and] do? 31 Our fathers ate the manna [the edible symbolic food from heaven] in the wilderness. As it is written, ‘He gave them bread out of heaven’^a to eat.”[⊕]

32 Jesus therefore said to them, “Most certainly, I tell you, it wasn’t Moses who gave you the bread out of heaven, but my Father gives you the true bread out of heaven. 33 For the bread of God is [he,] that [person who, or] which comes down out of heaven and gives [the God-kind of] life to the world.”

34 They said therefore to him, “Lord, always [evermore, and at all times] give us this bread [food].”

Vs.35-42: JESUS DECLARED TO THE JEWS, “HE IS THE BREAD OF LIFE,” THEY GRUMBLED AND TRIED TO BELITTLE HIM



35 Jesus said to them, “I am the bread [the food] of life. Whoever comes to me will not [and never] be hungry [famished, needy, or suffer want], and whoever believes [by having faith and committing to trust] in me will never be thirsty [or lack refreshment for the soul]. 36 But I told you that you have seen [by physically and mentally experiencing] me, and yet you don’t believe [by having faith].

37 All those [people] whom the Father gives [and commits to] me will come to [seek intimacy and company with] me. He who comes to [accompany and follow] me I will in no way throw [eject, expel, or leave] out. 38 For I have come down from heaven, not to do [perform and execute] my own will [purpose

and pleasure], but the will [desire and decree] of him [God] who sent me.

39 This is the will [the determination] of my Father who sent me, that of all [people] he has given [and committed] to me I should lose nothing [no one], but should raise him [raise them, to stand] up [again, to resurrection] at the last day.

40 This is the will [the special purpose and pleasure] of [God] the one who sent me, that everyone who sees [perceives, discerns, acknowledges, experiences, and mentally considers] the Son and believes [entrusts their spiritual well-being to, and commits to trust] in him should have [God’s] eternal life; and I will raise him up [to stand again] at the [resurrection, on the] last day.”

41 The Jews therefore murmured [and grumbled] concerning him, because he said, “I am the bread [the food] which came down out of heaven.” 42 They said, “Isn’t this Jesus [Jehovah is salvation], the son of Joseph [Jehovah has added], whose father and mother we know [and see]? How then does he say, ‘I have come down [by descending] out of heaven?’”

Vs.43-59: JESUS CONTINUED TO TEACH THE JEWS; THEY DISPUTED ABOUT THE CARNIVOROUS POSTURE OF HIS CLAIM



43 Therefore Jesus answered them, “Don’t murmur [and grumble] among yourselves. 44 No one can come to [accompany and follow] me unless the Father who sent me draws [by inwardly dragging, leading, or impelling] him; and I will raise him [to stand] up in [the resurrection, on] the last day.

45 It is written in the prophets [the inspired oracles of God], ‘They will all be taught [and instructed] by God.’[⊕] Therefore, everyone who hears [to understand] from the Father and has learned [and understands], comes to [accompany and follow] me. 46 Not that anyone has seen [by physically or mentally experiencing] the Father, except he who is from God. He has seen [and beheld] the Father [with the eyes, perceived with the mind, and acquainted with him by experience].

47 Most certainly, I tell you, he who believes [and has faith] in me has [God’s]

^a6:31 Greek and Hebrew use the same word for “heaven”, “the heavens”, “the sky”, and “the air”.

^a6:31 Exodus 16:4; Nehemiah 9:15; Psalm 78:24-25

^a6:45 Isaiah 54:13

eternal life. 48 I am the bread [the food] of life. 49 Your fathers [after their exodus from the tyranny of Egypt] ate the manna [that edible symbolic heavenly food] in the wilderness and they died. 50 This [me] is the bread [the food] which comes down out of heaven, that anyone may eat of it and not die [to be separated from God unto misery in hell].

51 I am the living bread [the real breathing food of life] which came down out of heaven. If anyone eats of this bread [this real food], he will live [the God-kind of life] forever. Yes, the bread [the real breathing food] which I will give for the [God kind of] life of the world is my flesh [my divine nature].”

52 The Jews therefore contended with one another, saying, “How can this man give us his [meaty] flesh [as food] to eat [and consume]?”

53 Jesus therefore said to them, “Most certainly I tell you, unless you eat [you devour] the flesh [the divine nature] of the Son of Man and drink [imbibe, or absorb into the soul] his [atoning] blood, you don’t have [God’s kind of] life in yourselves. 54 He who eats [by persistently chewing to ponder on] my flesh [my divine nature] and drinks my blood [to receive into the soul for refreshment] has [God’s] eternal life, and I will raise him [to stand] up at the [resurrection, on] last day.

55 For my flesh [my divine nature] is food indeed, and my [atoning] blood is [the souls refreshing] drink indeed. 56 He who eats my flesh and drinks my blood lives [abides, and remains] in me, and I in him.

57 As the living Father sent me, and I live [God’s life] because of the Father, so he who feeds [chews on to ponder] on me will also live [God’s life] because of me.

58 This is the bread [the food] which came down out of heaven—not as our fathers [after exodus from Egypt] ate the manna [the symbolic heavenly food] and died. He who eats this bread [this divine food, by me] will live [God’s life] forever.”

59 He said these things in the synagogue [Jewish congregation], as he taught in Capernaum [village of comfort].

Vs.60-71: JESUS’ DISCIPLES ALSO GRUMBLED ABOUT HIS TEACHING; HE DID NOT LIGHTEN THE LOAD, SO SOME QUIT



60 Therefore many of his disciples [followers, learners, and students], when they heard this, said, “This is a hard [harsh] saying! Who can listen to [and understand] it?” 61 But Jesus knowing in himself that his disciples murmured [grumbled, and complained] at this, said to them, “Does this cause [entice, or entrap] you to stumble [to sin, distrust, or apostasy]?”

62 Then what if you would see the Son of Man ascending to where he was before?

63 It is the spirit [the breath and divine nature of God] who gives life. The flesh [human nature] profits nothing. The words that I speak to you are spirit [the breath and divine influence governing the soul], and are [the God-kind of] life.

64 But there are some of you who don’t believe.” For Jesus knew from the beginning who they were who didn’t believe [trust in him], and who it was who would betray him.

65 He said, “For this cause I have said to you that no one can come to [accompany and follow] me, unless it is given [and granted] to him by my Father.”

66 At this, many of his disciples went back and walked [away, by keeping] no more [company] with him. 67 Jesus said therefore to the twelve, “You don’t also want to go away, do you?” 68 Simon Peter answered him, “Lord, to whom would we go? You have the [spoken and uttered] words of eternal life. 69 We have come to believe [trust in, and entrust our spiritual well-being to you] and know that you are the Christ, the Son of the living God.”

70 Jesus answered them, “Didn’t I choose you, the twelve, and one of you is a devil [a false accuser, prone to slander, and opposing the cause of God]?” 71 Now he spoke of Judas [God be praised], the son of Simon Iscariot, for it was he who would betray him, being one of the twelve.

REFLECTION #32:

*Write and discuss your answers with learning team.

#1. When the Priests and Levites from Jerusalem inquired of John, the Baptizer, he said, “he was not the Christ.” What did he mean by saying, “I am the voice of one crying in the wilderness, Make straight the way of the Lord.”

#2. What did John the Baptizer mean by saying, "He who comes after me has surpassed me, for he was before me."

#3. Jesus performed his first miracle at a marriage wedding in the town of Cana in Galilee. Is there any, if so, what is the scriptural, spiritual or heavenly significance to it being: a) at a marriage ceremony; b) transforming water to wine, with respect to their scriptural symbolisms; and c) to the baptism of John with water, versus the baptism of Jesus with the Spirit?

1 _____

2 _____

3a _____

3b _____

3c _____

Chapters 7-12: Jesus, Son of Man and Good Shepherd Resisted Religious Leaders

7

Vs.1-9: JESUS' UNBELIEVING BROTHERS PRESSED HIM TO SHOW POWER AT THE 'FEAST OF BOOTHS' HE EXPLAINED HIS TIMING/TESTIMONY 😞 😞 😞

1 After these things, Jesus was walking [making progress in ministry] in Galilee [*the heathen circle*], for he wouldn't walk [due to no opportunity] in Judea [*he shall be praised*], because the Jews sought to kill him.

2 Now the feast of the Jews, the Feast of Booths, was at hand. 3 His [maternal] brothers therefore said to him, "Depart from here and go into Judea, that your disciples [your followers and ministry students] also may see your works [acts or deeds] which you do [or perform]."

4 For no one does anything in secret [being concealed in private] while he seeks to be known openly. If you do these things, reveal [show and manifest] yourself to the world." 5 For even his brothers didn't believe [have faith or commit to trust] in him.

6 Jesus therefore said to them, "My time [my season and proper occasion to be revealed, shown, or manifested to the world] has not yet come, but your time is always ready [always opportune or suitable to do whatever you want]. 7 The world can't hate [by detesting to persecute] you, but it hates me [it detests me, pursuing me with hatred to persecute me], because I testify about it [honestly charging it with evidence], that its works [acts, deeds, occupation, enterprise, and undertakings] are evil.

8 You go up to the feast. I am not yet going up to this feast, because my time [and season to be revealed] is not yet [fully come to be] fulfilled." 9 Having said these things to them, he stayed in Galilee.

Vs.10-13: JESUS WENT TO THE FEAST COVERTLY AS THE JEWS LOOKED FOR HIM, MUTTERING ABOUT HIS GOODNESS/LEADERSHIP 😞 😞 😞

10 But when his [maternal] brothers had gone up to the feast, then he also went up, not publicly, but as it were in secret [in private, escaping notice]. 11 The Jews therefore sought him at the feast, and said, "Where is he?"

12 There was much murmuring [grumbling, secret debate, and displeasure] among the multitudes [of people] concerning him. Some said, "He is a good man [an upright and honorable man]." Others said, "Not so, but he [deceives people and] leads the multitude astray." 13 Yet no one spoke openly [frankly, freely, and confidently] of him for fear of the Jews.

Vs.14-24: JESUS BEGAN TEACHING ABOUT GIVING GLORY TO GOD; THE JEWS MARVELED AT HIS EDUCATION/KNOWLEDGE 😞 😊 😊

14 But when it was now the middle of the feast, Jesus went up into the temple and taught. 15 The Jews therefore marveled, saying, "How does this man know letters [epistles, scripture, or the sacred writings], having never been educated?"

16 Jesus therefore answered them, "My teaching [instruction, or doctrine] is not mine, but his [God] who sent me. 17 If anyone desires to do [commit to, perform, or fulfil] his will [his purpose and desire], he will know about the teaching [or doctrine], whether it is from God or if I am speaking [preaching, and uttering words] from myself.

18 He who speaks from himself seeks his own glory [praise, and honor], but he who [worshipfully enquires for, and] seeks the glory of him [God] who sent him is true, and no unrighteousness [no injustice, moral wrongfulness of act, character, and life] is in him. 19 Didn't Moses give you the law, and yet none of you keeps [by observing to perform] the law? Why do you seek to kill me?"

20 The multitude [of people] answered, "You have a demon [an evil spirit]! Who seeks to kill you?" 21 Jesus answered them, "I did one work and you all marvel because of it. 22 Moses has given you circumcision [a rite by cutting around flesh to establish separation from the unclean world unto God] (not that it is of Moses, but of the [ancestral] fathers), and on the Sabbath [day of rest from avocations] you [work to] circumcise a boy.

23 If a boy receives circumcision on the Sabbath [day of rest from any kind of work], that the law of Moses [about circumcising a child on the eighth day] may not be broken, are you angry with me because I made a man completely healthy [and sound in body] on

the Sabbath? 24 Don't judge [don't mentally or judicially decide] according to [sight and outward] appearance, but judge righteous [holy] judgment."

Vs.25-31: THE PEOPLE WONDERED IF JESUS WAS THE CHRIST AND HOW HE WAS TO BE REVEALED; JESUS EXPLAINED 😞 😊 😊

25 Therefore some of them of Jerusalem [double peace] said, "Isn't this he whom they seek to kill? 26 Behold, he speaks openly [and bluntly], and they say nothing to him. Can it be that the rulers indeed know that this is truly the Christ? 27 However, we know [the origin or place] where this man comes from, but when the Christ comes, no one will know where he comes from."

28 Jesus therefore cried out in the temple, teaching and saying, "You both know me, and know [the place] where I am from. I have not come of myself, but he [God] who sent me is true, whom you don't know. 29 I know him, because I am from him, and he sent me [on this mission]."

30 They sought [desiring] therefore to take him; but no one laid a hand on him, because his hour [his time] had not yet come.

31 But of the multitude [of people], many believed [and trusted] in him. They said, "When the Christ comes, he won't do more [miracles and supernatural] signs than those which this man has done, will he?"

Vs.32-36: THE CHIEF PRIESTS AND PHARISEES SENT OFFICIALS TO ARREST JESUS WHILE THE JEWS WONDERED AT HIS DIALOGUE 😞 😊 😊

32 The Pharisees [a separatist religious group for outward piety] heard the multitude murmuring these things concerning him [as possibly being the Christ], and the chief priests and the Pharisees sent officers to arrest him.

33 Then Jesus said, "I will be with you a little while longer, then I go to him [God] who sent me. 34 You will seek me and won't find me. You can't come where I am."

35 The Jews therefore said among themselves, "Where will this man go that we won't find him? Will he go to the Dispersion [the Israelites resident] among the Greeks [Gentile people of other tribes and races] and teach the Greeks? 36 What is this word that he said, 'You will seek me, and won't find me;' and 'Where I am, you can't come'?"

Vs.37-39: JESUS PROMISED BELIEVERS THE HOLY SPIRIT WOULD FLOW FROM THEIR HEARTS, AS RIVERS OF LIVING WATERS ☹️ 😊 😊

37 Now on the last and greatest day of the feast, Jesus stood and cried out, "If anyone is thirsty [is eagerly longing for refreshment and strengthening in the soul], let him come to me and drink [to imbibe and receive refreshment unto eternal life]!"

38 He who believes [has faith, entrusts their spiritual well-being to, and commits to trust] in me, as the Scripture has said, from within him will flow rivers of living [endless] water." 39 But he said this about the Spirit, which those believing in him were to receive. For the Holy Spirit was not yet given, because Jesus wasn't yet glorified [honored, and magnified in heaven].

Vs.40-53: THE PEOPLE WERE DIVIDED; SOME THOT HE WAS THE CHRIST, OTHERS A PROPHET, OTHERS WANTED TO ARREST HIM ☹️ 😊 😊

40 Many of the multitude [of people] therefore, when they heard these [preaching and uttered] words, said, "This is truly the prophet [moved and inspired by God]." 41 Others said, "This is the Christ [Anointed, Messiah]." But some said, "What, does the Christ come out of Galilee [a heathen district]?"

42 Hasn't the Scripture said that the Christ comes of the offspring^a of David ☹️ [the beloved], and from Bethlehem ☹️ [house of bread], the village where David was?" 43 So a division [a dissension] arose in the multitude [of people] because of him. 44 Some of them would have arrested him, but no one laid hands on him.

45 The officers therefore came to the chief priests and Pharisees [group for outward piety]; and they said to them, "Why didn't you bring him?" 46 The officers answered, "No man ever spoke like this man!"

47 The Pharisees therefore answered them, "You aren't also [deceived and] led astray, are you? 48 Have any of the rulers or any of the Pharisees believed in him? 49 But this multitude [of people] that doesn't know the law [of Moses] is cursed."

50 Nicodemus [conqueror] (he who came to him by night, being one of them) said to them, 51 "Does our [Mosaic] law judge [to make determinations about] a man unless it first hears from him personally and knows what he does?"

52 They answered him, "Are you also from Galilee [that district of unbelievers and infidels]? Search and see that no prophet [moved and inspired of God] has arisen out of Galilee." ☹️ 53 Everyone went to his own house,

8

Vs.1-11: JESUS SAVED A WOMAN CAUGHT IN ADULTERY FROM DEATH; JEWISH SCRIBES AND PHARISEES TRIED TO TRAP HIM ☹️ 😊 😊

1 but Jesus went to the Mount of Olives.

2 Now very early in the morning, he came again into the temple, and all the people came to him. He sat down and taught them.

3 The scribes [clerks and religious professionals] and the Pharisees [group for outward religiosity] brought a woman taken [apprehended] in adultery. Having set her in the middle, 4 they told him, "Teacher [Master], we found [and seized] this woman in adultery, in the very act.

5 Now in our law, Moses commanded us to stone such women. ☹️ What then do you say about her?" 6 They said this testing him, that they might have something to accuse him of. But Jesus stooped down and wrote on the ground with his finger.

7 But when they continued asking him, he looked up and said to them, "He who is without sin [who is sinless, has never and cannot sin] among you, let him throw the first stone at her." 8 Again he stooped down and wrote on the ground with his finger.

9 They, when they heard it, being convicted [admonished and reproved] by their conscience [or moral consciousness], went out one by one, beginning from the oldest, even to the last. Jesus was left alone with the woman where she was, in the middle.

10 Jesus, standing up, saw her and said, "Woman, where are your accusers? Did no one condemn you [sentence you to death by stoning]?" 11 She said, "No one, Lord." Jesus

^a7:42 or, seed

^a7:42 2 Samuel 7:12

^a7:42 Micah 5:2

^a7:52 See Isaiah 9:1; Matthew 4:13-16

^a8:5 Leviticus 20:10; Deuteronomy 22:22

said, "Neither do I condemn you. Go your way. From now on, sin no more^a [stop missing the mark, stop trespassing and violating God's law, stop wandering from the path of uprightness and honor so you too can share in the kingdom]."

Vs.12-29: JESUS CONTINUED TO WITNESS ABOUT HIMSELF, THE PHARISEES CONTINUED TO CONTEND WITH HIS TESTIMONY ☹️ 😐 😊

12 Again, therefore, Jesus spoke to them, saying, "I am the light [the luminous knowledge of truth] of the world. ☹️ He who follows [to accompany] me will not walk [regulate, and conduct their life] in the darkness [in dim obscurity of ignorance of divine things and wickedness], but will have the light [truth and spiritual purity] of [God's kind of] life." 13 The Pharisees therefore said to him, "You testify about yourself. Your testimony is not valid [true]."

14 Jesus answered them, "Even if I testify about myself, my testimony is true, for I know where I came from, and where I am going; but you don't know where I came from, or where I am going. 15 You judge [decide and make determinations] according to the flesh [the human nature and carnal mind]. I judge [condemn] no one. 16 Even if I do judge, my judgment [is according to divine law, and] is true, for I am not alone, but I am with the Father who sent me [on this salvation mission]."

17 It's also written in your [Mosaic] law that the testimony of two people is [true and] valid. ☹️ 18 I am one who testifies [with evidence] about myself, and the Father who sent me testifies about me [with evidence]."

19 They said therefore to him, "Where is your Father?" Jesus answered, "You know neither me nor my Father. If you knew [and understand] me, you would know [to understand] my Father also."

20 Jesus spoke these words in the treasury [the house for the offering and collection boxes], as he taught in the temple. Yet no one arrested him, because his hour [or time] had not yet come.

21 Jesus said therefore again to them, "I am going away, and you will seek me, and

you will die in your sins [in your offenses and violations of God's law]. Where I go, you can't come." 22 The Jews therefore said, "Will he kill himself, because he says, 'Where I am going, you can't come'?"

23 He said to them, "You are from beneath [down bottom]. I am from above [high up]. You are of this world. I am not of this world. 24 I said therefore to you that you will die in your sins [in your trespasses and wandering from truth and uprightness]; for unless you believe [by committing to trust] that I am^b he, you will die in your sins."

25 They said therefore to him, "Who are you?" Jesus said to them, "Just what I have been saying to you from the beginning. 26 I have many things to speak and to judge [decide] concerning you. However, he [God] who sent me is true; and the things which I heard from him, these I say to the world."

27 They didn't understand that he spoke to them about the Father. 28 Jesus therefore said to them, "When you have lifted up the Son of Man, then you will know that I am he, and I do nothing of myself, but as my Father taught [imparted to] me, I say [and utter] these things. 29 He who sent me is with me. The Father hasn't [forsaken or] left me alone, for I always do the things that are pleasing to him."

Vs.30-38: JESUS EXPLAINED ENSLAVEMENT OF SIN, AND THE KNOWLEDGE OF TRUTH THAT SETS FREE TO BELIEVING JEWS ☹️ 😐 😊

30 As he spoke these things, many believed in him. 31 Jesus therefore said to those Jews who had believed [by entrusting their spiritual well-being to] him, "If you remain [abide and endure] in my word [my doctrine and preaching], then you are truly my disciples. 32 You will know [and understand] the truth, and the truth will make you free [liberate, exempt, and deliver you from moral, mortal, or religious liability, and the dominion of sin]. ☹️

33 They answered him, "We are Abraham's offspring [seed], and have never been in [voluntary or involuntary enslavement and] bondage to anyone. How do you say, 'You will be made free [from enslavement]'?"

^a8:11 NU includes John 7:53–John 8:11, but puts brackets around it to indicate that the textual critics had less confidence that this was original.

^a8:12 Isaiah 60:1

^a8:17 Deuteronomy 17:6; 19:15

^a8:24 or, I AM

^a8:32 Psalm 119:45

34 Jesus answered them, "Most certainly I tell you, everyone who commits sin is the bondservant [a voluntary or involuntary slave] of sin. 35 A bondservant [subservient to sin] doesn't live in the house forever. A [spiritually matured] son remains [and abides] forever.

36 If therefore the Son [liberates, exempts, and] makes you free [from the dominion of sin], you will be free [be set at liberty] indeed. 37 I know that you are Abraham's offspring, yet you seek to kill [destroy and slay] me, because my word [my doctrine and preaching] finds no place [no space, entrance, admission, or room to be received] in you.

38 I say [declare, disclose, preach, and utter] the things which I have seen [with the eyes, clearly discerned with the mind, and experienced by acquaintance] with my Father; and you also do [agree to and perform] the things which you have seen [physically or mentally perceived and experienced] with your father."

Vs.39-47: JESUS POINTED OUT THE JEWS SOUGHT TO KILL HIM, CALLING THEM 'THE CHILDREN OF THE DEVIL'



39 They answered him, "Our father is Abraham [*father of a multitude*]." Jesus said to them, "If you were Abraham's [grown-up] children, you would do [by agreeing to perform] the works [the acts and deeds] of Abraham. 40 But now you seek to kill [destroy] me, a man who has told you the truth which I heard from God. Abraham didn't do this.

41 You do [band together to execute the purpose and perform] the works of your father." They said to him, "We were not born of sexual immorality [*harlotry or fornication*]. We have one Father, God."

42 Therefore Jesus said to them, "If God were your father, you would [dearly, socially, and morally] love me, for I came out and have come from God. For I haven't come of myself, but he [set me apart, and] sent me [on this mission]. 43 Why don't you understand my speech? Because you can't hear [give audience to, or understand] my word [my doctrine and preaching].

44 You are of your father the devil [Satan, who has infused his own spirit with yours to actuate and govern your minds], and you want to do the [cravings and

forbidden] desires of your father. He was a murderer [a killer and manslayer] from the beginning [from the commencement of time], and doesn't stand [to abide] in the truth, because there is no [there has never been] truth in him. When he speaks a lie [a conscious, intentional, and deceptive falsehood], he speaks on his own [intrinsic nature]; for he is a liar [a falsifier, who breaks faith], and the father [founder, remote ancestor, generator, and transmitter] of lies.

45 But because I tell the truth, you don't believe [have confidence to trust in] me. 46 Which of you convicts [by finding fault or exposing] me of sin? If I tell the truth, why do you not believe me? 47 He who is of God hears [gives audience to, and understands] the [spoken] words of God. For this cause you don't hear, because you are not of God."

Vs.48-52: THE JEWS DISHONORED JESUS CALLING HIM DEMON POSSESSED SAMARITAN, LESS THAN ABRAHAM, THE PROPHETS



48 Then the Jews answered him, "Don't we say well that you are a Samaritan [*guardian*], and have a demon [*an evil spirit*]?" 49 Jesus answered, "I don't have a demon, but I honor [and revere] my Father and you dishonor [insult, maltreat, and despise] me.

50 But I don't seek my own glory [praise or honor]. There is one [God] who seeks [requires praise, honor, and worship] and judges [accordingly]. 51 Most certainly, I tell you, if a person keeps [fulfils] my word [my doctrine and utterance], he will never see [that is, experience natural and eternal] death."

52 Then the Jews said to him, "Now we know that you have a demon [*an evil spirit*]. Abraham died [*naturally*], as did the prophets; and you say, 'If a man keeps my word, he will never taste [feel, experience, or partake] of death [a separation of body from soul and spirit].'

Vs.53-59: JESUS REPLIED TO THE JEWS STATING GOD GLORIFIES HIM, THAT HE WAS BEFORE ABRAHAM



53 Are you greater than our father Abraham, who died [*naturally*]? The prophets died [*naturally, as well*]. Who do you make yourself out to be?" 54 Jesus

answered, "If I glorify [magnify and honor] myself, my glory [honor] is nothing. It is my Father who glorifies [magnifies to honor] me, of whom you say that he is our God.

55 You have not known [felt, perceived, or understand to become acquainted with] him, but I know [I see, perceive, and understand] him. If I said, 'I don't know him,' I would be like you, a liar [a falsifier and faithless person]. But I know him and keep [by fulfilling] his word [doctrine and utterance]. 56 Your father Abraham rejoiced [gladly jumping for joy] to see [to perceive and understand] my day [in resurrection]. He saw [he considered or contemplated] it and was glad [cheerful and calmly happy about it]."

57 The Jews therefore said to him, "You are not yet fifty years old! Have you [physically] seen Abraham?" 58 Jesus said to them, "Most certainly, I tell you, before Abraham came into existence [physically], I AM. ☞" 59 Therefore they took up stones to throw at him, but Jesus hid [covered to conceal] himself [to escape notice] and went out of the temple, having gone through the middle of them, and so passed by.

9

Vs.1-12: JESUS HEALED A BLIND MAN WITH HIS SALIVA AND MUD ON A SABBATH DAY; HE EXPLAINED WHY THE MAN WAS BLIND ☹️😊😊

1 As he passed by, he saw a man blind from birth. 2 His disciples asked him, "Rabbi [Master], who sinned [who missed the mark and violated God's law], this man or his parents, that he was born blind?"

3 Jesus answered, "This man didn't sin, nor did his parents, but that the works [the acts, deeds, and business] of God might be revealed [made visible to appear and manifestly show] in him [the blind man].

4 I must work [labor for, be engaged in, and minister about] the works [the business, occupation, and divine undertakings] of him who sent me while it is day. The night is coming, when no one can work. 5 While I am in the world, I am the light [the illuminating knowledge of divine truth] of the world."

6 When he had said this, he spat on the ground, made mud [wet clay] with the saliva, anointed [by smearing over] the blind man's eyes with the mud, 7 and said to him, "Go,

wash [the face] in the pool of Siloam" (which means "Sent"). So he went away, washed [off the wet clay], and came back seeing.

8 Therefore the neighbors and those who saw that he was blind before said, "Isn't this he who sat and begged [soliciting for alms]?" 9 Others were saying, "It is he." Still others were saying, "He looks like him." He said, "I am he."

10 They therefore were asking him, "How were your eyes opened?"

11 He answered, "A man called Jesus made mud [wet clay, smeared and], anointed my eyes, and said to me, 'Go to the pool of Siloam and wash [it off your face]'. So I went away and washed, and I received sight." 12 Then they asked him, "Where is he?" He said, "I don't know."

Vs.13-17: THE PHARISEES QUERIED THE HEALED MAN, ARGUED WHETHER JESUS WAS A SINNER OR NOT TO HEAL ON A SABBATH DAY ☹️😊😊

13 They brought him who had been [physically] blind to the Pharisees [group for promoting outward religiousness]. 14 It was a Sabbath [day of rest from secular avocations] when Jesus made the mud [the wet clay with saliva] and opened his eyes.

15 Again therefore the Pharisees also asked him how he received his sight. He said to them, "He put mud [wet clay] on my eyes, I washed [it off my face], and I see [with my eyes]."

16 Some therefore of the Pharisees said, "This man is not from God, because he doesn't keep [by observing to fulfil] the Sabbath." Others said, "How can a man who is a sinner [a violator of God's law] do such signs [miracles]?" So there was division among them. 17 Therefore they asked the [formerly] blind man again, "What do you say about him, because he opened your eyes?" He said, "He is a prophet [one moved by the Spirit of God]."

Vs.18-34: THE JEWS DOUBTED THE MAN'S HEALING, CONTESTED HIS HEALING, QUERIED HIS FRIGHTENED PARENTS ☹️😊😊

18 The Jews therefore didn't believe [but doubted] concerning him, that he had been blind and had received his sight, until they called the parents of him who had received his sight, 19 and asked them, "Is

this your son, whom you say was born blind? How then does he now see?"

20 His parents answered them, "We know that this is our son, and that he was born blind; 21 but how he now sees [with his eyes], we don't know; or who opened his eyes, we don't know. He is of age. Ask him. He will speak for himself."

22 His parents said these things because they feared [were terrified by] the Jews; for the Jews had already agreed [and stipulated] that if any man would confess him as Christ, he would be put out of [and excommunicated from] the synagogue [their congregation]. 23 Therefore his parents said, "He is of age. Ask him."

24 So they called the man who was blind a second time, and said to him, "Give glory [praise and honor] to God. We know that this man [Jesus] is a sinner." 25 He therefore answered, "I don't know if he is a sinner. One thing I do know: that though I was blind [physically], now I see [with my eyes]."

26 They said to him again, "What did he do to you? How did he open your eyes?" 27 He answered them, "I told you already, and you didn't listen [to understand]. Why do you want to hear it again? You don't also want to become his disciples [students and followers], do you?"

28 They insulted him and said, "You are his disciple [his follower and learner], but we are disciples [followers and students] of Moses [drawing out]. 29 We know that God has spoken to Moses. But as for this man, we don't know where he comes from."

30 The man answered them, "How amazing! You don't know where he comes from, yet he opened my eyes. 31 We know that God doesn't listen to sinners [to offenders and violators of his law], but if anyone is a worshiper of God and does his will [desire and purpose], he listens to him. ☹️"

32 Since the world began it has never been heard of that anyone opened [by creating new eyesight for] the eyes of someone born blind. 33 If this man were not from God, he could do nothing." 34 They answered him, "You were altogether born in sins [error, and offenses], and do you teach us?" Then they threw him out.

Vs.35-41: JESUS FOUND THE FORMERLY BLIND MAN AND PREACHED TO HIM; HE BELIEVED AND WORSHIPED ☹️☹️☹️

35 Jesus heard that they had thrown him out, and finding him, he said, "Do you believe [have faith to entrust your spiritual well-being to, and commit to trust] in the Son of God?" 36 He answered, "Who is he, Lord, that I may believe [have faith and commit to trust] in him?"

37 Jesus said to him, "You have both seen him [with the eyes and acquainted with him by experience], and it is he who speaks with you." 38 He said, "Lord, I believe!" and he worshiped [revering and adoring] him.

39 Jesus said, "I came into this world for judgment [against wrongs and condemnation of evil], that those who don't see [physically and mentally] may see [with their eyes and perceive with their minds]; and that those who see [without perceiving] may become [mentally] blind."

40 Those of the Pharisees who were with him heard these things, and said to him, "Are we also blind?" 41 Jesus said to them, "If you were [physically] blind, you would have no sin [no faults or offenses]; but now you say, 'We see.' Therefore, your sin remains."

10

Vs.1-10: JESUS GAVE A SPEECH ABOUT THE SHEEP, SHEEPFOLD, AND SHEPHERD; AND THIEVES AND ROBBERS ☹️☹️☹️

1 "Most certainly, I tell you, [the person or teacher or] one who doesn't enter [or go in] by the door into the sheep fold, but climbs up some other way, is a thief and a robber [an embezzler and brigand]. 2 But one who enters in by the door is the shepherd [the overseer] of the sheep."

3 The gatekeeper [warden or porter] opens the gate for him, and the sheep listen to [hear, give audience, and understand] his voice [the sound and language of his uttered words]. He calls his own sheep by name and leads them out. 4 Whenever he brings out his own sheep, he goes before [in front of] them; and the sheep follow [and accompany] him [as disciples], for they know his voice."

5 They will by no means follow a stranger [a hostile foreign non-member of their family], but will flee [by shunning and

escaping] from him; for they don't know the voice [sound or language] of strangers." 6 Jesus spoke this parable to them, but they didn't understand what he was telling them.

7 Jesus therefore said to them again, "Most certainly, I tell you, I am the sheep's door. 8 All [shepherds, or ministry overseers] who came before me [teaching falsely] are thieves and robbers, but the sheep didn't listen to [hear, give audience, or understand] them.

9 I am the door [the entrance; the opening or closure to God's kind of life]. If anyone enters in by me, he will be saved [delivered and protected from danger or destruction, healed and preserved in righteousness], and will go in and go out and will find pasture [food for the soul, and lacking nothing for the true life]. 10 The thief [false teacher, embezzler, and stealer who didn't enter through me to find divine pasture] only comes to steal, kill, and destroy. I came that they [my sheep] may have [God's kind of] life, and may have it abundantly [in quantity and quality].

Vs.11-21: JESUS CONTINUED HIS SPEECH, HOW THE SHEPHERD AND OWNER LAYS DOWN HIS LIFE; THE JEWS WERE DIVIDED



11 "I am the good [morally valuable, suitable, and virtuous] shepherd. 12 The good shepherd lays down [gives, and commits] his life [breath, heart, soul, and mind] for the sheep [to deliver and protect it, heal and preserve it in righteousness].

12 He who is a hired hand [an employee or contract worker], and not a shepherd [ministry overseer], who doesn't own the sheep, sees the wolf [greedy, rapacious, destructive persons] coming, leaves [or forsakes] the sheep, and flees [runs away, escaping]. The wolf snatches [forcibly seizes] the sheep and [having gained entrance] scatters [disperses and splits] them. 13 The hired hand [employee or contract worker] flees because he is a hired hand and doesn't care [doesn't have interest and is not concerned] for the sheep.

14 I am the good [valuable and virtuous] shepherd. I know [feel and

understand] my own [sheep], and I'm known [felt, perceived, and understood] by my own [sheep]; 15 even as the Father knows [feels and understands] me, and I know [feel, perceive, and understand] the Father. I lay down my life [I commit and purpose my breath, heart, soul, and mind] for the sheep.

16 I have other sheep which are not [presently] of this fold 17 [this temple and ancestral family]. I must bring them also, and they will hear [give audience to, and understand] my voice. They will become one flock [one family and body of followers] with one shepherd [one owner, presiding officer, and caring overseer, which I am].

17 Therefore the Father loves me, because I lay down [commit, purpose, and give] my life [my breath, heart, soul, and mind], 18 that I may take [by appropriating and receiving] it again. 18 No one takes it away from me, but I lay it down by myself. I have power [authority, freedom, and capacity] to lay it down, and I have power to take it again. I received this commandment [this order and charge] from my Father."

19 Therefore a division [split, schism, or dissension] arose again among the Jews because of these words [doctrine, and utterance]. 20 Many of them said, "He has a demon [an evil spirit] and is insane [mad or out of his mind]! Why do you listen [or give audience] to him?" 21 Others said, "These are not the sayings [utterances, and speech] of one possessed by [and under the power of] a demon [a devil]. It isn't possible for a demon to open [by creating new eyesight for] the eyes of the blind, is it?" 22

Vs.22-39: THE JEWS INSISTED JESUS TOLD THEM IF HE WAS THE CHRIST; HE ADDRESSED THEM; THEY TRIED TO STONE HIM



22 It was the Feast of the Dedication^a at Jerusalem [double peace]. 23 It was winter, and Jesus was walking in the temple, in Solomon's [peaceful] porch. 24 The Jews therefore came around him and said to him, "How long will you hold us in suspense [of our breath]? If you are the Christ [Anointed, Messiah], tell us plainly."

25 Jesus answered them, "I told you, and you don't believe [have faith and commit

^a10:11 Isaiah 40:11; Ezekiel 34:11-12,15,22

^a10:16 Isaiah 56:8

^a10:17 Isaiah 53:7-8

^a10:21 Exodus 4:11

^a10:22 The "Feast of the Dedication" is the Greek name for "Hanukkah", a celebration of the rededication of the Temple.

to trust in me]. The works [the acts, deeds, or undertakings] that I do [perform] in my Father's name, these testify [and give evidence] about me. 26 But you don't believe [have faith to entrust your spiritual well-being to me], because you are not of my sheep, as I told you.

27 My sheep hear [give audience to, and understand] my voice, and I know [feel, and understand] them, and they follow [and accompany] me [as my disciples]. 28 I give eternal life [of God] to them. They will never perish [loose, be destroyed, or die], and no one will snatch [by forcibly seizing to carry] them out of my hand.

29 My Father who has given them to me is greater [and stronger] than all. No one is able to snatch them out of my Father's hand. 30 I and the Father are one [natured, with same intention and purpose]."

31 Therefore the Jews took up stones again to stone him. 32 Jesus answered them, "I have shown [evidently exposed to] you many good [valuable, virtuous, and magnificent] works [acts and deeds] from my Father. For which of those works [deeds] do you stone me?"

33 The Jews answered him, "We don't stone you for a good [virtuous] work, but for blasphemy [for speech injurious to divine majesty], because you, being a man [or human], make yourself God."

34 Jesus answered them, "Isn't it written in your [Mosaic] law, 'I said, you are gods?' ☹️ 35 If he called them gods, to whom the word [intent and utterance] of God came (and the Scripture can't be broken [dissolved, or put off]), 36 do you say of him whom the Father sanctified and sent into the world, 'You blaspheme [by speaking impiously],' because I said, 'I am the Son of God?'"

37 If I don't do [don't perform] the works [acts, deeds, or occupation] of my Father, don't believe [have faith in or trust] me. 38 But if I do them, though you don't believe me, believe the works, that you may know [feel, perceive, and understand] and believe that the Father is in me, and I in the Father."

39 They sought [endeavored] again to seize him, and he went [escaping] out of their hand. 40 He went away again beyond

the Jordan [*the descender*] into the place where John [*Jehovah has graced*] was baptizing at first, and he stayed there. 41 Many [people] came to him. They said, "John indeed did no sign [miracle], but everything that John said about this man is true." 42 Many believed in [committed to entrust their spiritual well-being to] him there.

11

Vs.1-16: JESUS HEARD ABOUT LAZARUS' SICKNESS AND DEATH, HE AND HIS DISCIPLES WENT TO BETHANY ☹️ ☹️ ☹️

1 Now a certain man was sick, Lazarus [*whom God helps*] from Bethany [*house of misery*], of the village of Mary [*their rebellion*] and her sister, Martha [*she was rebellious*]. 2 It was that Mary who had anointed the Lord with ointment [*expensive perfumed oil*] and wiped his feet with her hair, whose brother Lazarus was sick.

3 The sisters therefore sent to him [Jesus], saying, "Lord, behold, he for whom you have great affection [and are friendly with] is sick." 4 But when Jesus heard [and considered] it, he said, "This sickness [of mind or body, malady or infirmity] is not to death, but for the glory [praise, honor, and worship] of God, that God's Son may be glorified [magnified and honored] by it."

5 Now Jesus [fondly, dearly, socially, and morally] loved Martha, and her sister, and Lazarus. 6 When therefore he heard [the report or news] that he [Lazarus] was sick, he stayed two days in the place where he was. 7 Then after this he said to the disciples, "Let's go into Judea [*God shall be praised*] again." 8 The disciples asked him, "Rabbi [Master], the Jews were just trying to stone you. Are you going there again?"

9 Jesus answered, "Aren't there twelve hours of daylight? If a man walks [conducts his lifestyle] in the [light of] day [to abstain from indulgence and vices], he doesn't stumble [trip up, or is enticed to sin], because he sees [perceive, regards, and, discerns] the light [the illuminating knowledge of truth] of this world. 10 But if a man [a person] walks [conducts their life] in the night [time of moral stupidity, sin, and shame], he stumbles [to be induced to sin], because the light [knowledge of truth and spiritual purity] isn't in him [or her]."

11 He said these things, and after that, he said to them, “Our friend Lazarus [whom God helps] has fallen asleep, but I am going so that I may awake him out of [his spiritual] sleep.” 12 The disciples therefore said, “Lord, if he has fallen asleep, he will recover.”

13 Now Jesus had spoken of his death, but they thought that he spoke of taking rest in [natural] sleep.

14 So Jesus said to them plainly then, “Lazarus is dead [his soul and spirit has separated from his body]. 15 I am glad for your sakes that I was not there, so that you may believe [have faith in God]. Nevertheless, let’s go to him.” 16 Thomas [a twin] therefore, who is called Didymus^a [double], said to his fellow disciples, “Let’s also go, that we may die with him.”

Vs.17-27: JESUS ARRIVED AT BETHANY FOUR DAYS AFTER LAZARUS DIED, HE ASSURED MARTHA HE WOULD RISE AGAIN 😞 😊 😊

17 So when Jesus came, he found that he had been [dead and] in the tomb four days already. 18 Now Bethany was near Jerusalem, about fifteen stadia^b away. 19 Many of the Jews had joined the women around Martha and Mary, to console them concerning their brother.

20 Then when Martha [she was rebellious] heard that Jesus [Jehovah is salvation] was coming, she went and met him, but Mary [their rebellion] stayed in the house. 21 Therefore Martha said to Jesus, “Lord, if you would have been here, my brother wouldn’t have died. 22 Even now I know that whatever you ask [desire] of God, God will give [or grant] you.”

23 Jesus said to her, “Your brother will rise [be raised from death to stand up] again.” 24 Martha said to him, “I know that he will rise again in the resurrection at the last day.”

25 Jesus said to her, “I am the resurrection [the standing up again, that raises and restores to life] and [I am] the [God kind of] life. He who believes [by entrusting their spiritual well-being to me, has faith and commits to trust] in me will still live [the God kind of life, eternally], even if he dies [naturally, before the last day].

26 Whoever lives [is alive now, and enjoys the real, active, blessed, God kind of life, naturally] and believes [by entrusting

their spiritual well-being to, and exercising faith] in me will never die [naturally]. Do you believe [have confidence about] this [to be true]?”

27 She said to him, “Yes, Lord. I have come to believe [to become persuaded] that you are the Christ, God’s Son, he who comes [who appeared from heaven] into the world.”

Vs.28-36: JESUS WEPT; HE WAS DEEPLY MOVED BY THE SIGHT OF MARY AND THE JEWS WEeping BY LAZARUS’ TOMB 😞 😊 😊

28 When she had said this, she went away and called Mary, her sister, secretly [privately], saying, “The Teacher [Master] is here and is calling you.” 29 When she heard this, she arose quickly and went to him.

30 Now Jesus had not yet come into the village [town], but was in the place where Martha met him. 31 Then the Jews who were with her in the house and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, saying, “She is going to the tomb to weep there.”

32 Therefore when Mary came to where Jesus was and saw him, she fell down [prostrating] at his feet, saying to him, “Lord, if you would have been here, my brother [Lazarus] wouldn’t have died.”

33 When Jesus therefore saw her weeping [loudly and lamenting in pain and grief], and the Jews weeping [and mourning] who came with her, he groaned [cried out in grief, snorting with anger] in the spirit [in his feeling, thinking, emotion, soul, and mind] and was troubled [stirred up inwardly] 34 and [he] said, “Where have you laid him?” They told him, “Lord, come and see.”

35 Jesus wept [shed tears]. 36 The Jews therefore said, “See how much affection [and friendliness] he had for him!”

Vs.37-44: JESUS RAISED LAZARUS FROM DEATH, CALLED HIM TO COME OUT, AND TOLD HIS DISCIPLES TO LOSE HIS DEATH CLOTHES 😞 😊 😊

37 Some of them said, “Couldn’t this man [Jesus], who opened [by creating new eyesight for] the eyes of him who was blind, have also kept this man from dying?” 38 Jesus therefore, again groaning [snorting

^a11:16 “Didymus” means “Twin”.

^b11:18 15 stadia is about 2.8 kilometers or 1.7 miles

with anger and grieving] in himself, came to the tomb. Now it was a cave, and a stone lay against it.

39 Jesus [*Jehovah is salvation*] said, "Take away the stone." Martha [*she was rebellious*], the sister of him [*Lazarus*] who was dead, said to him, "Lord, by this time there is a stench [*of the decaying corpse*], for he has been dead four days." 40 Jesus said to her, "Didn't I tell you that if you believed [*have faith and commit to trust in me*], you would see God's glory [*praise, worship, magnificence, and honor*]?"

41 So they took away the stone from the place where the dead man [*Lazarus*] was lying.^a Jesus lifted up his eyes and said, "Father, I thank you that you listened to me."

42 I know that you always listen to [*give audience, and understand*] me, but because of the multitude [*of people*] standing around I said this, that they may believe [*have faith and become persuaded*] that you sent me."

43 When he had said this, he cried with a loud voice, "*Lazarus [whom God helps], come out!*" 44 He who was dead came out, bound hand and foot with wrappings [*of death-clothes*], and his face was wrapped around with a [*corpse swathing*] cloth. Jesus said to them, "*Free him [unbind and put off the death-clothes], and let him go.*"

Vs.45-57: THE JEWS, CHIEF PRIESTS, AND PHARISEES COLLUDED TO KILL JESUS, WHO WENT COVERT THEREAFTER



45 Therefore many of the Jews who came to Mary and saw what Jesus did believed [*had faith and committed to trusting*] in him. 46 But some of them went away to the Pharisees [*the separatist religious group for outward piety*] and told them the things which Jesus had done.

47 The chief priests therefore and the Pharisees gathered a council [*a joint-session of the Jewish Sanhedrin*], and said, "What are we doing? For this man does [*performs*] many signs [*and miracles*]." 48 If we leave him alone like this, everyone will believe in [*have faith and entrust their spiritual well-being to*] him, and the Romans [*strength*] will come and take away both our place [*our station or occupation*] and our nation."

49 But a certain one of them, Caiaphas [*as comely*], being high priest that year, said

to them, "You know nothing at all, 50 nor do you consider that it is advantageous [*expedient, and profitable*] for us that one man should die for the people, and that the whole nation not perish [*be ruined or destroyed*]."

51 Now he didn't say this of himself, but being high priest that year, he prophesied [*foretold under inspiration*] that Jesus would die for the [*Jewish*] nation, 52 and not for the [*Jewish*] nation only, but that he might also gather together into one [*race and nation*] the children of God who are scattered abroad.

53 So from that day forward they took counsel that they might put him to death.

54 Jesus therefore walked [*conducted his life and occupation*] no more openly among the Jews, but departed from there into the country near the wilderness, to a city called Ephraim [*double fruitfulness*]. He stayed there with his disciples.

55 Now the Passover of the Jews was at hand. Many went up from the country to Jerusalem before the Passover, to purify themselves. 56 Then they sought for Jesus and spoke with one another as they stood in the temple, "What do you think—that he isn't coming to the feast at all?"

57 Now the chief priests and the Pharisees had commanded that if anyone knew where he was, he should report it, that they might seize him.

12

Vs.1-3: MARY ANOINTED JESUS' FEET WITH HER HAIR AND EXPENSIVE PERFUME SIX DAYS AFTER LAZARUS WAS RAISED FROM DEATH



1 Then, six days before the Passover, Jesus came to Bethany [*house of misery*], where Lazarus [*whom God helped*] was, who had been dead, whom he raised from the dead. 2 So they made him a supper there. Martha [*she was rebellious*] served [*as a host*], but Lazarus was one of those who sat at the table with him.

3 Therefore Mary [*their rebellion*] took a pound^b of ointment [*perfumed oil*] of pure nard, very precious, and anointed [*or oiled*] Jesus's feet and wiped his feet with her hair. The house was filled with the fragrance of the ointment.

^a11:41 NU omits "from the place where the dead man was lying."

^b12:3 a Roman pound of 12 ounces, or about 340 grams

Vs.4-8: JUDAS COMPLAINED ABOUT THE COST OF JESUS' ANOINTING PERFUME; JESUS CHARGED JUDAS TO LEAVE MARY ALONE ☹️ ☹️ ☹️

4 Then Judas [*he shall be praised*] Iscariot, Simon's son, one of his disciples, who would betray him, said, 5 "Why wasn't this ointment sold for three hundred denarii^a and given to the poor?"

6 Now he said this, not because he cared for the poor, but because he was a thief [*a pilferer and embezzler*], and having the money box, used to steal what was put into it.

7 But Jesus said, "*Leave her alone. She has kept [by reserving] this [perfumed oil of pure nard] for the day of my burial.*" 8 *For you always have the [mendicant, beggarly, destitute of wealth] poor with you, but you don't always have me."*

Vs.9-11: THE CHIEF PRIESTS PLANNED TO KILL LAZARUS TO HIDE EVIDENCE AND PREVENT MANY JEWS FROM BELIEVING JESUS ☹️ ☹️ ☹️

9 A large crowd therefore of the Jews learned that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests conspired to put Lazarus [*whom God helped*] to death also, 11 because on account of him many of the Jews went away and believed [*had faith and committed to trust*] in Jesus.

Vs.12-19: JESUS ENTERED JERUSALEM; THE CROWD SHOUTED 'HOSANNA ...KING OF ISRAEL', HIS DISCIPLES COULDN'T COMPREHEND ☹️ ☹️ ☹️

12 On the next day a great multitude [*of people*] had come to the feast. When they heard that Jesus was coming to Jerusalem,

13 they took the branches of the palm trees and went out to meet him, and cried out, "Hosanna!^b Blessed [*Praised and Consecrated*] is he who comes in the name of the Lord,[Ⓜ] the King of Israel!"

14 Jesus, having found a young donkey, sat on it. As it is written, 15 "Don't be afraid, daughter of Zion [*city of Jerusalem*]. Behold, your King comes, sitting on a donkey's colt."[Ⓜ] 16 His disciples didn't

understand these things at first, but when Jesus was glorified [*lifted-up, magnified and honored through death and resurrection*], then they remembered that these things were written about him, and that they had done these things to him.

17 The multitude [*of people*] therefore that was with him when he called Lazarus out of the tomb and raised him from the dead was testifying about it. 18 For this cause also the multitude went and met him, because they heard that he had done this sign [*miracle*]. 19 The Pharisees therefore said among themselves, "See how you accomplish nothing. Behold, the world has gone after him."

Vs.20-34: SOME GREEKS WENT TO PHILIP EAGER TO SEE JESUS; HE STATED HIS DEATH WILL EXALT GOD/DRAW ALL PEOPLES TO HIM ☹️ ☹️ ☹️

20 Now there were certain Greeks [*non-Jewish people*] among those who went up to worship [*pay homage and express reverence*] at the feast. 21 Therefore, these came to Philip [*lover of horses*], who was from Bethsaida [*house of fish*] of Galilee [*the heathen district*], and asked him, saying, "Sir, we want to see Jesus." 22 Philip came and told Andrew [*manly*], and in turn, Andrew came with Philip, and they told Jesus [*Jehovah is salvation*].

23 Jesus answered them, "*The time has come for the Son of Man to be glorified [displayed, lifted up, exalted, magnified, and honored].*" 24 *Most certainly I tell you, unless a grain of wheat falls [descends] into the earth [or ground] and dies [naturally], it remains [or abides] by itself alone. But if it dies, it bears much fruit.*

25 *He who loves [is fondly attached to] his life [his breathing soul, desires, or affections sentimentally to govern it by feelings, sensibility, or emotional idealism] will lose [will fully destroy] it. He who hates [detests or loves-less] his life [his natural life and human soul, desires, affections, or feelings] in this world will keep [preserve and save] it to eternal life [of God].*

26 *If anyone serves [by ministering on my behalf, or officiates for] me, let him follow [accompany and join] me [to become*

^a12:5 300 denarii was about a year's wages for an agricultural laborer.

^b12:13 "Hosanna" means "save us" or "help us, we pray".

^{*}12:13 Psalm 118:25-26

^{*}12:15 Zechariah 9:9

my disciple]. Where I am, there my servant [deacons and under-shepherds] will also be. If anyone serves [by attending to others for] me, the Father will honor [by valuing] him.

27 "Now my soul [desire, affections feelings, heart, and mind] is troubled [agitated]. What shall I say? 'Father, save [deliver or protect] me from this time?' But I came to this time for this cause. 28 Father, glorify [manifest and honor] your name!" Then a voice came out of the sky [from heaven], saying, "I have both glorified [manifested and honored] it and will glorify [magnify and honor] it again."

29 Therefore the multitude [of people] who stood by and heard it said that it had thundered. Others said, "An angel has spoken to him." 30 Jesus answered, "This voice [sound and utterance of disclosure] hasn't come for my sake, but for your sakes.

31 Now is the judgment [and condemnation] of this world. Now the prince [the ruler] of this world [of the ungodly multitude of people alienated from God and hostile to cause of his Christ] will be cast [ejected, expelled, and thrust] out. 32 And I [the Son of Man], if I am lifted up [impaled on a wood, elevated, and exalted] from the earth, will draw [by inwardly impelling] all people to myself."

33 But he said this, signifying by what kind of death he should die. 34 The multitude answered him, "We have heard out of the law that the Christ remains [and tarries] forever. ☹️ How do you say, 'The Son of Man must be lifted up [impaled on a wood or cross]?' Who is this Son of Man?"

Vs.35-43: JESUS ENCOURAGED THE CROWD TO WALK WHILE IT IS LIGHT; MANY AFRAID OF REBUKE DIDN'T BELIEVE OR CONFESS ☹️ ☹️ ☹️

35 Jesus therefore said to them, "Yet a little while the light [the illumination of the knowledge of truth and embodiment of spiritual purity] is with you. Walk [regulate and conduct your selves] while you have the light, that darkness [the dimness of ignorance of divine things and obscurity of wickedness] doesn't overtake you. He who walks [self-conducts or orders their life] in the darkness [the obscurity of ignorance] doesn't know where he is going.

36 While you have the light, believe [have faith and commit to trust] in the light, that you may become [spiritually matured] children of light." Jesus said these things, and he departed and hid himself [to escape notice] from them.

37 But though he had done so many signs [miracles] before them [in their presence], yet they didn't believe [by committing to trust] in him, 38 that the word [the preaching and utterances] of Isaiah [Jehovah's help] the prophet might be fulfilled, which he spoke: "Lord, who has believed [or trusted in] our report? To whom has the arm [the might and power] of the Lord been revealed?" ☹️

39 For this cause they couldn't believe [have faith], for Isaiah said again: 40 "He has blinded their eyes [by darkening their mind and mental discernment] and he hardened [rendered stupid or callous] their heart, lest they should see with their [physical] eyes, and perceive [to understand] with their heart [thoughts, feelings, or mind], and would turn [to be converted to worship God], and I would heal them." ☹️

41 Isaiah said these things when he saw his [Christ's] glory [magnificence], and spoke of him. ☹️ 42 Nevertheless, even many of the rulers believed [had faith and trusted] in him, but because of the Pharisees [separatist religious group for outward piety] they didn't confess [by openly acknowledging] it, so that they wouldn't be put out of [or excommunicated from] the synagogue [the sacred assemblies of Israelites], 43 for they [socially and morally] loved men's [or people's] praise [and honor] more than God's praise.

Vs.44-50: JESUS 'CRIED OUT' DECLARING HE CAME TO SAVE THE WORLD BUT THE AUTHORITY OF GOD THE FATHER WHO SENT HIM ☹️ ☹️ ☹️

44 Jesus cried out and said, "Whoever believes [has faith and commits to trust] in me, believes not in me, but in him [God] who sent me. 45 He who sees [perceives, discerns, and acknowledges] me sees [considers and experiences] him who sent me.

46 I have come as a light [the illuminator of the knowledge of truth for

*12:34 Isaiah 9:7; Daniel 2:44; See Isaiah 53:8

*12:38 Isaiah 53:1

*12:40 Isaiah 6:10

*12:41 Isaiah 6:1

spiritual purity] into the world, that whoever believes [entrusts their spiritual well-being, and commits to trust] in me may not remain in the darkness [the dimness of ignorance and wickedness]. 47 If anyone listens to my sayings [my spoken word and utterances] and doesn't believe, I don't judge [decide to condemn] him. For I came not to judge [condemn or punish] the world, but to save [deliver, protect, heal, and preserve] the world.

48 He who rejects [detests to frustrate] me, and doesn't receive [to take hold of] my sayings [my spoken word and utterances], has one [God] who judges [who judicially decides to condemn and punish] him. The word [doctrine and preaching of God] that I spoke [preached, or declared] will judge him in the last day.

49 For I spoke not from myself, but the Father who sent me, gave me a commandment [order or charge], what I should say [set in discourse] and what I should speak [declare or disclose]. 50 I know that his commandment [his authoritative prescription and precept] is eternal life. The things therefore which I speak [preach, utter, or declare], even as the Father has said [or uttered] to me, so I speak [to disclose]."

#4. Jesus created new eyesight for the eyes of the man born blind. It was one of the most talked about or referenced miracles by the Jews. What do you say about your divine ability to perform miracles? How is this miracle different from raising Lazarus from death or creating food to feed thousands of people?

1 _____

2 _____

3 _____

REFLECTION #33:

**Write and discuss your answers with learning team.*

#1. This entire section was about Jesus, the Son of man, and the Good Shepherd contending with disputing and resisting religious leaders. How do you read Jesus' speech, preaching, or presentation? Assertive, Aggressive, Calm, or Defensive?

#2. Multiple times they said Jesus had a demon or devil. Suppose you were Jesus and knew that you spoke the truth. How would you have reacted to people you were sent to save from eternal damnation, yet they falsely accuse you while attempting to kill you?

#3. A woman caught in adultery was about to be stoned to death. Justifiably so, according to the Old Testament law of Moses. Then Jesus spoke, and she watched her life return to her as her killers vanished one after another. Why do we defy the law of God, in spite of his mercy or saving grace, and risk our precious lives by committing sins that could lead to death? Would you ever sin again if it was you?

4 _____

Chapters 13-21: Jesus the Lord and King Sacrificed, Died, and Resurrected

13

Vs.1-5: JESUS WASHED HIS DISCIPLES' FEET, KNOWING HIS TIME HAS COME TO DEPART THIS WORLD ☹️ 😐 😊

1 Now before the feast of the Passover, Jesus [*Jehovah is salvation*], knowing that his time had come that he would depart from this world to [return to] the Father, having [dearly, socially, and morally] loved his own [people] who were in the world, he [openly and fondly] loved them to the end. 2 During supper [with his disciples], the devil having already put into the heart [thoughts, feelings, desire, soul or mind] of Judas [*he shall be praised*] Iscariot [*men of kerioth*], Simon's son, to betray him,

3 Jesus, knowing that the Father had given all things into his hands, and that he came from God and was going to God,

4 arose from supper, and laid aside his outer garments. He took a towel and wrapped a towel around his waist. 5 Then he poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him.

Vs.6-12: PETER INITIALLY REFUSED TO ALLOW JESUS WASH HIS FEET BUT JESUS INSISTED; KNOWS WHO WOULD BETRAY HIM ☹️ 😐 😊

6 Then he came to Simon Peter [*hearing piece of rock*]. He said to him, "Lord, do you wash my feet?" 7 Jesus answered him, "You don't know [you cannot perceive or understand] what I am doing now, but you will understand later." 8 Peter said to him, "You will never wash my feet!" Jesus answered him, "If I don't wash you, you have no part [share, portion, or destiny] with me."

9 Simon Peter said to him, "Lord, not my feet only, but also my hands and my head!" 10 Jesus said to him, "Someone who has bathed [to be cleansed] only needs to have his feet washed, but is completely clean. You are clean [physically and ethically pure, blameless, purified, and free from corrupt desire, sin, and guilt], but not all of you."

11 For he [Jesus] knew him [the person] who would betray him; therefore he said, "You are not all clean [blameless, and innocent]." 12 So when he had washed their feet, put his outer garment back on, and sat down again, he said to them, "Do you know [or understand] what I have done to you?"

Vs.13-20: JESUS EXPLAINED TO HIS DISCIPLES WHY HE WASHED THEIR FEET; THAT THE MASTER SERVED THE FOLLOWERS ☹️ 😐 😊

13 You call me, "Teacher [Master]" and 'Lord [Supreme in Authority and Controller]'. You say so correctly, for so I am.

14 If I then, the Lord and the Teacher, have washed [have cleansed] your feet, you also ought to wash [by cleansing] one another's feet [as if subject to, or attending to, serving under them].

15 For I have given you an example, that you should also do as I have done to you.

16 Most certainly I tell you, a servant [or employee] is not greater than his lord [or boss], neither is [any] one who is sent [on a mission or errand] greater than he [or she] who sent him [or her].

17 If you know [perceive and understand] these things, [supremely] blessed [fortunate, and happy] are you if you do [agree and commit to, execute or perform] them. 18 I don't speak concerning all of you. I know whom I have chosen [whom I selected for myself]; but that the Scripture may be fulfilled [executed to satisfaction], 'He who eats bread [food] with me has lifted up his heel [of the foot, to kick] against me.' ☹️

19 From now on, I tell you before it happens, that when it happens, you may believe that I am he [who God sent]. 20 Most certainly I tell you, he who receives [by accepting] whomever I send [on errand or mission], receives me; and he who receives [to accept] me, receives him who sent me [on this mission]."

Vs.21-30: JESUS WAS TROUBLED IN HIS SPIRIT, STATED ONE OF HIS DISCIPLES WOULD BETRAY HIM; HE IDENTIFIED HIM ☹️ 😐 😊

21 When Jesus had said this, he was troubled [agitated] in spirit [breath, soul, and mind], and testified [of what he knew by

divine inspiration or revelation], “Most certainly I tell you that one of you will betray [by delivering] me [up to be condemned, scourged, and killed].”

22 The disciples looked at one another, perplexed [being at a loss, mentally] about whom he spoke. 23 One of his disciples, whom Jesus [fondly, socially, and morally] loved, was at the table, leaning against Jesus’ breast [bosom].

24 Simon Peter therefore beckoned to him, and said to him, “Tell us who it is of whom he speaks.” 25 He, leaning back, as he was, on Jesus’ breast [bosom], asked him, “Lord, who is it?”

26 Jesus therefore answered, “It is he to whom I will give this piece of bread when I have dipped it.” So when he had dipped the piece of bread, he gave it to Judas, the son of Simon Iscariot. 27 After the piece of bread, then Satan entered into him [taking possession of him]. Then Jesus said to him, “What you do, do quickly.”

28 Now nobody at the table knew why he said this to him. 29 For some thought, because Judas had the money box [purse], that Jesus said to him, “Buy what things we need for the feast,” or that he should give something to the poor. 30 Therefore having received that morsel [the piece of bread], he went out immediately. It was night.

Vs.31-35: JESUS GAVE HIS DISCIPLES A NEW COMMANDMENT; TO LOVE ONE ANOTHER AS HE LOVED THEM



31 When he had gone out, Jesus said, “Now the Son of Man has been glorified [manifested to be magnified], and God has been glorified [magnified, praised, and honored] in him. 32 If God has been glorified [honored] in him, God will also glorify [honor] him in himself, and he [God] will glorify him immediately.

33 Little [spiritually growing or maturing] children, I will be with you a little while longer. You will seek [desire, enquire for, or endeavor to find] me, and as I said to the Jews, ‘Where I am going, you can’t come,’ so now I tell you.

34 A new commandment [order, and charge] I give to you, that you [dearly, fondly, socially, and morally] love one another. Just as I have [dearly and fondly] loved you, you also [fondly, social, and morally] love one

another. 35 By this everyone will know [feel, perceive, and can say] that you are my disciples [students and followers], if you have [affectionate and benevolent] love for one another.”

Vs.36-38: JESUS TOLD HIS DISCIPLES HE WAS GOING AWAY ALONE, AND FORETOLD PETER’S DENIAL



36 Simon Peter [hearing piece of rock] said to him, “Lord, where are you going?” Jesus answered, “Where I am going, you can’t follow now [to accompany me, even as my disciple], but you will follow [to join me] afterwards.”

37 Peter said to him, “Lord, why can’t I follow you now? I will lay down [I will commit the breath of] my life [soul, mind, desires, feelings, and heart] for you.” 38 Jesus answered him, “Will you lay down [commit] your life [breath] for me? Most certainly I tell you, the rooster won’t crow until you have denied [by utterly disowning] me three times.

14

Vs.1-5: JESUS PROMISED TO GO PREPARE A PLACE IN HIS FATHER’S FAMILY FOR HIS PEOPLE; THOMAS WANTS TO KNOW WHERE



1 “Don’t let your heart [thoughts, feelings, passions, desires, soul, or mind] be troubled [be agitated or stirred up with inward commotion that takes away the calmness of mind]. Believe [by having faith] in God. Believe [by committing to trust] also in me. 2 In my Father’s house [household, and family] are many homes [multiple dwelling places, or divine residences]. If it weren’t so, I would have told you. I am going to prepare a place [a spot for occupancy or habitation] for you.

3 If I go and prepare a place for you, I will come again and will [familiarily and intimately] receive you to myself; that where [at whichever spot of occupancy or habitation that] I am, you may be there [at the spot] also. 4 You know [and can perceive the habitation or spot] where I go, and you know [and understand] the way [the mode, means, or how to get there].” 5 Thomas [a twin] said to him, “Lord, we don’t know [we are unaware of the location] where you are going. How can we know the way [road, or route]?”

Vs.6-14: JESUS DECLARED 'HE IS THE WAY, TRUTH, AND LIFE'; PHILIP ASKED TO BE SHOWN THE WAY ☹️ ☹️ ☹️

6 Jesus said to him, "I am the way [the road, route, and journey], the truth [the illuminating spiritual means], and the [destination of absolute fullness of the God kind of] life. No one comes to [no one can reach, become known by, or make an appearance before] the Father, except through me. 7 If you had known [to feel, perceive, understood, and become acquainted with] me, you would have known my Father also. From now on, you know [feel, perceive, understand, and are acquainted with] him and have seen [stared at, physically and mentally discerned, perceived and experienced] him."

8 Philip [*lover of horses*] said to him, "Lord, show [by exposing to] us the Father, and that will be enough [or sufficient] for us."

9 Jesus said to him, "Have I been with you such a long time, and do you not know [feel, perceive, and understand] me, Philip? He who has seen [stared at and perceived to physically and mentally discern] me has seen the Father. How do you say, 'Show us the Father?'"

10 Don't you believe [have faith, confidence, and persuasion] that I am in the Father, and the Father in me? The [spoken] words that I tell [utter or speak to] you, I speak not from myself; but the Father who lives [who dwells and is present] in me, does his works [his ministry acts and miraculous deeds]. 11 Believe [have faith in] me that I am in the Father, and the Father in me; or else believe [by trusting in] me for the very works' sake [the specific outcomes of this ministry].

12 Most certainly I tell you, he who believes [by committing to trust] in me, the works [ministry acts and miraculous deeds] that I do [or perform], he will do also; and he will do greater works than these, because I am going to my Father.

13 Whatever you will ask [beg, call for, crave, desire, or require] in my name [my authority and character], I will do [will agree and commit to, execute and perform, give and provide] it, that the Father may be glorified [honored, magnified, praised, acknowledged, manifest, and celebrated] in

the Son. 14 If you will ask anything [whatsoever] in my name, I will do it.

Vs.15-21: JESUS PROMISED TO ASK THE FATHER TO SEND HIS HOLY SPIRIT; TOLD THE DISCIPLES TO KEEP HIS COMMANDMENTS ☹️ ☹️ ☹️

15 If you love me [dearly, socially, and morally], keep my commandments [my order, charge, and precepts]. 16 I will pray to [ask, request, entreat, and desire] the Father, and he will give [grant and minister to] you another Counselor^a [like me, who is called to aid, help, or succor you, plead your cause, and intercede before the Father], that he may be [to dwell in, and abide] with you forever:

17 [He is] the Spirit of truth, whom the [people of] world can't receive [accept or obtain], for it [the world] doesn't see [acknowledge, consider, perceive, discern, or enjoy the presence of] him and doesn't know [to understand] him. You [absolutely] know him, for he lives [abides] with you and will be [present to dwell] in you. 18 I will not leave you [fatherless, comfortless, or disregard and forsake you as] orphans. I will come to you.

19 Yet a little while, and the [people of the] world will see me no more [physically, to enjoy my presence]; but you will see me [with the eyes, mentally discern, perceive, experience, and enjoy my presence]. Because I live [breathe and enjoy true life worthy of God's name], you will live [the God kind of active, blessed, and endless life] also.

20 In that day [of the Lord] you will know that I am in my Father, and you in me, and I in you. 21 [Any] One who has my commandments and keeps [by carefully attending to] them, that person is one who [fondly, socially, and morally] loves me. [The] One who loves me [openly, socially, and morally] will be [dearly] loved by my Father, and I will [openly and fondly] love him, and will reveal [appear, disclose, or manifest] myself to him."

Vs.22-31: JESUS STATED THE JOB OF THE HOLY SPIRIT AFTER HE COMES; TO TEACH AND REMIND OF JESUS' WORDS AND TEACHINGS ☹️ ☹️ ☹️

22 Judas [*he shall be praised*] (not Iscariot) said to him, "Lord, what has happened that you are about to reveal

^a14:16 Greek παρακλητον: Counselor, Helper, Intercessor, Advocate, and Comforter.

[appear or manifest] yourself to us, and not to the [people of the] world?" 23 Jesus answered him, "If a man [if any person] loves me [openly, socially, and morally], he will keep [by observing, to fulfill] my word [doctrine, teachings, preaching, or utterance]. My Father will [dearly] love him, and we will come to him and make our home [our residence] with him.

24 He who doesn't [fondly, socially, or morally] love me doesn't keep [by carefully attending to] my words [my doctrine, preaching, or utterance]. The word which you hear [and give audience to understand] isn't mine, but the Father's who sent me.

25 "I have said these things to you while still living [and present] with you.

26 But the Counselor [or Comforter], the Holy Spirit, whom the Father will send [dispatch] in my name [my authority and character], will teach you [to learn] all things, and will remind you [quietly, putting in your mind and admonishing you] of all that I said to you. 27 Peace [prosperity, tranquility of the soul, and security,] I leave with you. My peace I give [grant and minister] to you; not as the world gives [or offers], I give [I bestow and commit] to you. Don't let your heart [thoughts, feelings, desires, passions, soul, or mind] be troubled [be agitated], neither let it be fearful [afraid or timid].

28 You heard [and considered to understand] how I told you, 'I am going away, and I will come back to you.' If you loved me [dearly], you would have rejoiced [exceedingly] because I said 'I am going to my Father;' for the Father is greater than I.

29 Now I have told you before it happens so that when it happens, you may believe [have faith and be fully persuaded].

30 I will no more speak much with you, for the prince [the ruler] of the [people and ungodly multitude of the] world comes [appears], and he has [owns, or possesses] nothing in me. 31 But that the [people of the] world may know that I [dearly] love the Father, and as the Father commanded me, even so I do [I observed, executed, and performed his order]. Arise, let's go from here.

Vs.1-17: JESUS CALLED HIS DISCIPLES 'FRIENDS' AND STATED HE IS THE TRUE VINE; TOLD THEM TO BEAR FRUITS AS BRANCHES ☹️😊😊

1 "I am the true vine [the true system of belief or religion—the faith and heavenly relationship builder, climbing into and connecting lives], and my Father is the farmer [the vine-dresser and life-worker].

2 Every branch [every limb, sprout, or shoot] in me that doesn't bear fruit [doesn't produce praises for God, the Father], he takes away [he lifts-, raises-, or bears-up to be strengthened by light]. Every branch that bears fruit [of praises and thanksgiving to God], he prunes [purges and cleanses of impurity or useless shoots], that it may bear more fruit [and gather harvests into eternal life].

3 You are already pruned clean because of the word [doctrine] which I have spoken [disclosed, or declared] to you. 4 Remain [abide, and endure] in me, and I in you. As the branch [the limb or shoot] can't bear fruit by itself unless it remains in the vine [or grapevine], so neither can you [produce praises to God], unless you remain [by staying connected, and surviving] in me.

5 I am the vine [the rising, living, heavenly plant]. You are the branches [the tender shoot and limbs]. He who remains [abides] in me and I in him bears much fruit [of eternal life, praise, and thanksgiving to God], for apart from [or without] me you can do nothing. 6 If a man [a person] doesn't remain [abide, and endure] in me, he is thrown out as a [broken off] branch and is withered [dried up]; and they [people or workers] gather them, throw them into the fire, and they are burned.

7 If you remain [by abiding and enduring] in me, and my [spoken] words [and utterances] remain in you, you will ask [call for, require, or crave] whatever you desire [intend, delight in, please, or will], and it will be done [be generated, assembled, performed, or fulfilled] for you.

8 "In this my Father is glorified [celebrated, honored, and magnified], that you bear much fruit [by laboring to obtain and distribute eternal life]; and so you will be my disciples [my students and followers].

9 Even as the Father has [dearly] loved me, I also have [fondly, socially, and morally]

loved you. Remain in my [affectionate and benevolent] love.

10 If you keep my commandments [my injunction, charge, precepts, and orders], you will remain [continue to dwell, and tarry] in my [affectionate and benevolent] love, even as I have kept my Father's commandments and remain [by abiding] in his love.

11 I have spoken [preached, and uttered] these things to you, that my joy may remain in you, and that your joy [cheerfulness, calm delight, and gladness] may be made full [complete and executed to satisfaction].

12 "This is my commandment [my charge], that you [fondly, socially, and morally] love one another, even as I have [dearly and fondly] loved you. 13 Greater love [of affection or benevolence] has no one than this, that someone lay down [purpose, and commit] his life for his friends [associates, or neighbors].

14 You are my friends [and familial companions] if you do whatever I command [charge or order] you. 15 No longer do I call you servants [attendants or slaves], for the servant doesn't know what his lord does. But I have called you friends, for everything that I heard [perceived, learned, comprehended, or understood] from my Father, I have made known [and declared] to you.

16 You didn't choose [select or pick] me, but I chose you [out of many people] and appointed [or ordained] you [for a purpose], that you should go and bear fruit [of eternal life], and that your fruit [your harvest of souls that obtain eternal life] should remain [survive and be kept continually]; that whatever you will ask [beg, call for, crave, desire, and require] of the Father in my name [my authority and character], he may give [grant, minister, commit, or deliver] it to you.

17 "I command [by ordering] these things to you, that you may [fondly, social, and morally] love one another.

Vs.18-27: JESUS ESTABLISHED THE WORLD WOULD HATE AND PERSECUTE HIS FOLLOWERS BECAUSE OF HIM/HIS FATHER ☹️☹️☹️

18 If the [ungodly people of the] world hates [detests to persecute] you, you know that it has hated me before it hated you. 19 If you were of the [family of the ungodly] world [who are alienated from God and hostile to my cause], the world would love its own [close acquaintance]. But because you are not of the [ungodly multitude of the] world, since I chose [selected and picked] you out of the world, therefore the world hates [by detesting] you.

20 Remember the word [the expression] that I said to you: 'A servant is not greater than his lord.'[Ⓜ] If they persecuted [harassed and mistreated] me, they will also persecute you. If they kept my word [my doctrine and preaching], they will also keep yours. 21 But they will do all these things to you for my name's sake, because they don't know him [God] who sent me.

22 If I had not come and spoken to them, they would not have had sin [erred, missed the mark, offended, and violated God's law to be without a share in eternal life]; but now they have no excuse for their sin. 23 He who hates [detests to persecute] me, hates [detests and does not love] my Father also.

24 If I hadn't done among them the works [the ministry acts and miraculous deeds] which no one else did, they wouldn't have had sin [by erring, offending, missing the mark, or violating divine law]. But now they have seen [stared at, and experienced] and also hated both me and my Father. 25 But this happened so that the word [the divine intent and expression of God] may be fulfilled which was written in their [Mosaic] law, "They hated me without a cause."[Ⓜ]

26 "When the Counselor^a has come, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will testify [by bearing record] about me. 27 You will also testify [with evidence], because you have been with me from the beginning [from the onset].

[Ⓜ]15:20 John 13:16

[Ⓜ]15:25 Psalm 35:19; 69:4

^a15:26 Greek Parakletos: Counselor, Helper, Advocate, Intercessor, and Comforter.

**Vs.1-15: JESUS ASSURED; THE SPIRIT OF TRUTH
WOULD COME AFTER HE'S LEFT TO CONVICT THE
WORLD, GUIDE BELIEVERS INTO TRUTH** 😞 😞 😞

1 "I have said these things to you so that you wouldn't be caused to stumble [to be entrapped or enticed to sin and begin to distrust and disobey]. 2 They will put [by excommunicating] you out of the synagogues [the assemblies of Israelites]. Yes, the time is coming that whoever kills you will think that he offers service to God.

3 They will do these things^a because they have not known [perceived or understood] the Father nor me. 4 But I have told you these things so that when the time comes, you may remember that I told you about them. I didn't tell you these things from the beginning [the onset], because I was with you.

5 But now I am going [retiring and withdrawing out of sight] to him [God] who sent me, and none of you asks [or questions] me, 'Where are you going?' 6 But because I have told you these things, sorrow has filled your heart.

7 Nevertheless I tell you the truth: It is [expedient, and] to your advantage that I go away; for if I don't go away, the Counselor [Advocate, Helper, Comforter, Intercessor, and Consoler] won't come to you. But if I go, I will send him to you. 8 When he has come, he will convict [and reprove] the [ungodly multitude of the] world about sin, about righteousness, and about judgment;

9 about sin [the violation of God's law], because they don't believe [have faith and trust] in me; 10 about righteousness [the purity of life, correctness of character and act, and justification], because I am going to my Father, and you won't see me any more; 11 about judgment [of condemnation by divine law], because the prince [the ruler] of [the ungodly multitude of people of] this world has been judged [judicially, and condemned, awaiting punishment].

12 "I still have many things to tell you, but you can't bear them now. 13 However, when he, the Spirit of truth, has come, he will guide you into all truth, for he will not speak from himself; but whatever he hears, he will speak. He will declare [by

showing and announcing in detail] to you things that are coming.

14 He will glorify [manifest, magnify, and honor] me, for he will take from what is mine and will declare [to show or announce] it to you. 15 All things that the Father has are mine; therefore I said that he takes^b of mine and will declare it to you.

**Vs.16-24: JESUS ENCOURAGED HIS DISCIPLES;
SAYING THEIR 'SORROW WILL TURN TO JOY' PER
THEIR CONFUSION AT HIS SPEECH** 😞 😞 😞

16 "A little while, and you will not see me. Again a little while, and you will see me."

17 Some of his disciples therefore said to one another, "What is this that he says to us, 'A little while, and you won't see me, and again a little while, and you will see me;' and, 'Because I go to [retire and withdraw, to be with] the Father?'" 18 They said therefore, "What is this that he says, 'A little while'? We don't know [nor understand] what he is saying."

19 Therefore Jesus perceived that they wanted to ask him, and he said to them, "Do you inquire among yourselves concerning this, that I said, 'A little while, and you won't see me, and again a little while, and you will see me?'" 20 Most certainly I tell you that you will weep and lament, but the [people of the] world [hostile to my cause] will rejoice. You will be sorrowful, but your sorrow will be turned into joy [into cheerfulness and gladness].

21 A woman, when she [is in labor, and] gives birth, has sorrow because her time has come. But when she has delivered the child, she doesn't remember the anguish any more, for the joy [the gladness] that a human being is born into the world. 22 Therefore you now have sorrow, but I will see you again, and your heart will rejoice [exceedingly], and no one will take your joy away from you.

23 "In that day you will ask me no questions. Most certainly I tell you, whatever you may ask [beg, call for, desire, crave, or require] of the Father in my name [my authority and character], he will give [grant, commit, minister, and deliver] it to you. 24 Until now, you have asked [for] nothing in my name [authority or character]. Ask, and you will receive [attain, or obtain], that your joy [cheerfulness and gladness] may be

^a16:3 TR adds "to you"

^b16:15 TR reads "will take" instead of "takes"

made full [complete, and executed to satisfaction].

Vs.25-33: JESUS CLARIFIED HIS WORDS, SPEAKING LESS FIGURATIVELY; HIS DISCIPLES FELT AND UNDERSTOOD BETTER 😞 😞 😞

25 "I have spoken these things to you in figures of speech [in proverbs, parables, or fictitious illustrations]. But the time is coming when I will no more speak to you in figures of speech, but will tell [by declaring to] you plainly about the Father.

26 In that day you will ask [desiring] in my name; and I don't say to you that I will pray to [entreat or request] the Father for you, 27 for the Father himself [fondly] loves you, because you have [dearly] loved me, and have believed [trusted in me] that I came from God. 28 I came from the Father and have come into the world. Again, I leave the world and go to the Father."

29 His disciples said to him, "Behold, now you are speaking plainly, and using no figures of speech [no fictitious narratives].

30 Now we know that you know all things, and don't need for anyone to question you. By this we believe [have faith and confidently trust] that you came from God."

31 Jesus answered them, "Do you now believe? 32 Behold, the time is coming, yes, and has now come, that you will be scattered [dispersed], everyone to his own place, and you will leave [forsaking] me alone [without companion]. Yet I am not alone [not without company], because the Father is with me.

33 I have told you these things, that in me you may have peace [security and prosperity]. In the world you have trouble [pressure, affliction, anguish, tribulation, distress, and persecution]; but cheer up [have good courage, be comforted]! I have overcome [prevailed and conquered to get the victory over] the world."

17

Vs.1-26: JESUS PRAYED TO THE FATHER TO GLORIFY THE SON, AS HE HAS GLORIFIED AND IS ABOUT TO GLORIFY HIM ON EARTH 😞 😞 😞

1 Jesus said these things, then lifting up his eyes to heaven, he said, "Father, the time has come. Glorify [honor and magnify] your Son, that your Son may also glorify you; 2

even as you gave [by granting] him authority [and influence and power of rule] over all flesh [all natures], so he will give [by ministering] eternal life [of God] to all whom you have given [have committed to] him.

3 This is eternal life [of God], that they should know [perceive and understand] you, the only true God, and him whom you sent, Jesus Christ. 4 I glorified [manifested your dignity, magnified, and honored] you on the earth. I have accomplished [and completed] the work which you have given [have commissioned] me to do.

5 Now, Father, glorify [honor] me with your own self with the [full] glory^a which I had with you before the world existed. 6 "I revealed [manifested and declared] your name to the people whom you have given me out of the world. They were yours, and you have given [committed and delivered] them to me. They have kept [by fulfilling] your word [your divine thought, intention, doctrine, and utterances].

7 Now they have known [felt, perceived, and understood] that all things whatever you have given [bestowed, granted, ministered, or committed to] me are from you, 8 for the [utterance and spoken] words which you have given [uttered to] me, I have given [uttered and committed] to them; and they received [have obtained] them, and knew [felt, perceived, and understood] for sure that I came from you. They have believed [having faith and confidence and full persuasion] that you sent me.

9 I pray [ask, beseech, desire, request, and entreat] for them. I don't pray [ask or entreat] for the world, but for those whom you have given [delivered up and committed to] me, for they are yours. 10 All things that are mine are yours, and yours are mine, and I am glorified [manifested and honored] in them.

11 I am no more in the world, but these [my and your people] are in the world, and I am coming [up] to you. Holy Father, keep [an eye on, preserve, and guard] them [from loss or injury] through your name [your supreme authority, divine character, holy interests, righteous pleasure, worthy causes, and spiritual excellencies] which you have given me, that they may be one, even as we are.

^a 16:15 Hebrews 1:3-13

12 While I was with them in the world, I kept [watched over, and carefully attended to] them in your name [your authority and character]. I have kept [by guarding] those whom you have given [and committed to] me. None of them is lost [useless, or destroyed] except the son of destruction, that the Scripture might be fulfilled. 13 But now I come to you, and I say these things in the world, that they may have my joy [and gladness] made full in themselves.

14 I have given [by ministering and committing to] them your word [your thought, intention, doctrine, and utterance]. The [ungodly multitude of the] world hated [detested and persecuted] them because they are not of the world, even as I am not of the world. 15 I pray [ask and desire] not that you would take [or remove] them from the world, but that you would keep [preserve, and guard] them from the evil [hurtful, calamitous, malicious, and harmful] one.

16 They are not of the world, even as I am not of the world. 17 Sanctify [purify externally, and cleanse internally, consecrate, and render] them [holy] in your truth. Your word [doctrine and utterance] is truth. ☹

18 As you sent me [on a salvation mission] into the world, even so I have sent them [on the same mission] into the world.

19 For their sakes I sanctify [dedicate, and offer] myself, that they themselves also may be sanctified [made holy and consecrated] in truth.

20 "Not for these only [who believe me now] do I pray [desire, ask, and entreat], but for those also who will believe in [have faith, commit to trust in, and entrust their spiritual well-being to] me through their word [mouth, speech, expression, or utterance],

21 that they may all be one; even as you, Father, are in me, and I in you, that they also may be one in us; that the world may believe [have faith and trust] that you sent me.

22 The glory [honor] which you have given [and granted] me, I have given [by delivering] to them, that they may be one, even as we are one, 23 I in them, and you in me, that they may be perfected [consummated in character and consecrated] into one, that the world may know that you sent me and [dearly and

openly] loved them, even as you [dearly] loved me.

24 Father, I desire [willingly] that they also whom you have given [by committing to] me be with me where [ever spot or place] I am, that they may see [perceive, discern, acknowledge, or experience] my glory [my magnificence and honor] which you have given [and granted] me, for you [dearly] loved me before the foundation of the world.

25 Righteous Father, the world hasn't known you, but I knew [felt, perceived, and understood] you; and these knew [by feeling, perceiving, and understanding] that you sent me.

26 I made known [by declaring] to them your name [your supreme authority, divine character, holy interests, righteous pleasure, gratifying commands, and miraculous deeds], and will make it known [certified, and understandable]; that the [affectionate and benevolent] love with which you [dearly] loved me may be in them, and I in them."

18

Vs.1-9: JUDAS BROUGHT A BAND OF SOLDIERS, OFFICERS, CHIEF PRIESTS, AND PHARISEES WITH WEAPONS TO ARREST HIM ☹ ☹ ☹

1 When Jesus had spoken these words, he went out with his disciples over the brook Kidron [*turbid*], where there was a garden, into which he and his disciples entered. 2 Now Judas [*he shall be praised*], who betrayed him, also knew the place, for Jesus often met there with his disciples. 3 Judas then, having taken a detachment of soldiers and officers from the chief priests and the Pharisees, came there with lanterns, torches, and weapons.

4 Jesus [*Jehovah is salvation*] therefore, knowing all the things that were happening to him, went out and said to them, "Who are you looking for?" 5 They answered him, "Jesus of Nazareth [*one separated*]." Jesus said to them, "I am he." Judas also, who betrayed him, was standing with them.

6 When therefore [*as soon as*] he said to them, "I am he," they went backward and fell [*prostrate*] to the ground. 7 Again therefore he asked them, "Who are you looking for?" They said, "Jesus of Nazareth."

8 Jesus answered, "I told you that I am he. If therefore you seek [enquire for and

desire] me, let these [people] go their way," 9 that the word [his saying] might be fulfilled which he spoke [earlier on], "Of those whom you have given [by committing to] me, I have lost none [to ruin or destruction]." ☹️☹️☹️

Vs.10-11: PETER STRUCK AND CUT OFF THE EAR OF THE HIGH PRIEST'S SERVANT, MALCHUS, AT JESUS' ARREST ☹️☹️☹️

10 Simon Peter [hearing piece of rock] therefore, having a sword, drew it, struck the high priest's servant, and cut off his right ear. The servant's name was Malchus [king or kingdom]. 11 Jesus therefore said to Peter, "Put the sword into its sheath. The cup [the divine fate] which the Father has given [has bestowed on] me, shall I not surely drink it [imbibe to receive it unto eternal life]?"

Vs.12-14: JESUS WAS ARRESTED, BOUND, AND BROUGHT TO FACE ANNAS AND CAIAPHAS, THE HIGH PRIEST ☹️☹️☹️

12 So the detachment, the commanding officer, and the officers of the Jews seized [arrested] Jesus and bound [tying] him, 13 and led him to Annas [humble] first, for he was father-in-law to Caiaphas [as comely], who was high priest that year. 14 Now it was Caiaphas who advised the Jews that it was expedient [was advantageous] that one man should perish [by dying] for the people.

Vs.15-19: PETER DENIED JESUS THE FIRST TIME WHEN QUESTIONED BY A SERVANT GIRL ☹️☹️☹️

15 Simon Peter followed Jesus, as did another disciple. Now that disciple was known [acquainted with, or familiar] to the high priest, and entered in with Jesus into the court [the palace or mansion] of the high priest; 16 but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to her who kept [and watched] the door [as a porter], and brought in Peter.

17 Then the maid who kept [and watched] the door said to Peter, "Are you also one of this man's disciples?" He said, "I am not." 18 Now the servants and the officers were standing there, having made a fire of coals, for it was cold. They were

warming themselves. Peter was with them, standing and warming himself.

Vs.19-24: JESUS WAS STRUCK BY AN OFFICER AS HE RESPONDED TO THE HIGH PRIEST ABOUT HIS TEACHINGS AND DISCIPLES ☹️☹️☹️

19 The high priest therefore asked Jesus about his disciples and about his teaching [doctrine]. 20 Jesus answered him, "I spoke openly [publicly, frankly, and plainly] to the world. I always taught in synagogues and in the temple [at Jerusalem], where the Jews always meet. I said nothing in secret. 21 Why do you ask [by interrogating] me? Ask [enquire, or find out from] those who have heard me what I said to them. Behold, they know [and understand] the things which I said."

22 When he had said this, one of the officers standing by slapped Jesus with his hand, saying, "Do you answer the high priest like that?" 23 Jesus answered him, "If I have spoken evil [by saying things that are physically or morally grievous, wicked, or harmful], testify [with evidence] of the evil; but if well [if I spoke morally good and honest things], why do you beat [slap, or smite] me?" 24 Annas sent him bound to Caiaphas, the high priest.

Vs.25-27: PETER DENIED JESUS THE SECOND AND THIRD TIME, AS HE WAS QUESTIONED BY PEOPLE ☹️☹️☹️

25 Now Simon Peter [hearing piece of rock] was standing and warming himself. They said therefore to him, "You aren't also one of his disciples, are you?" He denied [disavowed, and contradicted] it and said, "I am not."

26 One of the servants of the high priest, being a relative of him whose ear Peter had cut off, said, "Didn't I see you in the garden with him?" 27 Peter therefore denied [disavowed, refused, and rejected] it again, and immediately the rooster [cock] crowed.

Vs.28-32: JESUS WAS TAKEN TO PILATE, THE ROMAN GOVERNOR; HE REFUSED TO JUDGE JESUS, BUT THE JEWS INSISTED ☹️☹️☹️

28 They led Jesus [Jehovah is salvation] therefore from Caiaphas [as comely] into the Praetorium [the Governor's courtroom for judgment]. It was early [in the morning, at

dawn], and they themselves didn't enter into the Praetorium, that they might not be [ceremonially] defiled, but might eat the Passover.

29 Pilate [armed with a spear—the Roman procurator of Judah and Samaria] therefore went out to them and said, "What accusation do you bring against this man?"

30 They answered him, "If this man weren't an evildoer [a criminal and wrongdoer], we wouldn't have delivered him up to you."

31 Pilate therefore said to them, "Take him yourselves, and judge him according to your [Mosaic] law." Therefore the Jews said to him, "It is illegal [it is unlawful] for us to put anyone to death," 32 that the word [saying] of Jesus might be fulfilled [come to pass], which he spoke, signifying [or indicating] by what kind of death he should die [through impaling on wood or cross, which the Romans executed at that time].

Vs.33-40: PILATE QUESTIONED JESUS, FOUND NO GUILT, AND TRIED TO RELEASE HIM, BUT THE JEWS REFUSED



33 Pilate therefore entered again into the Praetorium [the judgment hall], called Jesus, and said to him, "Are you the King of the Jews?" 34 Jesus answered him, "Do you say this by yourself, or did others tell you about me?"

35 Pilate answered, "I'm not a Jew, am I? Your own nation and the chief priests delivered you to me. What have you done?"

36 Jesus answered [responded], "My Kingdom is not of this world. If my Kingdom [my realm, rule, and reign] were of this world, then my servants [officers, and ministers] would fight, that I wouldn't be delivered to the Jews. But now my Kingdom [my dominion and authority to rule] is not from here."

37 Pilate therefore said to him, "Are you a king [a sovereign ruler and leader of the people] then?" Jesus answered, "You say that I am a king. For this reason, I have been born [generated, begotten, and cause to arise], and for this reason I have come into the world, that I should testify [with evidence] to the truth. Everyone who is of the truth listens to [gives audience and understands] my voice."

38 Pilate said to him, "What is truth?" When he had said this, he went out again to

the Jews, and said to them, "I find no basis for [crime, and therefore for] a charge against him. 39 But you have a custom that I should release someone to you at the Passover. Therefore, do you want me to release to you the King of the Jews?" 40 Then they all shouted again, saying, "Not this man, but Barabbas [son of a father]!" Now Barabbas was a robber [a thief and brigand].

19

Vs.1-5: PILATE HAD JESUS FLOGGED, CROWNED WITH THONGS, ROBED WITH PURPLE CAPE, AND PRESENTED HIM TO THE JEWS



1 So Pilate [armed with a spear] then took Jesus [Jehovah is salvation] and flogged him [with whiplike leather strings attached with lead balls, used for scouring criminals]. 2 The soldiers twisted [by plaiting] thorns into a crown and put it on his head, and dressed him in a purple garment.

3 They kept saying, "Hail, King of the Jews!" and they kept slapping him.

4 Then Pilate went out again, and said to them, "Behold, I bring him out to you, that you may know that I find no basis for a [crime, accusation, and a] charge against him." 5 Jesus therefore came out, wearing the crown of thorns and the purple garment. Pilate said to them, "Behold, the man!"

Vs.6-11: THE CHIEF PRIESTS AND OFFICERS SHOUTED 'CRUCIFY' DEMANDING JESUS' DEATH; PILATE QUESTIONED HIM SOME MORE



6 When therefore the chief priests and the officers saw him, they shouted, saying, "Crucify! Crucify! [Impale on the cross! Impale on the cross]." Pilate said to them, "Take him yourselves and crucify [by impaling] him, for I find no basis for a charge against him." 7 The Jews answered him, "We have a law, and by our [Mosaic] law he ought to die,^b because he made himself the Son of God."

8 When therefore Pilate heard this saying, he was more afraid [by hesitating in reverential fright]. 9 He entered into the Praetorium [the judgment hall] again, and said to Jesus, "Where are you from?" But Jesus gave him no answer [no response].

10 Pilate therefore said to him, "Aren't you speaking to me? Don't you know that I have power [the authority] to release you and have power [the capacity] to crucify

^a 18:31 Exodus 20:13, Deuteronomy 5:17, Matthew 5:21

^b 19:7 Leviticus 24:16, Deuteronomy 18:20

you?" **11** Jesus answered, "You would have no power [the authority or capacity] at all against me, unless it were given [or granted] to you from above [by God]. Therefore he [the person or people] who delivered me to you has greater sin [greater violation of divine law and authority]."

Vs.12-16: PILATE CAVED TO JEWISH PRESSURE TO CRUCIFY JESUS, SO DELIVERED HIM TO THE CHIEF PRIESTS



12 At this, Pilate was seeking [and endeavoring] to release him, but the Jews cried out, saying, "If you release this man, you aren't Caesar's friend! Everyone who makes himself a king speaks against Caesar [severed—the Roman emperor]!" **13** When Pilate therefore heard [and considered] these words [spoken by the Jews], he brought Jesus out and sat down on the judgment seat at a place called "The Pavement", but in Hebrew, "Gabbatha [elevated platform]."

14 Now it was the Preparation Day of [celebrating] the Passover, at about [6:00am] the sixth hour.^a He said to the Jews, "Behold, your King!" **15** They cried out, "Away with him! Away with him! Crucify him [Impale him on the Cross]!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king [no sovereign ruler] but Caesar!" **16** So then he delivered him to them to be crucified [to be impaled on a wooden cross]. So they took Jesus and led him away.

Vs.17-22: JESUS WAS CRUCIFIED WITH TWO THIEVES BESIDE HIM; PILATE INSCRIBED ON HIS CROSS 'KING OF THE JEWS'



17 He went out, bearing his cross, to the place [outside Jerusalem] called "The Place of a Skull", which is called in Hebrew, "Golgotha", **18** where they crucified him, and with him two others, on either side one, and Jesus [Jehovah is salvation] in the middle.

19 Pilate [armed with a spear] wrote a title [a crime or accusation placard] also, and put it on the cross. There was written, "JESUS OF NAZARETH, THE KING OF THE JEWS."

20 Therefore many of the Jews read this [inscription on the placard or] title, for the place where Jesus was crucified [was

impaled on the cross] was near the city; and it was written in Hebrew, in Latin, and in Greek [languages].

21 The chief priests of the Jews therefore said to Pilate, "Don't write, 'The King of the Jews,' but, 'he said, "I am King of the Jews.'"" **22** Pilate answered [by responding], "What I have written, I have written."

Vs.23-24: THE SOLDIERS WHO CRUCIFIED JESUS CAST LOTS DIVIDING HIS GARMENT INTO FOUR PARTS



23 Then the soldiers, when they had crucified Jesus, took his [purple, upper] garments and made four parts, to every soldier a part; and also the tunic [shirts, and under clothes]. Now the tunic [shirt or coat] was without seam, woven from the top throughout.

24 Then they said to one another, "Let's not tear it, but cast lots for it to decide whose it will be," that the Scripture might be fulfilled, which says, "They parted my garments among them. They cast lots for my clothing." ^b Therefore the soldiers did these things.

Vs.25-27: JESUS, WHILE ON THE CROSS, COMMENDED HIS MOTHER TO JOHN, HIS DISCIPLE, AND GAVE UP HIS SPIRIT



25 But standing by Jesus' cross were his mother [Mary], his mother's sister, Mary [their rebellion] the wife of Clopas [my exchanges], and Mary Magdalene [a tower].

26 Therefore when Jesus saw his mother, and the disciple whom he [fondly] loved standing there, he said to his mother, "Woman, behold, your [matured] son!" **27** Then he said to the disciple, "Behold, your mother!" From that hour, the disciple took her to his own home.

28 After this, Jesus, seeing^b [perceiving, knowing, and understanding] that all things were now finished [completely executed, and accomplished], that the Scripture might be fulfilled, said, "I am thirsty [for refreshment and strengthening of the soul]!"

29 Now a vessel full of vinegar was set there; so they put a sponge full of the vinegar on hyssop, and held it at his mouth. **30**

^a19:14 "the sixth hour" would have been 6:00 a.m. according to the Roman timekeeping system, or noon for the Jewish timekeeping system in use, then.

^b19:24 Psalm 22:18

^b19:28 NU, TR read "knowing" instead of "seeing"

When Jesus therefore had received the vinegar, he said, **"It is finished [completely executed, accomplished, and concluded]!"** Then he bowed [inclining] his head and gave [surrendered, or yielded] up his spirit.

Vs.31-37: A SOLDIER PIERCED JESUS' SIDE, WATER AND BLOOD GUSHED OUT; HIS BONES WERE NOT BROKEN ☹️ 😐 😊

31 Therefore the Jews, because it was the Preparation Day [to celebrate the Passover], so that the bodies wouldn't remain on the cross on the Sabbath (for that Sabbath was a special one [day]), asked of Pilate that their legs might be broken [to hasten death] and that they might be taken away.

32 Therefore the soldiers came and broke the legs of the first and of the other who was crucified with him; **33** but when they came to Jesus and saw that he was already dead, they didn't break his legs. **34** However, one of the soldiers pierced his side with a spear, and immediately blood and water came out.

35 He who has seen has testified, and his testimony is true. He knows that he tells the truth, that you may believe [have faith and persuasion]. **36** For these things happened that the Scripture might be fulfilled, "A bone of him will not be broken." ☹️ **37** Again another Scripture says, "They will look on him whom they pierced." ☹️

Vs.38-42: JOSEPH OF ARIMATHAEA REQUESTED JESUS' BODY FROM PILATE FOR BURIAL; NICODEMUS BROUGHT MYRRH/ALOES ☹️ 😐 😊

38 After these things, Joseph [Jehovah has added] of Arimathaea [heights], being a disciple of Jesus, but secretly for fear [dread or terror] of the Jews, asked of Pilate that he might take away Jesus' body. Pilate gave him permission. He came therefore and took away his body.

39 Nicodemus [conqueror], who at first came to Jesus by night, also came bringing a mixture of myrrh and aloes [costly, antiseptic, and aromatic perfume and gum for embalming] about a hundred Roman pounds.^a **40** So they took Jesus' body, and

bound it in linen cloths with the [aromatic] spices, as the custom of the Jews is to bury.

41 Now in the place where he was crucified there was a garden. In the garden was a new tomb [sepulcher or place of interment] in which no man had ever yet been laid. **42** Then, because of the Jews' Preparation Day (for the tomb was near at hand), they laid Jesus there.

20

Vs.1-10: MARY MAGDALENE FOUND THE TOMB STONE OPEN, RAN TO TELL PETER AND JOHN; THEY DIDN'T FIND JESUS' BODY THERE ☹️ 😐 😊

1 Now on the first day of the week, Mary Magdalene [their rebellious tower] went early, while it was still dark, to the tomb, and saw that the stone had been taken [or carried] away from the tomb. **2** Therefore she ran and came to Simon Peter [hearing piece of rock] and to the other disciple whom Jesus [fondly and friendly] loved, and said to them, "They have taken [by removing or carrying] away the Lord out of the tomb, and we don't know where they have laid him!"

3 Therefore Peter and the other disciple went out, and they went toward the tomb. **4** They both ran together. The other disciple outran Peter and came to the tomb first. **5** Stooping [and leaning over to peer into] and looking in, he saw the linen cloths lying there; yet he didn't enter in.

6 Then Simon Peter came, following him, and entered into the tomb. He saw the linen cloths lying, **7** and the [face binding] cloth that had been on his head, not lying with the linen cloths, but rolled up in a place by itself.

8 So then the other disciple who came first to the tomb also entered in, and he saw and believed [by thinking it to be true]. **9** For as yet they didn't know [consider and understand] the Scripture, that he must rise from the dead. **10** So the disciples went away again to their own homes.

Vs.11-15: JESUS APPEARED TO MARY MAGDALENE AS SHE WEPT OUTSIDE THE TOMB, LOOKING FOR HIM/HIS BODY ☹️ 😐 😊

11 But Mary was standing outside at the tomb weeping. So as she wept, she stooped [leaning over to peer within] and

^a**19:36** Exodus 12:46; Numbers 9:12; Psalm 34:20

^a**19:37** Zechariah 12:10

^a**19:39** 100 Roman pounds of 12 ounces each, or about 72 pounds, or 33 Kilograms.

looked into the tomb, 12 and she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had lain.

13 They asked her, "Woman, why are you weeping?" She said to them, "Because they have taken [and carried] away my Lord [and Master], and I don't know where they have laid him." 14 When she had said this, she turned around and saw Jesus [Jehovah is salvation] standing, and didn't know that it was Jesus.

15 Jesus said to her, "Woman, why are you weeping? Who are you looking [and seeking] for?" She, supposing him to be the gardener, said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." 16 Jesus said to her, "Mary." She turned and said to him, "Rabboni!"^a which is to say, "Teacher!"^b

Vs.17-18: JESUS SENT MARY TO HIS DISCIPLES TO PROCLAIM HIS RESURRECTION, EVEN AS THE FIRST EVANGELIST OF GOOD NEWS ☹️☹️☹️

17 Jesus said to her, "Don't hold [attach, touch, fasten, or cling to] me, for I haven't yet ascended [gone up] to my Father [in heaven]; but go to my brothers and tell them, 'I am ascending [going up] to my Father and your Father, to my God and your God.'" 18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had said these things to her.

Vs.19-23: JESUS APPEARED TO HIS DISCIPLES IN A LOCKED ROOM, SPOKE TO THEM AND SHOWED HIS HANDS AND SIDE ☹️☹️☹️

19 When therefore it was evening on that day, the first day of the week, and when the doors were locked where the disciples were assembled, for fear of the Jews, Jesus came and stood in the middle and said to them, "Peace [prosperity, oneness, and tranquility of the soul] be to you." 20 When he had said this, he showed them his hands and his side [as proof, that it was him]. The disciples therefore were glad when they saw the Lord.

21 Jesus therefore said to them again, "Peace be to you. As the Father has sent me [on a salvation mission], even so I send you."

22 When he had said this, he breathed [puffed, and blew] on them, and said to them, "Receive [accept to obtain] the Holy Spirit!

23 If you forgive [by laying aside and sending away] anyone's sins, they have been forgiven [they are remitted from] them. If you retain [by holding onto] anyone's sins, they have been retained."

Vs.24-31: JESUS APPEARED AGAIN EIGHT DAYS LATER TO HIS DISCIPLES IN A LOCKED ROOM; THOMAS NOW BELIEVED ☹️☹️☹️

24 But Thomas [a twin], one of the twelve, called Didymus^c [two-fold or double], wasn't with them when Jesus came. 25 The other disciples therefore said to him, "We have seen the Lord!" But he said to them, "Unless I see in his hands the print of the nails, put my finger into the print of the nails, and put my hand into his side, I will not believe [I will not be persuaded]."

26 After eight days, again his disciples were inside and Thomas was with them. Jesus came, the doors being locked, and stood in the middle, and said, "Peace [prosperity, oneness, and tranquility of the soul] be to you." 27 Then he said to Thomas, "Reach here [with] your finger, and see my hands. Reach here [with] your hand, and put it into my side. Don't be unbelieving [faithless], but believing [trustful and easily persuaded]."

28 Thomas answered him, "My Lord and my God!" 29 Jesus said to him, "Because you have seen me,^d you have believed. Blessed [supremely fortunate and happy] are those who have not seen [with the eyes] and [yet] have believed [by committing to trust in me]."

30 Therefore Jesus did many other [miracles and supernatural] signs in the presence of his disciples, which are not written in this book; 31 but these [much] are written that you may believe [have faith and trust] that Jesus is the Christ, the Son of God, and that believing [by committing to trust in him, and entrusting your spiritual well-being to him] you may have [God's kind of] life in his name [supreme authority, and divine character].

^a20:16 Rabboni is a transliteration of the Hebrew word for "great teacher."

^b20:16 or, Master

^c20:24 or, Twin

^d20:29 TR adds "Thomas,"

Vs.1-5: JESUS APPEARED AT DAYBREAK TO SEVEN DISCIPLES; THEY WENT FISHING TO NO AVAIL



1 After these things, Jesus revealed [manifested, and showed] himself again to the disciples at the sea of Tiberias [as river-god]. He revealed himself this way. 2 Simon Peter [hearing piece of rock], Thomas [a twin] called Didymus,^a Nathanael [gift of God] of Cana [place of reeds] in Galilee [the heathen circle], and the sons of Zebedee [my gift], and two others of his disciples were together.

3 Simon Peter said to them, "I'm going fishing." They told him, "We are also coming with you." They immediately went out and entered into the boat. That night, they caught nothing. 4 But when day had already come, Jesus [Jehovah is salvation] stood on the beach; yet the disciples didn't know that it was Jesus. 5 Jesus therefore said to them, "Children [spiritual adolescents], have you anything to eat [with bread]?" They answered him, "No."

Vs.6-14: JESUS REVEALED HIMSELF TO HIS DISCIPLES; AT HIS WORD, THEY HAULED IN MUCH FISH AND ATE WITH HIM



6 He said to them, "Cast the net on the right side of the boat, and you will find some." They cast it therefore, and now they weren't able to draw it in for the multitude of fish. 7 That disciple therefore whom Jesus [fondly] loved said to Peter, "It's the Lord!" So when Simon Peter heard that it was the Lord, he wrapped his coat around himself (for he was naked), and threw himself into the sea.

8 But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits^b away), dragging the net full of fish. 9 So when they got out on the land, they saw a fire of coals there, with fish and bread laid on it.

10 Jesus said to them, "Bring some of the fish which you have just caught." 11 Simon Peter went up, and drew the net to land, full of one hundred fifty-three great fish. Even though there were so many, the net wasn't torn.

12 Jesus said to them, "Come and eat breakfast!" None of the disciples dared inquire of him, "Who are you?" knowing that it was the Lord. 13 Then Jesus came and took the bread, gave it to them, and the fish likewise. 14 This is now the third time that Jesus was revealed to his disciples after he had risen from the dead.

Vs.15-19: JESUS INSTRUCTED PETER TO 'FEED ON HIM THE LAMB OF GOD' BEFORE NURTURING AND NOURISHING HIS SHEEP



15 So when they had eaten their breakfast, Jesus said to Simon Peter [hearing piece of rock], "Simon, son of Jonah [dove], do you [socially and morally] love me more than these [fish and fishing business]?" He [Peter] said to him, "Yes, Lord; you know that I have [friendly love and] affection for you." He [Jesus] said to him, "Feed my lambs [which means, Pasture or Feed on Me the slain Lamb of God]."

16 He [Jesus] said to him again a second time, "Simon, son of Jonah [dove], do you [socially and morally] love me?" He said to him, "Yes, Lord; you know that I have [friendly love and] affection for you." He said to him, "Tend my sheep [Shepherd and nourish my sheep or flock]."

17 He said to him [Peter] the third time, "Simon, son of Jonah [dove], do you have [friendly love and] affection for me?" Peter was grieved because he asked him the third time, "Do you have [friendly love and] affection for me?" He said to him, "Lord, you know [perceive and understand] everything. You know that I have [friendly love and] affection for you." Jesus said to him, "Feed my sheep [Pasture and promote the spiritual welfare of my flock]."

18 Most certainly I tell you, when you were young, you dressed yourself and walked where you wanted to. But when you are old, you will stretch out your hands, and another will dress you and carry you where you don't want to go." 19 Now he said this, signifying [and indicating] by what kind of death he would glorify [magnify and honor] God. When he had said this, he said to him, "Follow me [as my disciple]."

^a21:2 or, Twin

^b21:8 200 cubits is about 100 yards or about 91 meters

**Vs.20-25: JESUS SHUSHED PETER'S INQUIRY
ABOUT JESUS' ASSIGNMENT FOR JOHN THE BELOVED**



20 Then Peter, turning around, saw a disciple following. This was the disciple whom Jesus [fondly] loved, the one who had also leaned on Jesus' breast at the supper and asked, "Lord, who is going to betray you?" 21 Peter, seeing him, said to Jesus, "Lord, what about this man?"

22 Jesus said to him, "If I desire that he stay until I come, what is that to you? You follow me [as my disciple]." 23 This saying therefore went out among the brothers^a that this disciple wouldn't die. Yet Jesus didn't say to him that he wouldn't die, but, "If I desire that he stay until I come, what is that to you?"

24 This is the disciple who testifies about these things, and wrote these things. We know that his witness is true. 25 There are also many other things which Jesus did, which if they would all be written, I suppose that even the world itself wouldn't have room for [receiving or holding] the books that would be written.

REFLECTION #34:

**Write and discuss your answers with learning team.*

#1. Jesus washed the feet of his disciples. What is the spiritual implication, if any? Does it have any leadership or servanthood implications as well? And how does "feet washing" relate to the kingdom principles of "the elder serves the younger"?

1 _____

#2. Why would Jesus be troubled or agitated in his spirit that one of his disciples would betray him? Especially since he already knew he would be betrayed and killed?

2 _____

#3. What was the "new" commandment Jesus gave to his disciples? And what example did he leave for them to follow in obeying the new commandment?

3 _____

#4. Peter never believed he would deny Jesus, so he boasted that he would never. What happened? How did Peter fail so easily, as tough and as dedicated as he was? How can you explain Peter's denial from your own past boasts and failures?

4 _____

#5. Jesus stated, "in my father's house, there are many rooms or homes." What does he mean? Was he talking about physical, heavenly, or spiritual rooms? Explain.

5 _____

^a21:23 The word for "brothers" here may be also correctly translated "brothers and sisters" or "siblings."

#6. Jesus Promised the disciples he would ask the Father to send the Holy Spirit soon after he was gone from the earth. Who is the Holy Spirit, and what was going to be his job, as Jesus described?

6 _____

#7. Jesus called his disciples “friends.” Why?

7 _____

#8. Chapter 17 is a perfect example of how to supplicate the Father. Review and consider the profound and conversational way Jesus prayed to the Father, supplicating and petitioning him. How much would Jesus’ prayer approach in this chapter change your prayer approach?

8 _____

#9. Given that Mary Magdalen was the first to see the resurrected Jesus and the first to be sent by Jesus to proclaim the news of his resurrection, would you consider her the first evangelist, and why?

9 _____



The First Epistle of Peter to the Church in Dispersion

The Church had grown at this time, around AD 62 to 64. It had spread all over the region of Asia and the ancient world and was under intense persecution. Peter, the top apostle, wrote his first letter to the body of believers who needed to endure persecution without bitterness and without losing faith and hope in the message of the Lord Jesus. If anyone understood the threatening, beating, punishment, and imprisonment that come with faithfully preaching, committing to, and following the Word of God, it was Peter.

Drawing from his personal experience, Peter understood the privilege to suffer or experience pain and sadness in the name of, or for the sake of, Christ our Savior, who first suffered for us. So he encouraged believers to stand up and be firm in what they know and believe. To be righteous and, in the process, rejoice in the face of Satan's malicious attacks in this world of persecution that seeks to devour believers.

The following thematic and contextual presentation of the epistle explores ways to resist and offensively oppose the devil by standing firm in faith and knowing that believers worldwide undergo the same kind of suffering (1Pet 5:8-9). Remember to use the progress markers accordingly.



First Peter

Chapters 1-5: Live for Righteousness, You are Chosen to Die to Sins

1

1 Peter [*a piece of rock or stone*], an apostle [ambassador of the Gospel with divine ability and miraculous powers, commissioner, delegate, and messenger] of Jesus Christ,^a to the chosen ones [God's favorite elect] who are living as foreigners [as strangers or alien residents] in the Dispersion [scattered in the diaspora as immigrants] in Pontus [*the sea*], Galatia [*land of Gaul*], Cappadocia [*a province of good horses*], Asia [*orient*], and Bithynia [*a violent rushing*], 2 according to the foreknowledge [and pre-arrangement] of God the Father, in sanctification [in purification and holiness] of the Spirit, that you may obey [by attentively hearing, complying, or submitting to] Jesus Christ and be sprinkled [be purified] with his blood: Grace [divine influence and favor] to you and peace [prosperity, concord, and security] be multiplied.

Vs. 3-9: OBTAIN THE OUTCOME OF YOUR FAITH AND SALVATION; YOU ARE BORN-AGAIN, LIVE AND HOPE IN THE RESURRECTION OF CHRIST ①⑤⑩

3 Blessed [praise and adoration] be the God and Father of our Lord Jesus Christ [Anointed, Supreme in Authority, Controller, and Master], who according to his great [abundant and plentiful] mercy [his kindness, good will, and compassion] caused us to be born again [born anew and transformed] to a living [God-breathe] hope [a pleasurable confident expectation of eternal salvation] through the resurrection [a standing up again] of Jesus Christ from the dead,

4 to an incorruptible [immortal, undecaying] and undefiled inheritance [a patrimony and possession] that doesn't fade away, [being perpetual and] reserved in

Heaven for you, 5 who by the [inherent ability and miraculous] power of God are guarded [protected, and kept] through faith [the persuasion and moral conviction of the truthfulness of God, assurance, and reliance upon Christ] for a salvation ready to be revealed in the last time.

6 In this you greatly rejoice [jumping up for joy], though now for a little while, if need be, [that as] you have been grieved [distressed, or saddened] in various trials [temptations or adversity]; 7 that the [testing and] proof of your faith, which is more precious than gold that perishes, even though it is tested by fire, may be found to result in praise, glory, and honor at the revelation [the appearing and coming] of Jesus Christ—

8 whom, not having known [by physically seeing], you love. In him, though now you don't see him, yet believing, you rejoice greatly with joy that is unspeakable and full of glory [honor, and magnification], 9 receiving the result [and goal] of your faith, [your persuasion and assurance in Christ, which is] the salvation of your souls.

Vs. 10-21: CONDUCT YOURSELF WITH REVERENCE TO GOD WHOM YOU CALL FATHER; WHO CALLED YOU TO BE HOLY ①⑤⑩

10 Concerning this salvation, the [old testament] prophets sought [investigated, craved] and searched diligently. They prophesied of the grace [the favorable, benefitting, divine influence on the heart] that would come to you, 11 searching for who or what kind of time the Spirit of Christ which was in them pointed to [indicate] when he [God] predicted [or testified in advance, about] the sufferings of Christ and the glories [of the kingly majesty of the Messiah] that would follow them.

12 To them [the prophets of old] it was revealed [disclosed] that they served not themselves, but you, in these things, which now have been announced to you through those who preached the Good News [of the

^a1:1 1:1 "Christ" means "Anointed One".

Gospel] to you by the Holy Spirit sent out from heaven; which things angels [God's celestial messengers] desire [by longing for] to look into.

13 Therefore prepare your minds for action.^a Be sober [and dispassionate], and set your hope [your confident expectation] fully on the grace [joy, pleasure, delight, sweetness, charm, and loveliness] that will be brought to you at the revelation [the manifestation and appearing] of Jesus Christ— 14 as children of obedience [compliance and submission], not conforming yourselves according to your former lusts [by longing for forbidden things] as in your ignorance [your moral blindness due to lack of knowledge of divine things],

15 but just as he [God] who called you is holy [sacred, physically and morally pure, blameless and consecrated], you yourselves also be holy [pure and blameless] in all of your behavior, 16 because it is written, "You shall be holy, for I am holy."[Ⓢ]

17 If you call on him as Father, who without respect of persons [being impartial and unbiased] judges [decides to bless or condemn] according to each man's work [each person's act, deed, labor, or occupation], pass [by living, behaving, abiding, and busying yourselves, in] the time of your living [or sojourning] as foreigners here in reverent fear,

18 knowing that you were redeemed [ransomed], not with corruptible things like silver or gold, from the useless [empty, truthless, purposeless, profitless, and vain] way of life handed down from [the traditions of] your fathers, 19 but with precious blood, as of a lamb without blemish or spot, the blood of Christ,

20 who was foreknown [or foreseen] indeed before the foundation [or conception] of the world, but was revealed [made apparent and manifested] in this last age for your sake, 21 who through him [Christ, we] are believers in God, who raised him from the dead and gave him glory [dignity, honor, and praise], so that your faith [your assurance and fidelity] and hope [that confident expectation] might be in God.

Vs.22-25: LOVE ONE ANOTHER FROM A PURE HEART, YOU ARE BORN AGAIN OF IMPERISHABLE SEED BY GOD'S WORD ① ⑤ ⑩

22 Seeing you have purified [have morally sanctified] your souls in your obedience [attention, compliance, and submission] to the truth through the Spirit in sincere brotherly affection, [openly, socially, or morally] love one another from the heart [your thoughts, feelings, desires, passion, and mind] fervently, 23 having been born again [born anew and transformed], not of corruptible seed, but of incorruptible, through the word [the intent and divine expression] of God, which lives and remains forever.

24 For, "All flesh [all physical, sensuous, animal, or moral natures] is like grass, and all of man's glory [people's dignified opinion or exalted thinking] like the flower in the grass. The grass withers, and its flower falls; 25 but the Lord's [uttered or spoken] word endures forever."[Ⓢ] This is the word of Good News [gospel] which was preached to you.

2

Vs.1-4: DESIRE SPIRITUAL MILK; MORTIFY MALICE, DECEIT, HYPOCRISY, ENVY AND SLANDER ① ⑤ ⑩

1 Putting away therefore all wickedness [all depravity and maliciousness], all deceit, hypocrisies [pretensions and falsehood], envies [jealousy], and all evil speaking [all defamation or backbiting],

2 as newborn babies [as spiritual infants], long for [by intensely craving for possession of] the pure spiritual milk [the less difficult truths of the word or doctrine of God], that with it you may grow, 3 if indeed you have tasted [by experiencing] that the Lord is gracious.

4 Come to him [Jesus the Christ], a living [God breathing] stone^b [the rock of salvation], rejected indeed by men, but chosen [being divinely selected] by God, precious.

Vs.5-8: BE BUILT UP A SPIRITUAL HOUSE, DON'T STUMBLE OR DISOBEY THE WORD YOU WERE DESTINED TO PERFORM ① ⑤ ⑩

5 You also as living stones [breathing pieces of rocks of his salvation] are built up

^a1:13 1:13 literally, "gird up the waist of your mind" or "put on the belt of the waist of your mind"

[Ⓢ]1:16 1:16 Leviticus 11:44-45

^a1:25 1:25 Isaiah 40:6-8

^b2:4 Psalm 18:46, 62:2

as a spiritual [non-carnal, regenerated] house, to be a holy priesthood [carefully selected to perform divine duties], to offer up spiritual sacrifices, acceptable to God through Jesus Christ. **6** Because it is contained in Scripture, “Behold,^a I lay in Zion [a hill in Jerusalem—the triumphant Church] a chief cornerstone, chosen and precious. He who believes in him will not be disappointed [disgraced, dishonored, or ashamed].”✠

7 For you who believe [have faith and have committed to trusting in Christ] therefore is the honor, but for those who are [unbelieving and] disobedient, “The stone [rock of salvation] which the builders [rulers and religious leaders] rejected has become the chief [supreme, prominent] cornerstone,”✠ **8** and, “a stumbling stone [an obstacle causing sin] and a rock of offense [an entrapment into error or sin].”✠ For they stumble [they are induced to sin] at the [preaching and utterance of the] word, being disobedient, to which also they [the leaders] were appointed.

Vs.9-10: PROCLAIM, SHOW, DEMONSTRATE GOD’S EXCELLENCE; YOU ARE HIS PECULIAR PROTECTED PEOPLE ① ⑤ ⑩

9 But you are a chosen race [a chosen generation], a royal priesthood, a holy nation, a people [peculiar, acquired, and preserved] for God’s own possession, that you may proclaim [to celebrate] the excellence [the intrinsic and attributed praises and virtues] of him who called you out of darkness [of ignorance, ungodliness, immorality, and misery in hell] into his marvelous light [of truth and spiritual purity].

10 In the past, you were not a people [of the same stock and language as he], but now [you] are God’s people [his tribe and nation of same stock and language gathered together anywhere], who had not obtained mercy [divine grace], but now have obtained mercy [by experiencing compassion].

Vs.11-12: ABSTAIN FROM FLESHLY AND WORLDLY PASSIONS, CONDUCT YOURSELF HONORABLY ① ⑤ ⑩

11 [Dearly] Beloved, I beg [beseeching] you as foreigners and pilgrims to abstain [by

holding off and refraining] from fleshly [carnal, and immoral] lusts which war [to contend and fight] against the soul [the breath of life, the feelings, desires, affections, and aversions of our heart],

12 having good [admirable, valuable, and virtuous] behavior among the nations, so in that of which they speak against you as evildoers [as bad people or criminals], they may see your good [virtuous, mind changing, and comforting] works [acts, labor, or occupation] and glorify [by rendering honor and praise to] God in the day of [his] visitation [to grant them the joy of salvation or sadness of judgment].

Vs.13-15: BE SUBMISSIVE TO YOUR RULERS AND AUTHORITIES ACCORDING TO THE LAW TO SILENCE IGNORANCE, FOOLISHNESS ① ⑤ ⑩

13 Therefore subject [subordinate, or submit] yourselves to [obey] every ordinance [act, creation, or establishment] of man [or humanity] for the Lord’s sake: whether to the king, as supreme, **14** or to governors, as sent by him for vengeance on [or punishment of] evildoers [criminals, and bad people] and for praise [laudation or commendation] to those who do well [virtuously].

15 For this is the will [the purpose] of God [to bless humanity through Christ], that by well-doing [for the profit or benefit of others, whether as a favor or duty] you should put to silence the ignorance of foolish men [of people who are mindless, stupid, egoistic, rash, unreasonable, and unbelieving].

Vs.16-17: LIVE AS SERVANTS OF GOD, FREELY REVERENCE, HONOR PEOPLE, LEADERS; LOVE THE BRETHREN ① ⑤ ⑩

16 Live as free people, yet not using your freedom for a cloak [a covering or pretext] of wickedness [badness, ill-will, trouble, maliciousness, or reason to break laws], but as bondservants [subject to the will and purpose] of God.

17 Honor [value and revere everyone and] all men. Love the brotherhood [dearly, socially, and morally]. Fear [and revere] God. Honor [by reverentially regarding and respecting] the king.

^a2:6 “Behold”, from “הִנֵּה” or “יִדְּוּ”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

^a2:6 Isaiah 28:16

^a2:7 Psalm 118:22

^a2:8 Isaiah 8:14

Vs.18-25: BE SUBORDINATE TO YOUR BOSSES OR EMPLOYERS RESPECTFULLY IN SPITE OF THEIR MEANNESS; ENDURE LIKE CHRIST (0) (5) (10)

18 Servants [menial, domestic, or household], be in subjection [and under obedience] to your masters with all respect, not only to the good [the benefitting, pleasant, upright] and gentle [ones], but also to the wicked [the perverse, crooked, or unfair ones]. 19 For it is commendable [gracious and divinely influential on the heart] if someone endures pain [grief, sadness, annoyance, or affliction], suffering unjustly, because of conscience [a complete perception of moral good or bad] toward God.

20 For what glory [or praise] is it if, when you sin [offend, miss the mark, or do wrong], you patiently endure beating? But if when you do well [for someone's benefit as a favor or duty], you patiently [experience pain and] endure suffering, this is commendable [is acceptable] with God. 21 For you were called to this, because Christ also suffered [having experienced and endured pain] for us, leaving you^a an example, that you should follow his steps, 22 who [himself] didn't sin, "neither was deceit [craftiness or trickery] found in his mouth."^{*}

23 When he was cursed [vilified and reproached], he didn't curse back. When he suffered [painfully], he didn't threaten, but committed himself to him [God] who judges righteously [equitably, justly, uprightly, and agreeable to the divine law of moral integrity].

24 He himself bore [by taking up] our sins [our violations of God's law] in his body on the tree [or wood, or cross], that we, having died to [by renouncing, purification, and separation from] sins, might live [the God-kind of life] to righteousness [to integrity, virtue, purity of life, and correctness of thinking, feeling, and acting]. You were healed by his wounds^b [his black eye and bruises that trickled with his atoning blood]. 25 For you were going astray like [lost] sheep; but now you have returned to the Shepherd and Overseer^c [the Bishop and Administrator] of your souls [life, heart, and mind].

^a2:21 TR reads "us" instead of "you"

^b2:22 Isaiah 53:9

^c2:24 or, stripes

Vs.1-6: SUBMIT/OBEY YOUR OWN HUSBAND WITH RESPECTFUL, GENTLE, COOPERATIVE BEHAVIOR, AND PURE ATTITUDE (0) (5) (10)

1 In the same way, wives [married women], be in subjection [be under obedience, subordinating and submitting] to your own husbands, so that, even if any don't obey [by willfully and perversely disbelieving] the Word [and doctrine of God], they may be won [over to faith in Christ] by the behavior [the conduct, manner of life, or deportment] of their wives without [even, preaching or uttering] a word, 2 [while] seeing your pure [innocent, modest, clean from carnality, immaculate, and reverential] behavior in fear [and respect of them].

3 Let your beauty [and prettifying] come not from the outward adorning [or beautifying or cosmetics] of braiding your hair, and of wearing gold ornaments or of putting on fine clothing, 4 but from the hidden [inward, private] person of the heart [the thoughts and passions, mind and soul], in the incorruptible adornment of a gentle [meek, humble, or unresisting] and quiet [peaceful, non-violent, and tranquil] spirit [your mind or mental disposition, wholly relying on God rather than on yourself for defense against injustice], which is very precious in God's sight.

5 For this is how in the past the holy women who [trustfully expected, and] hoped in God also adorned [by honorably beautifying and readying] themselves, being in subjection [in obedience and submission] to their own husbands. 6 So Sarah [princes] obeyed Abraham [father of a multitude], calling him lord [superior in authority to her, controller, and master], whose children [spiritually grown-up daughters] you now are, if you do well [whether as a favor or duty] and are not put in fear [not frightened] by any terror.

Vs.7: LIVE WITH YOUR WIFE UNDERSTANDING AND VALUING HER AS CO-OWNER OF THE GRACE OF LIFE (0) (5) (10)

7 You husbands [married men], in the same way, live [by residing or dwelling together] with your wives [as a family]

^c2:25 "Overseer" is from the Greek ἐπίσκοπον, which can mean overseer, curator, guardian, or superintendent.

according to knowledge [intelligence, understanding, and moral wisdom], giving honor [by bestowing a value or valuables of the highest degree] to the woman [wife] as to the weaker vessel [one with lesser literal or moral strength as contributing to the usefulness of the husband], as also being joint heirs [co-participants] of the grace [the gratifications, benefits, gifts, favors, and pleasures] of life, that your prayers [worship] may not be hindered [frustrated, cut off, discouraged, or struck with grief].

Vs. 8-9: BLESS AND BE A BLESSING, MAINTAIN UNITY IN PURPOSE, PURSUE SAME GODLY GOALS; DON'T BE VENGEFUL (3) (5) (10)

8 Finally, all of you be like-minded [be in harmony], compassionate, loving [fondly and fraternally] as brothers, tenderhearted [sympathetic], courteous [friendly of mind],

9 not rendering evil [harm and injury] for evil or insult [slander and reproach] for insult; but instead blessing [reverential adoration, benediction, largess, praise, and polished language], knowing that you were called to this, that you may inherit a blessing [of God and benediction to prosper and be happy].

Vs. 10-12: REFRAIN FROM EVIL AND DECEITFUL TALK, DO GOOD, SEEK PEACE (3) (5) (10)

10 For, "He who would [dearly and openly] love [God's kind of] life and see good days, let him keep [by restraining or stopping] his tongue [or language] from evil [ill, or worthlessness] and his lips from speaking deceit.

11 Let him turn away from evil and do [benefitting and useful] good. Let him seek peace [prosperity, tranquility of the soul, and security in the Lord] and pursue it. 12 For the eyes of the Lord are on the righteous, and his ears open to their prayer [their petition, request or supplication]; but the face [the countenance] of the Lord is against those who do evil."^a

Vs. 13-20: HONOR CHRIST IN HOLINESS, FEAR NO EVIL, UNDERGO SUFFERING AND DO GOOD FOR RIGHTEOUSNESS SAKE (3) (5) (10)

13 Now who will harm you if you become imitators [or followers] of that

which is good [beneficial, useful, pleasant, agreeable, joyful, upright, and honorable]?

14 But even if you should suffer [by experiencing pain] for righteousness' sake, you are blessed [fortunate, and happy]. "Don't fear [or be alarmed by] what they fear, neither be troubled [agitated, or restless]."^a

15 But sanctify [venerate] the Lord God in your hearts [thoughts and feelings, passions and desires, soul and mind]. Always be ready [be adjusted, in step, and prepared] to give an answer [a reasoned defensive statement] to everyone who asks you a reason concerning the hope [the confident expectation of good and eternal salvation] that is in you, with humility and fear [that is, reverence to God],

16 having a good conscience [or moral consciousness]. Thus, while you are spoken against as evildoers [as criminals or bad people], they may be disappointed [disgraced, and confounded] who curse [insult and slander] your good way of life in Christ.

17 For it is better, if it is God's will, that you suffer [by experiencing pain] for doing what is right than for doing evil. 18 Because Christ also [painfully] suffered for sins once, the righteous for the unrighteous, that he might bring you to God, being put to death in the flesh [the human form], but made alive in the Spirit,

19 in whom he also went and preached [proclaiming the divine truth of the gospel] to the spirits [the human souls, and angels] in prison [of hell], 20 who before were disobedient [being willfully and perversely disbelieving] when God waited patiently in the days of Noah [rest] while the ship [the ark] was being built^a. In it, few, that is, eight souls, were saved through water^b.

Vs. 21-22: STAY SAFE IN YOUR BAPTISM THROUGH THE RESURRECTION OF CHRIST (3) (5) (10)

21 This is a symbol of baptism [an immersion for purification], which now saves you—not the putting away of the filth of the flesh [the human carnality], but the answer of a good [upright] conscience toward God—through the resurrection [the standing up again] of Jesus Christ, 22 who

^a3:12 Psalm 34:12-16

^a3:14 Isaiah 8:12

^a Genesis 6

^b Genesis 7:1-15

is at the right hand [of honor and authority] of God, having gone into heaven, angels [celestial messengers of God] and authorities [potentates and governments] and powers [armies, forces, or hosts] being made subject to him.

4

Vs.1-6: DISJOIN UNBELIEVERS IN THEIR FLOOD OF DEBAUCHERY; THEY WILL GIVE ACCOUNT TO THE JUDGE OF THE UNIVERSE ① ⑤ ⑩

1 Therefore, since Christ [painfully and sadly] suffered for us in the flesh [in the human body], arm [by equipping] yourselves also with the same mind [the same thinking and moral understanding]; for he who has suffered [felt or experienced pain] in the flesh has ceased [has stopped, quit, and is restrained] from sin [from offenses, mistakes, errors, missing the mark, or violating God's law], 2 that you no longer should live the rest of your time in the flesh [in carnality] for the lusts [the desire, craving, or longing for forbidden things] of men, but [should live and exist] for the will of God.

3 For we have spent enough of our past time doing the desire [the will or purpose] of the Gentiles [other races, tribes, and cultures of foreign people, nations, heathens, and pagans], and having walked [by leading and ordering our lives] in lewdness [filthiness], lusts [forbidden cravings], drunken binges [excess of wine], orgies [nocturnal reveling], carousings [drinking-bouts], and abominable idolatries [self-, image-, or false-god worship].

4 They [are surprised, astonished, shocked, and] think it is strange that you don't run [hastily to gather or assemble] with them into the same excess of riot [a flood of immorality, unsavedness, profligacy or prodigality], speaking evil of [by vilifying, defaming, and railing at] you.

5 They will give account [concerning their speech, word, or utterance] to him who is ready to judge [to distinguish, separate, and try] the living [those people who are blessed with God's kind of life, and are active in his kingdom] and the dead [those people destitute of godliness and being separated to misery in hell]. 6 For to this end the Good News [of the Gospel] was preached even to the [righteous] dead, that they might be judged indeed as men [as humans] in the flesh [the human nature], but live as to

[enjoy real life in the kingdom of] God in the spirit.

Vs.7-9: LOVE ONE ANOTHER, BE HOSPITABLE WITHOUT GRUMBLING

① ⑤ ⑩

7 But the end of all things is [approaching and drawing] near. Therefore be of sound mind [sane or moderate], self-controlled, and sober [calm, collected, and discreet] in prayer [worship]. 8 And above all things be [intentional and] earnest in your [benevolent] love among yourselves, for love [good will and benevolence] covers a multitude [or population] of sins [errors, faults, mistakes, wrongs, failures, offenses, trespasses, thoughtful violations of divine law, exclusion from sharing, or morally wandering from the path of righteousness].

9 Be hospitable [be fond of and generous] to one another without grumbling [murmuring, or secret displeasure].

Vs.10-11: SERVE AS GOOD STEWARDS OR DEACONS OF GOD'S GRACE WITH YOUR GIFT, STRENGTH, AND OFFICIAL CALLING ① ⑤ ⑩

10 As each has received a gift [a divine gratuity, spiritual endowment, or miraculous faculty], employ it in serving [by ministering as a deacon, attending, and waiting upon] one another, as good managers [ministry administrators, or stewards] of the grace [the divine influence upon the soul, and loving-kindness] of God in its various forms.

11 If anyone speaks [or preaches], let it be as it were the very words [and utterance] of God. If anyone serves [by ministering as a deacon], let it be as of the strength [the ability and power] which God supplies [furnishes, ministers, or gives], that in all things God may be glorified [honored, and magnified] through Jesus Christ, to whom belong the glory [praise and worship] and the dominion [great power and strength] forever and ever. Amen.

Vs.12-19: OBEY THE GOSPEL OF GOD; REJOICE AS YOU UNDERGO TRIALS OR TESTING, SHARING CHRIST'S SUFFERING TO GLORIFY GOD ① ⑤ ⑩

12 [Dearly] Beloved, don't be astonished [or shocked] at the fiery trial [of burning conflagrating tests of calamity and misfortune] which has come upon you to test you [and prove your character, integrity,

virtue, and constancy of profession through the experience of adversity], as though a strange [a novel or unheard of] thing happened to you. **13** But because you are partakers of Christ's [hardship or painful] sufferings, rejoice [and be cheerful, happy, and glad], that at the revelation [the appearing] of his glory [in magnificence] you also may rejoice [jumping] with exceeding joy.

14 If you are insulted [defamed, taunted, or reproached] for the name of Christ, you are blessed [fortunate, and happy], because the Spirit of glory and of God rests on you. On their part he is blasphemed [vilified, and reviled], but on your part he is glorified [honored, and magnified]. **15** But let none of you suffer [by experiencing pain sadly] as a murderer, or a thief, or an evil doer [a criminal], or a meddler [a busybody] in other men's [and people's] matters.

16 But if one of you [painfully or sadly] suffers for being a Christian, let him not be ashamed; but let him glorify [honor, and magnify] God in this matter. **17** For the time has come for judgment [for the decision in favor or against condemnation] to begin with the household [and family] of God. If it begins first with us, what will happen to those who don't [believe to comply or] obey the Good News [of the Gospel] of God?

18 "If it is hard for the righteous [who are already justified] to be saved, what will happen to the ungodly and the sinner?" ❖

19 Therefore let them also who [painfully or sadly] suffer according to the will of God in doing good entrust [by committing the keeping of] their souls [for protection] to him, as to a faithful [and trustworthy] Creator.

5

Vs.1-4: SHEPHERD THE FLOCK OF GOD, OVERSEE THEM IN GOD'S WORK AS CHURCH OFFICER/ELDER OR DEACON FOR THE CROWN OF GLORY ④ ⑤ ⑩

1 Therefore I exhort the elders [presbyters—church officers, bishops, and deacons] among you, as a fellow elder and a witness of the [sad and painful] sufferings of Christ, and who will also share in the glory [the honor, dignity, and grace] that will be revealed:

2 shepherd [administrate, supervise, attend, govern, supply and feed the souls' requisites needed by] the flock of God which is among you, exercising the [ministry-administrative] oversight, not under compulsion, but voluntarily; not for dishonest gain [or greediness], but willingly; **3** not as lording it over [subjugating, dominating, and subduing people under personal power, or holding in subjection] those entrusted to you, but making yourselves examples to the flock [the group of believers or body of churches]. **4** When the chief Shepherd [Christ the head of the Church] is revealed [appears or manifests], you will receive the crown of glory that doesn't fade away.

[ref notes: Verse 2— A group of Church elders made up of bishops (popularly and culturally known as pastors) and deacons, voluntarily perform administrative church functions that support and facilitate the involuntary ministry functions of the other group of elders (ministry-shepherds) called by the Lord to be apostles, prophets, evangelists, and teachers. Elders, pastors, bishops, deacons, or overseers, as administrative-shepherds perform their duties voluntarily—by personal choice and choosing of their congregations (as so approved of Christ), while ministry-shepherds literally are involuntary servants, specifically hand-picked and commissioned by the Lord. See Rom 4:2, 1Cor 9:16, 1Ti 3:1, Tit1:5-9.]

Vs.5-7: SUBORDINATE YOURSELF TO CHURCH ELDERS WITH HUMILITY, CASTING YOUR CARES ON JESUS THE HEAD OF THE CHURCH ④ ⑤ ⑩

5 Likewise, you younger [youthful] ones, be subject [obedient] to the elder [the seniors or presbyters]. Yes, all of you clothe yourselves with humility [of mind and modesty] and subject [or submit] yourselves to one another; for "God resists the proud [who overestimate their means or merits to despise and treat others with contempt and haughtiness], but gives grace [favor and merciful kindness] to the humble [the depressed, humiliated, or lowly in spirit]." ❖

6 Humble [by depressing, lowering, or abasing] yourselves therefore under the mighty [powerful] hand of God, that he may exalt [elevate or uplift] you in due time, **7** casting [by throwing or placing] all your

[distracting anxieties, cares, or] worries on him, because he cares for [being interested in and concerned about] you.

**Vs.8-11: RESIST THE PROWLING, ROARING, AND
DEVOURING DEVIL WATCHFULLY, GOD WILL
RESTORE AND ESTABLISH YOU** (0) (5) (10)

8 Be sober [calm and collected in spirit, dispassionate, and circumspect] and self-controlled. Be watchful [awake, active, attentive, and cautious]. Your adversary [opponent, and arch-enemy], the devil, walks around [as an occupation and conducts himself] like a roaring lion, seeking whom he may devour [swallow up, and entirely destroy].

9 Withstand [to oppose and resist] him steadfast [firmly, rigidly, and immovably] in your faith [in your persuasion, moral conviction, of the truthfulness of God, and fidelity], knowing that your brothers [in Christ] who are in the world are undergoing the same sufferings [hardships, or painful afflictions].

10 But may the God of all grace [all divine influences on the heart and life, with favor and loving kindness], who called you to [enter] his eternal glory [which is that, magnificent condition of blessedness appointed and promised to Christians] by Christ Jesus, after you have [sadly or painfully] suffered a little while, perfect, establish, strengthen, and settle [to consolidate] you. **11** To him be the glory [and honor, and praise] and the [dominion] power forever and ever. Amen.

Vs.12-14: STAND FIRM IN THE TRUE GRACE OF GOD BY THIS EXHORTATION OF SCRIPTURE

12 Through Silvanus [woody], our faithful brother, as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand. 13 She who is in Babylon [confusion], chosen together with you, greets you. So does Mark [a defense], my son. 14 Greet one another with a kiss of [affection and benevolent] love. Peace [prosperity and security] be to all of you who are in Christ Jesus. Amen.

REFLECTION #35: Total markers __ / 240

**Write and discuss your answers with learning team.*

#1. Peter's letter is quite encouraging to believers but, at the same time, very demanding of righteousness. Which verse and chapter impacted you the most, and why?

1

#2. In chapter 2, verse 10, Peter stated, “In the past, you were not a people, but now you are God’s people...” How does that make you feel?

[illegible]

#3. What is the difference between 'ministry-shepherds' and 'administrative-shepherds', and how are they appointed, ordained, or selected?

3



The Second Epistle of Peter to the Church in Dispersion

Peter followed up with his second letter to the Church in dispersion years after the first, around AD 65 to 67, because apostasy—falsehood and sectarianism—had increased following the infiltration of the churches by false teachers. Alarming as it was, Peter called on believers to grow and become strong in their faith so they could spot and suppress the spreading apostasy by the authenticity of the Word of God and the inevitability of the return of the Lord Jesus Christ.

He ensured that the Lord is not “*slow in keeping his promises as some people deem slowness... but he is being patient toward us*” (2Pet 3:9). So, believers must come to knowledge, to participate in the divine nature and escape the corruption and evil desires of the world. The following is a thematic and contextual, an expanded and insightful presentation of the epistle, which explores ways to help us grow in the grace and knowledge of the Lord Jesus (2Pet 3:18). Remember to use the progress markers accordingly.



Second Peter

Chapters 1-3: Grow in the Grace and True Knowledge of Christ, Your Savior

1

Vs.1-7: SUPPLEMENT YOUR FAITH WITH VIRTUE, KNOWLEDGE, SELF-CONTROL, STEADFASTNESS, BENEVOLENCE, AND AFFECTION ① ⑤ ⑩

1 Simon Peter [*hearing piece of rock*], a [devoted and involuntary] servant and apostle [messenger, ambassador of the Gospel with miraculous powers, delegate, and commissioner] of Jesus Christ,^a to those [people] who have obtained a like [an equally honored and valued] precious faith [a system of conviction, persuasion, and assurance of God's truth] with us in the righteousness [the justification] of our God and Savior [our deliverer and preserver], Jesus Christ:

2 Grace [favorable benefits] to you and peace [prosperity and divine security] be multiplied in the [precise, correct, ethical, and divine] knowledge of God and of Jesus our Lord, **3** seeing that his divine [forceful ability and miraculous] power has granted to us all things that pertain to [God's kind of] life and godliness [a holy devotion towards God], through the knowledge [the recognition, and full discernment] of him who called [by loudly inviting] us, by [and into] his own glory [the blessed condition, appointment, and promise of eternal salvation] and virtue [intrinsic, and attributed moral goodness, and purity],

4 by which he has granted to us his precious and exceedingly great promises [his self-committing assurances of conferring goodness]; that through these you may become partakers of the divine nature, having escaped from the corruption [the decay and destruction] that is in the world by lust [by longing for forbidden things].

5 Yes, and for this very cause adding on your part, all diligence [all speed, business-like dispatch, eagerness, and forwardness to accomplish], in your faith [conviction and persuasion, add or] supply moral excellence; and in moral excellence, [add] knowledge [the intelligence and understanding of what is lawful and unlawful for Christians to do];

6 and in knowledge, [add] self-control [for mastery of desires, passions, and sensual appetites]; and in self-control, [add] perseverance [for enduring patience]; and in perseverance, [add] godliness [holiness and dutiful reverence towards God]; **7** and in godliness, [add] brotherly [kindness by fraternal] affection; and in brotherly affection, [add, affectionate and benevolent] love.

Vs.8-15: CONFIRM YOUR CALLING, BE CERTAIN OF YOUR ELECTION, PRACTICE GODLY AND VIRTUOUS QUALITIES TO STAND ① ⑤ ⑩

8 For if these things are yours and [in you, and increase, and] abound, they make you to not be idle [be inactive, lazy, useless, unemployed] or unfruitful in the knowledge of [becoming fully acquainted with] our Lord Jesus Christ. **9** For he who lacks these things is [mentally] blind, seeing [indistinctly or dimly] only what is near, having forgotten the cleansing [purging, or purification] from his old sins [his offenses, missing the mark, or violations of God's law].

10 Therefore, brothers^b [in Christ], be more diligent [more prompt, and earnestly endeavor] to make your calling [and divine invitation to embrace God's salvation] and election [by his divine selection] sure. For if you do these things, you will never stumble.

11 For thus you will be richly supplied with the entrance into the eternal Kingdom of our Lord and Savior, Jesus Christ.

12 Therefore I will not be negligent to remind you of these things, though you know them and are established in the present truth. **13** I think it right, as long as I am in

^a1:1 1:1 "Christ" means "Anointed One".

^b1:10 1:10 The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

this tent [as the dwelling for my soul and temple of God's habitation], to [awake or] stir you up by reminding you, **14** knowing that the putting off of my tent comes swiftly [or shortly], even as our Lord Jesus Christ made clear to me. **15** Yes, I will make every effort that you may always be able to remember these things even after my departure [or exit from this life].

Vs.16-21: PAY ATTENTION TO THE PROPHETIC WORD, NOT SOMEONE'S INTERPRETATION OR PERSONAL INSPIRATION (0) (5) (10)

16 For we didn't follow [to imitate] cunningly [clever humanly] devised fables [falsehoods, or fictional narratives] when we made known to you the [forceful ability and miraculous] power and coming [and return] of our Lord Jesus Christ, but we were eyewitnesses of his majesty [his magnificence and mighty power]. **17** For he received from God the Father honor and glory [splendor and brightness] when the voice [the sound of uttered words] came to him from the Majestic Glory, "This is my beloved Son, in whom I am well pleased." ☼

18 We heard this voice come out of heaven when we were with him on the holy mountain. **19** We have the more sure [the more firm, stable, and trusted] word of prophecy; and you do well that you heed [by paying attention to and regarding] it as to a lamp [or illuminator] shining in a dark [dirty, or obscure] place, until the day dawns [breaks, glimmers, or shines through] and the morning star arises in your hearts [in your thoughts or feelings, mind or soul],

20 knowing this first, that no prophecy of Scripture is [self-interpreting or] of private [that is, one's own explanation or] interpretation. **21** For no prophecy [no divine inspiration and declaration of God's plans or purposes] ever came by the will [the determination, desire, and decree] of man, but holy men of God spoke, being moved [led, or driven] by the Holy Spirit.

2

Vs.1-11: DON'T FOLLOW NOCTURNAL AND DESTRUCTIVE HERESIES OF FALSE MINISTERS; GOD WILL DESTROY THEM (0) (5) (10)

1 But false prophets [pretentious foretellers who act inspired and uttering

falsehoods] also arose among the people, as false teachers [as propagators of erroneous Christian doctrine] will also be among you, who will secretly [or stealthily] bring in destructive heresies [sectarian opinions, aiming to cause dissension and disunion in the body], denying [contradicting, disavowing, or rejecting] even the [Lord and] Master who bought them, bringing on themselves swift destruction.

2 Many [people] will follow their immoral^a [physical, spiritual, and eternally destructive] ways, and as a result, the way of the truth will be maligned [vilified, reviled, or even defamed]. **3** In covetousness [fraudulence, extortion, and greedy practices] they [the false prophets] will exploit [by peddling, trading, and making merchandise of] you with deceptive [fictitious, and fabricated] words: whose [judgment and criminal] sentence now from of old doesn't linger [or delay], and their [physical, spiritual, and eternal] destruction will not slumber [or be neglected].

4 For if God didn't spare [by leniently treating] angels [his celestial messengers] when they sinned [by violating divine law, in the days of Noah], but cast them down to [incarcerate them in] Tartarus^b [the deepest abyss of hell for eternal torment], and committed them to pits [chains] of darkness [and mists of blackness] to be reserved for judgment; **5** and didn't spare the [old, primeval] ancient world, but preserved Noah [rest—the eighth person] with seven others [members of his family], a preacher of righteousness [the justification and equity of character], when he brought a flood on the world of the ungodly,

6 and turning the cities of Sodom [burning] and Gomorrah [submersion] into ashes, condemned [by judging and sentencing] them to destruction [and demolition], having made them an example to those who would live in an ungodly way,

7 and delivered righteous [justified, holy, and upright] Lot, who was [harassed, oppressed, and] very distressed by the lustful [filthy, wanton, shameful behavior and conduct of] life of the wicked **8** (for that righteous man [Lot], dwelling among them was tormented [vexed and tortured] in his righteous soul from day to day with seeing

^a1:17 1:17 Matthew 17:5; Mark 9:7; Luke 9:35

^b2:2 2:2 TR reads "destructive" instead of "immoral"

^b2:4 2:4 Tartarus is another name for Hell

and hearing lawless [wicked and transgressing] deeds),

9 then the Lord knows how to deliver the godly [the devout and reverentially dutiful person] out of temptation [and experience of evil] and to keep the unrighteous under punishment for the day of judgment, 10 but chiefly those [people] who walk [by regulating and conducting themselves] after the flesh [the immoral and frail human nature], in the lust [and forbidden longings] of [unclean] defilement, and [those who] despise [ruling or government] authority. Daring [presumptuous], self-willed [arrogant, and self-pleasing], they are not afraid to speak evil of dignitaries, 11 whereas angels, though greater in might and power, don't bring a slanderous [accusation or] judgment against them before the Lord.

stopped [by preventing] the madness of the prophet [Balaam].

17 These are [empty and parched] wells without water, clouds driven by a storm, for whom the blackness of darkness [the mist of ignorance and ungodliness] has been reserved forever. 18 For, uttering great swelling [insolent and extravagant] words of emptiness [of moral depravity], they entice in the lusts [the forbidden desires] of the flesh [or carnal mind], by licentiousness [sensual filthiness, and shamelessness], those [people] who are indeed [clean, and] escaping from those who live in error [in delusion and fraudulence]; 19 promising them liberty [freedom], while they themselves are [enslaved as] bondservants of corruption [and moral decay]; for a man is brought into bondage [into enslavement] by whoever overcomes him.

Vs.12-19: BEWARE OF SENSUAL ENTICEMENT OF DIVINATORS, SLAVES OF CORRUPTION, AND FOLLY WHO PROMISE FREEDOM (0)(5)(10)

12 But these [people], as unreasoning [irrational] creatures, born natural animals [or beasts, made] to be taken and destroyed, speaking evil in matters about which they are ignorant [and lack understanding], will in their destroying [their corruption and moral decay] surely be destroyed, 13 receiving the wages [or reward] of unrighteousness; people who count [or consider] it pleasure to revel [by weakening the mind and body through effeminacy and debauchery] in the daytime, spots and defects [disgraceful moral blemishes], reveling in their [own delusion and] deceit, while they feast with you;

14 having eyes full of adultery [and infidelity], and who can't cease from sin, enticing unsettled [vacillating, unstable] souls, having a heart trained in greed [and covetous practices], accursed children [condemned grown-ups]!

15 Forsaking the right way, they went astray, having followed the way of Balaam [perhaps] the son of Beor [burning or torch], who loved the wages of wrongdoing [of injustice or unrighteousness]; 16 but he was rebuked for his own disobedience [iniquity or transgression]. A speechless donkey spoke with a man's voice and

Vs.20-22: BEWARE OF DOGS, ESCAPE AND UNTANGLE FROM THE DEFILEMENTS OF THE WORLD (0)(5)(10)

20 For if, after they have escaped the [pollution and] defilement of the world through the [precise, correct, and cognizing] knowledge of the Lord and Savior [the deliverer and preserver] Jesus Christ, they are again entangled [being involved] in it and overcome, the last state has become worse for them than the first.

21 For it would be better for them not to have known the way of righteousness [by justification], than after knowing it, to turn back from the holy commandment delivered to them. 22 But it has happened to them according to the true proverb, "The dog [someone of impure mind] turns to his own vomit again," ☹ and "the sow [swine or hog] that has washed [returns] to wallowing in the mire [dung or mud]."

3

Vs.1-9: REMEMBER END-TIME PROPHECIES; WATCHING FOR SCOFFERS WHO QUERY GOD'S PROMISE, PATIENCE, AND TIMELINE (0)(5)(10)

1 This is now, [dearly] beloved, the second letter that I have written to you; and in both of them I stir up your sincere mind by reminding you 2 that you should [be mindful to] remember the words which were spoken before by the holy prophets and the commandment [the official or

authoritative prescription] of us, the apostles of the Lord and Savior,

3 knowing this first, that in the last days mockers [false teachers and scoffers] will come, walking after their own lusts [their cravings for what is forbidden] 4 and saying, "Where is the promise [the assurance] of his coming? For, from the day that the fathers [our ancestral progenitors like Abraham, Isaac, Jacob, or David] fell asleep, all things continue as they were from the beginning of the creation."

5 For they willfully [and ignorantly] forget that there were heavens from of old [from ancient or immemorial times], and an earth [at the beginning of creation, that was] formed [by standing] out of water and amid water by the word of God, 6 by which means the world [during Noah's time] that existed then, being overflowed [deluged] with water, [completely] perished.

7 But the heavens that exist now and the earth, by the same word [of God] have been stored up for fire, being reserved against the day of judgment and [physical, spiritual, and eternal] destruction of ungodly men.

8 But don't forget [don't be ignorant of] this one thing, [dearly] beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. 9 The Lord is not slow [slack or delaying] concerning his promise, as some count slowness; but he is [long-spirited and enduringly] patient with us, not wishing that anyone should perish, but that all should come to repentance [to moral compunction and subsequent reversal or amendment of their mind with abhorrence of past sins].

Vs.10-13: WAIT FOR THE DAY OF THE LORD, NEW HEAVEN, AND NEW EARTH WHERE RIGHTEOUSNESS EXISTS ① ⑤ ⑩

10 But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great [loud] noise, and the elements will be dissolved with fervent heat; and the earth and the works that are in it will be burned up.

11 Therefore, since all these things will be destroyed like this, what kind of people ought you to be in holy living [behavior, conduct] and godliness, 12 looking for and earnestly desiring the coming of the day of God, which will cause the burning heavens to be dissolved, and the elements will melt with

fervent heat? 13 But, according to his promise, we look for new heavens and a new earth, in which righteousness [integrity, virtue, purity of life, rightness of thinking and feeling, and justice] dwells.

Vs.14-18: COUNT GOD'S PATIENCE AS SALVATION; LIVE SPOTLESS IN PEACE, STABLE, AND FREE OF ERROR OF LAWLESS PEOPLE ① ⑤ ⑩

14 Therefore, [dearly] beloved, seeing that you look for these things, be diligent [be prompt, and endeavor] to be found in peace [by the Lord], without defect and blameless in his sight. 15 Regard [by considering] the patience of our Lord as salvation [a physical or moral deliverance, health, safety, and preservation in righteousness]; even as our beloved brother Paul [little or small] also, according to the [high spiritual] wisdom given to him, wrote to you,

16 as also in all of his letters [or epistles], speaking in them of these things. In those [letters], there are some things that are hard to understand [things difficult to perceive], which the ignorant [because they are unlearned] and unsettled [because they are unstable and vacillating] twist [to pervert falsely], as they also do to the other Scriptures, to their own destruction.

17 You therefore, beloved, knowing these things beforehand, beware, lest being carried away with the error [of fraudulence, deception, and delusion] of the wicked [the lawless], you fall from your own steadfastness. 18 But grow in the grace [the spiritual influence upon the heart] and [perfect, intelligent, and understandable] knowledge of our Lord and Savior [our deliverer and preserver] Jesus Christ. To him be the glory [praise, honor, and worship] both now and forever. Amen.

REFLECTION #36: Total markers ____ / 90

**Write and discuss your answers with learning team.*

#1. False teachers and prophets infiltrated the early Church like they have and continue to do today. Peter addressed their falsehood using harsh language. Which verse touched you the most? And which verse or verses would you borrow to use if you find yourself in circumstances that require you to address or respond to false teachers or prophets in the Church?

1 _____

#2. Peter encourages you to “confirm your calling and be sure of your divine election or selection.” How would you do this according to scripture?

2 _____

#3. When it comes to interpreting scripture, what is the implication of Chapter 2, verses 16 to 20, on how ministers and teachers of the Bible interpret the word of God? What does Peter mean by “We have a more sure (or surer) word of prophecy”?

3 _____



The Epistle of Jude to the Sanctified

Since the advent of the church, especially outside Jerusalem, its growth and dispersion, it has suffered persecution from the inside with the infiltration of false teachers and prophets. Jude, the brother of James and, half-brother and servant of Jesus, wrote this book around AD 67 to 70. He admonished the church to contend for the faith delivered to them by the Saints (Jud 1:3), calling their attention to false prophets within the church community whose actions and teachings put saints in danger.

Though, just one chapter of 25 verses, the *Book of Jude* seems closely related and a continuum of Peter's Second letter, as it called out apostasy as the manufacturer of evil works and denier of the Lord Jesus in these end times. The following is a thematic and contextual presentation of the epistle of Jude, which presents ways to help believers stay on guard against false teaching and doctrines. Remember to use the progress markers accordingly.



Chapters 1: Watch out for Evil Workers and Contend for the Faith

1

Vs.1-8: CONTEND FOR THE FAITH DELIVERED TO SAINTS AGAINST PERVERSE, SENSUAL, & UNGODLY JESUS DENYING CHURCH PEOPLE ① ⑤ ⑩

1 Jude^a [God shall be praised], a [very willing and obedient] servant of Jesus Christ,^b and [the paternal] brother of James [supplanter], to those who are called [invited or appointed], sanctified [made holy, and consecrated] by God the Father, and kept [preserved] for Jesus Christ: 2 May mercy [divine compassion], peace [prosperity and security], and love [of affection and benevolence] be multiplied to you.

3 [Dearly] Beloved, while I was very eager to write to you about our common [shared] salvation, I was constrained [by necessity] to write to you exhorting you to contend earnestly for the faith [the system of gospel truth and belief] which was once for all delivered [and committed] to the saints.

4 For there are certain men who crept in secretly [and stealthily lodging with us], even those who were long ago written about [and prescribed] for this condemnation [this criminal judgment]: ungodly men, turning the grace [the good-will, loving-kindness, favor, and gift] of our God into indecency [into shameful filthiness and wantonness], and denying [by contradicting, disavowing, and rejecting] our only Master, God, and Lord, Jesus Christ.

5 Now I desire to remind you, though you already know this, that the Lord, having saved a people out of the land of Egypt [double straits], afterward destroyed those who didn't believe [or had faith, or trusted in him]. 6 Angels [his celestial messengers] who didn't keep [by escaping] their first domain [their celestial place, rank, or estate], but deserted their own dwelling place [their residence, in heaven], he has kept [reserved] in everlasting bonds [in shackles and chains]

under darkness [and blackness] for the [divine] judgment of the great day.

7 Even as Sodom and Gomorrah [burning and submersion] and the cities around them, having in the same way as these given themselves over to sexual immorality [utterly to unchaste fornication] and gone after strange flesh [a different kind of sensual passion], are shown as an example, suffering the punishment [or vengeance] of eternal fire. 8 Yet in the same way, these [people] also in their [day] dreaming [and delusional minds] defile the flesh [the body], despise authority, and slander celestial beings.

Vs.9-16: WATCH OUT FOR UNGODLY SINNERS AND SHEPHERDS AMONG YOU, WHO SPEAK AGAINST THE LORD; THEIR JUDGMENT IS CERTAIN ① ⑤ ⑩

9 But Michael [who is like God], the archangel [or chief of angels], when contending with the devil [Satan] and arguing about the body of Moses [drawing out], dared not bring against him [Satan] an abusive condemnation, but said, "May the Lord rebuke you!" 10 But these [people] speak evil [impiously and reproachfully] of whatever things they don't know. They are destroyed in these things that they understand naturally, like the creatures without reason.

11 Woe to them! For they were in the way of Cain [fabricator], and ran riotously in the error of Balaam [perhaps] for hire [for reward or wages], and perished in Korah's [baldness] rebellion [his contradiction, opposition, and disobedience].

12 These [people] are hidden rocky reefs [who by their conduct damage others morally] in your [benevolent] love feasts when they feast with you, shepherds who without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; 13 wild [raging] waves of the sea, foaming out their own shame; wandering stars, for whom the

^a1 1:1 or, Judah

^b1 1:1 "Christ" means "Anointed One".

blackness of darkness [the mist of obscure ignorance and blindness of divine things] has been reserved forever.

14 About these [people] also Enoch [dedicated], the seventh from Adam [red earth—first men], prophesied, saying, “Behold,^a the Lord came with ten thousands of his holy ones, 15 to execute judgment on all, and to convict [fully in order to convince] all the ungodly of all their works of ungodliness which they have done in an ungodly way, and of all the hard things which ungodly sinners have spoken against him.”

16 These are murmurers and complainers, walking [by regulating, conducting, leading and ordering their lives] after their lusts [and longing for forbidden things]—and their mouth speaks proud [immoderate or extravagant] things—showing respect of persons to gain advantage.

Vs.17-20: REMEMBER END-TIME PROPHECIES ABOUT SCOFFERS; PERSEVERE, BUILD YOUR MOST HOLY FAITH, PRAYING IN THE SPIRIT ① ⑤ ⑩

17 But you, [dearly] beloved, remember the words which have been spoken before by the apostles [delegates, ambassadors of the Gospel, commissioners with miraculous powers, and messengers] of our Lord Jesus Christ. 18 They said to you, “In the last time there will be mockers, walking [by conducting themselves and their lives] after their own ungodly lusts [their own craving and longing for forbidden things].”

19 These [people] are those who cause divisions and are sensual, not having the [Holy] Spirit. 20 But you, [dearly] beloved, keep building up yourselves on your most holy faith, praying [supplicating and worshipping] in the Holy Spirit.

Vs.20-25: KEEP YOURSELF IN THE LOVE OF GOD, SNATCH OTHERS FROM THE FIRE TO SAVE THEM ① ⑤ ⑩

21 Keep yourselves in God’s [affectionate or benevolent] love, looking for the mercy [the active divine compassion] of our Lord Jesus Christ to eternal life. 22 On some [people] have compassion [by divine grace], making a distinction, 23 and some [others] save [deliver, protect, heal, preserve them in God’s righteousness, by], snatching

[or pulling] them out of the [fiery] fire with [reverential] fear, hating even the clothing stained by the flesh [carnality].

24 Now to him who is able to keep them^b from stumbling [from falling by not sinning], and to present you faultless before the presence of his glory [and majesty] in great joy, 25 to God our Savior, who alone is wise, be glory and majesty, dominion [might and strength] and power [authority], both now and forever. Amen.

REFLECTION #37: Total markers ___ / 40

**Write and discuss your answers with learning team.*

#1. Following James’ exhortation, what is the best way to contend for the faith that has been delivered to you? How do you contend against perverse, sensual, and ungodly people in Church who clearly and openly deny Jesus, our Lord?

1 _____

#2. It may not appear obvious in many cases. Still, in almost every Church assembly, some shepherds or elders sin and speak against the Lord. James says their judgment is inevitable. How do they sin by speaking against the Lord, and what is this judgment?

2 _____

^a14 “Behold”, from “ἵδου”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

^b24 TR and NU read “you”

#3. Scripture says, “faith comes by hearing the word of God” (Rom 10:17). But James says you can build it. So how do you build up your most holy faith?

3 _____



The First Epistle of John to the Beloved

As the Church grew and matured, the first century Christians were confronted with the philosophies and religions of *Gnosticism*—which is a collection of religious ideas, knowledge, and scripturally false theories to support worship of multiple gods. False teachers who were a problem for believers preached that Jesus was a ghost humanly, and did not have a real or natural body while on earth—*Docetism*. And that he was sometimes human and sometimes divine—*Cerinthianism*—which was an effort of ancient historical religious sects to unite Christ's doctrines with gnostic and Jewish opinions.

John, the apostle, wrote this epistle around AD 80 to 90 to give believers the needed assurance for their salvation while establishing limits within the content of faith. The early Church did not have the reference guide or standard from scripture as we have today. Still, like today, many ignorant believers fall prey to the false teaching that is not based on faith in Christ and His Word.

John helped to answer the question that true believers do not sin habitually, that actions prove faith in Christ, that loving others is evidence of love for God, and that acknowledging one's sin and depending on God for cleansing is a demonstration of knowing God. The following is a thematic and contextual presentation of John's first epistle, which presents ways to help us have and grow intimately in a relationship with Jesus Christ. Remember to complete the reflection questions and use the progress markers accordingly.



First John

Chapters 1-5: Fellowship in Love and Joy of Christ Jesus with Other People

1

Vs.1-4: HAVE FELLOWSHIP WITH MINISTERS OF THE GOSPEL AS THEY FELLOWSHIP WITH THE FATHER AND SON, JESUS CHRIST ① ⑤ ⑩

1 That which was from the beginning [the origin in terms of time, place, or rank], that which we have heard [gave audience to understand], that which we have seen with our eyes [to perceive, discern clearly, and experience], that which we saw [looked on contemplatively], and our hands touched [felt and handled to verify], concerning the Word of life [the Divine Expression of God's kind of life] 2 (and the life was revealed [declared and manifested], and we have seen [by staring at it to behold and experience it], and testify [by affirming it with palpable evidence], and declare to [report and openly show] you the [real, genuine, active, and devoted] life, the eternal life [belonging to God], which was with the Father, and was revealed [manifested, or rendered apparent] to us);

3 that which we have seen and heard we declare to you, that you also may have fellowship [by communing and partnering] with us. Yes, and our fellowship [association, joint participation, and communion] is with the Father and with his Son, Jesus Christ.^a 4 And we write these things to you, that our joy [our cheerfulness, gladness, and delight] may be fulfilled [to satisfaction].

Vs.5-7: PRACTICE THE TRUTH, WALK IN THE LIGHT, HAVE FELLOWSHIP WITH ONE ANOTHER ① ⑤ ⑩

5 This is the message [the pledge, promise, or divine assurance of good] which we have heard [and understood] from him and announce to you, that God is light [is of truth and spiritual purity], and in him is no darkness [no obscurity, ignorance of divine

things, or wickedness] at all. 6 If we say that we have fellowship [a participatory communion] with him and walk [by regulating and conducting our lives or occupations] in the darkness [the shadiness and ignorance of divine things or human duties, ungodliness and immorality], we lie [by deliberately deceiving ourselves in falsehood] and don't tell the truth.

7 But if we walk [if we conduct our lives] in the light [the knowledge of truth, and moral and spiritual purity] as he is in the light [the truth], we have fellowship with one another, and the blood of Jesus Christ his Son, cleanses [and purifies] us from all sin [all offenses, mistakes, missing the mark, and violation of God's law in thought or action].

Vs.8-10: CONFESS YOUR SINS, SEEK FORGIVENESS FORM ALL UNRIGHTEOUSNESS ① ⑤ ⑩

8 If we say that we have no sin [no mistakes that cause us to wander from uprightness or divine law], we deceive ourselves [to stray from truth and virtue], and the truth is not in us.

9 If we [acknowledge to agree with the truth, and] confess [by admitting] our sins [guilts, errors, misses, or wanderings from the truth], he is faithful [trustworthy] and righteous [just and equitable in character] to forgive us [set aside and omit] the sins and to cleanse [purge and purify] us from all unrighteousness [all moral wrongfulness of life, character, or action].

10 If we say that we haven't sinned [by morally missing the mark], we make him a liar [a falsifier and dishonest person], and his word [his divine thought and expression] is not in us.

2

Vs.1-6: DO NOT SIN, KEEP THE COMMANDMENTS OF JESUS CHRIST OUR ADVOCATE AND PROPITIATION ① ⑤ ⑩

1 My little [spiritually growing-up] children, I write these things to you so that

^a1:3 1:3 "Christ" means "Anointed One".

you may not sin [miss the mark and so fail to share in the prize]. If anyone sins [by erring morally, offending, missing the mark, doing wrong, making a mistake, wandering from uprightness, or violating God's law], we have a Counselor^a [who intercedes by aiding to plead our cause, and the pardon of sin] with the Father, Jesus Christ, the righteous [holy, innocent, faultless, and virtuous]. **2** And he is the atoning sacrifice^b [the appeasement] for our sins, and not for ours only, but also for the whole world [its entire inhabitants of the human family, its ungodly multitude, and mass of people alienated from God and hostile to Jesus' cause].

3 This is how we know that we know [and understand] him [Jesus Christ]: if we keep [by fulfilling] his commandments. **4** One who says, "I know [or understand] him," and doesn't keep [by watching out to fulfill] his commandments, is a liar [a faithless falsifier who deliberately speaks falsehood], and the truth isn't in him.

5 But God's [affectionate and benevolent] love has most certainly been perfected [completed and accomplished] in [the character of] whoever keeps his word [his doctrine and utterance]. This is how we know [how we understand, feel, and can say] that we are in him [Jesus Christ]: **6** he who says he remains [abides, continues to endure, and stand] in him ought himself also to walk [self-conduct, and regulate their lifestyle] just like he walked [by behaving or comporting himself to do].

Vs. 7-11: DO NOT STUMBLE BY HATING YOUR BRETHREN, IT IS DARKNESS TO DO SO

① ⑤ ⑩

7 Brothers [in Christ], I write no new commandment [injunction, prescription, rule, or precept] to you, but an old commandment which you had from the beginning [the onset]. The old commandment is the [divine thought and expression, doctrine and preaching, and utterances of God's] word which you heard [gave audience to and understood] from the beginning.

8 Again, I write a new commandment to you, which is true in him [Christ] and in you, because the darkness [the dimness of

ignorance of divine things and obscurity of wickedness] is passing away [by disappearing] and the true [real, genuine] light [the knowledge of truth with its spiritual purification] already shines [by evidently shedding moral and spiritual truth, bringing people into it].

9 He who says he is in the light and hates [loves-less, or detests even to persecute] his brother [in Christ] is in the darkness [a wicked place of ignorance of divine things] even until now. **10** He who [dearly, openly, socially, and morally] loves his brother remains [by continuing to endure and stand] in the light, and there is no occasion for stumbling [for entrapment to sin] in him.

11 But he who hates [detests] his brother [by blood in Christ Jesus] is in the darkness [the miserable place of wickedness], and walks [by regulating and conducting their lifestyle] in the darkness [a shaded dimness of divine ignorance and spiritual obscurity], and doesn't know [considers, perceives, or understands] where he is going, because the darkness has blinded [by darkening the mind and blunting the mental discernment of] his eyes.

Vs. 12-14: OVERCOME THE EVIL ONE WITH YOUR KNOWLEDGE OF THE FATHER, HIS WORD ABIDES IN YOU

① ⑤ ⑩

12 I write to you, little [growing spiritual] children, because your sins [offenses and errors] are forgiven you [set aside and omitted] for his name's sake. **13** I write to you, fathers [family heads, teachers, and ministry elders], because you know [and feel, understand, and can speak for] him [Christ] who is from the beginning [of time and origin of things]. I write to you, young men [under forty years youth ministers], because you have overcome [subdued to conquer and prevail in victory over] the evil one. I write to you, little [spiritually adolescent] children, because you know [are aware, can feel, and perceive] the Father.

14 I have written to you, fathers, because you know him who is from the beginning. I have written to you, young men, because you are strong [in mind and body, valiant, forcible, and powerful], and the

^a2:1 Greek παρακλητον: Counselor, Helper, Intercessor, Advocate, and Comforter.

^b2:2 "atoning sacrifice" is from the Greek "ἱλασμος", an appeasing, propitiating, or the means of appeasement

or propitiation—the sacrifice that turns away God's wrath because of our sin.

word [the divine thought and expression, doctrine and utterance] of God remains [abides, and endure] in you, and you have overcome [conquered to come off victorious over] the evil [wicked] one.

Vs.15-17: DO NOT LOVE THE WORLD AND ITS DESIRES OF THE FLESH, EYES, AND PRIDE; THEY ARE NOT FROM GOD ① ⑤ ⑩

15 Don't love [in a social or moral sense] the world or the things that are in the world. If anyone [fondly, socially, or morally] loves the world, the Father's [affectionate or benevolent] love isn't in him.

16 For all [this] that is in the world—the lust [forbidden desires and longings] of the flesh [the human body and nature], the lust [cravings and coveting] of the eyes [the carnal mindedness], and the pride [self-trusting, empty assurance, and impious boastings] of life [and existence]—isn't the Father's, but is the world's. 17 The world is passing away [disappearing] with its lusts [its longing and craving for forbidden things], but he who does [abides and deals in, agrees and commits to, executes to fulfill, holds on to observe, and purposes to perform] God's will remains [and abides] forever.

Vs.18-23: CONFESS THE SON, PROFESS YOUR KNOWLEDGE OF THE FATHER; THERE ARE MANY ANTICHRISTS AND LIARS ① ⑤ ⑩

18 Little [spiritually adolescent] children, these are the end times [the last days, or final seasons], and as you heard [the news or reports] that the Antichrist [the opponent and adversary of Christ the Messiah] is coming, even now many antichrists [many adversaries of Christ] have arisen. By this [information] we know that it is the final hour [time, day, or season].

19 They [the adversaries of Christ] went out from us [from our company], but they didn't belong to [nor agree with] us; for if they had belonged to [and agreed with] us, they would have continued [to abide, endure, and remain] with us. But they left, that they might be revealed [exposed and recognized] that none of them belong to [or ever agreed with] us.

20 You have an anointing [a special endowment, unguent, smearing, auction, or

chrism] from the Holy One, and you all have [perceptive and discernment] knowledge.^a

21 I have not written to you because you don't know [or are not aware of] the truth, but because you know [and can perceive] it, and because no lie [no conscious and intentional falsehood] is of the truth.

22 Who is the liar [the faithless falsifier] but he who denies [contradicts, disavows, rejects, and refuses] that Jesus is the Christ [Anointed, Messiah, Son of God]? This is the Antichrist [his opponent and adversary], he who denies [by rejecting] the Father and the Son. 23 Whoever denies [by refusing] the Son doesn't have [to hold onto and possess] the Father. He who [acknowledges and] confesses [by saying the same things about] the Son [that the Father said about him] has the Father also.

Vs.24-29: ABIDE IN THE SON AND FATHER, AS THE ANOINTING AND ETERNAL PROMISE OF LIFE ABIDES IN YOU ① ⑤ ⑩

24 Therefore, as for you, let that remain [abide and continue to endure] in you which you heard [and understand] from the beginning [the onset]. If that which you heard from the beginning remains in you, you also will remain in the Son, and in the Father.

25 This is the promise [the divine pledge and assurance of good fortune and blessing] which he promised [professed, and announced to] us, [it is] the eternal life. 26 These things I have written to you concerning those who would lead you astray [from truth and virtue with seduction and deception].

27 As for you, the anointing [the special endowment of the Holy Spirit] which you received from him [Jesus] remains [and abides] in you, and you don't need for anyone to teach [instill or impart doctrine into] you. But as his anointing teaches [by imparting and expounding instruction to] you concerning all things, and is true [or the truth], and is no lie [or falsehood], and even as it [the anointing of the Holy Spirit] taught [by conveying doctrine to] you, you will remain in him.

28 Now, little [spiritually growing-up] children, remain [by abiding and enduring] in him, that when he appears [by manifesting

^a2:20 2:20 Or, "know what is true", or, "know all things"

any time or at his return], we may have boldness and not be ashamed [disgraced or dishonored by being separated from] before him at his coming.

29 If you know [by perceiving] that he is righteous [just, innocent, and equitable in character], you know [to understand] that everyone who [does and] practices righteousness [integrity, virtue, right thinking, acting correctly, and justification] has been born [conceived and regenerated] of him.

3

Vs.1-6: PURIFY YOURSELF AS GOD IS PURE, DON'T MAKE A PRACTICE OF LAWLESSNESS

① ⑤ ⑩

1 See, [what manner, what possible sort, and] how great a love [of affection and benevolence] the Father has given to us, that we should be called children [spiritually grown-up sons] of God! For this cause the world doesn't know [or understand] us, because it didn't know [or understand] him.

2 [Dearly] Beloved, now we are [spiritually grown-up] children of God. It is not yet revealed what we will be [like in appearance]; but we know [and can perceive] that when he is revealed [by appearing at his coming or return], we will be like him [in appearance and character], for we will see him just as he is.

3 Everyone who has this hope [this confident expectation of salvation] set on him purifies himself [morally], even as he is pure [innocent and clean from carnality and every fault].

4 Everyone who sins [morally offends, errs, or misses the mark] also commits lawlessness [practices illegality and violation of the law by agreeing to transgress divine law]. Sin is lawlessness [a wandering from, violation and transgression of divine law in thought or actions].

5 You know that he [Christ] was revealed [he came, manifested, and was made known visibly] to take away our [collective, complex, aggregate of] sins, and no sin [error or violation] is in him.

6 Whoever remains [abides, endures, and stands] in him doesn't sin [doesn't miss the mark or morally trespasses]. Whoever sins hasn't seen [hasn't experienced to clearly discern] him and doesn't know [feel or understand] him.

Vs.7-10: PRACTICE RIGHTEOUSNESS, STOP SINNING; YOU BELONG TO GOD

① ⑤ ⑩

7 Little [spiritually growing-up] children, let no one lead you astray [from safety, truth, and virtue into error through seduction and deception]. He who does righteousness [agrees to and abides in integrity, virtue, purity of life, the correctness of thinking, feeling, and action, justification and equitable character] is righteous [is holy, innocent, upright, and observes divine laws], even as he [Jesus] is righteous.

8 He who sins is of the devil, for the devil has been sinning [violating divine law] from the beginning. To this end [and purpose] the Son of God was revealed [came to be known, manifested, and appeared]: that he might destroy the works [acts, efforts, deeds, business, undertakings, and evil enterprise] of the devil.

9 Whoever is born [conceived and regenerated] of God doesn't commit sin [violate God's law, or wander from the path of uprightness], because his seed [God's sown word is reserved and] remains in him, and he can't sin [can't miss the mark to not share in the eternal prize of salvation], because he is born of [and fathered by] God.

10 In this the [spiritually grow-up] children of God are revealed [are known and plainly recognized], and the children of the devil [as well, become apparent]. Whoever doesn't do righteousness is not of God, neither is he who doesn't [fondly, socially, or morally] love his brother [in Christ].

Vs.11-20: ABIDE IN LIFE, LOVE ONE ANOTHER IN DEED; LOVE BROTHERS/SISTERS IN CHRIST; LAY DOWN YOUR LIFE FOR THE BRETHREN

① ⑤ ⑩

11 For this is the message [the announcement] which you heard [reported] from the beginning [from the onset], that we should [dearly, socially, and morally] love one another— 12 unlike Cain [maker or fabricator], who was of the evil [hurtful, harmful, morally culpable, and wicked] one and killed his [womb] brother [Abel]. Why did he kill him? Because his [Cain's] deeds [his effort and action to obey God] were evil [derelict or negligent of divine instruction], and his brother's righteous [by obeying divine instruction].

13 Don't be surprised [to wonder or marvel], my brothers [in Christ], if the world hates [by detesting and persecuting] you.

14 We know that we have passed out of [by changing places and departing from] death [an eternal separation from God unto misery in hell] into [God's kind of full, essential, ethical, genuine, and real] life, because we [fondly, socially, or morally] love the brothers [in Christ]. He who doesn't love his brother remains [abides, and stands] in death.

15 Whoever hates [detests to persecute] his brother is a murderer [a killer], and you know that no murderer has eternal life remaining [present, and abiding] in him. 16 By this [behavior] we know [to perceive and speak of God's affectionate and benevolent] love, because he [Jesus] laid down [by giving and committing] his life for us. And we ought to lay down [to give and commit] our lives for the brothers [in Christ].

17 But whoever has the world's goods [a means of livelihood, sustenance, resources, and wealth] and sees [acknowledges, perceives, considers, ascertains, or finds out] his brother [in Christ, is] in need [of employment, experiencing an occasion of necessity, lacking or destitute of goods], then closes his heart of compassion [of sympathy, affection, kindness, or benevolence] against him, how does God's love [of affection and benevolence] remain [dwell and continue to be present] in him?

18 My little [spiritually growing] children, let's not [socially or morally] love in word [in preaching] only, or with the tongue [in language and speech] only, but in deed [in effort, action, or occupation] and truth. 19 And by this [action] we know [feel, are sure, and understand] that we are of the truth and persuade [with evidence to confidently convince] our hearts before [in the presence of] him, 20 because if our heart [thoughts or feelings, desires and affections, soul or mind] condemns [by finding fault with] us, God is greater than our heart, and knows [and understands] all things.

Vs.21-24: HAVE CONFIDENCE IN GOD; ASK, RECEIVE, KEEP HIS COMMANDMENTS PLEASING HIM 0 5 10

21 [Dearly] Beloved, if our hearts [thoughts, feelings, desires, affections, passions, soul, or mind] don't condemn [by finding no fault with] us, we have boldness [the confidence to approach near] toward God; 22 so whatever we ask [crave, desire, beg or call for], we receive [we attain, obtain, grab hold of, or take] from him, because we keep [by fulfilling] his commandments and do the things that are pleasing [and agreeable] in his sight.

23 This is his commandment, that we should believe [have faith and commit to trust] in the name of his Son, Jesus Christ, and [to dearly, socially, or morally] love one another, even as he commanded. 24 He who keeps his commandments remains [dwells, and stands] in him, and he [God] in him. By this [obedience] we know that he remains [that he abides] in us, by the Spirit which he gave [granted or ministered to] us.

4

Vs.1-6: EXAMINE EVERY SPIRIT, BEHAVIOR, AND CHARACTER IF THEY ARE OF GOD; FALSE PROPHETS ARE EVERYWHERE 0 5 10

1 [Dearly] Beloved, don't believe [don't put trust in to be persuaded by] every spirit [every human, superhuman, religious, or supernatural viewpoint, disposition or influence], but test [examine, scrutinize, and discern, to recognize as genuine and approve] the spirits, whether they are of God, because many false [fake, pretending, impostor, and falsehood uttering] prophets have gone out into the world.

2 By this [effort or endeavor] you know [to become aware of, feel, perceive, and understand] the Spirit of God: every spirit [breath, disposition, or rational soul] who confesses [by agreeing and acknowledging] that Jesus Christ has come in the flesh [in human form or body] is of God, 3 and every spirit who doesn't confess [who doesn't say the same things as God said] that Jesus Christ has come in the flesh, is not of God; and this is the spirit of the Antichrist [the opponent and adversary of Christ], of whom you have heard [it reported] that it comes [into being, will show itself, or appear publicly]. Now [even at this present time] it is in the world already.

4 You are of God, little [spiritually growing] children, and have overcome [conquered to prevail in victory over] them, because greater [and larger, and stronger] is he [Christ, Anointed Messiah] who is in you than he [antichrist, adversarial opponent of righteousness] who is in the world.

5 They [the opponents of righteousness] are of the world. Therefore they speak of the world, and the world hears [give audience to and understands] them. 6 We are of God. He who knows [feels and perceives] God listens to [and understands] us. He who is not of God doesn't listen to us. By this [resistant attitude] we know the spirit of truth, and the spirit of error [fraudulence, deception, and delusion].

Vs. 7-12: MANIFEST THE LOVE OF GOD AS BEING BORN OF GOD

① ⑤ ⑩

7 [Dearly] Beloved, let's [dearly, socially, and morally] love one another, for [affectionate or benevolent] love is of God; and everyone who loves [who expresses affection or benevolence openly, socially, or morally] has been born [conceived, and regenerated] of God and knows [is aware, feels, perceives, understands, and can speak of] God. 8 He who doesn't love [fondly, socially or morally] doesn't know God, for God is love [Affection and Benevolence].

9 By this [demonstration], God's [affectionate and benevolent] love was revealed [rendered apparent and manifested] in us, that God has sent his only born^a Son into the world that we might live [God's kind of life] through him. 10 In this is love [of affection and benevolence], not that we [dearly, socially, or morally] loved God, but that he [dearly, fondly, and openly] loved us, and sent his Son [on a salvation mission] as the atoning sacrifice^b [the appeasement or propitiation] for our sins.

11 Beloved, if God [openly and fondly] loved us in this way, we also ought to [dearly, socially, and morally] love one another. 12 No one has seen [visited to closely look upon and contemplate] God at any time. If we love one another [dearly, in a social or moral sense], God remains [dwells] in us, and his

[affectionate and benevolent] love has been perfected [consummated in our character and completely accomplished] in us.

Vs. 13-17: TESTIFY THAT THE FATHER SENT THE SON TO SAVE THE WORLD, ABIDE IN LOVE

① ⑤ ⑩

13 By this [exposition] we know [and understand] that we [dwell and] remain in him [God] and he in us, because he has given us of his Spirit. 14 We have seen and testify that the Father has sent the Son [on a mission] as the Savior of the world. 15 Whoever confesses [agrees with God and acknowledges by saying] that Jesus is the Son of God, God [dwells and] remains in him, and he in God.

16 We know and have believed [trusted and committed to] the love [of affection and benevolence] which God has for us. God is love [Affection and Benevolence], and he who remains [dwells and endures] in [affectionate and benevolent] love remains in God, and God remains in him. 17 In this [persuasion], love has been made perfect [consummated in character, accomplished, fulfilled, and completed] among us, that we may have boldness [assurance] in the day of judgment, because as he is, even so we are in this world.

Vs. 18-21: DWELL IN PERFECT LOVE WHERE NO FEAR IS; DON'T LIE ABOUT LOVING GOD BY NOT LOVING YOUR BROTHER/SISTER

① ⑤ ⑩

18 There is no fear [no fright, trepidation, or terror] in [affectionate of benevolent] love; but perfect love [the mature affection and complete benevolence] casts [by throwing to thrust] out fear, because fear [fright, dread, or terror] has punishment [has torment]. He who fears [is afraid, frightened, or terrified] is not made perfect [made complete and fulfilled] in [affectionate or benevolent] love.

19 We [fondly, socially, and morally] love him,^c because he [God] first loved us [dearly]. 20 If a man says, "I [dearly] love God," and hates [detests or loves] his brother [less], he is a liar [a faithless falsifier]; for he who doesn't [openly, socially, or morally] love his brother [in Christ] whom he has

^a4:9 4:9 The phrase "only born" is from the Greek word "μονογενῆ", which is sometimes translated "only begotten" or "one and only".

^b4:10 4:10 "atoning sacrifice" is from the Greek "ἱλασμός", an appeasing, propitiating, or the means of

appeasement or propitiation—the sacrifice that turns away God's wrath because of our sin.

^c4:19 4:19 NU omits "him".

seen [physically and can attend to, and is acquainted with experientially], how can he [dearly and morally] love God whom he has not seen [physically]? **21** This commandment we have from him, that he who [dearly and openly] loves God should also [socially and morally] love his brother [in Christ].

5

Vs.1-5: LOVE GOD'S CHILDREN, KEEP HIS COMMANDMENTS, OVERCOME THE WORLD BY FAITH

① ⑤ ⑩

1 Whoever believes [has faith and commits to trust] that Jesus is the Christ has been born [conceived and regenerated] of God. Whoever [dearly and morally] loves the Father also [socially and morally] loves the child who is born of him. **2** By this [assurance] we know that we [fondly, socially, or morally] love the [grown-up] children of God, when we [dearly] love God and keep [to fulfill] his commandments.

3 For this [posture] is [affectionately or benevolently] loving God, that we keep [and fulfil] his commandments. His commandments are not grievous [burdensome, weighty, or heavy]. **4** For whatever is born of God overcomes [by victoriously subduing and conquering] the world [and its ungodly multitude of people and things alienated from God and hostile to Christ's cause]. This is the victory that has overcome the world: your faith [your persuasion, moral conviction of God's truthfulness, reliance on Christ, and fidelity].

5 Who is he who overcomes the world, but he who believes [has faith and commits to trust] that Jesus is the Son of God?

Vs.6-12: RECEIVE GOD'S TESTIMONY ABOUT HIS SON BY HIS SPIRIT, WORD, AND LIFE OR LIFESTYLE

① ⑤ ⑩

6 This is he who came by water and blood, Jesus Christ; not with the water only, but with the water and the blood. It is the Spirit who testifies, because the Spirit is the truth. **7** For there are three who testify:^a [who bear record in heaven; the Father, the Word, and the Holy Spirit, and all three of them are one]. **8** [And there are three that testify or bear witness on earth]; the Spirit,

the water, and the blood; and the three agree as one.

9 If we receive the witness [the report and testimony of people and] of men, the witness of God is greater; for this is God's testimony which he has testified concerning his Son. **10** He who believes [has faith and trusts] in the Son of God has the testimony [a witness and evidence] in himself. He who doesn't believe God [trust and think him to be truthful] has made him a liar [a falsifier], because he has not believed in the testimony [the record and evidence] that God has given concerning his Son.

11 The testimony [and evidence] is this: that God gave to us [his] eternal life, and this [God-kind of] life is in his Son. **12** He who has the Son has the [God kind of] life. He who doesn't have God's Son doesn't have the life [of God].

Vs.13-15: HAVE CONFIDENCE IN GOD TO RECEIVE, HE HEARD/HEARS YOUR REQUESTS OR PETITIONS

① ⑤ ⑩

13 These things I have written [to describe] to you who believe [who have faith, are persuaded, and committed to trusting] in the name [the authority and character] of the Son of God, that you may know that you have [God's] eternal life, and that you may continue to believe [and trust] in the name of the Son of God.

14 This is the boldness [the confidence or assurance] which we have toward him, that if we ask [beg, desire, crave, or call for] anything according to his will, he listens [he hears, gives audience, and attends] to us. **15** And if we know that he listens to [by hearing] us, whatever we ask, we know [by perceiving and understanding] that we have the petitions [or requests] which we have asked [begged, craved, called for, and desired] of him.

Vs.16-21: KEEP AWAY FROM IDOLS, STAY AWAY FROM SINS THAT LEAD TO DEATH

① ⑤ ⑩

16 If anyone sees his brother [in Christ] sinning [by missing the mark or committing] a sin [an offense or violation of God's law, that does] not leading to [natural] death [of separation of body from soul and spirit], he shall ask [beg, crave, call for, desire, or

^a5:7 5:7 Only a few recent manuscripts add "in heaven: the Father, the Word, and the Holy Spirit; and

request], and God will give him [the absolute fulness of God's own real, genuine, essential, ethical, and devoted] life for those [believers] who sin not leading to [natural] death. There is sin leading to [spiritual] death [an eternal separation of soul and spirit from God unto misery in hell]. I don't say that he should [desire, entreat, pray, or] make a request concerning this.

17 All unrighteousness [moral wrongfulness and injustice] is sin, and there is sin [offenses, errors, mistakes, wandering from uprightness, and violations of divine law in thought and actions] not leading to [spiritual] death.

18 We know [and understand] that whoever is born [conceived and regenerated] of God doesn't sin [doesn't miss the mark to morally err and so not share in the prize], but he who was born of God keeps [by guarding] himself [to fulfill God's commands], and the [wicked] evil one doesn't touch [or attach to fellowship with] him. 19 We know that we are of God, and the whole world lies [outstretched and buried] in the power of the evil one.

20 We know [with certainty] that the Son of God has come and has given us an understanding [a mind, divine faculty, way of thinking and feeling], that we know him who is true; and we are in him who is true, in his Son Jesus Christ. This is the true God and eternal life. 21 Little [spiritually grown-up] children, keep [to preserve, avoid, and isolate] yourselves from idols [from heathen and false gods, image and object worship, phantoms and apparitions].

REFLECTION #38: Total markers ____ / 210

**Write and discuss your answers with learning team.*

#1. Can you remember how many times or how many requests you have made to God in prayer that you don't have the answers? Why do you think this is so?

1

#2. How can a good Christian and believer in Jesus Christ possibly test or examine every Spirit? What exactly does it mean “to test every spirit or behavior, or attitude, or character?”

2

#3. Have you ever experienced hating a brother or sister in Christ? How can a good and aspiring Christian avoid hating; with all the attacks and assaults on the Christian faith and lifestyle in the world?

[illegible]

This image shows a single sheet of white paper with horizontal blue ruling lines. The lines are evenly spaced and run across the width of the page. There is no text or other markings on the paper.



The Second Epistle of John to the Beloved

John continued to reassure believers with his second letter written around AD 85 to 95. It centered on love expressed and exercised as walking in obedience to the commandment of God. It also cautioned on the deception promoted by deceivers teaching that Jesus did not come in the flesh. The themed presentation of John's second epistle helps us to be watchful to ensure we do not lose the things we have accomplished but receive the consequent reward. Remember to complete the reflection question and use the progress markers accordingly.



Second John

Chapter 1: Walk in Love and Obedience of God's Commandments

1

Vs.1-6: WALK IN TRUTH ACCORDING TO GOD'S COMMANDMENTS, LOVE ONE ANOTHER

① ⑤ ⑩

1 The elder, to the chosen [elect] lady and her [spiritually grown-up] children, whom I [dearly, socially, and morally] love in truth, and not I only, but also all those who know [and understand] the truth, 2 for the truth's sake, which remains [by abiding to endure] in us, and it will be with us forever:

3 Grace [Holy influence, favor, and God's loving kindness], mercy [the divine compassion], and peace [tranquility of the soul, security, and prosperity] will be with us, from God the Father and from the Lord Jesus Christ,^a the Son of the Father, in truth and love [of affection and benevolence].

4 I rejoice greatly that I have found some of your [spiritually grown-up] children walking [by regulating and conducting themselves and their lives] in truth, even as we have been commanded by the Father. 5 Now I beg [beseeching] you, dear lady, not as though I wrote to you a new commandment, but that which we had from the beginning, that we [dearly, openly, socially, and morally] love one another.

6 This is [affectionate or benevolent], love that we should walk [by regulating our lives, and conducting our occupations] according to his commandments. This is the commandment [the charge or admonition], even as you heard [considered, and understood] from the beginning [the onset], that you should walk in it.

Vs.7-9: WATCH OUT FOR DECEIVERS AND THOSE WHO DENY THE COMING OF JESUS IN THE FLESH, ABIDE IN THE TEACHING OF CHRIST

① ⑤ ⑩

7 For many deceivers [many seducing and misleading impostors] have gone out

into the world, those [people] who don't confess [by acknowledging to agree and professing] that Jesus Christ came in the flesh [in human form and body]. This is the deceiver and the Antichrist [the opponent and adversary of the Messiah and Christ].

8 Watch [and take heed] yourselves, that we don't lose [or mar, to fully destroy] the things which we have [labored, worked for, and] accomplished, but that we receive a full reward. 9 Whoever transgresses [by going contrary to] and doesn't remain [by enduring and continuing] in the teaching [the doctrine and instruction] of Christ doesn't have God. He who remains in the teaching has both the Father and the Son.

Vs.10-13: DO NOT GREET, WELCOME, RECEIVE, OR ADMIT FALSE TEACHERS INTO YOUR HOUSE

① ⑤ ⑩

10 If anyone comes to you and doesn't bring this teaching [this doctrine and instruction], don't receive him into your house [your family or residence], and don't welcome [or salute] him, 11 for he who welcomes him participates in his evil [his morally culpable and wicked] deeds.

12 Having many things to write to you, I don't want to do so with paper and ink, but I hope [in confident expectation] to come to you and to speak face to face, that our joy may be made full. 13 The [spiritually grown-up] children of your chosen sister greet you. Amen.

REFLECTION #39: Total markers ____ / 30

**Write and discuss your answers with learning team.*

#1. How easy or difficult is it for a Christian to walk, by regulating and conducting their lives, in love according to God's commandment? And what is this commandment?

#2. Churches are usually large meeting places. However, many churches are relatively small. How would you spot, or how easy or difficult is it to spot, deceivers and those who deny that

^a 1:3 "Christ" means "Anointed One".

1 _____

3 _____

This image shows a full page of primary-ruled paper. It features multiple sets of horizontal blue lines. Each set consists of a solid top line, a dashed middle line, and a solid bottom line, providing a guide for letter height and placement. The paper is otherwise blank, with no text or other markings.

4 _____

This image shows a single sheet of white paper with horizontal blue ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

#3. Have you ever had to dispute with anyone who contends that Jesus did not “really” come as a man but a spirit? Or that Jesus came as a man, but that he is not “really” God? How did you handle the matter?

5



The Third Epistle of John to the Beloved

John wrote his third letter following the second letter around AD 85 to 95 to encourage Gaius, his beloved fellow worker, in his faithful hospitality of the saints and strangers who preach the gospel. He also warns of the tendency to imitate evil because anyone who does evil has not seen God. The themed epistle helps us appreciate the importance of walking in the truth of the gospel, being hospitable, supportive, and encouraging of fellow Christians. Remember to complete the reflection question and use the progress markers accordingly.



Third John

Chapter 1: Be Hospitable, Supportive, and Encouraging

1

Vs. 1-4: PROSPER IN GOOD HEALTH, SOUL, AND EVERYTHING AS YOU WALK IN TRUTH

0 5 10

1 The elder [John] to Gaius [lord] the [dearly] beloved, whom I love [dearly, socially, and morally] in truth. 2 Beloved, I pray [to God, wishing] that you may prosper [by being successful] in all things and be healthy, even as your soul [your life, heart, feelings, desires, and affections] prospers.

3 For I rejoiced greatly when brothers [in Christ] came and testified about your truth, even as you walk [comporting and conducting yourself] in truth. 4 I have no greater joy [delight, cheerfulness, and gladness] than this: to hear about my [spiritually grown-up] children walking [regulating the life, conducting their business, and occupying themselves] in truth.

Vs. 5-8: SUPPORT THE BRETHREN, EVEN STRANGERS WHO WORK FOR THE SAKE OF THE NAME OF JESUS

0 5 10

5 [Dearly] Beloved, you do a faithful [and trustworthy] work in whatever you [are engaged in and laboring to] accomplish for those who are brothers [in Christ] and [for guests, foreigners, or] strangers.

6 They have testified about your [affectionate or benevolent] love before the [church] assembly. You will do well to send them forward on their journey in a way worthy of God, 7 because for the sake of the Name [of God] they went out, taking nothing from the Gentiles [from people of non-Jewish races and tribes]. 8 We therefore ought to receive such, that we may be fellow workers for the truth.

Vs. 9-15: IMITATE GOOD, NOT EVIL; DO GOOD TO PROVE YOU ARE FROM AND HAVE SEEN GOD

0 5 10

9 I wrote to the [church] assembly, but Diotrophes [nourished by Jove—an opponent of Christianity], who loves to be first [by always being preeminent] among them, doesn't accept what we say.

10 Therefore, if I come, I will [remember and] call attention to his deeds which he does, [by] unjustly [and maliciously] accusing us with wicked [vicious, harmful, and hurtful] words. Not content with this, he doesn't receive the brothers [in Christ] himself, and those who would, he forbids and throws out of the [church] assembly.

11 Beloved, don't imitate that which is evil [which is injurious and harmful], but that which is good [is beneficial, useful, pleasant, agreeable, upright, and honorable]. He who does good [as a favor or duty] is of God. He who does evil [by doing wrong, to harm, injure, or sin] hasn't seen God.

12 Demetrius [belonging to Ceres] has the testimony of all [of everyone], and of the truth itself; yes, we also testify, and you know [and understand] that our testimony is true.

13 I had many things to write to you, but I am unwilling to write to you with ink and pen; 14 but I hope to see you soon. Then we will speak face to face. Peace [prosperity, tranquility of the soul, and safety] be to you. The friends greet you. Greet the friends by name.

REFLECTION #40: Total markers ____ / 30

*Write and discuss your answers with learning team.

#1. Hospitality or being hospitable is a vital Christian quality. It is simply the friendly and courteous treatment of others; guests, foreigners, or strangers. Where did this trait or duty go among Christians today?

#2. How do we overcome trust and safety concerns to harbor or accommodate, entertain or lodge, or be hospitable to strangers who claim to be Christians or non-Christians today?

1 _____

2 _____

#3. As benevolent as you may want to be, some ‘believers’ and truth-practicing Christians have been defrauded by other false ministers or fake Christians because of their kindheartedness. Yet John says to ‘support the brethren who work for the sake of the name of Jesus.’ What’s your take? How do you know who is fake or real, Christian or condemned?

3 _____

#4. What do you think or say about ‘Diotrephes.’ Have you met or heard of any church leader like that before? Is such an attitude harmful or helpful to the local or larger church?

4 _____

#5. In verse 11, John says not to “imitate evil, injurious, and harmful things. Ever caught yourself doing so? What was the evil, wrong, bad, or harmful thing? How did it affect the people involved or around you? How did you realize and come out of it?

5

Total your 'Progress Markers' from the following.

Your score:

Acts 19-24:	/ 180
Philemon:	/ 30
Colossians:	/ 120
Ephesians:	/ 270
Philippians:	/ 220
Acts 25-28:	/ 90
1 Peter:	/ 240
2 Peter:	/ 90
Jude:	/ 40
1 John:	/ 210
2 John:	/ 30
3 John:	/ 30
Hebrews:	/ 200

Level 3 Grand Total _____ / 1750

The Order of Righteousness and Things in the Kingdom of God

Jesus said, “seek first the kingdom of God and His righteousness, and all these things...” (Matt 6:33)^a. Paul said, “Let all things be done decently and in order” (1Cor 14:40)^b. And you may have certainly heard that “our God is a God of order” which is phrased from this scripture “For God is not a God of confusion (disorder) but of peace—prosperity, rest, harmony, or orderliness (1Cor 14:33)^c. Even our lifestyle in Christ, ministry to God, and service to God’s people, our priesthood—our sacred divine and human duty, is ‘ordered’ previously in the Aaronic and currently in the Melchizedek order.

By definition, an *order*, whether in law or religion, politics or science, finance or business, is the arrangement, procedure, or disposition of people or things to each other according to a particular sequence, pattern, or method. It is an appropriate or logical way of doing things. The order of things and righteousness follow after the epistemology or theory of knowledge of how things and righteousness are methodically arranged in Heaven for the entire kingdom of God. This knowledge helps us form the underlying structure of ‘thought’ that determines or shapes what can be ‘thought’ and ‘known’ about living the kingdom life on earth.

Comparable to the books of *Romans* and *Revelation* in their uniqueness in embodying the *doctrines* and *mysteries* of righteousness for engaged Christian living, the book of *Hebrews* embodies the *order* of righteousness. It provides the backdrop against which we develop knowledge and understanding of God’s historical or classical but progressive or contemporary “thought, intent, and divine expressions,” in His relationships and dealings with all His creations, according to the administration of His Seven Spirits. It is paramount that our lifestyles and ministerial service be ordered accordingly and anchored on His thought and seven divine orders.

Separate from the other books or epistles in the New Testament, we know the writers of *Romans* and *Revelation* but are completely clueless about the writer of *Hebrews* in spite of the unique ways the three books embody, convey, and represent righteousness the way they do. *Hebrews* is the only book in the Bible standing as a colossus astride the Old and New Testament periods, relating and sequencing the Levitical priesthood of the Aaronic order to the Messianic priesthood of the Melchizedek order. Now, why are these important?

This is important because our God is a God of order, statutes, prophecy, patterns, followership, imitability, etc. He does things “according to the counsel of his own will” (Eph 1:11)^d whose Word is “forever settled” or established in Heaven (Psa 119:89)^e especially as inscribed in the “book of life” (Rev 20:12)^f. He does things in an orderly, organized, and transparent manner so we can know Him as He is and so to remain reliable since in Him “there’s no variability or shade of turning” (Jas 1:17)^g.

The book of *Hebrews* reveals to us the quality, nature, and importance of each and all of the seven spirits of God in structuring our thoughts and lifestyle for kingdom purposes. A *Hebrew* is said to be one who crosses the river (symbolically, a baptism of water and fire or spirit) to preach the Gospel. Abraham was first called a Hebrew^h. So, in preaching and living the Good News Gospel, even as or better than Abraham did, one must follow the order set in Heaven before the Throne of God in order to accomplish the eternal purpose of God. The order of things on earth and righteousness in the Kingdom of God follow after the seven spirits of God, which as characterized in the book of *Hebrew*, are the orders of Truth, Holiness, Wisdom, Power, Grace, Faith, and Glory.

These ‘orders’ provide us with insight into the supremely authoritative instruction, guidelines, and direction of the underlying structure of heavenly life and divine thought (or thinking). So that we can understand to implement in similitudes the prescriptions of righteousness within the eternal limits of God’s manifest character and personage.

The goal is for Jesus' disciples and God's people to truly know Him, home and abroad, natively and distantly. To faithfully represent Him and serve His people on earth. According to Jesus, *"Our Father in heaven, hallowed be your name. Your kingdom come. Your will be done on earth as it is in heaven."* (Mat 6:9-10). As Paul and John put it, *"Do you look at things according to the outward appearance? If anyone is convinced in himself that he is Christ's, let him again consider this in himself, that just as he is Christ's, even so, we are Christ's." "...because as He is, so are we in this world"* (2Cor 10:7, 1Jn 4:17).

^a **Mat 6:33** But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

^b **1Co 14:40** Let all things be done decently and in order. **Tit 1:5** For this reason I left you in Crete, that you should set in order the things that are lacking,

^c **1Co 14:33** For God is not the author of confusion but of peace, as in all the churches of the saints. **1Co 11:16** But if anyone seems to be contentious, we have no such custom, nor do the churches of God.

^d **Eph 1:11** In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,

^e **Psa 119:89** Forever, O LORD, Your word is settled in heaven. **Mat 24:34-35** Assuredly, I say to you, this generation will by no means pass away till all these things take place. Heaven and earth will pass away, but My words will by no means pass away. **1Pe 1:24-25** "All flesh is as grass, And all the glory of man as the flower of the grass. The grass withers, And its flower falls away, But the word of the LORD endures forever." Now this is the word which by the gospel was preached to you.

^f **Rev 20:12** And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. **Rev 22:19** and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book.

^g **Jas 1:17-18** Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.

^h **Gen 14:13** Then one who had escaped came and told Abram the Hebrew...



The Epistle to the Hebrews

No one knows who wrote the Book of Hebrews. Some schools of thought advocate it was Paul even though his style of depth of knowledge and revelation, and customary salutation common in his other books are missing. Different schools of thought suggest or guesstimate it may have been Apollos, Barnabas, Silas, Philip, or Aquila and Priscilla. There is no need to guess. If the Holy Spirit, who inspired all books of the Bible, wanted us to know, we would know.

However, the book of Hebrews contains vivid contrasts between Old Testament ritual law and religiosity, and New Testament faith-based divine law and Spirit. Yet, more than any other book of the Bible, it brings into focus the 'orders' of the Old and New Testaments. It compares yet distinguishes the Levitical priesthood from the Messianic priesthood, the terminal Aaronic order versus the perpetual Melchizedek order of righteousness, and the religiosity of the old ways of worship by animal sacrifice to the relationship of a new life in Christ by the sacrifice of the Lamb of God and worship in the Spirit.

Hebrews was written around AD 66 to 68. It strongly appeals to believers, disciples, and God's people. To go forward in the established procedure of how Godly things presently 'work' in the new covenant instead of reverting to how things anciently 'worked' in the old covenant.

The book is postured to instruct, direct, and help believers transition from the old arrangement to a newly exposed and celestially abiding order of things and righteousness in Christ and the Holy Spirit of God. For example, Chapter 11 narrates the order, rules, or procedure of *faith* in the exemplary living of the 'heroes of faith' who persevered in unconditional surety and absolute reliance on and reliability of God. Accordingly, the book opens with, "*God, who at various times [in the Old Testament] and in various ways spoke in time past [in history and ancient days] to the fathers by the prophets, has in these last [New Testament, present] days spoken to us by His Son, whom He has appointed heir of all things...*" (Heb 1:1-2).



Hebrews

Chapter 1: The Order of Truth

1

Vs.1-3: PAST AND CURRENT ORACLE OF TRUTH IN THE SON OF GOD



1 God, having in the past [former or old times] spoken to the fathers [ancestors and progenitors] through the prophets [his oracles and divine purpose interpreters of old] at many times [and through agencies, in piecemeal, throughout the Old Testament] and in various ways [forms, methods, or manners], 2 has at the end of these days [these last and final times, in the New testament] spoken [by preaching and talking] to us [openly, wholly, through and] by his Son [Jesus Christ], whom he [God] appointed [ordained, and purposed to be] heir of all things, through whom also he [created and] made the worlds.

Vs.3-5: LOCATION AND STATUS OF THE PERSON, IMAGE, AND REPRESENTATION OF TRUTH



3 His Son [Jesus Christ] is the [sole expression, effulgence, and] radiance of his glory [his majesty and magnificence], the very image [the characteristic engraving, exact copy, representation, and perfect imprint] of his [person, essence, and] substance, and upholding [by bearing, carrying, bringing forth, or conveying] all things by the [declared and spoken] word of his [forceful miraculous] power, who, when he had by himself [purged and] purified us of our sins [our offenses, violations of divine law, and the collective aggregate of sins by humanity, so we can share in salvation and eternal life], sat down [to dwell and settle] on the right hand [of honor and authority] of the Majesty on high,

4 having become as [or even so] much better [nobler, stronger, or greater in dominion, power, and strength] than the

angels [the celestial and earthly messengers of God] as the more excellent [and surpassing] name [authority, and character] he has inherited is better than theirs.

5 For to which of the angels did he [God] say at any time, "You are my Son. Today I have [begotten, and] become your father?"* and again, "I will be to him a Father, and he will be to me a Son?"*

Vs.6-10: WORSHIP AND SPIRIT OF THE SOVEREIGNTY OF TRUTH



6 When he [God] again brings in the firstborn [Jesus Christ] into the world he says, "Let all the angels of God worship [prostrate in homage, adore, and revere] him."* 7 Of the angels he [the psalmist] says, "He makes his angels winds, and his servants a flame of fire."*

8 But of the Son [Jesus Christ] he [God] says, "Your throne [and divine sovereignty], O God, is forever and ever. The scepter [the imperial royal emblem] of uprightness [a rectitude or morality of righteousness] is the scepter [a sovereign ruling authority] of your Kingdom. 9 You have [dearly, openly, socially, and morally] loved righteousness [integrity, virtue, justice, and purity of life] and hated iniquity [illegality, wickedness, and violation of divine law]; therefore God, [even] your God, has anointed [by consecrating] you with the oil of gladness [to the Messianic office with powers of administration] above your fellows."*

Vs.10-14: CREATIONS AND RENEWING SERVICE OF THE WORKS OF TRUTH



10 And, "You, Lord [Jesus Christ], in the beginning [at the commencement of order, time, and place], laid the foundation of the earth. The heavens [and abode of God, eternity and universe] are the works [the enterprise and undertakings] of your hands.

*1:5 Psalm 2:7

*1:5 2 Samuel 7:14; 1 Chronicles 17:13

*1:6 Deuteronomy 32:43

*1:7 Psalm 104:4

*1:9 Psalm 45:6-7

11 They will perish, but you continue. They all will grow old [wear out, deteriorate, or become old-fashioned] like a garment does.

12 You will roll them up like a mantle [a veil or wrapper], and they will be changed [to become different]; but you are the same. Your years won't fail."❖

13 But which of the angels [celestial messengers of God] has he told at any time, "Sit at my right hand [of honor and authority], until I make your enemies [necks] the footstool of your feet?"❖ 14 Aren't they all [angels, ministering or] serving spirits, sent out [on a mission] to do service [attend to, run errands, and minister] for the sake of those who will inherit [obtain, or become partakers of] salvation?

Chapters 2-4: The Order of Holiness

2

Vs.1-4: TESTIMONY AND HEARING OF THE SALVATION OF HOLINESS



1 Therefore we ought to pay greater attention to the things that were heard [as reported, and that we came to understand], lest perhaps [they slip and] we drift away. 2 For if the word [divine thought and expression, disclosed, declared or] spoken through angels [God's celestial messengers] proved steadfast [stable, or certain], and every transgression [every violation or breaking of the Mosaic law] and disobedience received a just penalty,

3 how will we escape [damnation] if we neglect [by carelessly disregarding] so great a salvation [the physical and moral deliverance, preservation, and sum benefits of blessings reserved for those redeemed from sin]—which at the first having been spoken [uttered, and preached] through the Lord [Jesus Christ], was confirmed to us by those who heard [gave audience, and understood him],

4 God also testifying with them [bearing witness with evidence], both by [supernatural] signs and wonders, by various [forceful and miraculous] works of

power, and by gifts [endowed distributions] of the Holy Spirit, according to his own will?

Vs.5-14: SUBJECTION AND SUFFERING FOR THE SANCTIFICATION OF HOLINESS



5 For he didn't subject [by putting under obedience] the world to come, of which we speak, to angels [that is, God's celestial messengers]. 6 But one [the psalmist] has somewhere testified, saying, "What is man [a human being], that you think of [by being mindful or remembering] him? Or the son of man, that you care for [by selecting him, to visit] him?"

7 You made [by ranking] him a little lower than the angels [in dignity or influence]. You crowned him with glory and honor^a [by designating and appointing him over your earthly creation and enterprise].

8 You have put all things in subjection under his feet."❖ For in that, he [God] subjected all things to him [Jesus], he [God] left nothing that is not subject to him. But now we don't yet see all things subjected to him.

9 But we see him who has been made a little lower than the angels, Jesus, because of the [affliction and painful] suffering of death, crowned with glory [majesty] and honor, that by the grace [the loving-kindness] of God he should taste of [to experience] death for everyone.

10 For it became [suitable and fitting to] him, for whom are all things and through whom are all things, in bringing many [spiritually matured sons, and] children to glory [graceful worship, honor, and praise], to make the author [the chief leader, prince and captain] of their salvation perfect through [hardship, affliction, or painful] sufferings.

11 For both he who sanctifies [by purifying to make holy] and those who are sanctified [purified, and consecrated] are all from one [nature and family], for which cause he is not ashamed to call them brothers,^b 12 saying, "I will declare your name [God, and Father] to my brothers. Among the [church] congregation I will sing

*1:12 Psalm 102:25-27

*1:13 Psalm 110:1

*2:7 TR adds "and set him over the works of your hands"

*2:8 Psalm 8:4-6

*2:11 The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

your praise.”[✠] 13 Again, “I will put my trust [my confidence] in him.” Again, “Behold, here I am with the [spiritual adolescent] children whom God has given me.”[✠]

Vs.14-18: PARTAKING AND DELIVERANCE BY THE ATONING POWER OF HOLINESS



14 Since then the [spiritual adolescent] children have shared [by partaking] in flesh and blood [the human form and life], he also himself in the same way partook of the same [human form and life], that through death [on the cross] he [Jesus] might bring to nothing [by destroying and doing away with] him [Satan, the devil] who had [or who used to possess] the [dominating] power of death, that is, the devil, 15 and might deliver [by freeing and releasing] all of them who through [exceeding dread and] fear of death [a separation of body from soul and spirit, and from God, unto misery in hell] were all their lifetime subject to bondage [or enslavement].

16 For most certainly, he [Jesus Christ] doesn't give help to [by taking on the angelic nature to rescue] angels [who joined Satan in their celestial insurrection, and sinned in the days of Noah]^a, but he gives help to [by taking on the human form and life to rescue] the offspring^b of Abraham [father of multitude].

17 Therefore he was obligated in all things to be made like his brothers, that he might become a merciful and faithful [compassionate and trustworthy] high priest in things pertaining to God, to make atonement [by appeasing] for the sins [offenses, errors, wrong doings, or violations of divine law] of the people. 18 For in that he himself has [painfully] suffered being tempted [enticed and examined to prove his faithfulness, character, and virtue], he is able to help [aid or relieve] those who are tempted.

3

Vs.1-9: HEARING AND CONFESSION OF THE FAITHFULNESS OF HOLINESS



1 Therefore, holy brothers [in Christ], partakers of a heavenly calling [the divine

invitation to salvation and holy avocations], consider the Apostle and High Priest of our confession [and profession]: Jesus [Jehovah is salvation], 2 who was faithful to him [God] who appointed [or ordained] him, as also Moses [drawing out] was in all his [God's] house [or family].

3 For he has been counted worthy [deemed entitled or deserving] of more glory [honor, praise, or dignity] than Moses, because he who built the house has more honor [a higher admiration] than the house.

4 For every house [household, or family] is built by someone; but he who built [created, and made] all things is God.

5 Moses indeed was faithful [believing and trustful] in all his [God's] house [household, family, or temple] as a servant [discharging the duties committed to him by God], for a testimony [and as evidence] of those things which were afterward to be spoken [disclosed or declared], 6 but Christ^c [Jesus] is faithful as a [Spiritually matured] Son over his house [over God's family]. We are his house [household, family, temple, home, and dwelling place], if we hold fast our [free and fearless] confidence [our open frankness, unreserved assurance, and cheerful courage] and the glorying [the boastful rejoicing] of our hope [our confident expectation of good] firm to the end.

7 Therefore, even as the Holy Spirit says, “Today if you will hear his voice, 8 don't harden [by rendering obstinate or stubborn] your hearts as in the rebellion [the provocation of God], in the day of the trial [a temptation] in the wilderness, 9 where your [ancestral] fathers tested me and tried me, and saw my deeds for forty years.

Vs.10-19: KNOWING AND ENTERING INTO THE REST AND ABODE OF HOLINESS



10 Therefore I was displeased [vexed, grieved, or disgusted] with that generation, and said, “They always err [by wandering and going astray from truth and virtue] in their heart, but they didn't know [to clearly perceive, feel, and understand] my ways [my course of conduct or manner of thinking,

[✠]2:12 Psalm 22:22

[✠]2:13 Isaiah 8:18

^a 2:16 Revelation 12:4, and 2nd Peter 2:4

[✠]2:16 or, seed

^c3:6 “Christ” means “Anointed One”.

feeling, or making decisions].’ 11 As I swore in my wrath [my passionate justifiable indignation], ‘They will not enter into my rest [abode, dwelling place, and heavenly blessedness].”

12 Beware, brothers [in Christ], lest perhaps there might be in any one of you an evil [morally culpable] heart of unbelief, in [deserting and] falling away from the living God; 13 but exhort one another day by day, so long as it is called “today”, lest any one of you be hardened [become stubborn] by the deceitfulness [and delusions] of sin.

14 For we have become partakers [sharers, associates, and partners] of Christ, if we hold the beginning of our confidence [and assurance] firm to the end, 15 while it is said, “Today if you will hear [and give audience to understand] his voice, don’t harden [to become obstinate or stubborn in] your hearts, as in the rebellion [in the provocation of God].”

16 For who, when they heard, rebelled [against God]? Wasn’t it all those who came out of Egypt led by Moses? 17 With whom was he [vexed, grieved, and] displeased forty years? Wasn’t it with those who sinned [who violated God’s law], whose bodies fell [under judgment and into condemnation] in the wilderness?

18 To whom did he swear that they wouldn’t enter into his rest [his glorious heavenly blessedness], but to those who were [unbelieving and so] disobedient? 19 We see that they weren’t able to enter in because of unbelief [and complete lack of faithfulness].

4

Vs.1-11: ENTERING WITH THE PROMISE OF THE SABBATH OF HOLINESS



1 Let’s fear [let’s reverentially be alarmed] therefore, lest perhaps anyone of you should seem to have come short of a promise of entering into his rest [his abode of glorious blessedness]. 2 For indeed we have had Good News [of the Gospel] preached to us, even as they also did, but the word they heard [preached] didn’t profit [by benefiting] them, because it wasn’t mixed [combined and assimilated] with faith [a

conviction of God’s truthfulness, persuasion, and fidelity] by those who heard.

3 For we who have believed [have faith, and trustfully committed our spiritual wellbeing to Christ] do enter into that rest, even as he has said, “As I swore [affirmed, promised, and threatened] in my wrath [my righteous indignation], they will not enter into my rest [my heavenly blessedness];” although the works [for the heavenly abode of blessedness] were finished from the foundation [beginning, and commencement] of the world.

4 For he has said this somewhere about the seventh day, “God rested [by ceasing from working and settled down] on the seventh day from all his works;” 5 and in this place again, “They will not enter into my rest.”

6 Seeing therefore it remains that some should enter into it, and they to whom the Good News [gospel] was preached before failed to enter in because of disobedience [unbelief and rebellion], 7 he again defines a certain day, “today”, saying through David [beloved] so long a time afterward (just as has been said), “Today if you will hear his voice, don’t harden your hearts.”

8 For if Joshua had given them rest [a cause to settle down], he [David] would not have spoken afterward of another day. 9 There remains therefore a Sabbath [a complete repose from physical or religious toiling, a heavenly] rest for the people of God. 10 For he who has entered into his rest [into God’s abode, heavenly blessedness, and dwelling place] has himself also rested [ceased, discontinued, and settled down] from his [own carnal or religious undertakings, labor, and] works, as God did from his. 11 Let’s therefore give diligence [be prompt and endeavor] to enter into that rest, lest anyone fall [under judgment and damnation] after the same example of [unbelief and consequent] disobedience.

Vs.12-16: DISCERNMENT AND EXPOSE OF THE ADVOCACY OF HOLINESS



12 For the word [divine expression, and utterance] of God is living [alive, breathing, vigorous] and active [effectual

*3:11 Psalm 95:7-11

*3:15 Psalm 95:7-8

*4:3 Psalm 95:11

*4:4 Genesis 2:2

*4:5 Psalm 95:11

*4:7 Psalm 95:7-8

and powerful], and sharper [more comprehensive or decisive] than any two-edged sword, piercing [by penetrating, to go through] even to the dividing [separating] of soul and spirit, of both joints and marrow, and is able to discern [critically, or decisively judge] the thoughts [the deliberations] and intentions [a moral understanding] of the heart. **13** There is no creature that is hidden from his [God's] sight, but all things are naked [bare] and laid open before the eyes of him [God] to whom we must give an account.

14 Having then a great high priest who has passed through the heavens, Jesus, the Son of God, let's hold tightly to our confession [our profession]. **15** For we don't have a high priest who can't be touched with the feeling of our infirmities [feebleness of mind or body, moral frailty, sickness, or weakness], but one who has been in all points tempted [scrutinized, examined, and enticed to sin] like we are, yet without sin [without offending, missing the mark, or violating God's law].

16 Let's therefore draw near with boldness to the throne of grace [favor, merciful kindness, and good will], that we may [obtain, or] receive mercy and may find grace [divine influence upon our souls] for help in time of need.

Chapters 5-6: The Order of Wisdom

5

Vs.1-5: GIFTS AND SACRIFICES FOR THE PREDESTINATION OF WISDOM



1 For every high priest, being taken from among men, is appointed [ordained] for men [for people] in things pertaining to God, that he may offer both gifts [offerings] and sacrifices for sins [a missing of the mark and violating of God's law]. **2** The high priest can deal gently with [by having compassion on] those who are ignorant [of divine things, who do not know or understand] and going astray, because he himself is also surrounded [or hampered] with weakness [or feebleness of body].

3 Because of this, he must offer [by presenting or tendering to God] sacrifices for sins for the people, as well as for himself.

4 Nobody takes this honor on himself, but he [who] is called [out loud and invited] by God, just like Aaron [light-bringer] was. **5** So also [Jesus, the] Christ didn't glorify [magnify to honor] himself to be made a high priest, but it was he [God] who said to him, "You are my Son. Today I have [begotten you, to] become your Father."✠

Vs.6-14: PRAYERS AND PETITIONS FOR THE BENEVOLENT-LIFE OF WISDOM



6 As he [God, through the psalmist] says also in another place, "You are a priest forever, after the order [the manner and fixed arrangement in official rank and character] of Melchizedek [king of righteousness]."✠

[ref scriptures: Gen 14:18-20 "Melchizedek king of Salem [peace and prosperity] brought out bread and wine [emblem for life and spirit or spirit-life]. He was priest [acting on behalf] of God Most High. He blessed him, and said, "Blessed be Abram of God Most High, possessor of heaven and earth. Blessed be God Most High, who has delivered your enemies into your hand. Abram gave him a tenth of all". This speaks of the spirit-life-giving benevolence of God towards man and man's response to acknowledge the wisdom of God to transform life through giving.]

7 He [Jesus], in the days of his flesh [his human form], having offered up prayers [requests, supplication] and petitions with strong [forcible or powerful] crying and tears to him [God] who was able to save [deliver and preserve] him from death, and having been heard [by God, who granted his requests] for his godly fear [reverence], **8** though he was a Son, yet [he] learned obedience by [compliance or submission through] the things which he suffered [felt, experienced, or underwent].

9 Having been made perfect [being completely consummate through character], he became to all of those who [hear, who listen attentively to conform to his authority, and] obey him the author [and causer] of eternal salvation, **10** named [or called] by God, a high priest after the order of Melchizedek.

11 About him [Jesus Christ] we have many words to say, and [they are] hard to

interpret [to describe or set in discourse], seeing you have become dull of hearing. **12** For although by this time you should be teachers [and instructors], you again need to have someone teach you the rudiments of the first principles of the revelations [words, or utterances] of God. You have come to need milk [less difficult truth and nourishment for young Christian life], and not solid food.

13 For everyone who lives [and partakes] on milk is not experienced [and skillful] in the word [the doctrine and preaching] of righteousness, for he is a baby [a spiritual minor]. **14** But solid food is for those who are full grown [who are complete or full of age in mental or moral character], who by reason of use [habit and practice] have their senses [their faculty of mind, judgment, and understanding] exercised [and well trained] to discern [by distinguishing] good and evil.

6

Vs.1-10: TASTING AND ENLIGHTENMENT IN THE PERFECTION OF WISDOM



1 Therefore leaving [by laying aside and moving on from] the teaching of the first principles [word, doctrine, and preaching] of [Jesus] Christ, let's press on to [mental, moral, or spiritual completeness and] perfection—not laying again a foundation of repentance from [lifeless and spiritually] dead works, [and] of faith [persuasion and fidelity] toward God, **2** of the teaching [instruction and doctrine] of baptisms [of purification by water], of laying on of hands, of resurrection [a standing up] of the dead, and of eternal judgment [and condemnation]. **3** This will we do, if God permits.

4 For concerning those [people, believers, or ministers] who were once enlightened [being illuminated with understanding and spiritually imbued, filled or saturated with saving knowledge] and tasted [by experiencing and partaking] of the heavenly gift [the divine gratuity], and were made partakers [sharers, associates, and partners] of the Holy Spirit, **5** and tasted the good [virtuous and morally valuable, spoken or uttered] word of God and the [forceful and miraculous] powers of the [Messianic period or] age to come,

6 and then [these people] fell away [by apostatizing, and by deviating from the path of truth, faith, and worship of Jehovah], it is impossible to renew [to restore] them again to repentance [a compunction for guilt]; seeing they crucify [or re-crucify] the Son of God for themselves again, and put him to open shame [or public disgrace].

7 For the land which has drunk the rain that comes often on it and produces a crop suitable for them for whose sake it is also tilled, receives blessing from God; **8** but if it bears thorns and thistles, it is rejected and near being cursed, whose end is to be burned.

9 But, [dearly] beloved, we are persuaded [by evidence or authority] of better [more useful, serviceable, advantageous, or excellent] things for you, and things that accompany salvation [the physical or moral deliverance from enemies, health, safety, and preservation in righteousness], even though we speak like this. **10** For God is not unrighteous, so as to forget your work and the labor of love which you showed toward his name, in that you served [by ministering to] the saints [his holy, consecrated, physically pure, and morally blameless servants], and still do serve them.

Vs.11-20: PERSEVERANCE FOR THE PROMISE OF THE BLESSINGS OF WISDOM



11 We desire that each one of you may show the same diligence [the same earnestness] to the fullness of hope [an entire confident expectation of good] even to the end, **12** that you won't be sluggish [lazy, stupid, or dull], but imitators [and followers] of those who through faith [persuasion, the moral conviction of God's truthfulness, reliance on Christ, assurance, and fidelity] and perseverance [fortitude, and patience] inherited the promises.

13 For when God made a promise to Abraham [father of multitude], since he could swear [on oath] by no one greater, he swore by himself, **14** saying, "Surely blessing I will bless you, and multiplying I will multiply you." ☞

15 Thus, having patiently endured, he [Abraham] obtained the promise. **16** For men indeed swear by a greater one, and in

every dispute of theirs the oath is final for confirmation.

17 In this way God, being determined to show more abundantly to the heirs of the promise the immutability [the unchangeability] of his counsel [purpose and will], interposed [by ratifying as surety and confirmed] with an oath, 18 that by two immutable things [an unchangeable promise, and an irreversible oath], in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to take hold of the hope [confident expectation of Good] set before us.

19 This hope we have as an anchor [a safeguard] of the soul, a hope both sure and steadfast and entering into that which is within the veil [the door screen to the holy of holies or Most Holy Place of the temple], 20 where as a forerunner Jesus entered for us, having become a high priest forever after the order [the manner and fixed arrangement in official rank and character] of Melchizedek [king of righteousness].

REFLECTION #41:

**Write and discuss your answers with learning team.*

#1. How did you read or understand the Order of Truth? Which of the orders of truth made more sense to you? Did the portions of scripture as themed help you understand the headings of the themes?

1 _____

#2. How did you read or understand verses 4 to 7 of Chapter 6?

2 _____

#3. How did you read or understand the "Salvation of Holiness" in chapter 2: The Order of Holiness? Which of the orders of holiness made sense to you? And how applicable are they to life on earth

3 _____

#4. The 'Spirit of Wisdom' of God seeks to preserve us in His Life of righteousness. Describe your understanding of the "Promise of the Blessings of Wisdom."

4 _____

#5. What is the difference between the Aaronic 'high priest' and Christ's 'high priest' after the order of Melchizedek? How does the difference relate to the Spirit of Wisdom and to Life?

5 _____

Chapters 7-8: The Order of Power

7

Vs.1-10: RECEIVING AND LIVING FROM THE SOURCE-LESSNESS OF POWER



1 For this Melchizedek [king of righteousness], king of Salem [peace—prosperity and security], priest of God Most High, who met Abraham [father of multitude] returning from the [defeat and] slaughter^a of the kings [he battled], and blessed him,

2 to whom also Abraham divided [and gave] a tenth part of all ([Melchizedek] being first, by interpretation, “king of righteousness”, and then also “king of Salem”, which means “king of peace”, 3 without father, without mother, without genealogy [record of birth or descent], having neither beginning of days nor end of life, but made like the Son of God), remains [abides and endures as] a priest [a sacred minister] continually.

4 Now consider how great this man was, to whom even Abraham the patriarch gave a tenth out of the best plunder [booty, spoils, crops, or first fruits, or top of the heap].

5 They indeed of the sons of Levi [joined to] who receive the priest’s office [to perform sacerdotal functions, including the atoning Passover sacrifice] have a commandment to take tithes [a tenth] from the people according to the [Mosaic] law, that is, of their [Jewish and ancestral] brothers, though these have come out of the body [loins] of Abraham,

6 but he [Melchizedek] whose [family origin, lineage, or trace in] genealogy is not counted [by descent] from them [the Jewish pedigree], has accepted tithes from Abraham, and has blessed [by invoking and bestowing a benediction on] him who has the promises.

7 But without any dispute [any contradiction] the lesser [person] is blessed [caused to prosper, ministered to and made happy] by the greater [person]. 8 Here people who die receive [paid] tithes, but there [in yonder place] one receive [offered] tithes of whom it is testified that he [Jesus] lives.

9 We can say that through [or in] Abraham even Levi, who receives [paid]

tithes, has paid tithes, 10 for he was yet in the body [loins] of his father when Melchizedek met him.

Vs.11-28: INTERCESSION AND PERFECTION THROUGH THE ENDLESSNESS OF POWER



11 Now if perfection [completion, fulfillment, or accomplishment] was through the Levitical priesthood (for under it the people have received the [Mosaic] law), what further need was there for another priest to arise after the order [rank, character, and arrangement] of Melchizedek [king of righteousness], and not be called after the order [the fixed succession] of Aaron [light bringer]? 12 For the priesthood being changed, there is of necessity a change made also in the law [of Moses].

13 For he [Jesus Christ] of whom these things are said [described, and set in discourse] belongs to another tribe, from which no one has officiated [or given attendance] at the altar. 14 For it is evident that our Lord [Jesus] has sprung [rose, or descended] out of Judah [praised], about which tribe Moses spoke nothing concerning priesthood.

15 This is yet more abundantly evident [or clear], if after the likeness [the resemblance or similitude] of Melchizedek there arises another priest, 16 who has been made, not after the [Mosaic] law of a fleshly [unregenerate carnal] commandment, but after the [forceful, miraculous, wonderful] power of an endless [indissoluble, indestructible God kind of] life; 17 for it is testified [by the psalmist], “You are a priest forever, according to the order [the rank and arrangement] of Melchizedek.”[✳]

18 For there is [certainly] an annulling [a cancellation and putting away] of a foregoing [a prior] commandment because of its weakness [its impotency or helplessness] and uselessness [or unprofitableness] 19 (for the law [of Moses] made nothing perfect [consummate in character, or complete to accomplish consecration]), and a bringing in of a better hope [a confident expectation of good], through which we draw near to [approach and join] God.

^a 7:1 Genesis 14:1-17

[✳]7:17 Psalm 110:4

20 Inasmuch as he [Jesus Christ] was not made priest without the taking of an oath 21 (for they [sons of Aaron or descendants of Levi] indeed have been made priests without an oath), but he [Jesus] with an oath by him [God] that says of him, "The Lord [God, Supreme in Authority and Controller] swore and will not change his mind [repent of, or regret it], 'You are a priest forever, according to the order of Melchizedek.'"^a

22 By so much, Jesus has become the [sponsor and pledged] guarantee of a better [stronger, nobler, more useful, advantageous, excellent, and serviceable testament or] covenant. 23 Many [descendants of Levi], indeed, have been made [or became] priests, because they are hindered from continuing by death [or because they die, after all]. 24 But he, because he lives forever, has his priesthood unchangeable [and perpetual].

25 Therefore he is also able to save to the uttermost those who draw near [approach] to [worship] God through him, seeing that he lives forever to make intercession [by favorably entreating] for them.

26 For such a high priest was fitting [proper and suitable] for us: holy [by divine character], guiltless [innocent and harmless], undefiled [pure and unsoiled], separated from sinners, and made higher than the heavens; 27 who doesn't need, like those high priests, to offer up sacrifices daily, first for his own sins, and then for the sins of the people. For he did this once [by atoning] for all, when he offered up himself [on the cross].

28 For the [Mosaic] law appoints [to make or designate] men as high priests who have weakness [infirmities], but the word of the oath, which came after the law [of Moses], appoints a [spiritually matured] Son forever who has been perfected [consecrated].

8

Vs.1-6: ORDINATION, MINISTRY, AND SERVICE FOR MEDIATION BY POWER



1 Now in the things which we are [discoursing, describing, or] saying, the main

point [and sum of it all] is this: we have such a high priest, who sat down on the right hand [of authority and honor] of the throne of the Majesty in the heavens, 2 a [ministering] servant of the sanctuary [the holiest of all holy places] and of the true tabernacle [and habitation] which the Lord pitched [set up or built], not man.

3 For every high priest is appointed [designated, or ordained] to offer both gifts [presents, or offerings] and sacrifices. Therefore it is necessary that this high priest [Jesus] also have something to offer.

4 For if he were on earth, he would not be a priest at all, seeing there are priests who offer the gifts according to the [Mosaic] law,

5 who serve [as] a copy [a type, an adumbration, or pattern for imitation] and shadow [sketch, outline, or image] of the heavenly things, even as Moses was warned by God when he was about to make the tabernacle, for he said, "See, you shall make everything according to the pattern that was shown to you on the mountain."^a

6 But now he [Jesus] has obtained a more excellent [and surpassing] ministry, by as much as he is also the mediator [the go-between, reconciler, and intervener between God and humanity, and the arbitrator] of a better [stronger, nobler, more serviceable, and advantageous] covenant, which on better promises [assuring divine goodness], has been given [enacted, established, and received] as [divine] law.

Vs.7-13: DISMISSING AND EXPUNGING SINS BY THE COVENANT OF POWER



7 For if that first covenant [based on the Mosaic law] had been faultless [that is, free from defect and blameless], then no place would have been sought for a second [covenant based on divine law]. 8 For finding fault with them, he said, "Behold,^a the days are coming", says the Lord, "that I will make a new covenant [a new testament] with the house of Israel [a prince of God] and with the house of Judah [he shall be praised];

9 not according to the covenant [the arrangement, contract, or testament] that I made with their fathers [ancestors and

^a7:21 Psalm 110:2

^a8:5 Exodus 25:40, 26:30, & 27:8

^a8:8 "Behold", from "iðoù", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

progenitors] in the day that I took them by the hand to lead them out of the land of Egypt; for they didn't continue in my covenant [my arrangement and contract], and I disregarded [and neglected] them," says the Lord [God, Supreme in Authority, Controller].

10 "For this is the covenant [the testament] that I will make with the house of Israel after those days," says the Lord: "I will put my [divine] laws into their mind [their faculty, imagination, and understanding]; I will also write them on their heart [their thoughts, feelings, passions, desires, and appetites, in their mind and soul]. I will be their God, and they will be my people. 11 They will not teach [instruct] every man his fellow citizen^a and every man his brother, saying, 'Know [understand and become acquainted with] the Lord,' for all will know [perceive, notice, discern, discover, and experience] me, from their least to their greatest.

12 For I will be merciful [cheerful and benevolent] to their unrighteousness [of heart and life, injustice, moral wrongfulness, iniquity, and violations of divine law]. I will remember their sins [their collective aggregate of wrongdoings] and lawless deeds [violations and transgressions of divine law] no more."⁸ 13 In that he says, "A new covenant", he has made [and has declared] the first obsolete [ancient, worn out, old]. But that which is becoming obsolete and grows aged is near to vanishing away.

Chapters 9-10: The Order of Grace

9

**Vs. 1-20: SERVING, GROWING, AND MINISTERING
BY THE MEDIATION OF GRACE**



1 Now indeed even the first^b covenant had ordinances [statutes] of divine service [ministration, and worship of God] and an earthly sanctuary [a holy place]. 2 For a tabernacle [a tent of habitation] was prepared [built]. In the first part were the lamp stand, the table, and the show bread [the exhibition place], which is called the Holy Place.

3 After the second veil [a door screen] was the tabernacle which is called the Holy of Holies, 4 having a golden altar of incense and the ark of the covenant overlaid on all sides with gold, in which was a golden pot holding the manna [what is it—an edible gum and symbolic food from heaven], Aaron's rod [staff of office] that budded [that germinated], and the tablets of the covenant [or ten commandments]; 5 and above it cherubim of glory overshadowing the mercy seat, of which things we can't speak now in detail.

6 Now these things having been thus prepared [built or ordained], the priests go in continually into the first tabernacle, accomplishing the services [the ministration and worship of God], 7 but into the second the high priest alone, once in the year, not without blood, which he offers for himself and for the errors [the ignorant and thoughtless sins] of the people.

8 The Holy Spirit is indicating [by making plain and declaring] this, that the way into the Holy Place wasn't yet revealed [or made apparent] while the first tabernacle [or habitation] was still standing.

9 This is a symbol [or similitude] of the present age, where gifts [presents, offerings] and sacrifices are offered that are incapable, concerning the conscience [the moral consciousness, conduct of life, or virtue], of making the worshiper perfect [that is, consummate in character], 10 being only [with foods and drinks and various washings [purifications by water]] fleshly [carnal] ordinances, imposed until a time of reformation [the Messianic restoration].

11 But Christ having come as a high priest of the coming good [beneficial, useful, upright, and honorable] things, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation [building, or ordinance], 12 nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the Holy Place, having obtained eternal redemption [for everyone].

13 For if the blood of goats and bulls, and the ashes of a heifer [cleanses by] sprinkling those [people] who have been defiled, [and] sanctify [them] to the cleanness [and purifying] of the flesh [the

^a8:11 TR reads "neighbor" instead of "fellow citizen"

^b8:12 Jeremiah 31:31-34

^c9:1 TR adds "tabernacle"

human nature and body], 14 how much more will the blood of [Jesus] Christ, who through the eternal Spirit offered himself without defect [blamelessly and innocently] to God, cleanse [to purge] your conscience [your moral consciousness or complete perception] from dead [lifeless] works to serve [minister and worship] the living God?

15 For this reason he is the mediator [the go-between, intercessor, and arbitrator] of a new covenant [to restore peace and friendship between God and humanity], since a death has occurred for the redemption [the payment and full ransoming] of the transgressions that were under the first covenant, that those [people] who have been called may receive the promise [the divine pledge and assurance] of the eternal inheritance.

16 For where a last will and testament is, there must of necessity be the death of [the testator, or] him who made it [the will].

17 For a will is in force where there has been death [of someone], for it is never in force while he who made it lives.

18 Therefore even the first covenant has not been dedicated [renewed or consecrated, apart from and] without blood.

19 For when every commandment had been spoken by Moses to all the people according to the [Mosaic] law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, 20 saying, "This is the blood of the covenant which God has commanded you."✠

Vs.21-28: ENTERING THE PRESENCE BY THE SACRIFICE FOR GRACE



21 He sprinkled the tabernacle and all the vessels of the ministry in the same way with the blood. 22 According to the law [of Moses], nearly everything is cleansed with blood, and apart from [or without the] shedding of blood there is no remission [no pardon, forgiveness, deliverance, or release from sins].

23 It was necessary therefore that the copies [types and adumbration] of the things in the heavens should be cleansed [and purified] with these [items of service and worship], but the heavenly things themselves [are cleansed and purified] with

better sacrifices than these. 24 For Christ hasn't entered into holy places [into temples and tabernacles] made with [human construction and] hands, which are representations of the true [spiritual or heavenly nature], but [he entered] into heaven itself, now to appear in the presence of God for us;

25 nor yet that he should offer himself often [again and again, multiple times], as the high priest [of the Mosaic law] enters into the holy place year by year with blood not his own, 26 or else he must have [painfully] suffered often [again and again, many times over] since the foundation of the world. But now [having suffered] once at the end of the ages, he has been revealed [made manifest] to put away sin by the sacrifice of himself.

27 Inasmuch as it is appointed [reserved] for men [for people] to die once, and after this, judgment, 28 so [Jesus] Christ also, having been offered once to bear the sins of many, will appear [before people on earth] a second time, not to deal with sin, but to save [deliver and preserve] those who are eagerly waiting for him.

10

Vs.10-18: SANCTIFICATION AND TESTIMONY IN THE PLEASURE OF GRACE



1 For the [Mosaic] law, having a shadow [a sketch, outline, or an adumbration] of the good [the benefits and pleasant things] to come, not the very image [or resemblance] of the things, can never with the same sacrifices year by year, which they offer continually, make perfect [the character of] those [persons] who draw near. 2 Or else wouldn't they have ceased to be offered, because the worshipers [of, and ministers to God], having been once cleansed, would have had no more [moral] consciousness of sins?

3 But in those sacrifices there is a yearly reminder of sins [the collective aggregate of divine violations and transgressions of many people]. 4 For it is impossible that the blood of bulls and goats should take away sins [wrongdoings and violations of God's law].

5 Therefore when he comes into the world, he says, "You didn't desire sacrifice



and offering, but you prepared a body for me. **6** You had no pleasure [nor favorable inclination] in whole burnt offerings and sacrifices for sin. **7** Then I said, 'Behold, I have come (in the scroll [the roll or volume] of the book it is written of me) to do your will, O God.'"

8 Previously saying, "Sacrifices and offerings and whole burnt offerings and sacrifices for sin you didn't desire, neither had pleasure in them" (those which are offered according to the law [of Moses]), **9** then he has said, "Behold, I have come to do your will [your purpose and pleasure, O God]." He takes away the first [covenant], that he may establish the second [covenant],

10 by which will [purpose, desire, choice, and pleasure] we have been sanctified through the offering of the body of Jesus Christ once for all.

11 Every priest indeed stands day by day serving [by ministering] and offering often [many times] the same sacrifices, which can never take away sins [violations of divine law], **12** but he [Jesus], when he had offered one sacrifice for sins forever, sat down on the right hand of God, **13** from that time waiting until [the neck of] his enemies [his adversaries and especially Satan] are made the footstool of his feet.

14 For by one offering he has perfected [consummated in character, and completely accomplishing] forever those [persons] who are being sanctified [being freed from the guilt of sin, made holy, consecrated, and dedicated to God]. **15** The Holy Spirit also testifies to us, for after saying,

16 "This is the covenant that I will make with them after those days," says the Lord, "I will put my [divine] laws on their heart [their thoughts and feelings, desires, passions, and appetites], I will also write them on their mind [their faculty, imagination, and understanding];" then he says, **17** "I will remember their sins [wrongdoings] and their iniquities [transgressions] no more." **18** Now where remission [the pardon, forgiveness, deliverance, liberty, and release] of these is, there is no more offering for sin.

19 Having therefore, brothers [in Christ], boldness to enter into the holy place by the blood of Jesus, **20** by the way which he dedicated [or inaugurated] for us, a new and living way, through the veil [the door screen of the most holy place], that is to say, his flesh [nature and body], **21** and having a great [high] priest over God's [family and] house,

22 let's draw near with a true [or truthful] heart in fullness of faith [of persuasion, a moral conviction of God's truthfulness, reliance on Christ, assurance, and fidelity], having our hearts [thoughts and feelings, desires and passions] sprinkled [cleansed and purified] from an evil conscience and having our body washed with pure water, **23** let's hold fast the confession [the acknowledgment and profession] of our hope [that confident expectation of good, faithfully] without wavering; for he who promised is faithful [is trustworthy].

24 Let's consider [discover, perceive, and understand] how to provoke [by inciting, stirring, or stimulating] one another to love [to affection and benevolence] and good works [valuable, virtuous, and admirable acts, deeds, labor, or occupation],

25 not forsaking [by leaving behind or totally abandoning] our own assembling [in one place, in Christian meetings, gathering for worship] together, as the custom [by habit] of some is, but exhorting [inviting, consoling, desiring, entreating, comforting, instructing, encouraging, or praying for] one another, and so much the more as you see the Day approaching.

26 For if we sin [by erring morally, offending by trespassing, missing the mark, or wandering from uprightness] willfully after we have received the [precise or correct ethical and divine] knowledge of the truth, there remains [there leaves] no more a sacrifice for sins [for wrong doing that violate divine law], **27** but a certain fearful [frightful and terrible] expectation of judgment, and a fierceness of [punitive zealous] fire which will devour [to consume] the adversaries.

*10:7 Psalm 40:6-8

*10:16 Jeremiah 31:33

*10:17 Jeremiah 31:34

28 A man who disregards [despises, rejects, refuses, or violates] Moses' law dies without compassion [without pity or mercy] on the word [or testimony] of two or three witnesses. 29 How much worse punishment do you think he [that person] will be [deemed deserving, or] judged worthy of who has trodden underfoot [by trampling down to reject with disdain, rudeness, or insult] the Son of God, and has counted [deemed, considered, or judged] the blood of the covenant with which he was sanctified [made holy, purified from the guilt of sin, and separated from profane things] an unholy thing, and has insulted the Spirit of grace [favor and merciful kindness]?

Vs.30-39: ENDURING REPROACHES BY THE COMPASSION OF GRACE



30 For we know him who said, "Vengeance [vindication, retribution or payback, and punishment] belongs to me. I will repay," says the Lord. Again, "The Lord will judge [will judicially decide and determine punishment or resolution for] his people." 31 It is a fearful [frightful and terrifying] thing to fall into the hands of the living God.

32 But remember [weigh well, and consider] the former days, in which, after you were enlightened [by being spiritually filled and imbued with the saving knowledge of Christ], you endured a great struggle [or fight] with sufferings [hardship, painful affliction, or misfortune]: 33 partly, being exposed [as a spectacle under a spot light] to both reproaches and oppressions, and partly, becoming partakers [companions and partners] with those who were treated so.

34 For you both had compassion [sympathy, empathy, and touching feelings] on me in my chains [bonds] and joyfully accepted the plundering of your possessions, knowing that you have for yourselves a better possession and an enduring one in the heavens. 35 Therefore don't throw [by casting] away your boldness [your frankness and freedom in speaking, assurance and cheerful courage, or free and fearless confidence], which has a great [recompence off] reward.

36 For you need [patient] endurance so that, having done the will of God, you may receive the promise [the divine assurance of good]. 37 "In a very little while, he who comes will come and will not wait [linger or delay]. 38 But the righteous [the equitable in character and act, faultless and innocent, just and virtuous] one [or person] will live by faith [by persuasion and conviction of the truthfulness of God]. If he [if anyone cowers, withdraws, or] shrinks back, my soul has no pleasure in him."

39 But we are not of those who [due to timidity or apostasy] shrink back to destruction [to physical, spiritual, or eternal damnation], but of those who have faith [persuasion and assurance] to the saving of the soul.

Chapters 11-12: The Order of Faith

11

Vs.1-12: OBTAINING PROMISES BY THE ASSURANCE AND FOUNDATION OF FAITH



1 Now faith is assurance [a setting under, concrete support, essential confidence, real substructure, firmness of courage, trustful steadfastness of mind, or material substance] of things hoped for [of things joyfully and confidently expected], proof [the evidential conviction] of things not seen [beheld or gazed upon]. 2 For by this [assurance, hope, and unseen proof or conviction], the elders [forefathers, older believers, and presbyters] obtained testimony [through their experience, witness, giving evidence, and utterance of a good report].

3 By faith [persuasion and moral conviction of God's truthfulness] we [exercise the mind to think and comprehend, to] understand that the universe has been framed [fitted, or restored] by the [spoken or uttered] word of God, so that what is seen [looked at] has not been made out of things which are visible [and manifest].

4 By faith [conviction of God's truth] Abel [breath] offered [by bringing] to God a more excellent sacrifice than Cain [a fabricator], through which he had testimony given to him that he was righteous [equitable in character], God testifying with

*10:30 Deuteronomy 32:35

*10:30 Deuteronomy 32:36; Psalm 135:14

*10:38 Habakkuk 2:3-4

respect to his gifts [his offering or sacrifice]; and through it he, being dead [naturally], still speaks.

5 By faith [reliance on God for salvation and fidelity] Enoch [dedicated] was taken [translated, or transported] away, so that he wouldn't see [to know and experience] death [a separation of body from soul and spirit, and from God unto misery in hell], and he was not found [or seen anymore by anyone], because God translated [removed or transported] him [without dying from the earth]. For he has had testimony given to him that before his translation he had been well pleasing to God.

6 Without faith [persuasion] it is impossible to [entirely gratify, or] be well pleasing to him, for he [anyone] who comes to God must believe [have faith and commit to trust in him] that he [is, and presently self-sufficiently] exists, and that he is a rewarder [a paymaster] of those who seek [by diligently craving, searching for, and demanding to worship] him.

7 By faith [credence or mental acceptance and constancy in profession] Noah [rest], being warned about things not yet seen, moved with godly fear^a [and circumspectly], prepared [constructed, and built an ark] a ship for the saving of his house [his household and family], through which he condemned [judged and sentenced] the world and became heir [a possessor] of the righteousness [the justification and equitable character and act] which is according to faith [conviction of the truthfulness of God].

8 By faith [absolute trust in God] Abraham [father of a multitude], when he was called, obeyed [by listening attentively to conform to God's command] to go out to the place which he was to receive for an inheritance [a patrimony or possession of property]. He went out, not knowing where he went. 9 By faith [assurance and fidelity] he lived as an alien [a stranger or foreigner] in the land of promise [of God's divine pledge and assurance of blessing], as in a land not his own, dwelling in tents [in mobile or moveable huts and habitations] with Isaac [laughter] and Jacob [supplanter], the heirs with him of the same promise. 10 For he

was looking for the city which has foundations [principles and systems of truth], whose builder and maker is God.

11 By faith [persuasion and reliance on God for salvation] even Sarah [princes] herself received [strength and miraculous] power to conceive, and she bore a child when she was past age, since she counted [considered and judged] him faithful who had promised. 12 Therefore as many as the stars of the sky [in the heavens] in multitude [population], and as innumerable as the sand which is by the sea shore, were fathered by one man [Abraham], and him as good as dead.

Vs.13-31: RECEIVING PROMISES THROUGH THE ETERNITY OF FAITH



13 These all died in faith [fidelity, holy fervor, or faithfulness], not having received the promises, but having seen^b [considered to perceive and understand] them and embraced [being assured or persuaded of] them from afar, and having confessed [by acknowledging and professing] that they were strangers and pilgrims on the earth.

14 For those [persons] who say such things make it clear that they are seeking [by intensely desiring] a country [a native-town, father-land, or heavenly home] of their own.

15 If indeed they had been [mindful and] thinking of that country [that native-land] from which they went out, they would have had enough time [occasion, or opportunity] to return. 16 But now they desire [earnestly wish, reach out, and long for] a better country, that is, a heavenly one. Therefore God is not ashamed of them, to be [labeled, entitled, surnamed, or] called their God, for he has prepared a city for them.

17 By faith [persuasion, credence, and reliance on God], Abraham, being tested [to prove his faith], offered up Isaac [laughter]. Yes, he who had gladly received the promises [the divine assurance of God's blessings] was offering up his only born^c son,

18 to whom it was said, "Your offspring [seed] will be accounted [be called] as from Isaac," [✠] 19 concluding that God is able to raise up [by resurrecting him] even from the

^a11:7 or, reverence

^b11:13 TR adds "and being convinced of"

^c11:17 The phrase "only born" is from the Greek word "μονογενῆ", which is sometimes translated "only begotten" or "one and only".

[✠]11:18 Genesis 21:12

dead. Figuratively speaking, he [Abraham] also did receive him [Isaac] back from the dead.

20 By faith [persuasion and holy fervor] Isaac blessed Jacob [supplanter] and Esau [hairy], even concerning things to come. 21 By faith Jacob, when he was dying, blessed each of the sons of Joseph [Jehovah has added], and worshiped, leaning on the top of his staff. 22 By faith Joseph, when his end was near, made mention of the departure of the children of Israel, and gave instructions concerning his bones.

23 By faith [confident trust in and reliance on God] Moses [drawing out], when he was born, was hidden for three months by his parents, because they saw that he was a beautiful child; and they were not afraid of the king's commandment.

24 By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, 25 choosing rather to share ill treatment [to be maltreated and suffer affliction] with God's people than to enjoy the pleasures of sin for a time, 26 considering [by counting or judging] the reproach of Christ greater riches than the treasures of Egypt [double straits]; for he looked to the [recompense of] reward.

27 By faith [holy fervor] he left Egypt, not fearing the wrath [the fierce indignation] of the king; for he endured, as seeing him who is invisible. 28 By faith [persuasion and moral conviction of God's truth and reliance for salvation] he kept the Passover and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.

29 By faith they [Israelites, after leaving Egypt] passed through the Red Sea as on dry land. When the Egyptians tried to do so, they were swallowed up.

30 By faith [persuasion, credence, and reliance on God] the walls of Jericho fell down after they had been encircled for seven days. 31 By faith Rahab [wide] the prostitute didn't perish with those who were [unbelieving, and so] disobedient, having received the spies in peace.

Vs.32-39: OVERCOMING AND TRIUMPHING BY THE DOMINION OF FAITH



32 What more shall I say? For the time would fail [would be insufficient for] me if I told of Gideon [hewer, or the cutter down], Barak [lightning flash], Samson [like the sun], Jephthah [whom God sets free], David [beloved], Samuel [his name is El, or of God], and the prophets— 33 who through faith [persuasion, moral conviction of God's truthfulness, reliance on Christ's salvation, assurance, and fidelity] subdued kingdoms, worked out righteousness, obtained promises, stopped the mouths of lions, 34 quenched the [violent] power of fire, 35 escaped the edge of the sword, 36 from weakness [feebleness of mind or body, moral frailty, sickness, or infirmity] were made strong [empowered in strength], grew mighty in war, and caused foreign armies to flee.

35 Women received their dead by resurrection. 37 Others were tortured, not accepting their deliverance, that they might obtain a better resurrection. 36 Others were tried by mocking and scourging, yes, moreover by bonds and imprisonment.

37 They were stoned. 38 They were sawn apart [in two]. They were tempted. They were slain [killed] with the sword. 39 They went around in sheep skins and in goat skins; being destitute, afflicted, ill-treated [and tormented]— 38 of whom the world was not worthy [deserving]—wandering in deserts, mountains, caves [or hiding places], and the holes [caverns] of the earth. 39 These all, having been commended for their faith [persuasion and fidelity], didn't receive the promise, 40 God having [in advance] provided some better thing concerning us, so that apart from [and without] us they should not be made perfect [complete or fulfilled].

12

Vs.1-13: LOOKING FOR PERFECTION BY THE PERSEVERANCE OF FAITH



1 Therefore let's also, seeing we are surrounded [encircled, and encompassed]

*11:33 Daniel 6:22-23

*11:34 Daniel 3:1-30

*11:34 1 Kings 19:1-3; 2 Kings 6:31-7:20

*11:35 1 Kings 17:17-23; 2 Kings 4:32-37

*11:37 2 Chronicles 24:20-21

*11:37 Jeremiah 26:20-23; 1 Kings 19:10

by so great a cloud [a large dense multitude] of witnesses [martyred faithful's in Christ], lay aside [by putting off] every weight [burden or hinderance] and the sin [the offense, mistake, wrong doing, or violation of divine law] which so easily entangles [to thwart] us, and let's run with perseverance [with cheerful or hopeful enduring and constant patience] the [purposeful deliberate contest, or] race that is set before us,

2 looking to Jesus, the author [the chief leader, captain, pioneer] and perfecter [finisher, and completer] of faith [the system of gospel truth and belief], who for the joy [the cheerfulness, calm delight, and gladness] that was set before him endured [to undergo the misfortunes of] the cross, despising [by thinking little or nothing of] its shame, and has sat down at the right hand [of authority and honor] of the throne of God.

3 For consider him who has endured such contradiction [such disobedience, opposition or rebellion] of sinners against himself, that you don't grow weary, fainting in your souls [or minds]. 4 You have not yet resisted to blood, striving against sin.

5 You have forgotten the exhortation which [was preached that] reasons with you as with [spiritually matured sons, and] children [of God], "My [maturing] son, don't take lightly the chastening [education or training, discipline or correction for cultivating minds, morals, and curbing of passions aimed at increasing virtue] of the Lord, nor faint when you are reprov'd [rebuked, or called to account] by him; 6 for whom the Lord loves [dearly, socially, and morally], he disciplines [he trains up and instructs], and chastises [flogs or scourges] every [maturing] son whom he receives [accepts, admits, or delights in]."

7 It is for discipline [for correction and nurture] that you endure. God deals with [and treats] you as with [matured] children, for what [spiritually maturing] son is there whom his father doesn't discipline [by training, education, or reproof]? 8 But if you are without discipline [tutoring and correction], of which all have been made partakers, then you are illegitimate [bastards], and not [spiritually matured] children.

9 Furthermore, we had the fathers of our flesh [our humanity] to chasten [train, discipline, and correct] us, and we paid them respect. Shall we not much rather be in subjection to [submit to and obey] the Father of spirits and live [the God-kind of life]? 10 For they [our human fathers] indeed for a few days disciplined [by punishing] us as seemed good to them, but he [God, Father of our regenerated spirits] for our profit [and advantage], that we may be partakers [participants, and partners] of his holiness.

11 All chastening [tutoring and disciplinary correction] seems for the present to be not joyous but grievous; yet afterward it yields the peaceful fruit of righteousness [of equitable character, integrity, virtue, purity of life, correctness of thinking, feeling, and acting, and justification] to those who have been trained by it.

12 Therefore lift up the hands that hang down [drooping in depression] and the feeble [tottering weakened] knees, 13 and make straight [by making erect and upright courses of conduct, and] paths for your feet, so what is lame [limping, or crippled] may not be dislocated [twisted or turned away], but rather be healed [completely].

Vs.14-29: LIVING PEACEABLE IN THE SANCTIFICATION THROUGH FAITH



14 Follow [by pursuing] after peace with all men [with everyone], and the sanctification [the cleansing and purification of holiness] without which no man [no person] will see the Lord [Supreme in Authority, Controller, and Master],

15 looking [diligently and] carefully lest there be any man [any person] who falls short of the grace [the divine influence on the heart and favor] of God, lest any root of bitterness [or bitter hatred] springing up trouble you and many be defiled [morally sullied or tainted] by it,

16 lest there be any sexually immoral person [prostitute and fornicator] or profane [or ungodly] person, like Esau [hairy], who sold his birthright [of advantages for being the firstborn son] for one meal. 17 For you know that even when

*12:6 Proverbs 3:11-12

*12:12 Isaiah 35:3

*12:13 Proverbs 4:26

he afterward desired to inherit the blessing, for he found no place for [repentance] a change of mind though he sought it diligently with tears.

18 For you have not come to a mountain that might be touched and that burned with fire, and to blackness, darkness, storm, 19 the sound of a trumpet, and the voice of words; which those [people of Israel] who heard it begged that not one more word should be spoken to them, 20 for they could not stand that which was commanded, "If even an animal touches the mountain, it shall be stoned."^a 21 So fearful was the appearance [of God] that Moses said, "I am terrified [frightened out of my wits] and trembling."[Ⓜ]

22 But you have come to Mount Zion [parched place—a hill in Jerusalem; God's dwelling place—the Church militant or triumphant] and to the city of the living God, the heavenly Jerusalem, and to innumerable [unlimited] multitudes of angels, 23 to the festal gathering [a mass-meeting] and [general] assembly of [the Church of Christ] the firstborn who are enrolled [registered] in heaven, to God the Judge of all, to the spirits of just [holy, righteous] men made perfect [made consummate in character and consecrated],

24 to Jesus [Jehovah is salvation], the mediator [the go-between, intercessor, and arbitrator] of a new covenant,[Ⓜ] and to the blood of sprinkling [purification and cleansing] that speaks [and preaches] better than that of Abel [breath].

25 See that you don't refuse him who speaks [who preaches]. For if they [Israelites of old] didn't escape when they refused him who warned [by uttering an oracle or prophecy] on the earth, how much more will we not escape who turn away from him who warns from heaven, 26 whose voice shook the earth then, but now he has promised, saying, "Yet once more I will shake not only the earth, but also the heavens."[Ⓜ]

27 This phrase, "Yet once more" signifies the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain.

28 Therefore, receiving a Kingdom that can't be shaken [immovable], let's have grace [the spiritual condition of divine favor], through which we serve [minister, render homage, and worship] God acceptably, with reverence and awe [godly fear], 29 for our God is a consuming fire.[Ⓜ]

Chapter 13: The Order of Glory

13

Vs.1-12: EXPRESSING AFFECTION AND BENEVOLENCE IN THE BOUNDLESSNESS OF GLORY



1 Let brotherly love [of fraternal affection and kindness] continue. 2 Don't forget to show hospitality to strangers, for in doing so, some have entertained [by even hosting celestial or terrestrial] angels without knowing it.

3 Remember those who are in bonds, as bound with them, and those who are ill-treated [and suffering adversity], since you are also in the body [of Christ].

4 Let marriage be held in honor among all, and let the [marriage] bed be undefiled [unsoiled and pure]; but God will judge the sexually immoral [prostituting fornicators] and adulterers.

5 [Let your character, lifestyle, or manner of life] Be free from the love [the strong affection for and attachment] of money, [and avarice, and be] content with such things as you have, for he has said, "I will in no way leave [by deserting] you, neither will I in any way forsake [by abandoning] you."[Ⓜ] 6 So that with good courage we say, "The Lord is my helper. I will not fear [be frightened, or afraid]. What can man [what can anyone] do to me?"[Ⓜ]

7 Remember your leaders, men who spoke [and preached] to you the word [doctrine, and divine expression] of God, and considering [while beholding] the results of their conduct, imitate [to follow] their faith [their moral conviction of God's truthfulness, reliance on Christ, assurance, and fidelity].

8 Jesus Christ is the same yesterday, today, and forever. 9 [So] Don't be carried away by various and strange teachings [strange doctrines], for it is good that the

^a12:20 TR adds "or shot with an arrow"

[Ⓜ]12:20 Exodus 19:12-13

[Ⓜ]12:21 Deuteronomy 9:19

[Ⓜ]12:24 Jeremiah 31:31

[Ⓜ]12:26 Haggai 2:6

[Ⓜ]12:29 Deuteronomy 4:24

[Ⓜ]13:5 Deuteronomy 31:6

[Ⓜ]13:6 Psalm 118:6-7

heart [thoughts or feelings, passions or desires, soul or mind] be established by grace [God's holy and favorable influence upon souls], not by foods, through which those who were so occupied [by regulating or conducting their lives with such] were not benefited.

10 We have an altar from which those who serve the holy tabernacle have no right to eat. 11 For the bodies of those animals, whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside of the camp. 12 Therefore Jesus also, that he might sanctify the people through his own blood, [painfully] suffered outside of the [city of Jerusalem's] gate.

of the sheep with the blood of an eternal covenant, our Lord Jesus, 21 make you complete [and fitted] in every good [beneficial and honorable] work to do his will, working in you that which is well pleasing [agreeable, and acceptable] in his sight, through Jesus Christ, to whom be the glory [honor and praise] forever and ever. Amen.

22 But I exhort you, brothers, endure the word [the preaching] of exhortation, for I have written to you in few words. 23 Know that our brother Timothy [honoring God] has been freed, with whom, if he comes shortly, I will see you. 24 Greet all of your leaders and all the saints. The Italians greet you. 25 Grace be with you all. Amen.

Vs.13-25: LIVING FULFILLED FOR THE GOOD WORKS AND PRAISEWORTHINESS OF GLORY



13 Let's therefore go out to him outside of the camp [or city gate], bearing his reproach. 14 For we don't have here an enduring city, but we seek that which is to come.

15 Through him, then, let's offer up a sacrifice of praise to God continually, that is, the fruit of lips which proclaim allegiance [a pouring acknowledgement and confessing, giving thanks] to his name. 16 But don't forget to be doing [beneficent] good and sharing [by partnering and participation in fellowship], for with such sacrifices God is well pleased.

17 Obey your leaders [who rule or govern with authority over you] and submit to them, for they watch on behalf of your souls, as those who will give account, that they may do this with joy [gladness] and not with groaning [grudge, or grief], for that would be unprofitable [gainless, and hurtful] for you.

18 Pray [to God, supplicate and worship] for us, for we are persuaded that we have a good conscience [a virtuous moral consciousness], desiring [and willing] to live honorably in all things. 19 I strongly urge you to do this, that I may be restored to you sooner.

20 Now may the God of peace [prosperity, tranquility, harmony, and security], who brought again from the dead the great [preeminent elder, the] shepherd

REFLECTION #42:

**Write and discuss your answers with learning team.*

#1. How did you read or understand the Order of Power? Which of the orders of power made less sense to you? Did the portions of scripture as themed help you understand the headings of the themes?

1 _____

#2. How did you read or understand verse 7 of Chapter 7? Is there any relationship in terms of principles to parents raising their children?

2 _____

#3. What does the “endlessness of power” mean as an order of righteousness that we should embrace, according to verses 11-28 of Chapter Seven?

3 _____

#4. How does the ‘mediation of grace’ work? Does it depend on the ‘sacrifice for grace,’ or vice-versa?

4 _____

#5. Faith seems to be founded and very well established in heaven. Does faith exercised by the saints in heaven depend on that exercised by the saints on earth, or vice versa?

5 _____

#6. Verse 15 of chapter 13 says we should ‘offer a sacrifice of praise, continually...’ How is this verse an order of Glory?

6 _____

Your Lifestyle of Veritable Worship

Having examined and explored the spirituality and essence of Christlike living, know that Truth is the anchor of worship. Your desire and effort to stay a disciple of Jesus Christ should be anchored on Truth and verity, without which no one can claim to know God.

Scripture says that God, our Father, is seeking (enquiring, looking, or searching for) true worshippers to worship him. Those who *"will worship the Father in spirit and truth"* (Jn 4:23)^a are those whose godly lives and lifestyles are constantly demonstrating praise and glory to God, our Father. They base the regulation and conduct of life on the truth of His word and supervision of His Holy Spirit, *"who guides you into such truth"* (Jn 16:13)^b.

Because of verity, we can trust and worship Him properly (Psa 9:10, 1Jn 2:3-4)^c. Truth is the basis for knowledge and for spiritual purity. Jesus said people who do not know God, worship what they do not know, but *"...we worship what we know, for salvation is of the Jews [or from Judah—those who live to praise God]"* (Jn 4:22)^d. No one can praise God acceptably by heaven outside of the truth of his word. So, a lifestyle of truth is a lifestyle of worship because scripture declares that those who worship *"will worship the Father in spirit and truth"* (Jn 4:23)^e.

As a believer and true worshipper, you are an adorer; who reveres or prostrates yourself in humility and homage to God, submissively, wholeheartedly, and truthfully (Deu 6:5, Mar 12:30, Jas 4:7)^f, in the Holy Spirit. As a true worshiper you fawn over God reverently, and *"sit together [with Him] in the heavenly places in Christ Jesus"* (Eph 2:6). As a true worshiper, *"I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. If we live in the Spirit, let us also walk (by regulating and conducting our lives) in the Spirit"* (Eph 5:16&25). To this end, scripture delineates seven ways to actionably perpetuate your veritable worship; in private or at home, in churches, and in public. They are the seven 'acts of worship' for the New Testament believer and Church.

- Act#1: *Singing* spiritual songs to God's praise (Eph 5:19, Col 3:16)^g. May be done in conjunction with Act #2.
- Act #2: *Praising* to extol and admire God (Luk 24:52-53, Act 2:47)^h.
- Act #3: *Praying* always, giving thanks to God. (1The 5:17-18, 1Tim 2:8)ⁱ.
- Act #4: *Giving* cheerfully to advance God's kingdom work and ministry (1Cor 9:6-14, 2Cor 9:6-7)^j.
- Act #5: *Communion* to remember or memorialize the Lord's supper and atoning suffering in fellowship. (1Cor 11:23-29, Act 20:7)^k.
- Act #6: *Preaching* the Gospel of Jesus to evangelize; heal the sick & save souls. (Act 5:42, 2:42)^l.
- Act #7: *Teaching* the Truth to convince, rebuke, and exhort with sound doctrine (Act 20:7, 2Tim 4:1-4)^m. You can teach or be taught (1Jn 2:27)ⁿ. Acts #6 & #7 may or may not be done together.

^a **Joh 4:23** But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.

^b **Joh 16:13** However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.

^c **Psa 9:10** And those who know Your name will put their trust in You; For You, LORD, have not forsaken those who seek You. **1Jn 2:3-4** Now by this we know that we know Him, if we keep His commandments. He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him.

^d **Joh 4:22** You worship what you do not know; we know what we worship, for salvation is of the Jews.

^e **Joh 4:23** But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.

^f **Deu 6:5** You shall love the LORD your God with all your heart, with all your soul, and with all your strength. **Mar 12:30** And you shall love the LORD your God with all your heart, with all your soul, with all

your mind, and with all your strength.' This is the first commandment. **Jas 4:7** Therefore submit to God. Resist the devil and he will flee from you.

^g **Eph 5:19** speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, **Col 3:16** Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

^h **Luk 24:52** And they worshiped Him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God. Amen. **Act 2:47** praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

ⁱ **1Th 5:17-18** pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you. **1Ti 2:8** I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting;

^j **1Co 9:6-14** Or is it only Barnabas and I who have no right to refrain from working? Whoever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock? Do I say these things as a mere man? Or does not the law say the same also? For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more? Nevertheless, we have not used this right, but endure all things lest we hinder the gospel of Christ. Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar? Even so the Lord has commanded that those who preach the gospel should live from the gospel. **2Co 9:6-7** But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So, let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.

^k **Act 20:7** Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight. **1Co 11:23-29** For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me...."

^l **Act 5:42** And daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Christ. **Act 2:42** And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers

^m **Act 20:7** Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight. **2Ti 4:1-4** I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.

ⁿ **1Jn 2:27** But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.



Jesus said to Simon Peter, “Simon, son of Jonah, do you [socially and morally] love me more than these [fish and fishing business]?” He [Peter] said to him, “Yes, Lord; you know that I have [friendly love and] affection for you.” He [Jesus] said to him, “Feed my lambs [Pasture or Feed on Me the slain Lamb of God].”

He [Jesus] said to him again a second time, “Simon, son of Jonah [dove], do you [socially and morally] love me?” He said to him, “Yes, Lord; you know that I have [friendly love and] affection for you.” He said to him, “Tend my sheep [Shepherd and nourish my sheep or flock].”

He said to him [Peter] the third time, “Simon, son of Jonah [dove], do you have [friendly love and] affection for me?” Peter was grieved because he asked him the third time, “Do you have [friendly love and] affection for me?” He said to him, “Lord, you know [perceive and understand] everything. You know that I have [friendly love and] affection for you.” Jesus said to him, “Feed my sheep [Pasture and promote the spiritual welfare of my flock] (John 21:15-17).”



Kingdom
Lifestyle!

for Shepherd Believers [spiritual grown-ups]

Characterize your Spirit Life in Christ.

Level 4 Discipleship

1 Timothy [AD 62-64] ⁺⁰ composition years

Titus [AD 62-64] ⁺⁰

2 Timothy [AD 64-66] ⁺⁰

Revelation [AD 90-95] ⁺³

Lifestyle! For 'Shepherd' Believers

Dear Beloved Minister of God,

The following epistles you are about to study and learn from are popularly called pastoral or shepherding epistles. Also included in this level 4 of discipleship learning is the *Book of Revelation*, a challenging book for many people to understand. These epistles and books are addressed to the five under-shepherds of Jesus or officers of church, but explicitly to the apostles—who are technically the most senior, most responsible, and supposedly most learned and experienced church officer. While they are not the head of the church (Jesus is), they are granted the high-priestly role or function to ensure the church is well equipped to operate in and with power and the knowledge of the truth.

Shepherding of God's people draws its foundation, history, origins, and continuity from the old testament, as from the Lord and Ruler, whose "*coming forth is from old, from ancient days.*" (Mic 5:2). God's people and nation were led and shepherded in the old testament under the five-fold ministry administration structure that continues in the new testament church and nation of Christ.

From the onset of the formation of the nation of Israel, the prime officer was a prophet (still labeled so in the church today) who affirms God's divine plan and purposes (Deu 34:10, Act 3:22)^a. The high priest (apostle in the church) led ministry, kingdom advocacy, and worship (Exo 28:1)^b. The preacher (evangelist, today) heralded the good news of salvation to invite a sinful external world to righteousness (2Pet 2:5, Ecc 1:1-2, Gen 7:1-24)^c. Teachers (still teachers today) taught the statutes and way of the Lord (Exo 24:12, Eze 44:23)^d. And shepherds or pastors and elders (bishops and deacons, today) that administer to hold together God's flock (Jer 3:15, 23:1)^e.

All five officers of the church—its shepherds, work in concert with equal and distributed divine responsibility to enable the effective organization of the church body and its ministerial functions, the proper ordination or appointment of elders, and corporate character building and reformation of its members. As you may know, a shepherd of the church and body of Christ is one who the Lord is first their shepherd (Psa 23:1-6)^f. One who knows and understands that their divine responsibility is to feed the flock of Jesus' sheep and not fatten themselves (Eze 34:1-10)^g.

A shepherd is one whose heart—thoughts, feelings, passion, appetite, desire, mind, and soul is full of compassion for a harassed and helpless flock (Mat 9:36)^h. One who understands that his authority for leadership over the flock is not of *headship* but *institutional* and representative as an under-shepherd of the Lord (Eze 37:24)ⁱ. And one who understands and assents to grief and judgment when they starve the sheep of the knowledge of truth and scatter instead of uniting them to the Lord (Jer 23:1)^j.

A shepherd believer and minister is a spiritually grown-up and mature believer. A shepherd of the flock of Jesus is one called and inwardly impelled by the holy spirit to serve, in a local or large church assembly, as a representative of Jesus Christ, the Head, appointed and anointed by God to Shepherd of his Church. According to scripture, "*For as many as are led [internally motivated, driven, impelled and compelled towards God's purpose] by the Spirit of God, these are [matured] sons of God*" (Rom 8:14).

As you already know, in the Kingdom of God, there are five levels or categories of the sonship of God, according to the New Testament. Believers begin as *Spiritual Infants*, newly born babies [Brephos in Greek—2Ti 3:15]^k, whether as naturally growing children or grown-up adults.

Spiritual caregivers, such as elders and shepherds of the church, help develop them into *Spiritual Minors* [Nepios in Greek—Gal 4:1-2]^l; toddlers, and school-agers as they progressively undergo discipleship. As their spiritual motor skills develop and they become more assertive using and living according to the will and word of God, and

increasing in faith, they grow into *Spiritual Adolescents* [Paidion in Greek—Mar 10:15]^m; these are half-grown young Christians who have started to manifest the discipline of discipleship by applying Godly knowledge in real everyday life.

Maturity in the kingdom then begins at the point when spiritual adolescents become *Spiritual Grown-ups* [Teknon in Greek—Jn 1:12]ⁿ; these are young adults, vindicated sons and daughters nearing maturity but still being parented, disciplined, or mentored by the elders of the church, and five-fold ministry officers; the four ministry-shepherds, and bishops (Eph 4:11-13)^o. From this spiritual adolescent group, deacons and elders are chosen, appointed, or ordained. Typically, from among the deacons and elders, Jesus calls unto himself *Spiritually Matured Sons* [Uihos in Greek—Mat 5:9]^p; ready for adoption or son-placing into church leadership, led by the Holy Spirit, and knowledgeably exercising authority as Sons of God (Eph 1:5, Rom 8:14, Jn 5:26-27, Tit 2:15)^q.

The Lord Jesus is the High Priest (and Apostle), Great Shepherd (Prophet), Good Shepherd (Evangelist), Chief Shepherd (Teacher), and Shepherd and Bishop of our souls (Heb 3:1; Heb 13:20; John 10:11; 1Pet 5:4; 1Pet 2:25). So, he calls and appoints under-shepherds—apostles, prophets, evangelists, teachers, and bishops—to represent him functionally in the respective offices to minister to his flock or church on his behalf.

So far, we have covered the modification and mortification of fleshly unchristian character traits. We have engaged internally to develop the 'soulish' or mindful attitude for the Christ-like life. And have examined the 'spirit' and essence of the Christ-like life through all levels 1, 2, and 3 of discipleship, respectively. Now we will explore the ministerial abilities and divine faculties required to "wage the good warfare; holding faith and a good conscience" (1Ti 1:19)."

Furthermore, I challenge you, according to scripture, "*Don't neglect the gift that is in you, which was given to you by prophecy, with the laying on of the hands of the elders.*" "*I command you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at his appearing and his Kingdom: preach the word; be urgent in season and out of season; reprove, rebuke, and exhort, with all patience and teaching*" (1Ti 4:14; 2Ti 4:1-2). Enjoy!

Minister, Dennis Odiaka, Ph.D.
(President, Vessels Inc.)

^a **Deu 34:10** And there has not arisen a prophet since in Israel like Moses, whom the LORD knew face to face, **Act 3:22** Moses said, 'The Lord God will raise up for you a prophet like me from your brothers.

^b **Exo 28:1** "Then bring near to you Aaron your brother, and his sons with him, from among the people of Israel, to serve me as priests..."

^c **2Pe 2:5** "if he did not spare the ancient world, but preserved Noah, a preacher or herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly; **Ecc 1:1-2** The words of the Preacher, the son of David, king in Jerusalem. Vanity of vanities, says the Preacher, vanity of vanities! All is vanity."

^d **Exo 24:12** Then the LORD said to Moses, "Come ...and I will give you tablets of stone, and the law and commandments which I have written, that you may teach them." **Exo 35:34** And he has inspired him to teach..." **Lev 10:8-11** And the LORD spoke to Aaron, saying, "...and you are to teach the people of Israel all the statutes that the LORD has spoken to them by Moses." **Eze 44:23** They shall teach my people the difference between the holy and the common, and show them how to distinguish between the unclean and the clean.

^e **Jer 3:15** "'And I will give you shepherds (pastors) after my own heart, who will feed you with knowledge and understanding. **Jer 23:1** "Woe to the shepherds (pastors) who destroy and scatter the sheep of my pasture!" declares the LORD.

^f **Psa 23:1-6** The Lord is my shepherd: I shall want nothing. He makes me lie down in green pastures. He leads me beside still waters. He restores my soul. He guides me in the paths of righteousness for his name's sake. Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me. Your rod and your staff, they comfort me. You prepare a table before me in the presence of my

enemies. You anoint my head with oil. My cup runs over. Surely goodness and loving kindness shall follow me all the days of my life, and I will dwell in the house of the Lord forever.

⁸ **Eze 34:2-10** "Son of man, prophesy against the shepherds [pastors] of Israel. Prophesy, and tell them, even the shepherds, 'Thus says the Lord Yahweh: "Woe to the shepherds [pastors] of Israel who feed themselves! Shouldn't the shepherds feed the sheep? You eat the fat. You clothe yourself with the wool. You kill the fatlings, but you don't feed the sheep. You haven't strengthened the diseased. You haven't healed that which was sick. You haven't bound up that which was broken. You haven't brought back that which was driven away. You haven't sought that which was lost, but you have ruled over them with force and with rigor. They were scattered, because there was no shepherd. They became food to all the animals of the field, and were scattered. My sheep wandered through all the mountains, and on every high hill. Yes, my sheep were scattered on all the surface of the earth. There was no one who searched or sought." "Therefore, you shepherds, hear the word of the Lord: "As I live," says the Lord Yahweh, "surely because my sheep became a prey, and my sheep became food to all the animals of the field, because there was no shepherd. My shepherds didn't search for my sheep, but the shepherds fed themselves, and didn't feed my sheep." Therefore, you shepherds, hear the word of the Lord: Thus says the Lord God: "Behold, I am against the shepherds. I will require my sheep at their hand, and cause them to cease from feeding the sheep. The shepherds won't feed themselves any more. I will deliver my sheep from their mouth, that they may not be food for them."

^h **Mat 9:36** But when he saw the multitudes, he was moved with compassion for them, because they were harassed and scattered, like sheep without a shepherd.

ⁱ **Eze 37:24** "My servant David shall be king over them, and they shall all have one shepherd. They shall walk in my rules and be careful to obey my statutes. **Eph 4:11** And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, **Jer 3:15** "And I will give you shepherds after my own heart, who will feed you with knowledge and understanding. **Joh 10:16** And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.

^j **Jer 23:1** "Woe to the shepherds who destroy and scatter the sheep of my pasture!" declares the Lord. **Jer 50:6** "My people have been lost sheep. Their shepherds have led them astray, turning them away on the mountains. From mountain to hill they have gone. They have forgotten their fold. **Jas 3:1** Let not many of you be teachers or masters, my brothers, knowing that we will receive heavier judgment.

^k **2Ti 3:15** and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

^l **Gal 4:1** Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, but is under guardians and stewards until the time appointed by the father. **Eph 4:14** that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, **1Co 13:11** When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

^m **Mar 10:15** Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it. **Luk 18:16** But Jesus called them to Him and said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of God." **Joh 21:5** Then Jesus said to them, "Children, have you any food?" They answered Him, "No."

ⁿ **Joh 1:12** But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: **Php 2:15** that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world. **Rom 8:16** The Spirit Himself bears witness with our spirit that we are children of God.

^o **Eph 4:11-13** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

^p **Mat 5:9** Blessed are the peacemakers, For they shall be called sons of God. **Rom 8:14** For as many as are led by the Spirit of God, these are sons of God

^q **Eph 1:5** Having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will. **Rom 8:14** For as many as are led by the Spirit of God, these are sons of God. **Joh 5:26-27** For as the Father has life in Himself, so He has granted the Son to have life in Himself, and has given Him authority to execute judgment also, because He is the Son of Man. **Tit 2:15** Speak these things, exhort, and rebuke with all authority. Let no one despise you.



The First Epistle of Paul to Timothy

Around AD 62 to 64, Paul wrote from Macedonia (1Ti 1:3) to Timothy his ministry mentee and “son in the faith,” to address personal leadership issues as a Church officer. Paul met Timothy, a Greek disciple and son of a Jewish woman, who became a Christian believer when he visited Derbe and Lystra on his missionary journey (Act 16:1).

Timothy was a member of Paul’s apostolic mission team and traveled with and for Paul severally. He was committed to Paul’s apostolic ministry, supporting the good work of the gospel. He was devoted and trusted by Paul, who sent him on missionary errands, considered him a fellow worker (Rom 16:21), and called him a beloved and faithful son in the Lord who followed after his Christlike lifestyles (1Cor 4:17). He was regarded as a brother, minister, bondservant (Col 1:1, 1Th 3:2, Php 1:1), and a wager of good warfare by prophecy (1Ti 1:18)—that is a soldier of Christ called by the Lord to execute the apostolate or have an apostolic career.

Many schools of biblical thought think Timothy was a conventional pastor, that is, a *Bishop* responsible for the general administration of church activities. To the extent that a *pastor* maintains its biblical (Hebrew or Greek) meaning as a *shepherd* or elder, yes, Timothy was an elder, one of the church leaders as a shepherd-apostle (1Ti 1:18, 4:14; 2Ti 2:3-5). To the point that he was a shepherd-bishop, no, because shepherd-apostles, shepherd-prophets, shepherd-teachers, and shepherd-evangelists are called specifically by the Lord through prophecy (Act 13:1-2; 1Ti 1:18, 4:14; 1Cor 12:29; Eph 4:11).

Of course, Ephesians 4:11 listed *pastors* meaning ‘shepherds,’ as one of five categories of church officers. It is the only time the word “pastors” occur in the entire New Testament, much so in the plural. So from the books of Acts, Philippians, Timothy, and Titus, we learn that ‘*pastors*’ meaning the club of other elders, including bishops and deacons (Act 6:3-6, Php 1:1) that support Church administration. So that the other four ministry-shepherds or church officers can focus on the ministry functions of the Church.

However, a shepherd-bishop serving as the church organization’s general-overseer or -administrator is not exactly called by prophecy but by “personal” desire and moral qualifications (1Ti 3:1-2, Tit 1:7). Conventional pastors or bishops and deacons are administrative-shepherds. They do not start churches, ordain, or appoint ministry-shepherds such as apostles, prophets, teachers, or evangelists. Instead, the reverse is the case (Act 13:2, 2Ti 2:2, Tit 1:5).

Nonetheless, Timothy was encouraged to both know the intricacy of church ministry leadership so to remain accountable to his responsibility as an officer and elder of the Church of Jesus Christ. This epistle is an organized presentation of challenges and strategic solutions of effective church leadership. The following thematic presentation of the epistle contextualizes these ministry and administrative responsibilities much so at a personal level.



First Timothy

Chapters 1-6: Timothy Learned to be Personally Accountable to His Calling

1

1 Paul [*small or little*], an apostle [a delegate, ambassador of the Gospel, messenger with miraculous powers, and commissioner] of Jesus Christ according to the commandment [the decree and authority] of God our Savior and the Lord Jesus Christ^a our hope [our confident expectation of good], 2 to Timothy [*honoring God*], my true child [true spiritually grown-up son] in faith [conviction and trust in God and Christ]: Grace [divine favor], mercy [divine compassion], and peace [divine prosperity] from God our Father and Christ Jesus our Lord.

Vs.3-6: CHARGE FALSE TEACHERS TO DESIST FROM TEACHING SPECULATIVE GENEALOGIES AND FALLACIOUS DOCTRINES ① ⑤ ⑩

3 As I urged [and admonished] you when I was going into Macedonia [*extended land*], stay at Ephesus [*permitted*] that you might command [by charging or ordering] certain men not to teach a different doctrine [and so deviate from the truth], 4 and not to pay attention to myths [to fables, falsehood, or fictitious narratives] and endless genealogies [by tracing records of descent or lineage], which cause disputes [present questions, and controversies] rather than God's stewardship [or edification], which is in faith [persuasion, moral conviction of God's truthfulness, reliance on Christ, assurance].

Vs.5-7: DO NOT WANDER AWAY FROM SOUND DOCTRINE LIKE THOSE TEACHING WHAT THEY DO NOT UNDERSTAND ① ⑤ ⑩

5 But the [end] goal [point, and purpose] of this command [this mandate] is love [of affection and benevolence] from a

pure heart [thought or feeling, desire or passion, soul or mind], a good conscience [a useful and upright moral consciousness], and sincere faith [an honest holy fervor], 6 from which things some, having missed the mark [by deviating from the truth], have turned away to vain talking [random empty babbling], 7 desiring [or determined] to be teachers [interpreters and expounders] of the [Mosaic] law, though they understand neither what they say nor about what they strongly affirm [or assert].

Vs.8-11: USE THE WORD OF GOD LEGITIMATELY AS HAS BEEN ENTRUSTED FOR THE GLORY OF THE GOSPEL OF GOD ① ⑤ ⑩

8 But we know that the [Mosaic] law is good [valuable or virtuous] if a person uses it lawfully [by properly agreeing to its rules],

9 as knowing this, that [Moses'] law is not made for a righteous [an innocent, faultless, or upright] person, but for the lawless [violinator, transgressor] and insubordinate [disobedient, unruly person], for the ungodly [irreverent, wicked person] and sinners, for the unholy and profane [person], for murderers of fathers and murderers of mothers, for manslayers [or killers of people],

10 for the sexually immoral [prostitutes and fornicators], for homosexuals, for slave-traders [and human traffickers], for liars [falsifies and faithless persons], for perjurers [who swear falsely or tell lies under oath], and for any other thing contrary [opposite, adverse, or repugnant] to the sound doctrine [instruction, teaching, and learning], 11 according to the Good News [gospel] of the glory [honor, praise, and worship] of the blessed [supremely well-off] God, which was committed to my trust.

Vs.12-17: BE FAITHFUL IN YOUR APPOINTMENT OR ORDINATION, RECEIVING MERCY AS A REASON FOR YOUR SERVICE ① ⑤ ⑩

12 I thank him who enabled [empowered, and strengthened] me, Christ

^a 1:1 NU reads Christ Jesus and omits the Lord.

Jesus our Lord, because he counted [deemed, and considered] me faithful, [by placing and] appointing me to service [to ministry], **13** although I used to be a blasphemer [an impious, slanderous, and abuser of people against God], a persecutor, and insolent [maltreater]. However, I obtained mercy [compassion and divine grace] because I did it ignorantly in unbelief [in weakness or complete lack of faith].

14 The grace [the beneficial favor] of our Lord [Supreme in Authority, Controller, and Master] abounded exceedingly with faith [with persuasion, moral conviction, and assurance] and love [of affection and benevolence] which is in Christ Jesus. **15** The saying is faithful [trustful] and worthy [suitable or deserving] of all acceptance, that Christ Jesus came into the world to save [deliver and protect, heal and preserve] sinners [from sin, sickness, and death], of whom I am chief [first in rank].

16 However, for this cause I obtained mercy [compassion and divine grace], that in me first, Jesus Christ might display all his [enduring] patience for an example of [or, a pattern to] those who were going to believe in him for eternal life. **17** Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.

Vs.18-20: WAGE A GOOD WARFARE ACCORDING TO THE OFFICE ENTRUSTED TO YOU, IN FAITH AND GOOD CONSCIENCE

① ⑤ ⑩

18 I commit this [mandate, or] instruction to you, my child [and spiritually grown-up son] Timothy, according to the prophecies [the scriptural predictions by divine inspiration declaring the purpose of God] which [proceeded and] were given to you before, that by them you may wage [war, as a soldier devoid of carnal or civilian inclinations, to execute the apostolate with its arduous duties and functions, which is] the good warfare [a morally valuable and genuinely virtuous apostolic career or expedition],

19 holding faith [persuasion, conviction, assurance, reliance on Christ] and a good conscience [a useful, beneficial moral consciousness], which some having thrust away made a shipwreck concerning the faith [the system of Gospel truth and eternal salvation through Christ in the kingdom of God], **20** of whom are

Hymenaeus [*belonging to marriage*] and Alexander [*man defender*], whom I delivered [surrendered or recommended] to Satan that they might be taught not to blaspheme [defame, slander, vilify, or speak reproachfully against God].

2

Vs.1-4: PRAY, INTERCEDE, SUPPLICATE AND BE THANKFUL FOR LEADERS FOR PEACEFUL, QUIET, AND DIGNIFIED LIVING

① ⑤ ⑩

1 I exhort therefore, first of all, that petitions [prayerful requests, and supplications], prayers [and worship addressed to God], intercessions [a prayerful conferring entreating meeting with God], and giving of thanks [in worshipful grateful language to God] be made for all men [all people], **2** for kings [sovereign rulers, and leaders of people] and all who are in high places [superior in rank, character, or authority], that we may lead a tranquil and quiet [peaceable] life in all godliness and [honest] reverence.

3 For this is good [morally valuable, virtuous, admirable] and acceptable [or agreeable] in the sight of God our Savior, **4** who desires all people to be saved [to be healed, preserved, delivered, and protected from sickness, sin, and death] and come to full knowledge [the precise and correct recognition, discernment, and acknowledgement] of the truth.

Vs.5-10: DESIRE MEN TO PRAY, WOMEN TO DRESS MODESTLY AND RESPECTFULLY AS BEFITTING THOSE WHO PROFESS GOD

① ⑤ ⑩

5 For there is one God and one mediator [one reconciler, intervener, or arbitrator for restoring peace and friendship] between God and men [humanity], the [Resurrected Living] man Christ Jesus, **6** who gave [to exchange] himself as a ransom [a redemption-price] for all [people], the testimony [bearing record] at the proper time,

7 to which I was appointed [or ordained] a preacher [proclaimer, and publisher of the Gospel, and herald of divine truth] and an apostle [delegate, ambassador of the Gospel, commissioner of Christ with miraculous powers, and a messenger]—I am telling the truth in Christ, not lying—a teacher [an instructor, instiller of doctrine, explainer and expounder of things concerning God and duties of

humans] of the Gentiles [the non-Jewish tribes, races and heathen nations] in faith [assurance and constancy of profession] and truth.

8 I desire therefore that the men [males and husbands] in every place pray [supplicate and worship God], lifting up holy hands without anger and doubting [disputing, hesitation, or questioning about what is true]. 9 In the same way, that women [both single or married, of any age] also adorn themselves in decent clothing, with modesty and propriety [self-control and soundness of mind], not^a with braided hair, gold, pearls, or expensive clothing, 10 but with good works [with beneficial, useful, agreeable, pleasant, and upright deeds, labor, or occupation], which is appropriate for women professing godliness [devoutness and reverence towards God's goodness].

Vs.11-15: ENCOURAGE A WOMAN TO BE SUBMISSIVE AND NOT TO EXERCISE AUTHORITY OVER HER HUSBAND

① ⑤ ⑩

11 Let a woman [especially, who has become a wife] learn [understand and increase in knowledge] in quietness [peaceably, as one undisturbed at home, without officiously meddling with the affairs or homes of others] with full submission^b [subordination and under obedience]. 12 But I don't permit [instruct, allow, or grant license to] a [married, unmarried, or widowed] woman to teach [to hold didactic or sermon discourse in order to instruct, explain, expound, impart, or instill doctrine], nor to exercise [dominion, usurp, or act on her own] authority over a man [an adult male, a future or current own or the husband of another], but to be in quietness [stable in truth and free from agitation of mind or spirit].

13 For Adam [*red earth*—the first man] was formed first, then Eve [*life*—the first woman]. 14 Adam wasn't deceived [beguiled, cheated, or deluded], but the woman, being deceived, has fallen into [transgression, violation of God's command, and breaking of divine law that led to] disobedience; 15 but she will be saved

[delivered or rescued, protected, healed, and preserved in righteousness] through her childbearing [her parentage and performance of maternal, nurturing duties], if they continue in faith [persuasion, moral conviction of God's truthfulness, reliance on Christ, assurance, and fidelity], love [of affection and benevolence], and holiness [mental or moral purity, consecration and sanctification of heart and life] with sobriety [self-control or sanity, and soundness of mind].

3

Vs.1-7: SUPPORT OLDER CONVERTS WHO DESIRE A BISHOP/PASTOR'S OFFICE WITH DIGNIFIED QUALIFICATIONS

① ⑤ ⑩

1 This is a faithful [a trustful, God-believing] saying: [if he, any, whosoever, or] someone who seeks [by reaching out, longing for, coveting after, making a great effort, or desiring the office of a bishop-shepherd] to be an overseer^c [guardian, superintendent, pastor, or general administrator of a Christian church, that person] desires a good work [a virtuous, valuable, and admirable occupation].

2 The overseer [bishop, pastor, or administrator charged with the curatorial duty of managing and seeing that things done by other ministers and people are done rightly] therefore must be without reproach [blameless, unrebukable], the husband of one wife, temperate [circumspect, dispassionate, sober], sensible [sane, sound in mind, self-controlled and moderately opinionated], modest [orderly and of good behavior], hospitable [generous to and fond of guests], good at teaching [skillful to lead a didactic or sermon discourse];

3 not a drinker [or given to wine], not violent [contentiously irritable, striker and always ready to fight], not greedy for [filthy] money, but gentle [fair, mild, and patient], not quarrelsome [but peaceable, abstaining from fighting], not covetous [avaricious, or loving money];

4 [The bishop or pastor is] one who rules [by presiding over, superintending, protecting, guarding, giving attention to, and

^a2:9 The word for "not" is the negative particle "μη" which denies an expected idea, as opposed to the usual word for "not" (ου) which denies a fact. Thus "μη" in this context is denying an expected idea (that women can be properly dressed without good works).

^b2:11 Genesis 3:16; Esther 1:20; 1 Corinthians 11:3, & 14:34-35; Ephesians 5:22-24; Colossians 3:18; 1 Peter 3:1, & 3:5-6

^c3:1 or, superintendent, or bishop; Titus 1:7; Philippians 1:1; 1 Peter 2:25; Acts 20:28; Hebrew 12:15; Ephesians 4:12; 1 Thesalonians 5:14; James 5:19-20

caring for] his own house well [morally, honestly, beautifully, rightly, honorably, and comfortably], having children in subjection [subordination and obedience] with all reverence [with respectful, pure, upright, and honest character]; ⁵ (for how could someone who doesn't know how to rule [by presiding over to protect and care for] his own house take care of God's [church] assembly?)

⁶ [The bishop is] not a new convert [a ministry novice, newly planted, or recent Christian], lest being puffed up [being inflated with self-conceit, high-minded or lifted up with pride, beclouded with stupidity, or blinded with foolishness] he fall [entrapped] into the same [judgment and] condemnation as the devil. ⁷ Moreover he must have good [morally valuable, virtuous, and commendable] testimony [a record, report, or resume] from those [local community people] who are outside [the church], to avoid falling [by being entrapped] into reproach and the snare of the devil.

Vs.8-13: SUPPORT OLDER CONVERTS WHO DESIRE TO BECOME DEACONS WITH DIGNIFIED QUALIFICATIONS

① ⑤ ⑩

⁸ [Ministry and Administrative Servants [deacons or ministers, who by virtue of assigned duties by Jesus' ministry-shepherds and bishop-shepherds, care for and performs ministry or administrative functions of the local church assembly],^a in the same way, must be reverent [honorable and respected for character], not double-tongued [not equivocal or dubious], not addicted to much wine, not greedy for [filthy] money, ⁹ holding [or possessing, by taking ownership of] the mystery [the hidden secret and purpose] of the faith [persuasion and the system of truth for obtaining eternal salvation in the kingdom of God] in a [physically and morally] pure conscience.

¹⁰ Let them also first be tested [discerned, examined, and approved]; then let them serve^b [in the office of deacons] if they are blameless [irreproachable and can't be called into account].

^a3:8 or, Deacons; Acts 6:3-6.

^b3:10 or, serve as deacons

^c3:12 or, deacons; ministry and administrative support attendants

¹¹ Their wives in the same way must be reverent [honorable and respectful in character], not slanderers [who are prone to falsely accusing and persecuting good people, like Satan, to estrange them from and oppose the cause of God], temperate [sober], and faithful [trustful and trustworthy] in all things.

¹² Let servants^c [deacons] be husbands of one wife, ruling [by presiding, guarding, protecting, and practicing godliness to care for and attend to] their [especially grown-up] children and their own [families and] houses well [rightfully, beautifully, commendably, and honorably].

¹³ For those who have served well^d [in the office of a deacon] gain [purchase and preserve] for themselves a good standing [a grade of dignity and degree of wholesome influence in the Church] and great boldness [free and fearless confidence] in the faith [divine influence and assurance] which is in Christ Jesus.

Vs.14-16: KNOW HOW EVERYONE OUGHT TO BEHAVE IN THE FAMILY AND CHURCH OF GOD

① ⑤ ⑩

¹⁴ These things I write to you, hoping to come to you shortly, ¹⁵ but if I wait [too] long, that you may know how men ought to behave [abide and conduct] themselves in God's house, which is the [church] assembly of the living God, the pillar and ground of the truth.

¹⁶ Without controversy [in the acknowledgement, and by consent of all], the mystery [the hidden secrets] of godliness is great: God^e was revealed [rendered apparent, appeared, and manifested] in the flesh [in human form], justified [pronounced righteous] in the spirit, Seen [and gazed upon with wide-open eyes] by angels, preached [heralded, openly proclaimed, and published as divine truth or the gospel] among the [non-Jewish tribes and races, pagan peoples, and heathen] nations, believed on [morally, religiously, and spiritually trusted] in the [entire] world, and received [raised and taken] up in glory [for opinion changing dignity, honor, praise, and worship].

^d3:13 or, served well as deacons

^e3:16 NU replaces "God" with "who"

Vs.1-4: BEWARE OF THOSE WHO ABANDON THE FAITH DUE TO LYING, DECEITFUL, AND DEMONIC TEACHINGS ①⑤⑩

1 But the Spirit [of the Lord] says expressly [distinctly and out-spokenly] that in later times some [people] will fall away [refrain, desert, withdraw themselves, be instigated to revolt, flee, and be removed] from the faith [the truthful system of righteousness for obtaining eternal salvation in the kingdom of God], paying attention [by minding and adhering] to seducing [roving, wandering, misleading, deceiving, and corrupting] spirits and doctrines [teachings and instructions] of demons [inferior to God and believers, evil deities, spirits, ministers, and messengers of the devil], 2 through the hypocrisy [the false pretenses and deceitful acting] of men who speak lies [by teaching erroneous Christian doctrines], branded [with the marks of sin] in their own [immoral] conscience as with a hot iron [rendering them insensitive],

3 [These hypocrites, by word or act, preventing and] forbidding marriage and commanding [people] to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. 4 For every creature [every created thing or product] of God is good [valuable, virtuous, useful, and purposeful], and nothing is to be rejected [or refused as unclean] if it is received with thanksgiving [a show of gratitude in a grateful language to God, as an act of worship]. 5 For it is sanctified [purified and made holy] through the word [the intent] of God and prayer [intercession and supplication].

Vs.6-9: BE A GOOD MINISTER FOLLOWING GOOD DOCTRINE, TRAINED IN THE KNOWLEDGE OF THE FAITH AND GODLINESS ①⑤⑩

6 If you instruct [and remind] the brothers [in Christ] of these things, you will be a good [virtuous, valuable, useful, and competent minister, and] servant of Christ Jesus, nourished [and well educated] in the words of the faith [the divine expression and preaching of the gospel and assurance of truth] and of the good doctrine [the morally valuable and virtuously suitable instruction and teaching] which you have followed [understand, and conformed to].

7 But refuse profane [ungodly, wicked] and old wives' fables [fiction, myth, or inventions of falsehood]. Exercise yourself [by practicing and training body and mind] toward godliness [a dutiful piety and holiness in the scheme of the gospel]. 8 For bodily [physical] exercise has some value [has little physical advantage and profit], but godliness has value [has accumulative benefit, serviceable advantage, and profitability] in all things, having the promise [a divine assurance] of the [God kind of] life which is now [at this present time] and of that which is to come [afterward]. 9 This saying is faithful [trustful] and worthy [deserving] of all acceptance [reception, and admission].

Vs.10-13: SET YOUR HOPE IN THE LIVING GOD, LET NO ONE DESPISE YOUR YOUTH; BE EXEMPLARY IN SPEECH, BEHAVIOR, FAITH & PURITY ①⑤⑩

10 For to this end we both labor and suffer reproach, because we have set our trust in the living God, who is the Savior of all men, especially of those who believe [who are trustworthy and remain faithful in God and in Jesus Christ]. 11 Command [declare] and teach these things.

12 Let no man despise [by thinking little of] your youth; but be an example to those who believe [and are faithful], in word [doctrine, preaching, utterance, and speech], in your [behavior, conduct, manner, or] way of life, in [affectionate or benevolent] love, in spirit [the rational soul and mental disposition], in faith [persuasion, moral conviction of God's truthfulness, reliance on Christ, assurance, and fidelity], and in purity [cleanliness and sinlessness of life]. 13 Until I come, pay attention to reading [and knowing again], to exhortation, and to teaching [learning, instruction, and doctrine].

Vs.14-16: IMMENSE YOURSELF IN THE PRACTICE OF YOUR CALLING AND ANOINTING ACCORDING TO THE ELDERS PROPHECY ①⑤⑩

14 Don't neglect the gift [the divine gratuity, spiritual endowment, extraordinary powers, and miraculous faculty] that is in you, which was given to you by prophecy [by the utterance of divinely inspired servants of God] with the laying on of the hands of the [body of church] elders.

15 Be diligent [to meditate] in these things. Give yourself wholly to them, that your

progress [and advancement] may be revealed [known and manifest] to all.

16 Pay attention to yourself and to your teaching [and instruction of doctrine]. Continue in these things, for in doing this you will save [deliver or protect from sin, suffering, or destruction, heal sicknesses and preserve in righteousness] both yourself and those who hear [give audience to and understand] you.

5

Vs.1-2: ENCOURAGE OLDER BELIEVERS AS FATHERS, MOTHERS; YOUNGER AS BROTHERS, SISTERS IN PURITY ① ⑤ ⑩

1 Don't rebuke an older man [or a church elder], but exhort him as a father [a parent, guardian, or one advanced in years]; the younger men as brothers [in Christ]; 2 the elder women as mothers [in Christ]; the younger as sisters [in Christ], in all purity [chastity and sinlessness of life].

Vs.3-13: HONOR WIDOWS WHO ARE GODLY TO FAMILY, SHOW HOSPITALITY TO SAINTS, & AREN'T SELF-INDULGENT, GOSSIPS, BUSYBODIES ① ⑤ ⑩

3 Honor [by valuing and respecting] widows who are widows indeed. 4 But if any widow has [grown-up] children or grandchildren, let them learn [to understand] first, to show piety [a dutiful respect and support] toward their own family and to repay [by recompensing] their parents, for this is^a [morally valuable and virtuous, agreeable and] acceptable in the sight of God.

5 Now she who is a widow indeed and desolate [single and alone], has her hope [her confident expectation and trust] set on God and continues in petitions [requests, and supplications] and prayers [and worship] night and day. 6 But she who [lives luxuriously or voluptuously and] gives herself to pleasure is [spiritually] dead while she lives.

7 Also command [order, charge, and declare] these things, that they [widows and their children] may be without reproach [blameless and unrebukable]. 8 But if anyone doesn't [think or consider in advance to] provide [by caring] for his own [widowed parent], and especially his own household [his intimate family], he has denied [contradicted, disavowed, disregarded, and

rejected] the faith [the system of gospel truth of God and reliance on Christ for salvation] and is worse than an unbeliever [a disbelieving heathen, infidel, or faithless person without a shred of trust in God].

9 Let no one be enrolled as a widow under sixty years old, having been the wife of one man, 10 being approved by good works [by morally valuable and virtuous deeds, labor, or occupation], if she has [dutifully as a female parent] brought up children, if she has been hospitable to strangers, if she has [supported the ministry and] washed the saints' feet, if she has relieved [helped, or aided] the afflicted, and if she has diligently followed [or imitated] every good [beneficial, useful, pleasant, upright, or honorable] work.

11 But refuse [decline] younger widows, for when they have grown wanton against Christ [become voluptuous; enjoying luxury, pleasure, or sensual gratifications and feeling the impulses of sexual longing], they desire to marry, 12 having condemnation, because they have rejected their first pledge [faith or reliance on Christ, assurance, and fidelity]. 13 Besides, they also learn to be idle [unemployed, lazy, and useless], going [by wandering] about from house to house [residence to residence, or family to family]. Not only idle, but also [talkative] gossips and busybodies, saying [silly and foolish] things which they ought not.

Vs.14-16: ENCOURAGE YOUNGER WIDOWS TO MARRY, HAVE CHILDREN, CARE FOR OR BE CARED FOR BY THEIR FAMILIES ① ⑤ ⑩

14 I [am inclined to] desire therefore that the younger widows marry, bear children, rule [by guiding and managing] the household, and give no occasion to the adversary for [slandering and] insulting. 15 For already some have turned away after Satan. 16 If any man or woman who believes [in Christ] has widows, let them relieve [help, aid, or give assistance to] them, and don't let the [church] assembly be burdened [and weighed down], that it might relieve [by aiding] those who are widows indeed.

^a5:4 TR adds "good and"

Vs.17-18: CONSIDER ELDERS WHO TEACH, PREACH, AND LEAD WELL FOR DOUBLE HONORS ①⑤⑩

17 Let the [local church] elders who rule well [who practice and preside over ministry and administrative matters, honestly and commendably] be counted worthy [be deemed deserving] of double honor [value and reverence], especially those who labor [who work hard] in the word [preaching] and in teaching [instruction of doctrine]. 18 For the Scripture says, "You shall not muzzle the ox when it treads out the grain."✠ And, "The laborer is worthy [merits and is deserving] of his wages [his pay for service or reward]."[✠]

Vs.19-21: RECEIVE NO ACCUSATION AGAINST AN ELDER WITHOUT AT LEAST TWO WITNESSES; REBUKE HABITUAL SINNERS PUBLICLY ①⑤⑩

19 Don't receive an accusation [or criminal charge] against an elder [presbyter, older, advanced in life, or senior person] except at the word of two or three witnesses.

20 Those who sin, [who offend, miss the mark, wander from uprightness, or violate God's law, rebuke or] reprove in the sight [and presence] of all, that the rest also may be in fear [be afraid, terrified, and in reverence]. 21 I [charge, and] command you in the sight of God, and the Lord Jesus Christ, and the chosen angels, that you observe these things without prejudice, doing nothing by partiality.

Vs.22-25: KEEP YOURSELF PURE, DO NOT PARTAKE IN THE SINS OF OTHERS; DON'T BE IN A HURRY TO LAY HANDS ①⑤⑩

22 Lay hands hastily on no one. Don't be a participant in other people's sins [errors, mistakes, and violations of divine law]. Keep yourself pure [innocent, modest, chaste, and clean from carnality and faults].

23 Be no longer a drinker of water only, but use a little wine for your stomach's sake and your frequent infirmities [sickness or disease].

24 Some men's sins [faults, errors, or violations of divine law] are evident, preceding them to judgment, and some also follow later. 25 In the same way also there are good [morally valuable and virtuous]

works that are obvious [evident, obvious, and manifest], and those that are otherwise [contrary and different] can't be hidden.

6

Vs.1-2: TEACH AND URGE SUBORDINATES TO RESPECT AND HONOR THEIR MASTERS/BOSSSES, ESPECIALLY IF THEY ARE BELIEVERS ①⑤⑩

1 Let as many as are bondservants [laboring in service] under the yoke [servitude or obligation] count [by considering] their own masters [or lords] worthy [meriting or deserving] of all honor, that the name of God and the [instruction and teaching of his] doctrine not be blasphemed [vilified, defamed, or spoken evil of]. 2 Those who have believing [and faithful] masters, let them not despise [or think little of] them because they are brothers [in Christ], but rather let them serve them, because those who partake of the benefit [of Christ's salvation] are believing and beloved. Teach and exhort these things.

Vs.3-10: TEACH ABOUT THE DESTRUCTION AND RUIN THAT COMES FROM CRAVING AFTER MONEY, CONTROVERSY, AND DISSENSION ①⑤⑩

3 If anyone teaches a different doctrine and doesn't consent to sound [wholesome, uncorrupt, error free, and healthy preaching of the divine expression, and] words, the words [the doctrine] of our Lord Jesus Christ, and to the doctrine [teaching and instruction] which is according to godliness [to holiness and the gospel scheme], 4 he is conceited [proud], knowing nothing, but [sickly] obsessed with arguments, disputes, and word battles, from which come envy, strife, insulting, evil suspicions, 5 constant friction of people of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. Withdraw yourself from such^a [people].

6 But godliness [piety and reverence towards God] with contentment [self-satisfaction and sufficiency] is great gain [or acquisition]. 7 For we brought nothing into the world, and we certainly can't carry anything out. 8 But having food and clothing, we will be content with that.

9 But those who are determined to be rich fall into a temptation, a snare, and many

^a5:18 Deuteronomy 25:4

^a5:18 Luke 10:7; Leviticus 19:13

^a6:5 NU omits "Withdraw yourself from such."

foolish and harmful lusts [by longing for forbidden things], such as drown [or sink people and] men in ruin and destruction.

10 For the love [avarice or insatiable desire] of money is a root of all kinds of evil [of worthless, injurious, harmful, wicked, and destructive nature]. Some have [erred] been led astray [and seduced] from the faith [the reliance on Christ's salvation based on the system of gospel truth and belief] in their greed, and have pierced themselves through with many sorrows.

Vs.11-12: FIGHT THE GOOD FIGHT OF FAITH, HOLD ONTO YOUR CALLING AND ETERNAL LIFE

① ⑤ ⑩

11 But you, man of God, flee these things, and follow after righteousness [equity of character and act, integrity and virtue, purity of life, correctness of thinking, feeling, acting and God's justification], godliness [piety toward God and the gospel scheme], faith [persuasion, assurance in Christ, and fidelity], love [of affection and benevolence], perseverance [cheerful or hopeful enduring patience], and gentleness [meekness or humility].

12 Fight the good fight [the valuable, virtuous, and admirable contest] of faith [of persuasion and conviction of God's truth]. Take hold of the eternal life [of God] to which you were called [and invited into], and you confessed the good confession in the sight of many witnesses.

Vs.13-16: KEEP THE COMMANDMENTS AND WORD OF GOD UNSTAINED, UNADULTERATED, AND FREE FROM REPROACH

① ⑤ ⑩

13 I command you before God who gives life to all things, and before Christ Jesus who before Pontius Pilate testified the good confession, 14 that you keep the commandment without spot, blameless [unrebukable] until the appearing of our Lord Jesus Christ,

15 which at the right time he will show, who is the [fortunate supremely] blessed and only Ruler [Potentate and royal minister of great authority], the King of kings and Lord [Master and Controller] of lords. 16 He alone has immortality [deathlessness], dwelling in unapproachable light [the luminousness of truth and spiritual purity], whom no man has seen [or perceived] nor can see [or perceive to understand], to whom be honor and eternal power. Amen.

ToC

Vs.17-19: CHARGE RICH BELIEVERS TO BE GENEROUS, SHARE IN DOING GOOD WORKS, AND DEPEND ON GOD

① ⑤ ⑩

17 Charge those who are [wealthy and materially] rich in this present age [in this world] that they not be arrogant [high-minded or proud], nor have their hope [their trust and expectation] set on the uncertainty of riches, but on the living God, who richly [and abundantly] provides us with everything to enjoy; 18 that they do good [labor or work to produce beneficial, useful, pleasant, excellent, upright, and honorable products], that they be rich [affluent] in good works [in morally valuable and virtuous deeds, acts, and undertakings], that they be ready to distribute [to please well], willing to share [possessions, give freely, and form and maintain communion and fellowship]; 19 laying up in store [abundant treasure] for themselves a good foundation against the time to come, that they may lay hold of eternal life.

Vs.20-21: PROTECT THE CALLING/OFFICE ENTRUSTED TO YOU, STAY AWAY FROM CONTRADICTION AND FALSE KNOWLEDGE

① ⑤ ⑩

20 Timothy [honoring God], guard [to preserve] that which is [trustfully] committed to you, turning away from the empty [ungodly, fruitless, and useless] chatter and oppositions of what is falsely called knowledge [science], 21 which some profess, and thus have wandered from the faith [the system of gospel truth and belief]. Grace [divine influence on the heart] be with you. Amen.

REFLECTION #43: Total markers ____ / 270

**Write and discuss your answers with learning team.*

#1. How would you describe the point and impact of teaching or discussing speculative genealogies and religious myths on a believer or a minister's rational mind and faith?

1 _____

#2. Timothy was encouraged to "wage a good warfare" by some things he received. What were the things he received? Also, precisely what does it mean to "wage a good warfare"?

2 _____

#3. By the nature of Paul's work and Timothy's support for Paul's calling and ministry, scripture intimates Timothy's calling and ministry, so what "office" did Timothy hold in the Church?

3 _____

#4. What does the Word of God have against a woman usurping a man's authority? In how many subtle or obvious ways can a woman usurp a man's authority? List the few you know according to scripture or have experienced.

4 _____

#5. Out of the qualifications listed for aspiring to the office of a bishop or pastor in a local church, which is the most important, least significant, and completely ignored qualification in today's appointment or ordination of bishops or pastors?

5 _____

#6. If you or someone you know desires to become a deacon or leading minister in your Church, what qualifications would you look out for?

6 _____

#7. Honoring widows in the Church of Jesus Christ our Lord is essential. Who qualifies to be registered as a widow to be granted benevolence and care in the Church?

7 _____

#8. What does it mean, and how do you fight the good fight of faith?

8 _____



The Epistle of Paul to Titus

Like Timothy, Titus, a Greek, circumcised because of the gospel (Gal 2:3) was a member of Paul's apostolic mission team who traveled with them severally. He was a comfort to Paul's apostolic ministry, supporting the good work of the gospel (1Cor 7:6). He was devoted and trusted by Paul, who sent him on missionary errands, considered him a fellow worker (2Cor 7:13, 8:23), and called him a son after the common faith (Tit 1:4). He was regarded as a brother and apostolic minister (2Cor 2:13, 8:6), and one who is capable to set in order apparent deficiencies in the Church organization (Tit 1:5), which was to ordain or appoint administrative elders, that is bishops and deacons in every city as prescribed by the Word of God.

The *Epistle of Paul to Titus* was written around AD 62 to 64 from Nicopolis (Tit 3:12) after his release from the house arrest in Rome, soon after he wrote his first letter to Timothy. The epistle to Titus, together with Timothy's epistles, are known as pastoral or shepherding letters. They are meant to coach, counsel, guide, lead, mentor, teach, and show ministry officers or under-shepherds who are called by the Lord Jesus, and/or ordained or appointed by the Lord's under-shepherds how to organize and administrate Church ministry activities.

After Paul left Titus at Crete to finish their unfinished work of leading the church, he established during one of his missionary journeys; he wrote to encourage, advise, and coach him through establishing organizational and administrative structures for effective church ministry so as to deal with the intricacy of church ministry leadership. So every called or ordained minister can remain accountable to their responsibility as officers or elders of the Church of Jesus Christ.

The letter to Titus is an organized presentation of administrative and ministry truths, processes, and structure for properly organizing a community, local, regional, or national Church of Jesus as revealed to Paul. It is for administrating the people of God, establishing roles, recruiting for those roles, and effectively performing ministry work according to the *blessed* principles of the Kingdom of God. The following thematic presentation of the epistle explores shepherding instructions and patterns, contextually.



Titus

Chapters 1-3: Titus Learned to Set in Order Things that are Wanting in Church

1

1 Paul [*small or little*], a [*devoted*] servant of God and an apostle [*a delegate, ambassador of the Gospel with miraculous powers, commissioner, and messenger*] of Jesus Christ,^a according to the faith [*the system of gospel truth and belief, assurance, and fidelity*] of God's chosen ones and the [*precise recognition, acknowledging, discernment, and correct ethical and divine*] knowledge of the truth which is according to godliness [*to holiness and reverence towards God, and the gospel scheme*],

2 in hope of eternal life, which God, who can't lie [*and of his own accord*], promised [*by asserting and announcing*] before time began; 3 but in his own time revealed [*by rendering apparent and manifesting*] his word [*his divine thought, expression, and doctrine*] in the message [*and preaching*] with which I was entrusted according to the commandment [*the decree and authority*] of God our Savior,

4 to Titus [*nurse*], my true [*spiritually grown-up son and*] child according to a common faith [*a shared system of Gospel truth relying on Christ's salvation and assured on God's truthfulness*]: Grace [*good-will and favor*], mercy [*divine compassion and kindness*], and peace [*prosperity and security*] from God the Father and the Lord Jesus Christ our Savior [*deliverer and preserver*].

Vs. 5-9: PUT IN ORDER, APPOINT OR ORDAIN BISHOPS/DEACONS/ELDERS/MINISTRY-HEADS ACCORDING TO SOUND DOCTRINE ① ⑤ ⑩

5 I left you in Crete [*fleshly*] for this reason, that you would set in order [*to arrange*] the things that were lacking [*absent or forsaken*] and appoint [*by putting in*

place, designating, constituting, and ordaining into the office for ministry and church administration] elders in every city, as I directed you— 6 if anyone is blameless [*unaccused, irreproachable, or cannot be called into account*], the [*current or future*] husband of one wife, having [*or would have*] children who believe [*who are trustworthy and living faithfully*], who are not accused of loose [*profligate, lavish, reckless*] or unruly behavior.

7 For the overseer^b [*the bishop-shepherd, superintendent, curator, lead or general administrator of the local church*] must be blameless [*unaccused, irreproachable, and cannot be called into account*], as God's steward [*a house-distributor or -manager, employee of God and fiscal agent, preacher of the gospel, family affairs proprietor, and supervisor of servants or deacons and children*], not self-pleasing [*self-willed, or arrogant*], not [*irascible, prone to, or*] easily angered, not given to wine [*a tippler or drinker*], not violent [*a smiter, slapper, smacker, or contentiously hostile and quarrelsome person*], not greedy for dishonest gain [*filthy money*];

8 but given to hospitality [*fond of and generous to guests*], a lover of [*who is fond of and promotes*] good [*virtuous people*], sober minded [*being sane, discreet, and can curb desires or impulses*], fair [*being equitable in character or act, virtuous, and observes divine laws*], holy [*being spiritually pure and undefiled by sin*], self-controlled [*in appetite, is strong, moderate, and restrained*],

9 holding [*by firmly adhering*] to the faithful word [*and trustworthy doctrine*] which is according to the teaching [*and instruction, rather than mere public speaking*], that he may be able to exhort in the sound doctrine [*learning, instruction, or teaching*], and to convict [*admonish,*

^a 1:1 "Christ" means "Anointed One".

^b 1:7 Bishop; 1Timothy 3:2-7; Philippians 1:1; 1Peter 2:25 Acts 20:28; Hebrew 12:15; Ephesians 4:12; 1Thesalonians 5:14; James 5:19-20

reprove, and convince] those who contradict [by denying or speaking against] him.

Vs.10-16: SILENCE/REBUKE THOSE WHO TEACH FOR SHAMEFUL MONETARY GAIN FOR WHAT THEY OUGHT NOT TO TEACH

① ⑤ ⑩

10 For there are also many unruly men [insubordinate and disobedient people], vain [empty, senseless] talkers and deceivers [who are seducers and mind-misleaders], especially those of the circumcision [those who promote rites and conditions of outward piety by being circumcised in the flesh], 11 whose mouths must be stopped: men who overthrow [overturn, and ruin] whole houses [or families], teaching things which they ought not, for dishonest [pecuniary] gain's sake.

12 One of them, a prophet of their own, said, "Cretans [*fleshly*] are always liars, evil beasts, and idle [*lazy*] gluttons." 13 This testimony is true. For this cause, [rebuke, by telling their fault and] reprove them sharply, that they may be sound in the faith [in our system of gospel truth and their moral conviction of the truthfulness of God and reliance on Christ], 14 not paying attention to Jewish fables [to myth, fiction, and false inventions] and commandments [prescriptions and precepts] of men who turn away from [and pervert] the truth.

15 To the [physically cleansed and ethically] pure, all things are pure, but to those who are defiled [who are morally sullied or tainted with sin] and unbelieving, nothing is pure [clean, blameless, or innocent]; but both their mind and their conscience are defiled. 16 They profess that they know [and understand] God, but by their deeds [acts, effort, undertakings, occupation, or enterprise] they deny [by contradicting, disavowing, rejecting, or refusing] him, being abominable [idolatrous], disobedient [unpersuadable], and unfit for any good [beneficial, agreeable, upright, and honorable] work.

2

Vs.1-2: TEACH OLDER/YOUNGER MEN TO BE SELF-CONTROLLED ACCORDING TO SOUND DOCTRINE

① ⑤ ⑩

1 But say [discuss, utter, preach, or speak] the things which fit [which tower up suitably to become or stand out as] sound doctrine [a healthy instruction and

teaching], 2 that older men should be temperate [calm, collected in spirit—thoughts and feelings—and circumspect], sensible [honorable and regarded with reverential respect for character], sober minded [self-controlled, discreet, moderate in opinion, and able to curb passions, desires, and impulses], sound in faith [persuasion, credence, and constancy in its profession], in love [of affection and benevolence], and in perseverance [in cheerful or hopeful enduring patience],

Vs.3-6: INSTRUCT OLDER WOMEN TO TEACH YOUNGER WOMEN TO LOVE THEIR HUSBANDS AND CHILDREN; TO BE SUBMISSIVE

① ⑤ ⑩

3 and that older women likewise be reverent in behavior [in conduct, and outward manner towards others], not slanderers [who are prone to accusing good people falsely, thereby estranging humanity from and opposing the cause of God] nor enslaved to much wine, teachers of that which is good [morally valuable, virtuous, upright, pleasant, and admirable], 4 that they may train [make of sound mind, exhort, admonish, correct, and restore to their senses and duty] the young wives to love their husbands [in a friendly, fondly, and affectionately active way], to love their children [maternally and actively caring for them],

5 to be sober minded [self-controlled, moderate in opinion or passion, sane and curbing of desires and impulses], chaste [immaculate and pure from carnality, morally and physically clean, innocent, respectful, and perfect in character], workers at home [domestically inclined, good home affairs managers, or caring housekeepers], kind [good natured, beneficial, pleasant, agreeable, joyful, upright, and honorable], being in subjection to [submit and obey] their own husbands, that God's word [divine thought and doctrine, preaching and utterance] may not be blasphemed [defamed, reviled, or evil spoken of reproachfully]. 6 Likewise, exhort the younger men to be sober minded [sane and sound of mind, moderate in self and thought, exercise self-control, and curb passions].

Vs.7-10: BE EXEMPLARY, A MODEL OF GOOD WORKS IN TEACHING, INTEGRITY, DIGNITY, AND SOUND SPEECH ① ⑤ ⑩

7 In all things show yourself an example [a pattern or role model] of good [morally valuable and virtuous] works. In your teaching [instruction and learning of doctrine], show integrity [soundness of mind], seriousness [majestic dignity and reverence], incorruptibility [immortality and perpetuity], 8 and soundness of speech that [does not deviate from the truth, and] can't be condemned [censored or blamed], that he who opposes you [as an adversary, hostile, antagonistic, and contrary] may be ashamed [confounded], having no evil [no foul, wicked, worthless, or ethically bad] thing to say about us.

9 Exhort [voluntary or involuntary] servants [who are under servile, binding, or obligatory conditions] to be in subjection to [obey] their own masters [their rulers, bosses, or lords] and to be [agreeably and acceptable] well-pleasing in all things, not contradicting [by pushing back, refusing, speaking against, or declining to obey], 10 not stealing [embezzling or keeping back for own use], but showing all good fidelity [all beneficial honorable faithfulness, moral conviction of God's truthfulness, persuasion, assurance, and reliance on Christ's salvation], that they [who are servants] may adorn [put in proper order, by honorably embellishing] the doctrine [instruction, teaching, or precepts] of God, our Savior, in all things.

Vs.11-15: DECLARE, EXHORT, REBUKE WITH AUTHORITY, LIVE SELF-CONTROLLED AND UPRIGHT; RENOUNCE UNGODLINESS ① ⑤ ⑩

11 For the grace [acceptable favor, divine influence on the heart, and merciful kindness] of God has appeared [has become known and], bringing salvation to all men [all humans], 12 instructing [and educating] us to the intent that, [by rejecting, refusing, or] denying ungodliness [sinfulness and wickedness] and worldly lusts [cravings or desires for forbidden things], we would live [God's kind of life, with a sound mind, moderately, temperately, or] soberly, righteously, and godly [devoutly and dutifully] in this present age;

13 looking [enduringly with confidence and patience] for the blessed hope [a

fortunate and happy anticipation] and [future] appearing of the glory [an opinion changing magnificence] of our great God and Savior, Jesus Christ, 14 who gave [by surrendering] himself for us, that he might redeem [by paying a ransom, to liberate] us from all iniquity [all wickedness, illegality, transgression, violation of divine law, and unrighteousness] and purify [purge and cleanse] for himself a [special and selected] people for his own possession, zealous [being most eagerly desirous] for good [morally valuable or virtuously admirable] works. 15 Say [speak, utter, declare, or preach] these things and exhort and reprove with all authority. Let no one despise [or deprecate] you.

3

Vs.1-2: BE GENTLE, READY FOR EVERY GOOD WORK, NO QUARRELING; SPEAKING EVIL TO NO ONE ① ⑤ ⑩

1 Remind them to be in subjection to [obey] rulers [ranking chiefs and leaders] and to [government, judicial, domestic, or marital] authorities, to be obedient, to be ready for every good [valuable and virtuous] work, 2 to speak evil of no one, not to be contentious [but peaceable abstaining from fighting], to be gentle [mild, moderate, and patient], showing all humility [and meekness] toward all men [all humans].

Vs.3-9: DEVOTE YOURSELF TO GOOD WORKS; NOT BY YOUR OWN RIGHTEOUSNESS, BUT BY GOD'S MERCY AND JUSTIFICATION ① ⑤ ⑩

3 For we were also once foolish, [unpersuasively] disobedient, deceived [and strayed from the path of truth and virtue], serving various lusts [by craving forbidden things] and pleasures [sensual delights], living in malice and envy, hateful, and hating one another. 4 But when the kindness of God our Savior and his [kind and benevolent] love toward mankind appeared [by becoming visibly known],

5 not by works [toil and labor] of righteousness which we did ourselves, but according to his mercy [his active divine compassion towards humans], he saved [delivered and protected, healed and preserved] us through the washing [the baptism] of regeneration [a new spiritual birth by the Messianic restoration] and renewing [and renovation] by the Holy

Spirit, 6 whom he poured [by bestowing to gush] out on us richly through Jesus Christ our Savior [our deliverer and preserver]; 7 that being justified [rendered innocent and made righteous] by his grace [his goodwill and holy influence on souls], we might be made heirs according to the hope [a confident expectation] of eternal life.

8 This saying [divine expression] is faithful [or trustful], and concerning these things I desire that you insist [by affirming strongly, and asserting] confidently, so that those who have believed God may be careful to [practice and] maintain good works [maintain morally valuable and spiritually virtuous deeds, acts, labor, or occupations]. These things are good [useful, suitable, commendable] and profitable to men [all humans]; 9 but shun foolish [dull, stupid, heedless, godless, or apparently absurd] questionings, genealogies, strife, and disputes about the [Mosaic] law; for they are unprofitable and vain [devoid of truth and purposeless].

Vs.10-15: AVOID FOOLISH CONTROVERSIES, DISSENSIONS, AND PEOPLE WHO STIR UP DIVISIONS

① ⑤ ⑩

10 Avoid a factious [divisive and seditious person or] man [who is a heretic and follower of a false doctrine] after a first and second warning [admonition], 11 knowing that such a one is perverted [being morally subverted, or corrupt] and sinful [having missed the mark and wandered from God's law], being self-condemned.

12 When I send Artemas [gift of Artemis] to you, or Tychicus [fateful], be diligent to come to me to Nicopolis [city of victory], for I have determined to winter there. 13 Send Zenas [Jupiter] the lawyer and Apollos [given by Apollos] on their journey speedily, that nothing may be lacking for them.

14 Let our people also learn to [preside over, practice, and] maintain good works [maintain morally valuable and spiritually virtuous deeds, acts, labor, or occupations] to meet necessary needs, that they may not be unfruitful [or unproductive]. 15 All who are with me greet you. Greet those who [are friendly and fondly] love us in faith [fidelity and holy fervor]. Grace be with you all. Amen.

REFLECTION #44: Total markers ____ / 90

**Write and discuss your answers with learning team.*

#1. According to scripture, Jesus is the Apostle and High Priest (Heb 3:1), Great Shepherd (Heb 13:20), Good Shepherd (John 10:11), Chief Shepherd (1Pet 5:4), and the Bishop and Shepherd of your Souls (1Pet 2:25). He is the Head, owner, and shepherd of the church has committed its leadership to five offices and officers (Eph 4:11) who are its under-shepherds. As listed above, each church officer or under-shepherd dutifully fulfills one of Jesus's ministry and shepherding roles. Review Ephesians 4:11 and list by assigning each of Jesus' ministry roles to the church's five ministry offices or officers.

1 _____

#2. Out of the five officers of the church, four are ministry shepherds, and one is an administrative shepherd. Which one is it?

2 _____

#3. Four of the five officers leading the local or larger church of Jesus Christ receive their direct calling or appointment from Jesus, with their desire, willingness, conduct, or qualifications determined by Heaven. One of the five is appointed or ordained by personal desire, life conduct, family status, ministry ability, and church and local community acceptance. Which one is it? And why does the scripture say it has to be so?

3 _____

#4. Paul charged Titus, saying, “the older married women should be reverent in behavior..., that they should teach the younger wives to love their husbands and children. What kind of ‘love’ is Paul referring to? Is it the same kind of love for the husband and the children? If yes or no, describe the kind of love for each.

#5. Titus is expected to be exemplary in his life and affairs. To show himself and be a role model of value and virtue to the Church and believers. Who is your role model today? Or pattern your life after? Who do you follow or friend on any or all media? An influential secular person or an ordinary church officer and minister of God? Explain the reason for your choice.

4 _____

5 _____



The Second Epistle of Paul to Timothy

After Paul was rearrested, just before he was martyred around AD 67, he wrote again to Timothy between AD 64 to 66 from his second imprisonment in Rome. His words to Timothy were clearly his last, expressing concern for the churches while encouraging Timothy and other believers. His words are a call for Jesus' under-shepherds and ministers to persevere in the faith. To proclaim the gospel of Christ. To fight the good fight of faith. To remain passionate with sound doctrine in Christ. And to flee from immoral lifestyles avoiding ungodly beliefs and practices.

The *Second Letter to Timothy* presents scriptural truths that help believers, especially ministry shepherds, stay alert to the dangers of false teachers who keep infiltrating the church of Jesus to divide it. The following thematic presentation of the epistle explores way and means to stay on track of faith in the Christian ministerial calling and lifestyle, with each minister's eyes on the prize and heavenly reward for running their assigned race (1Cor 9:24-25, Php 3:14).



Second Timothy

Chapters 1-3: Timothy Learned How Not to Get Side-tracked from Christian Life

1

1 Paul [*small or little*], an apostle [delegate, ambassador of the Gospel with miraculous powers, commissioner, and messenger] of Jesus Christ^a through the will [and purpose] of God, according to the promise [a pledged divine assurance] of the [God kind of] life which is in Christ Jesus, 2 to Timothy [*honoring God*], my [dearly] beloved [spiritually grown-up son, and] child: Grace [good-will and favor], mercy [divine compassion and kindness], and peace [prosperity and security], from God the Father and Christ Jesus our Lord.

Vs.3-7: ENFLAME THE GIFT OF GOD DEPOSITED AND STIRRED IN YOU THROUGH ORDINATION, APPOINTMENT, AND PRAYER ① ⑤ ⑩

3 I [continue to] thank God, whom I serve [and worship] as my forefathers did, with a pure conscience. How unceasing is my memory of you in my petitions [requests, prayer, and supplications to God], night and day 4 longing to see you, remembering your tears, that I may be filled with joy [with gladness]; 5 having been reminded of the sincere [heartfelt] faith [the moral conviction of God's truth, persuasion, and reliance on Christ] that is in you, which lived [or dwelled] first in your grandmother Lois [*agreeable*] and your mother Eunice [*good victory*] and, I am persuaded, in you also.

6 For this cause, I remind you that you should stir [ignite, or kindle] up the gift [the divine gratuity, spiritual endowment, and miraculous faculty] of God which is in you through the [official conferring, by] laying on of my hands. 7 For God didn't give [bestow, and grant] us a spirit of fear [timidity, and cowardice], but of [forceful miraculous] power, [affectionate and benevolent] love,

and self-control [a disciplined, moderate, sound mind].

Vs.8-12: SHARE IN THE SUFFERING, NOT ASHAMED OF THE GOSPEL AND PURPOSE OF CHRIST OUR SAVIOR ① ⑤ ⑩

8 Therefore don't be ashamed of the testimony of our Lord [Supreme in Authority, Controller, and Master], nor of me his prisoner; but endure [the suffering of] hardship for the Good News [gospel] according to the [able, forceful, abundant, miraculous] power of God, 9 who saved [by delivering to protect, and healed to preserve], us [from eternal peril] and called us [aloud] with a holy calling [a sacred and blameless divine invitation to salvation], not according to our works [our pious effort, religious acts, labor, or undertakings], but according to his own purpose and grace [his favorable good will], which was given [granted] to us in Christ Jesus before times eternal [or the beginning of time],

10 but has now been revealed [being rendered apparent, made known or visible] by the appearing [the manifestation] of our Savior [deliverer and preserver], Christ Jesus, who abolished death [making it entirely idle, useless, inactive, and powerless], and brought [God's kind of] life and immortality to light [to existence] through the Good News [gospel].

11 For this I was appointed [or ordained] as a preacher [a proclaimer and publisher of the Gospel and herald of divine truth], an apostle [a delegate, ambassador of the Gospel, messenger, and commissioner of Christ with miraculous powers], and a teacher [an instructor, instiller of doctrine, explainer and expounder of things concerning God and sacred duties of humans] of the Gentiles.

12 For this cause I also [experience, undergo, or painfully] suffer these things. Yet I am not ashamed, for I know him whom I have believed [have put faith in and trusted with my spiritual well-being], and I am

^a1:1 "Christ" means "Anointed One".

persuaded [fully convinced with evidence on the authority of truth] that he is able [strong, powerful, and capable] to [watch and] guard that which I have committed to him against that day.

Vs.13-18: PROTECT THE DEPOSIT OF FAITH ENTRUSTED TO YOU, FOLLOW THE SOUND WORD TAUGHT YOU ① ⑤ ⑩

13 Hold the pattern [the model or example] of sound words [of healthy preaching and utterance of doctrine] which you have heard [and learned] from me, in faith [persuasion, assurance, and fidelity] and [affectionate and benevolent] love which is in Christ Jesus.

14 That good [morally valuable and spiritually virtuous] thing which was committed to you, guard [preserve and obey] through the Holy Spirit who dwells in you.

15 This you know, that all who are in Asia [orient] turned away from me, of whom are Phygelus [a little fugitive] and Hermogenes [lucky born]. 16 May the Lord grant mercy [divine compassion] to the house of Onesiphorus [bringing profit], for he often refreshed me, and was not ashamed of my chain, 17 but when he was in Rome [strength], he sought me diligently and found me 18 (the Lord grant to him to find the Lord's mercy [good will and kindness] in that day); and in how many things he served [ministered to me] at Ephesus [permitted or allowed] you know very well.

2

Vs.1-3: TEACH WHAT YOU HAVE LEARNED TO FAITHFUL BELIEVERS/PEOPLE WHO CAN EQUALLY TEACH ① ⑤ ⑩

1 You therefore, my [spiritually grown-up son, and] child, be strengthened [be empowered] in the grace [the spiritual or divine influence upon the heart] that is in Christ Jesus. 2 The things which you have heard [given audience to, learned, and understood] from me among many witnesses, commit the same things to faithful [trustful or trustworthy] men who will be able to teach [instruct and explain doctrine to] others also. 3 You therefore must [undergo and] endure hardship as a good soldier [a morally valuable and

virtuous champion of the cause] of Christ Jesus.

Vs.4-7: FOLLOW RULES, PLEASE THE LORD; DO NOT ENTANGLE WITH CIVILIAN/SECULAR AFFAIRS AS A SOLDIER OF CHRIST ① ⑤ ⑩

4 No [one, or] soldier on duty [serving in a military campaign or war, similar to executing the office and mission of the apostle, with its arduous duties and functions] entangles himself in the affairs [the business or occupations] of [this] life, that he may please him who enrolled him as a soldier.

5 Also, if anyone competes in athletics [or a game], he isn't crowned [the winner] unless he has competed by the rules [of the game]. 6 The farmer who labors must be the first to get a share of the crops. 7 Consider what I say, and may the Lord give you [knowledge and intelligent] understanding in all things.

Vs.8-13: ENDURE EVERYTHING FOR THE SAKE OF THE ELECT, THEIR SALVATION, AND ETERNAL GLORY ① ⑤ ⑩

8 Remember Jesus Christ, risen from the dead, of the offspring^a of David, according to my Good News [gospel], 9 in which I [undergo and enduringly] suffer hardship to the point of chains as a criminal. But God's word [his divine expression and doctrine] isn't chained.

10 Therefore I endure all things for the chosen ones' [the elect's] sake, that they also may obtain the salvation [the physical or moral deliverance, health, preservation, and protection from sin and death] which is in Christ Jesus with eternal glory.

11 This saying is trustworthy: "For if we died with him, we will also live [God's kind of life] with him. 12 If we endure [suffering patiently], we will also reign with him. If we deny [disavow, reject, or refuse] him, he also will deny us. 13 If we are faithless [unbelieving and disobedient], he remains faithful [trustful and trustworthy]; for he can't deny [by contradicting] himself [to disregard his own vested interests]."

^a2:8 or, seed

**Vs.14-18: PRESENT YOURSELF APPROVED OF GOD,
ABLE TO CORRECTLY HANDLE THE WORD OF TRUTH**

① ⑤ ⑩

14 Remind them of these things, charging them in the sight [or presence] of the Lord that they don't argue [or contend] about words [frivolous talk or matter] to no profit, to the subverting [the apostasy and destruction of the spirit of consecration] of those who hear. 15 Give diligence [be prompt, endeavor, study, and exert yourself] to present yourself [in intimacy and fellowship; pleasant, acceptable, or] approved by God, a workman [teacher and laborer] who doesn't need [or has no cause] to be ashamed, properly handling [by dissecting, expounding, and correctly teaching] the Word [the Intent and Divine Expression] of Truth.

16 But shun empty chatter [fruitless discussion of useless matters], for it will go [or grow] further in ungodliness [and wickedness], 17 and those words [such conversation] will consume like gangrene [ulcer or spreading sore], of whom is Hymenaeus [belonging to marriage] and Philetus [beloved]: 18 men who have erred [missed the mark] concerning the truth, saying that the resurrection is already past, and overthrowing [by subverting to destroy] the faith [the persuasion and reliance on Christ] of some [believers].

**Vs.19-21: BE AN HONORABLE VESSELS SET APART
FOR HOLINESS, USEFUL TO THE MASTER, READY FOR
GOOD-WORKS**

① ⑤ ⑩

19 However, God's firm foundation [the institution and system of truth] stands [solidly and immovable], having this seal [this inscription of authenticity and confirmation]: "The Lord knows those who are his,"² and, "Let every one who names [utters, mentions, or professes] the name of the Lord^a depart from unrighteousness [of heart and life, character and act, iniquity and violation of divine law]."

20 Now in a large [or great] house there are not only vessels of gold and of silver, but also of wood and of clay. Some are [precious and valuable] for honor and some [are base] for dishonor. 21 If anyone therefore purges [by thoroughly cleansing] himself from these [dishonorable vessels], he will be a vessel for

honor, sanctified, and suitable for the master's use, prepared for every good [beneficial, useful, agreeable, and upright] work.

**Vs.22-26: DO NOT QUARREL, PURSUE
RIGHTEOUSNESS, ESCAPE THE DEVIL'S SNARE,
AVOID CONTROVERSY**

① ⑤ ⑩

22 Flee from youthful lusts [from longing for what is forbidden]; but pursue righteousness [equity of character or act, Godly justification, integrity, virtue, and purity of life], faith [fidelity, holy fervor, and system of truth], love [of affection and benevolence], and peace [prosperity and security] with those who call on the Lord out of a pure heart [pure thought and desire].

23 But refuse [reject or avoid] foolish and ignorant [uninstructed, uneducated, or stupid] questionings, knowing that they generate strife.

24 The Lord's servant must not quarrel [must not dispute, fight, or engage in hand or armed combats], but be gentle toward all, able to teach [and present a didactic or sermonic discourse], patient, 25 in gentleness correcting those who oppose him. Perhaps God may give them repentance [a compunction for guilt or change of mind] leading to a full knowledge [recognition and discernment] of the truth, 26 and they may recover themselves out of the devil's snare, having been taken captive by him to do his will.

3**Vs.1-9: AVOID SIN-LADEN, SELF/MONEY-LOVING
PEOPLE, & DIVINATORS WHO DENY THE POWER OF
GODLINESS AND OPPOSE THE TRUTH**

① ⑤ ⑩

1 But know this: that in the last days [the end times], grievous times [difficult seasons] will come. 2 For men [people] will be lovers of [them] self, lovers of money [covetous], boastful [empty pretenders, braggers], arrogant [haughty], blasphemers [slandorous and reproachful against God], disobedient to parents, unthankful [ungracious, unpleasing], unholy [impious, wicked],

3 without natural affection [by being hard-hearted towards relatives, unloving], unforgiving [unpersuadable, implacable], slanderers [false accusers like the devil], without self-control, fierce [untamed, and

^a2:19 Numbers 16:5^a2:19 TR reads "Christ" instead of "the Lord"

violent], not lovers of good [hostile to virtue, opposers of goodness and good people],

4 traitors [and betrayers], headstrong [rash and reckless], conceited [high-minded, lifted up and blinded with pride, puffed up with haughtiness], lovers of pleasure [voluptuous] rather than lovers of God [being pious and devoted], 5 holding a form of godliness [a form of holiness and reverence towards God] but having denied [disavowed, contradicted, rejected, refused, and disregarded] its [strength, influence, and miraculous] power. Turn away from these [people], also.

6 For some of these are people who creep [by sneaking] into houses [households and families] and take captive gullible [silly, foolish] women loaded down with [the consciousness of many offenses, errors, mistakes, wanderings from the path of uprightness, violation divine law, and] sins, led away by various lusts [various craving and desire for what is unauthorized], 7 always learning [by seeking information to be increased in knowledge] and never able to come to the knowledge [acknowledgement, recognition, precise and correct discernment] of the truth.

8 Even as Jannes [*he vexed*] and Jambres [*foamy healer*] opposed Moses [*deliverer*], so these [people] also oppose [and resist] the truth, men corrupted in mind [intellect, thinking, feeling, and understanding], who concerning the faith [the system of gospel truth, belief, and fidelity] are rejected [unapproved, reprobate, worthless, and castaway]. 9 But they will proceed no further. For their folly [stupidity, mad rage, and want of understanding] will be [manifestly] evident to all men [to everyone], as theirs [Jannes and Jambres] also came to be.

Vs.10-15: DESIRE TO LIVE A GODLY LIFE IN

CHRIST, CONTINUE IN YOUR FAITH; YOU WILL BE PERSECUTED

① ⑤ ⑩

10 But you [Timothy] followed [closely to learn, know, and understand] my teaching [of the doctrine of Christ], conduct [course and manner of life], purpose [and intention], faith [persuasion and reliance on Christ], patience [forbearance and endurance], love [of affection and benevolence], steadfastness [unswerving constancy in patience], 11

persecutions, and sufferings [hard and painful afflictions]—those things that happened to me at Antioch [*driven against*], Iconium [*little image*], and Lystra [*ransoming*]. I endured those persecutions. The Lord delivered [by rescuing] me out of them all.

12 Yes, and all who desire to live godly in Christ Jesus will suffer persecution [pursued, pressed on, harassed, mistreated, molested or troubled in a hostile way]. 13 But evil men [hurtful and harmful people] and impostors [seducers, deceivers, or enchanters] will grow worse and worse, deceiving [by causing many to wander from truth and virtue] and being deceived.

14 But you remain [continue and endure] in the things which you have learned [and understand] and have been assured of, knowing from whom you have learned them. 15 From infancy [childhood], you have known the holy Scriptures which are able [capable and powerful] to make you wise for salvation through faith which is in Christ Jesus.

Vs.16-17: BE COMPLETE AND EQUIPPED FOR EVERY GOOD WORK BY THE SCRIPTURE BREATHE OUT BY GOD

① ⑤ ⑩

16 Every Scripture is God-breathed [is divinely inspired] and^a profitable [helpful and advantageous] for teaching [and instruction], for reproof [by evidential conviction], for correction [and reformation], and for instruction [education and discipline] in righteousness [for developing equity of character or act through Godly justification], 17 that each person who belongs to God may be complete, thoroughly equipped for every good [beneficial, useful, agreeable, upright, joyful, and honorable] work.

4

Vs.1-5: PREACH LIKE AN EVANGELIST AND TEACH THE WORD, URGENTLY AND PATIENTLY IN AND OUT OF SEASON

① ⑤ ⑩

1 I command you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at his appearing [at his coming] and his Kingdom: 2 preach the word; be urgent in season and out of season; reprove, rebuke, and exhort with all patience and teaching.

^a3:16 or, Every writing inspired by God is

3 For the time will come when they [people] will not listen to [bear to endure] the sound doctrine, but having itching ears [desiring to hear something pleasant], will heap up [by seeking and accumulating] for themselves teachers after their own lusts [their desires for forbidden things], 4 and will turn away their ears from the truth, and turn away to fables [to fictitious narratives].

5 But you be sober [be calm and collected in spirit, dispassionate and circumspect] in all things, suffer [undergo but endure] hardship, do the work of an evangelist [a preacher of the gospel, herald of good news, proclaimer of glad tidings, and instructor of Christian salvation], and fulfill [to accomplish] your ministry [your shepherd's office].

Vs.6-15: FIGHT THE GOOD FIGHT, FINISH THE RACE, KEEP THE FAITH, READY TO RECEIVE YOUR CROWN

0 5 10

6 For I am already being offered [as a sacrifice for the cause of God], and the time of my departure has come. 7 I have fought [labored fervently, contended with adversaries, and struggled strenuously with difficulties, for] the good [valuable and virtuous] fight. I have finished the course [of life, ministry career, or apostolic office]. I have kept the faith [have guarded and preserved the system of gospel truth and belief, persuasion, assurance, and reliance upon Christ].

8 From now on, the crown of righteousness [the royal prize of God's justification and integrity] is stored up for me, which the Lord, the righteous judge, will give to me on that day; and not to me only, but also to all those who have [openly, fondly, socially and morally] loved his appearing [his manifestation].

9 Be diligent to come to me soon, 10 for Demas [governor of the people] left me, having [fondly] loved this present world, and went to Thessalonica [victory of falsity]; Crescens [growing] to Galatia [land of the Gauls]; and Titus [nurse] to Dalmatia [a priestly robe].

11 Only Luke [light giving] is with me. Take Mark [a defense] and bring him with you, for he is useful [profitable] to me for [ministry] service. 12 But I sent Tychicus [fateful] to Ephesus [permitted].

13 Bring the cloak [the over coat or outer garment] that I left at Troas [a trojan]

with Carpus [fruit] when you come—and the books, especially the parchments. 14 Alexander [man defender] the coppersmith did much evil [much hurt and harm] to me. The Lord will repay him according to his deeds. 15 Beware of him, for he greatly opposed [and resisted] our words [preaching and doctrine].

Vs.16-22: BE STRENGTHENED, THE LORD STANDS BESIDE YOU TO DELIVER YOU FROM EVERY EVIL WORK

0 5 10

16 At my first defense [argument or speech], no one came to help me, but all [deserted, forsook, totally abandoned, and] left me. May it not be held against them. 17 But the Lord stood by me and strengthened [by empowering] me, that through me the message [of the gospel] might be fully proclaimed [with evidence], and that all the Gentiles [non-Jewish tribes and races, pagans and heathen nations] might hear [consider and understand]. So I was delivered out of the mouth of the lion.

18 And the Lord will deliver me from every evil work and will preserve me for his heavenly Kingdom. To him be the glory [praise, honor, and worship] forever and ever. Amen.

19 Greet Prisca [ancient] and Aquila [an eagle], and the house of Onesiphorus [bringing profit]. 20 Erastus [beloved] remained at Corinth [satiated], but I left Trophimus [nutritious] at Miletus [pure white fine wool] sick.

21 Be diligent to come before winter. Eubulus [prudent] salutes you, as do Pudens [modest], Linus [a net], Claudia [lame], and all the brothers [in Christ]. 22 The Lord Jesus Christ be with your spirit. Grace [good will and favor] be with you. Amen.

REFLECTION #45: Total markers ____ / 150

*Write and discuss your answers with learning team.

#1. What is the 'crown of righteousness'? Who is it reserved for, and what do you have to do to receive it?

#2. Paul's second letter to Timothy aimed to help him learn not to get sidetracked from the true Christian life. The goal was also to help ministry shepherds stay alert to the dangers of false teachers who constantly infiltrated the church. What are one or two ways to stay focused on the scriptural truths of Christianity?

1 _____

2 _____

#3. What makes us ashamed of the testimony and gospel of our Lord Jesus Christ and Savior, to the point where we refuse to share in his suffering? Could it be loss of faith or fear of suffering?

#4. Soldiers follow rules to do well in their careers. Why is it important to follow sound doctrine and scriptural rules in our churches? How does it affect our ministry performance?

3 _____

4 _____

#5. Reread verse 15 of chapter 2. What does it mean to “properly handle the word of truth”? Verse 24 says, “The Lord’s servant must not be quarrelsome...” How can we avoid being trapped in disputes, quarrels, or armed combats”?

#6. Apostle Paul fought the good fight and kept the faith. Sometimes, when you meet him in heaven, what would you say to him?

5 _____

6 _____

Total your 'Progress Markers' from the following. Your score?

1st Timothy: _____ / 270

Titus: _____ / 90

2nd Timothy: _____ / 150

Level 4 Grand Total _____ / **510**



The Revelation of Jesus to John

John wrote the *Book of Revelation* around AD 90 to 95 to “disclose and confirm to the Lord’s servants what must soon take place” (Rev 1:1). Yet the book remains a mystery to most believers, ministers, and the Church. The book addresses Christian character, communal attitude, and spiritual behavioral issues within the corporate church. It declares warnings to the world about the impending tribulation period, judgment for sin and death, doom for Satan and his antichrist, and rewarding everlasting life for believers and saints of God. John’s allegorical narratives makes reading for many people even more mysterious.

“Mystery” is not a word one throws around casually or takes lightly. John’s emblematic and often confusing narrative was written on purpose since he was told to “write what he saw” (Rev 1:19). Why? Jesus reveals the Father seeks only active believers whose hearts and minds are kept in Him and whose worship is in spirit and truth (Jn 4:24). To these worshipers, he says, “*it has been given to know the mystery or secrets of the kingdom of God; but to those who are outside, all things come in parables*” (Mar 4:11).

Distinct from the unique *doctrinal* and *orderly* stance of the books of *Romans* and *Hebrews* respectively, the book of Revelation, among the three unique books of the New Testament Bible, is exclusively captivating in its revelation of the strategic demonstration of the mercy and patience of God even towards His enemies. At first read, it doesn’t seem so because many readers and teachers focus on the letters and sketches that speak to judgment and not the spirit of the text that speaks to life.

The *Book of Revelation* is not just about tribulation and judgment, angels and saints, Satan and his antichrist. Or the number of the beast, the awesome foursome living creatures, white robes and black horses, or even the battle of Armageddon and the Great White Throne Judgment. It is about God’s high-level strategic plan to address characteristic carnal abominations inspired by the evil spirits of Satan’s wicked rulers and demonic shadow organization. It is about God’s mercy to save many of His creations through a tactical response to sin and death. It is about how He began creation by the administration of His seven Spirits and would conclude all things for a new beginning through the government of His Seven Spirits.

The following is a systematic and organized presentation of mysterious truths that Jesus revealed to John for judging and containing evil before the rapture and great tribulation by His attributive spirits of *Grace, Truth, and Wisdom*. And for judging and responding to evil, and rewarding righteousness by His tributary spirits of *Glory, Holiness, Power, and Faith*. The thematic presentation, all manifestly anchored on the regime of His seven spirits, explores the mysteries contextually, making the Book of Revelation insightful and understandable. The occasional reference scriptures in green texts provide support from other parts of the Bible.



Revelation

Chapters 1-3: The Mystery of Grace for Beating Abominations

1

1 This is the Revelation [the disclosure of truth] of Jesus Christ,^a which God gave him to show [by disclosing] to his [devoted] servants the things which must happen soon, which he sent and made known [indicating] by his angel^b to his servant, John [Jehovah is a gracious giver], 2 who testified to God's word [his intent and utterance] and of the testimony of Jesus Christ, about everything that he saw.

Vs.3-7: GRACE, PEACE, AND BLESSINGS FROM GOD'S THRONE TO ALL; THE CHURCHES AND CRUCIFERS OF JESUS CHRIST



3 Blessed [fortunate and happy] is he [the person] who reads [to accurately know again] and those who hear [to consider and understand] the words of the prophecy [of God's divine purpose and inspired utterance], and keep [by noting and watching out for] the things that are written in it, for the time [of their occurrence] is near.

4 John [Jehovah has graced], to the seven [church] assemblies that are in Asia [orient]: Grace [good will, favor and joy] to you and peace [prosperity and security] from God, who is and who was and who is to come; and from the seven Spirits [of God] who are before his throne;

5 and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler [the prince, chief, or commander in rank and power] of the kings of the earth. To him who loves us [dearly, socially, and morally], and washed [by cleansing] us from our sins [our collective, complex, aggregate violation of divine law, in thought and act] by

his [own] blood— 6 and he made us to be a Kingdom [of kings—leaders of people, lords of lands, commanders, and], priests [devoted only] to his God and Father—to him be the glory [honor, praise, and worship] and the dominion [the vigorous strength and mighty power] forever and ever. Amen.

7 Behold,^c he is coming with the clouds, and every [person's] eye will see him, including those who pierced him [by impaling him on the cross]. All the tribes [races, peoples, and nations] of the earth will mourn over [lament, and grieve because of] him. Even so, Amen.

Vs.8-20: GRACE TO ADDRESS UNGODLY ATTITUDES AND LIFESTYLES OF WORSHIP IN THE CHURCH



8 "I am the Alpha and the Omega,"^d [the first and last, beginning and ending, the chief commencer and conclusion in rank and order, time and place, or authority and rule]" says the Lord God,^e "who is and who was and who is to come, the Almighty." 9 I John, your brother [in Christ] and partner with you in the oppression [tribulation or persecution, and in the], Kingdom, and perseverance in Christ Jesus, was on the isle [the island] that is called Patmos [my killing] because of God's Word [His Divine Expression, intent, doctrine, and purpose] and the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and I heard behind me a [strong, and] loud voice, like a trumpet 11 saying,^f "[I am Alpha and Omega, first and last, foremost and furthestmost, before and after; and] What you see, write in a book and send to the seven [characteristically distinct church] assemblies [in Asia, the orient or countries of the world]:^g to Ephesus [permitted] Smyrna [myrrh—a costly perfumed or anointing oil],

^a1:1 "Christ" means "Anointed One".

^b1:1 or, messenger (here and wherever angel is mentioned)

^{*1:6} Exodus 19:6; Isaiah 61:6

^c1:7 "Behold", from "ἰδοὺ", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

^d1:8 TR adds "the Beginning and the End"

^e1:8 TR omits "God"

^f1:11 TR adds "I am the Alpha and the Omega, the First and the Last."

^g1:11 TR adds "which are in Asia"

Pergamum [fortified], Thyatira [odor of affliction], Sardis [red ones], Philadelphia [brotherly love], and to Laodicea [justice of the people]."

12 I turned [about] to see the voice that spoke with me. Having turned, I saw seven golden lamp stands [or candlesticks]. 13 And among [and in-between] the lamp stands was one like a son of man ☼ [in character and appearance], clothed with a robe [a garment] reaching down to his feet, and [fastened] with a golden sash around his chest. 14 His head and his hair were white as white wool, like snow. His eyes were like a flame of fire.

15 His feet were like burnished [fine, brilliant] brass, as if it had been refined in a furnace. His voice was like the voice of many waters [as if rainy]. 16 He had seven stars in his right hand. Out of his mouth proceeded a sharp two-edged sword. His face was like the sun shining at its brightest [miraculous strength].

17 When I saw him, I fell at his feet like a dead man. He laid his right hand on me, saying, "Don't be afraid. I am the first and the last, 18 and the Living one [who is alive and lives the God kind of life]. I was dead, and behold, I am alive forever and ever. Amen. I have [possessed] the keys [the power and authority] of Death and of Hades.^a

19 Write therefore the things which you have seen, and the things which are, and the things which will happen hereafter. 20 The mystery [the hidden governing secret counsel of God] of the seven stars which you saw in my right hand, and the seven golden lamp stands is this: The seven stars are the angels^b [messengers, envoy, or representative sent from God, and by implication shepherds] of the seven [characteristic Church] assemblies. The seven lamp stands are seven [distinguishable peculiar church bodies, or] assemblies.

2

Vs.1-7: GRACE TO REPENT FROM UNTRUTHFUL ATTITUDES OF THE SPIRIT OF ERROR AND MISALIGNMENT FROM GOD'S CALLING ☹️☹️☹️

1 "To the angel [the shepherds] of the [church] assembly in Ephesus [permitted] write: "He who [powerfully] holds the seven

stars [messengers] in his right hand, he who [lives, and] walks among [and in-between] the seven golden lamp stands [the peculiar church bodies] says these things:

2 "I know your works [effort, occupation, and undertakings], and your [labor and wearisome] toil and perseverance [an enduring patience], and that you can't tolerate evil men [wicked and bad-natured people], and have tested [scrutinized and examined to prove] those who call themselves apostles [ambassadors of the Gospel, sent and commissioned by Christ], and they are not, and [you] found them false [erroneous, deceitful, wicked and lying]. 3 You have perseverance and have endured for my name's sake, and have^c not grown weary [or sick, in toiling].

4 But I have this against you, that you left your first love [of affection and benevolence]. 5 Remember therefore from where you have fallen [off-course and become misaligned and inefficient], and repent and do the first works [of salvation]; or else I am coming to you swiftly [suddenly, without delay], and will move your lamp stand out of its place, unless you repent [by feeling moral compunction and change wholeheartedly for better, to amend your mind with abhorrence of past sins].

6 But this [advantage] you have, that you hate [you detest] the works [acts, deeds, occupation, and enterprise] of the Nicolaitans [destruction of people—a sexually immoral sect that also eat things sacrificed to idols], which I also hate. 7 He who has an ear, let him hear [and give audience to understand] what the Spirit [of God] says to the [church] assemblies. To him who overcomes [who prevails to conquer and get the victory] I will give to eat from the tree of life [the stock of God's kind of life], which is in the Paradise [the Eden of future happiness] of my God.

Vs.8-11: GRACE TO OVERCOME UNFAITHFUL ATTITUDES AND DISPLAY OF THE SPIRIT OF FEAR IN ACTIVE TRIBULATIONS ☹️☹️☹️

8 "To the angel [shepherds] of the [church] assembly in Smyrna [myrrh; anointing oil] write: "The first and the last, who was dead, and has come to [live the God kind of] life says these things:

^a1:13 Daniel 7:13

^a1:18 or, Hell

^b1:20 or, messengers (here and wherever angels are mentioned)

^c2:3 2:3 TR adds "have labored and"

9 “I know your works [your effort, labor, and undertakings], oppression [affliction and tribulation], and your poverty [but you are rich [abundantly supplied in Christian virtues and eternal possessions]], and the blasphemy [the slander and vilification] of those who say they are Jews, and they are not, but are a synagogue [an assemblage or congregation] of Satan.

10 Don’t be afraid [or frightened] of the things which you are about to suffer [experience or undergo painfully]. Behold, the devil is about to throw some of you into prison, that you may be tested [scrutinized, examined or tried to prove your faith, character, or virtue]; and you will have oppression [tribulation] for ten days. Be faithful [and trustful, up] to death, and I will give you the crown [the royal badge and blessedness of God’s kind] of life. 11 He who has an ear, let him hear [and give audience to understand] what the Spirit [of God] says to the [church] assemblies. He who overcomes [by prevailing and coming off victorious] won’t be harmed by the second death.

Vs.12-17: GRACE TO REPENT FROM UNWISE, UNGIVING, AND TOLERANT ATTITUDES OF USURY AND SPIRIT OF DIVINATION



12 “To the angel [shepherds] of the [church] assembly in Pergamum [*fortified or elevated*] write: “He who has the sharp [swift and rapid] two-edged sword says these things:

13 “I know your works [your occupation and enterprise] and where you dwell [reside], where Satan’s throne [potentate or power] is [holding sway]. You hold firmly to my name, and didn’t deny [disavow, reject, refuse, or contradict] my faith [my assurance and system of Gospel truth and belief] in the days of Antipas [*like the father*] my witness, my faithful one [and martyr], who was killed among you, where Satan dwells.

14 But I have a few things against you, because you have there [among your assembly] some who hold the teaching [and doctrine] of Balaam [*perhaps*], who taught Balak [*a devastator*] to throw a stumbling block [a snare for sin] before the children of

Israel, to eat things sacrificed to idols, and to commit sexual immorality [fornication and practice idolatry]. 15 So also you likewise have some who hold to the teaching of the Nicolaitans^a [a fornicating and idolatrous sect who upholds such liberty that destroys the people].

16 Repent [reconsider and amend your hearts with abhorrence of past sins] therefore, or else I am coming to you quickly [suddenly and without delay] and I will make war [to battle and fight] against them with the sword of my mouth [the word of God]. 17 He who has an ear, let him hear [consider and understand] what the Spirit [of God] says to the [church] assemblies. To him who overcomes [who prevails to get the victory], to him I will give of the hidden manna^b [a secret angelic nourishment], and I will give him a white stone [a pure soul and innocent verdict of acquittal], and on the stone a new name written which no one knows but he who receives [who obtains] it.

Vs.18-29: GRACE TO PREVAIL OVER THE UNHOLY ATTITUDE OF IMMORALITY AND MANIFESTATION OF UNCLEANNES



18 “To the angel [shepherds] of the [church] assembly in Thyatira [*odor of affliction*] write: “The Son of God, who has his eyes like a flame of fire, and his feet are like burnished [white, brilliant, lustrous] brass, says these things:

19 “I know your works [your labor and deeds], your [affectionate and benevolent] love, faith [persuasion, reliance on Christ, and fidelity], service [and ministry], patient endurance, and that your last works [undertakings] are more than the first. 20 But I have this [shortcoming] against you, that you tolerate your^c woman Jezebel [*unchaste*], who calls herself a prophetess [a foreteller and interpreter of oracles]. She teaches and seduces my servants to commit sexual immorality [and idolatry] and to eat things sacrificed to idols.

21 I gave her [a space of] time to repent [to reconsider, feel moral compunction, and amend her heart with abhorrence of past sins], but she refuses to repent of her sexual immorality [and idolatry]. 22 Behold, I will throw her and those who commit adultery

^a2:15 TR reads “which I hate” instead of “likewise”

^b2:17 Manna is supernatural food, named after the Hebrew for “What is it?”. See Exodus 11:7-9.

^c2:20 TR, NU read “that” instead of “your”

with her into a bed of [sickness and] great oppression, unless they repent of her works [and deeds]. 23 I will kill her children with Death, and all the [church] assemblies will know that I am he who searches the minds and hearts. I will give to each one of you according to your deeds [labor or occupation].

24 But to you I say, to the rest who are in Thyatira—as many as don’t have this teaching [of Jezebel], who don’t know what some call ‘the [secret depths, or] deep things of Satan’—to you I say, I am not putting any other burden on you. 25 Nevertheless, hold that which you have firmly until I come.

26 He who overcomes [who prevails and conquers victoriously], and he who keeps [by taking note to guard and fulfil] my works [my divine business] to the end, to him I will give authority [jurisdiction and control] over the nations. 27 He will rule [govern] them [severely] with a rod of iron, shattering [and crushing] them like clay pots,[Ⓜ] as I also have received of my Father; 28 and I will give him the morning star [Holiness]. 29 He who has an ear, let him hear [to understand] what the Spirit [of God] says to the [church] assemblies.

3

Vs.1-6: GRACE TO REPENT OF FALSE ATTITUDE OF UNGRACEFULNESS AND DISPLAY OF THE SPIRIT OF SLUMBER ☹️☹️☹️

1 “And to the angel [shepherds] of the [Church] assembly in Sardis [*precious stone, a red gem*] write: “He who has [who possesses] the seven [attributed characteristic] Spirits of God and the seven stars [messengers] says these things: “I know your works [acts and deeds], that you have a reputation [a name and character] of being alive, but you are dead [spiritually dead, and destitute of a life devoted to God].

2 Wake up [be watchful and attentive] and strengthen [by fixing] the things [the character and trait] that [are lacking or] remain, which [were dying, and] you were about to throw away,^a for I have found no works [no undertaking] of yours perfected [executed to satisfaction and completed] before my God. 3 Remember therefore how you have received [obtained or attained] and heard [to understand]. Keep

[guard, and preserve] it and repent [by changing your mind for the better]. If therefore you won’t [wake up, to] watch, I will come as a thief [by stealth, to take it away], and you won’t know what hour I will come upon you.

4 Nevertheless you have a few names [few believers with good reputation] in Sardis [a luxurious city in Asia Minor] that didn’t defile their garments [with sin]. They will walk [to conduct themselves] with me in white [in innocence and purity of soul], for they are worthy [deserving]. 5 He who overcomes [by prevailing to get the victory] will be arrayed [clothe all around] in white [angelic] garments [of heavenly splendor], and I will in no way blot [to erase] his name out of the book of life, and I will confess [openly and joyfully acknowledge to profess] his name before my Father, and before his angels. 6 He who has an ear, let him hear [to understand] what the Spirit [of God] says to the [church] assemblies.

Vs.7-13: GRACE TO KEEP DOORS OPEN BUT OVERCOME UNGLORIOUS TERRITORIAL ATTITUDE AND DISPLAY OF ANTICHRIST SPIRIT ☹️☹️☹️

7 “To the angel [shepherds] of the [Church] assembly in Philadelphia [*brotherly love, fraternal fondness*] write: “He who is holy [consecrated], he who is true [or truthful], he who has the key [the power and authority] of David [*beloved*], he who opens [the entrance to the supply of heaven] and no one can shut, and who shuts [down the destruction of hell and wastage of death] and no one opens [or can open], says these things:

8 “I know your works [your labor of love] (behold, I have set before you an open door [a passage to salvation and kingdom of heaven], which no one can shut), that you have a little [strength and miraculous] power, and kept my word [doctrine and utterance], and didn’t deny [by contradicting or rejecting] my name. 9 Behold, I make some [people] of the synagogue [the assemblage or congregation] of Satan, of those [people] who say they are Jews [by birth, origin, or religion], and they are not, but lie [deliberately]—behold, I will make them to come and worship [to prostrate in homage and respect] before your feet, and to

[Ⓜ]2:27 Psalm 2:9

^a3:2 NU & TR read “which were about to die” instead of “which you were about to throw away”.

know that I have [fondly, socially, and morally] loved you.

10 Because you kept my command [my word and intention for you] to [cheerfully, hopefully and patiently] endure, I also will keep you from the hour of testing [of temptation or adversity] which is to come on the whole world, to test [examine or entice] those who dwell on the earth. 11 I am coming quickly! Hold firmly that which you have, so that no one takes your crown [your prize and badge of royalty].

12 He who overcomes [to prevail in victory], I will make him a pillar [a solid established support] in the temple [the spiritual dwelling place and kingdom] of my God, and he will go out from there no more [but rest and dwell in there forever]. I will write [engrave] on him the name of my God and the name of the city of my God, the new Jerusalem [double peace], which comes down out of heaven from my God, and my own new name [my new authority and royal character]. 13 He who has an ear, let him hear [to understand] what the Spirit [of God] says to the [church] assemblies.

Vs.14-22: GRACE TO REPENT FROM LUKEWARM ATTITUDE OF INDIFFERENCE TO GOD'S ATONING POWER, SHOWING SPIRIT OF INFIRMITY 😊 😊 😊

14 "To the angel [shepherds] of the [Church] assembly in Laodicea [justified or a just People] write: "The Amen [the Trustworthy], the Faithful and True Witness [the Martyr], the Beginning^a [the Commencement in order, time, rank, or place] of God's creation, says these things:

15 "I know your works [acts and efforts], that you are neither cold nor hot [in your desire for holiness]. I wish you were cold or hot. 16 So, because you are lukewarm, and neither hot nor cold [but fluctuating between indolence and fervor of holiness], I will vomit you out of my mouth.

17 Because you say, 'I am rich [materially], and have gotten riches [in outward resources, goods, or possessions], and have need of nothing,' and don't know that you are the wretched one [the one heartily afflicted with toils and trouble], miserable [pitiful and deplorable], poor [spiritually mendicant and beggarly], blind [mentally], and [soulishly] naked;

18 I counsel you to buy from me gold refined by fire [that is, righteousness kindled by the Holy Spirit], that you may become rich [with the blessings of salvation]; and white garments [purity of the soul], that you may clothe yourself, and that the shame of your nakedness may not be revealed [visible]; and eye salve to anoint [so, tendering] your eyes, that you may see [by perceiving and discerning]. 19 As many as I love [as I'm fondly, friendly, and personally attached to], I reprove [admonish] and chasten [to discipline and build up]. Be zealous [being earnestly desirous] therefore, and repent [by reconsidering and amending your souls for better].

20 Behold, I stand at the door [of your soul] and knock. If anyone hears [pays attention to, and understands] my voice [my uttered words] and opens the door, then I will come in to him and will dine [eat the chief meal, or Messiah's feast of salvation] with him, and he with me. 21 He who overcomes [by prevailing in the atoning power of Christ to get the victory], I will give to him to sit down with me on my [royal, powerful] throne [and divine administration], as I also overcame [by subduing and prevailing in victory] and sat down with my Father on his throne. 22 He who has an ear, let him hear [and understand] what the Spirit [of God] says to the [church] assemblies."

REFLECTION #46:

**Write and discuss your answers with learning team.*

#1. What are the seven characteristic attitudes of the corporate church, local or large, that Jesus highlighted and disclosed to John?

1 _____

#2. How do the seven corporate attitudes of the church you listed in #1, work against the seven spirits of God? List by aligning or pairing each of the seven spirits of God with the opposing seven characteristic negative attitudes of the church.

^a3:14 3:14 or, Source, or Head

2 _____

#3. What's the one negative corporate character trait and attitude you notice with your church or local assembly? According to scripture, how should it be resolved? Quote the exact verse from Chapters 2 and 3.

3 _____

Chapters 4-7: The Mystery of Holiness by Voice, Thunders, and Lightning

4

Vs.1-6: HOLINESS IS ARRAYED IN THE VOICES OR SOUNDS, AND LIGHTNING OF THUNDER FROM THE THRONE OF GOD



1 After these things I looked [through the sky] and saw a door [a portal or entrance] opened in heaven [the abode of God]; and the first voice [of uttered words] that I heard, [sounding] like a [reverberating] trumpet speaking with me, was one saying, "Come up here [to this place, in heaven], and I will show you the things which must happen after this [or hereafter]."

2 Immediately [in a breath] I was in the Spirit [I became ghostly, transforming into the spirit life and nature of my rational soul]. Behold, there was a throne set [outstretched, covering some spot like a city situated on a hill] in heaven, and one sitting [down, abiding, residing, and dwelling] on the throne 3 that looked like a jasper^a [a polished multicolored—purple, indigo, blue,

^a 4:3 Jasper—a precious stone of various colors (for some are purple, others blue, others green, and others the color of brass—yellow and orange) - There is one kind called

yellow and orange precious] stone and a sardius [a precious fiery ruby-red gem]. There was a rainbow around [and about] the throne, like an emerald [a transparent green precious gem] to look at.

4 Around [the circle and from all sides of] the throne [outstretched in heaven] were twenty-four thrones [stately and royal seats of potentates]. On the thrones [the royal seats] were twenty-four elders [of the Sanhedrin and Presbyter] sitting, dressed in white garments [of innocence and soulish purity], with crowns of gold on their heads.

5 Out of the throne [in heaven] proceed lightnings, sounds, and thunders. There were seven lamps of fire burning before [in the sight and presence of] his throne, which are the seven Spirits of God. 6 Before the throne was something like a sea of glass, similar to crystal. In the middle of the throne, and around the throne were four living [breathing] creatures full of eyes [that is to be, completely immersed in the seven spirits of God] before and behind [in front and back, all around].

Vs.7-11: HOLINESS IS TRIBUTED TO GOD BY THE FOURSOME AWESOME LIVING CREATURES AND ELDERS BEFORE HIS THRONE



7 The first creature was like a lion [a brave and mighty hero], the second creature like a calf [a sacrificial young bullock, heifer, or tender shoot], the third creature had a face like a man [the appearance of a human being], and the fourth was like a flying eagle [a wind-like spiritual being and standard].

8 The four living creatures, each one of them having six [bird-like] wings, are full of eyes [full of the seven spirits of God] around and within. They have no rest [no intermission or cessation] day and night, saying [by speaking and affirming over and over], "Holy, holy, holy^b is the Lord God, the Almighty, who was and who is and who is to come!"

9 When the living creatures give glory [by bestowing reputable praise and worship], honor [to pricelessly value by faith], and thanks [for the graceful atoning power] to him who sits on the throne, to him who lives [and is alive] forever and ever, 10 the twenty-four [Sanhedrin and Presbyter]

the Aeizusa, like to air and another Crystallizusa, clear as crystal

^b4:8 Hodges/Farstad MT reads "holy" 9 times instead of 3.

elders fall down [prostrate] before him who sits on the throne and worship him who lives forever and ever, and throw their crowns before the throne, saying,

11 "Worthy [Meritorious or Deserving] are you, our Lord and God, the Holy One,^a to receive [take and obtain] the glory [reputable praise and worship], the honor [priceless value of faith], and the [virtuous, forceful, miraculous, atoning] power, for you created all things, and because of your desire [your will, choice, pleasure, and purpose to bless] they existed and were created!"

5

Vs.1-10: HOLINESS IS PROCLAIMED IN THE WORTHINESS OF THE LAMB OF GOD AND LION OF JUDAH TO OPEN THE BOOK OF LIFE ☹️😊😊

1 I saw, in the right hand of him who sat on the throne [in heaven], a book [or scroll] written inside and outside, sealed shut with seven seals. 2 I saw a mighty [powerful] angel proclaiming [divine truth] with a loud voice, "Who is worthy [deserving or befitting] to open the book, and to break its seals?"

3 No one in heaven above, or on the earth, or under the earth, was able to open the book or to look in it. 4 Then I wept much [sobbed and wailed aloud], because no one was found worthy [none befitting or praiseworthy] to open the book or to look in it.

5 One of the elders said to me, "Don't weep. Behold, the Lion [the brave king and mighty hero] who is of the tribe of Judah [he shall be praised], the Root [a tender shoot] of David [the beloved], has overcome [by prevailing and conquering in victory, it is]: he who opens the book and [loosens] its seven seals."

6 I saw in the middle of the throne [outstretched in heaven] and of the four living creatures, and in the middle of the [Sanhedrin and Presbyter] elders, a [sacrificed] Lamb [the Christ] standing, as though it had been slain, having seven horns [the pillars of defense of his administration] and seven eyes [the doctrines of his spiritual faculty and lifestyle], which are the seven Spirits [the seven characteristic manifestations] of God, sent out into all the earth. 7 Then he [Christ] came, and he took

it [the book] out of the right hand of him [God] who sat on the throne.

8 Now when he had taken [had obtained] the book, the four living creatures and the twenty-four elders fell down [prostrate] before the Lamb [Christ], each one having a harp [to sing praise], and golden bowls [deep saucers] full of incense [smoking aromatic fragrant powder], which are the [earnest worshipful] prayers of the saints [the physically and morally pure, sacred, consecrated, and holy servants of God].

9 They sang a new song, saying, "You are worthy to take the book and to open its seals, for you were killed [in sacrifice], and bought [to redeem] us for God with your blood out of every tribe, language, people, and nation, 10 and made us kings [lords of lands and leaders of people] and priests [to be devoted and to offer sacrifices of praise] to our God; and we will reign [to exercise kingly power and the highest influence, and to govern territories by the rule of the Messiah] on the earth."

Vs.11-14: HOLINESS IS HEARD IN THE PRAISE AND VOICE OF TENS OF THOUSANDS OF ANGELS, ELDERS, AND LIVING CREATURES ☹️😊😊

11 I looked, and I heard something like a voice of many angels around [and about the circle of] the throne, the [four] living creatures, and the [twenty-four] elders. The number of them was ten thousands of ten thousands, and thousands of thousands, 12 saying with a loud voice, "Worthy [Deserving] is the Lamb [the Christ] who has been killed [who was sacrificed] to receive [or obtain] the [atoning miraculous] power, wealth [the riches of His grace], wisdom [the full spiritual intelligence of life], strength [the forceful ability of truth], honor [by valuable, or the value of faith], glory [reputable praise and worship], and blessing [of holiness]!"

13 I heard every created thing which is in heaven, on the earth, under the earth, on the sea, and everything in them, saying, "To him who sits on the throne [in heaven] and to the Lamb be the blessing [holiness], the honor [faith], the glory, and the dominion [power], forever and ever! Amen!"^b 14 The four living creatures said, "Amen!" Then the

^a4:11 TR omits "and God, the Holy One,"

^b5:13 TR omits "Amen!"

^c5:14 TR adds "twenty-four"

elders fell down and worshiped^a [him who lives forever].

6

Vs.: HOLINESS IS DISCLOSED IN THE OPENING OF FOUR OF SEVEN SEALS AND CONSEQUENT

RETRIBUTION OF EVIL ON EARTH



1 I saw that the Lamb [Christ] opened one of the seven seals, and I heard one of the four living creatures [that is like a flying eagle] saying, as with a voice [or sound] of thunder, "Come and see!" 2 Then a white horse [of, and dazzling with holiness] appeared, and he who sat on it had a bow. A crown was given to him, and he came out conquering, and to conquer.

3 When he [Christ] opened the second seal, I heard the second living creature [which has face as a human being] saying, "Come [and see]!" 4 Another [horse] came out, a red horse [walking by faith]. To him who sat on it was given [was granted] power to take peace [prosperity, security, harmony, concord, and safety] from the earth, and that they should kill one another. There was given to him a great sword.

5 When he [Christ] opened the third seal, I heard the third living creature [who is like a lion] saying, "Come and see!" And behold, a black horse [for glory or its lack thereof], and he who sat on it had a [yoke, pair of connecting scales, or] balance in his hand. 6 I heard a voice in the middle of the four living creatures saying, "A choenix^b [a measure] of wheat for a denarius [penny], and three choenix [measures] of barley for a denarius! Don't damage the oil and the wine!"

7 When he opened the fourth seal, I heard the fourth living creature [which looked like a calf or bullock] saying, "Come and see!" 8 And behold, a pale horse [deficient of the power of atonement], and the name of he who sat on it was Death. Hades^c followed with him. Authority over one fourth of the earth, to kill with the sword, with famine, with death, and by the wild animals of the earth was given [or granted] to him.

^a5:14 TR adds "the one living forever and ever"

^b6:6 A choenix is a dry volume measure that is a little more than a liter (a little more than a quart).

^c6:8 or, Hell

Vs.9-11: HOLINESS IS CALLED ON, IN THE FIFTH SEAL, TO JUDGE AND AVENGE THE BLOOD OF THE SAINTS ON THE EARTH BY TRUTH



9 When he [Christ] opened the fifth seal, I saw underneath the altar the souls of those who had been killed [violently] for [preaching and uttering] the Word [the Divine Expression and Truthful doctrine] of God, and for the testimony of the Lamb [the Christ] which they had [possessed]. 10 They cried with a loud voice, saying, "How long, Master [Lord, Supreme in Authority, and Controller], the holy and true, until you judge and avenge our blood on those who dwell on the earth?"

11 A long white robe [for a dignified covering of truth, innocence and purity of soul] was given to each of them. They were told that they should rest yet for a while, until their fellow servants and their brothers^d [in Christ], who would also be killed [for the gospel's sake] even as they were [killed], should complete their course [to satisfaction].

Vs.12-17: HOLINESS VIBRATES THE EARTH WITH EARTHQUAKE IN THE SIXTH SEAL CAUSING UNWIS LIFELESS COMMOTION



12 I saw when he [Christ] opened the sixth seal, and there was a great earthquake. The sun became black as sackcloth made of hair, and the whole moon became as blood [or reddish]. 13 The stars of the sky [from heaven] fell to the earth [lifelessly], like a fig tree dropping its unripe figs when it is shaken by a great wind.

14 The sky was removed like a scroll when it is rolled up. Every mountain and island was moved out of its place. 15 The kings [the sovereign rulers] of the earth, the princes [lords and chief-men], the commanding officers, the rich [wealthy people], the strong, and every slave and free person, hid themselves in the caves and in the rocks of the mountains.

16 They told the mountains and the rocks [without wisdom to], "Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb [Christ], 17 for the great day of his wrath has come, and who is able to stand?"

^d6:11 The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

Vs.1-8: HOLINESS BECKONS ON FOUR ANGELS TO WISELY PAUSE AND SEAL THE SERVANTS OF GOD, BEFORE HARMING THE EARTH 😊😊😊

1 After this, I saw four angels standing at the four corners of the earth, holding the four winds of the earth, so that no wind would blow on the earth, or on the sea, or on any tree.

2 I saw another angel ascend from the sunrise, having the seal of the living God. He cried with a loud voice to the four angels to whom it was given to harm the earth and the sea, 3 saying, "Don't harm the earth, the sea, or the trees, until we have sealed [to secure and preserve] the bondservants of our God on their foreheads!"

4 I heard the number of those who were sealed, one hundred forty-four thousand, sealed out of every tribe of the children of Israel [God prevails]:

5 of the tribe of Judah [praised] twelve thousand were sealed, of the tribe of Reuben [behold a son] twelve thousand, of the tribe of Gad [a troop] twelve thousand,

6 of the tribe of Asher [happy] twelve thousand, of the tribe of Naphtali [wrestling] twelve thousand, of the tribe of Manasseh [forgetting] twelve thousand,

7 of the tribe of Simeon [heard] twelve thousand, of the tribe of Levi [joined] twelve thousand, of the tribe of Issachar [reward] twelve thousand,

8 of the tribe of Zebulun [a habitation] twelve thousand, of the tribe of Joseph [Jehovah has added] twelve thousand, and of the tribe of Benjamin [son of the right hand] twelve thousand were sealed.

Vs.9-12: HOLINESS IS PRAISED AND ACCOLADED BY THE SAINTS, ANGELS, ELDERS, AND FOUR LIVING CREATURES 😊😊😊

9 After these things I looked, and behold, a great multitude which no man could count [or enumerate], out of every nation and of all tribes, peoples, and languages, standing before the throne [in heaven] and before the Lamb [Christ], dressed in white robes [dazzling garments of innocence and purity], with palm branches in their hands. 10 They cried with a loud voice, saying, "Salvation be to our God, who sits on the throne, and to the Lamb [His Christ]!"

*7:14 or, oppression

11 All the angels were standing around the throne, the [twenty-four Sanhedrin and Presbyter] elders, and the four living creatures; and they fell on their faces [prostrate, rendering homage] before his throne, and worshiped [by reverencing and adoring] God, 12 saying, "Amen! Blessing [of holiness], glory [for accomplished work], wisdom [of predestined life], thanksgiving [for grace], honor [by the value of Faith], power [for atonement and miracles], and might [and strength of truth], be to our God forever and ever! Amen."

Vs.13-17: HOLINESS IS ACKNOWLEDGED IN THE SANCTIFICATION AND LIFE OF THE SAINTS WHO CAME OUT OF THE GREAT TRIBULATION 😊😊😊

13 One of the [twenty-four] elders answered, saying to me, "These who are arrayed in the white robes [of soulish purity and innocence], who are they, and where did they come from?" 14 I told him, "My lord, you know." He said to me, "These are those who came out of the great suffering [the persecution and tribulation].^a They washed their robes and made them white [pure and sinless] in the Lamb's [Christ's] blood.

15 Therefore they are before [in the presence, facing] the throne of God, and they serve him [rendering homage, ministering, and worshiping] day and night in his temple. He who sits on the throne will spread his tabernacle over [to reside, dwell with, abide in, and occupy,] them.

16 They will never be hungry or thirsty any more. The sun won't beat on them, nor any heat; 17 for the Lamb [the Christ] who is in the middle of the throne shepherds [tends, feeds, nourishes, supervises, rules, and governs] them and leads them to springs of life-giving waters. And God will wipe away every tear from their eyes."

Chapters 8-11: The Mystery of Glory in the Trumpets for Judgment and Triumph

8

Vs.1-5: GLORY RISES BEFORE GOD IN GRACEFUL SILENCE, SAINTS' PRAYERS CAUSES THUNDERS, LIGHTNINGS, AND EARTHQUAKE 😊😊😊

1 When he [Christ] opened the seventh seal, there was silence in heaven for about

half an hour. **2** I saw the seven angels who stand before God, and seven trumpets were given to them. **3** Another angel came and stood over the altar, having a golden censer [for burning incense]. Much incense [much aromatic powder or substance] was given to him, that he should add it to the [worshipful] prayers of all the saints on the golden altar which was before the throne.

4 The smoke of the incense, with the [worshipful] prayers of the saints, went up before God out of the angel's hand. **5** The angel took the censer, and he filled it with the fire of the altar, then threw it on the earth. Thunders, sounds, lightnings, and an earthquake followed.

Vs.6-13: GLORY KILLS A THIRD OF CREATION AT THE BLAST OF FOUR OF SEVEN TRUMPETS, WITH BITTERNESS ☹️ ☹️ ☹️

6 The seven angels who had the seven trumpets prepared themselves to sound. **7** The first [angel] sounded [a trumpet], and there followed hail and fire, mixed with blood, and they were thrown to the earth. One third of the earth was burned up,^a and one third of the trees were burned up, and all green grass was burned up.

8 The second angel sounded [a trumpet], and something like a great burning mountain was thrown into the sea. One third of the sea became blood, **9** and one third of the living creatures which were in the sea died. One third of the ships were destroyed.

10 The third angel sounded [a trumpet], and a great star fell from the sky [from heaven], burning like a torch, and it fell on one third of the rivers, and on the springs of water. **11** The name of the star is "Wormwood" [Bitterness]. One third of the waters became wormwood [bitter]. Many people died from the waters, because they were made bitter.

12 The fourth angel sounded [a trumpet], and one third of the sun was struck [and inflicted with calamity], and one third of the moon, and one third of the stars, so that one third of them would be darkened; and the day wouldn't shine for one third of it, and the night in the same way.

13 I saw, and I heard an [angel, like an] eagle,^b flying in mid heaven, saying with a loud voice, "Woe! Woe! Woe to those who

dwell on [reside and inhabit] the earth, because of the other blasts [disclosures] of the trumpets of the three angels, who are yet to sound!"

9

Vs.1-12: GLORY DENIES PEOPLE DEATH, TORTURES THOSE WITHOUT GOD'S SEAL AT THE BLAST OF THE FIFTH TRUMPET ☹️ ☹️ ☹️

1 The fifth angel sounded, and I saw a star from the sky [from heaven] which had fallen to the earth. The key to the [bottomless] pit of the abyss was given to him. **2** He opened the pit of the abyss, and smoke went up out of the pit, like the smoke from a^c [huge, mega] burning furnace. The sun and the air were darkened [or obscured] because of the smoke from the pit.

3 Then out of the smoke came locusts on the earth, and power [authority and capacity] was given to them, as the scorpions of the earth have power. **4** They were told [were commanded] that they should not hurt [or damage] the grass of the earth, neither any green thing, neither any tree, but only those people who don't have God's seal [an authentic stamp] on their foreheads.

5 They were given power [authority], not to kill them [that is, the people without God's stamp of authentication], but to torment [torture, vex with grievous pains of mind and body, harass, and distress] them for five months. Their torment [or torture] was like the torment of a scorpion when it strikes [or stings] a person.

6 In those days people will seek death [to separate their body from soul and spirit, even unto misery in hell], and will in no way find it. They will desire to die [off, perish by slaying, or be slaughtered], and death will flee [will shun, vanish, escape by flight, and run away] from them.

7 The shapes [form and resemblance] of the locusts were like horses prepared for war [or battle]. On their heads were something like golden crowns, and their faces were like people's faces. **8** They had hair like women's hair, and their teeth were like those of lions. **9** They had breastplates like breastplates of iron. The sound of their wings was like the sound of many chariots and horses rushing to war.

^a8:7 TR omits "One third of the earth was burned up"

^b8:13 TR reads "angel" instead of "eagle"

^c9:2 TR adds "great"

10 They have tails like those of scorpions, with stingers. In their tails they have power [capacity and strength] to harm men [and people] for five months. 11 They have over them as king the angel of the abyss [the bottomless pit]. His name in Hebrew is “Abaddon”^a [Destruction—Minister of death on earth], but in Greek, he has the name “Apollyon”^b [the Destroyer]. 12 The first woe [the exclamation of grief disclosed by the blast of the fifth trumpet] is past. Behold, there are still two woes [from the sixth and seventh trumpet] coming after this.

Vs.13-21: GLORY PLAGUES AND KILLS A THIRD OF HUMANITY, OTHERS STAYED UNREPENTANT AT THE BLAST OF THE SIXTH TRUMPET ☹️☹️☹️

13 The sixth angel sounded [a trumpet]. [And] I heard a voice [a sound of uttered words disclosed] from the [four] horns of the golden altar which is before God, 14 saying to the sixth angel who had the trumpet, “Free [Unbind] the four angels who are bound at the great river Euphrates [fruitfulness—or a good and abounding river]!”

15 The four angels were freed who had been prepared for that hour and day and month and year, so that they might kill [outrightly, slay, or destroy] one third of mankind. 16 The number of the armies of the horsemen was two hundred million.^c I heard the number of them.

17 Thus I saw the horses in the vision [an inspired appearance] and those who sat on them, having breastplates of fiery red [for revenge of Faith], hyacinth blue [for vengeance of Glory], and sulfur yellow [for retribution of Power]; and [for the recompense of Holiness] the horses’ heads resembled lions’ heads [Brave and Mighty Hero—Christ, the Lion of the tribe of Judah]. Out of their mouths proceed fire, smoke, and sulfur [brimstone].

18 By these three plagues, one third of mankind was killed [outrightly, slaughtered, and destroyed]: by the fire, the smoke, and the sulfur, which proceeded out of their mouths. 19 For the power [authority and strength] of the horses is in their mouths and in their tails. For their tails are like serpents, and have heads; and with them they harm.

20 The rest of mankind, who were not killed with these plagues [these heavy affliction and public calamity], didn’t repent [by reconsidering, changing their minds, or feeling moral compunction] of the works [acts or deeds] of their hands, that they wouldn’t worship demons [devils, evil spirits, messengers of the devil, demonic deities or gods that are inferior to God, Almighty], and the [worship of] idols of gold, and of silver, and of brass, and of stone, and of wood, which can’t see, hear, or walk.

21 They didn’t repent of their murders, their sorceries^d [their witchcraft, self-medication and pharmacy, or magical arts], their sexual immorality [harlotry, fornication, and idolatry], or their thefts [stealing].

10

Vs.1-11: GLORY ENDS ALL MYSTERIES INCLUDING KNOWLEDGE OF GOOD AND EVIL AT THE BLAST OF THE SEVENTH TRUMPET ☹️☹️☹️

1 I saw a mighty angel coming down out of the sky [from heaven], clothed with a cloud. A rainbow was on his head. His face was like the sun [bright as the light of day], and his feet like pillars [or columns] of fire.

2 He had in his hand a little open book. He set his right foot on the sea, and his left on the land [earth, ground, or soil]. 3 He cried with a loud voice, as a lion roars. When he cried, the seven thunders uttered their voices [about to disclose mysteries].

4 When the seven thunders sounded [or spoke], I was about to write; but I heard a voice from the sky [from heaven] saying, “Seal up [keep secret] the things which the seven thunders said, and don’t write them.”

5 The angel whom I saw standing on the sea and on the land lifted up his right hand to the sky [heaven] 6 and swore by him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there will no longer be delay, 7 but in the days of the voice of the seventh angel, when he is about to sound [a trumpet], then the mystery [the hidden and secret counsel] of God is finished, as he declared to his servants the prophets.

^a9:11 “Abaddon” is a Hebrew word that means “ruin”, “destruction”, or “the place of destruction”

^b9:11 “Apollyon” means “Destroyer”, the angel of the bottomless pit.

^d9:16 literally, “ten thousands of ten thousands”

^e9:21 The word for “sorceries” (pharmakeia) also implies the use of potions, poisons, and drugs

8 The voice which I heard from heaven, again speaking with me, said, "Go, take the book which is open in the hand of the angel who stands on the sea and on the land [earth or ground]." 9 I went to the angel, telling him to give me the little book. He said to me, "Take it and eat it. It will make your stomach bitter, but in your mouth it will be as sweet as honey."

10 I took the little book out of the angel's hand, and ate it. It was as sweet as honey in my mouth. When I had eaten it, my stomach was made bitter [embittered, or irritated]. 11 They^a [the angel and voice from heaven] told me, "You must prophesy again over many peoples, nations, languages, and kings."

11

Vs.1-14: GLORY MEASURES WORSHIP, WORKS MIRACLES, RESURRECTS GOD'S TWO WITNESSES, AND CALLS THEM TO HEAVEN ☹️ 😊 😊

1 A [measuring] reed like a rod [cane, staff, or walking stick] was given to me. Someone [the angel] said, "Rise and measure [by the standard of divine rule] God's temple, and the altar, and those who worship [who prostrate in homage, revere, and adore God] in it. 2 Leave out the court which is outside of the temple, and don't measure it, for it has been given to the [Gentile races and tribes, heathen and pagan] nations. They will tread the holy city under foot for forty-two months [three and a half years].

3 I will give power to my two witnesses [martyrs], and they will prophesy one thousand two hundred sixty days [three and a half years], clothed in sackcloth [mohair—to indicate grief, mourning, or humiliation]."

4 These [martyrs] are the two olive trees [tough but anointed ministers for peace, prosperity, and relationship between God and earth people] and the two lamp stands [worshippers gathering], standing before the Lord [God] of the earth.

5 If anyone desires to harm them, fire proceeds out of their mouth and devours their enemies. If anyone desires to harm them, he [or she] must be killed in this way.

6 These [two witnesses] have the power [the authority] to shut up the sky [heaven], that it may not rain during the days of their prophecy. They have power [authority, ability, and capacity] over the waters, to turn

them into blood, and to strike the earth with every plague, as often as they desire.

7 When they have finished their testimony [or testifying concerning future events], the [satanic and antichrist] beast that comes up out of the abyss [the bottomless pit] will make war [and battle] with them, and overcome [to conquer] them, and kill them. 8 Their dead bodies will be in the street of the great city, which spiritually is called Sodom [burning] and Egypt [double straits or distress], where also their [or our] Lord was crucified.

9 From among the [earth] peoples, tribes, languages, and nations, people will look at [to see or behold] their dead bodies for three and a half days, and will not allow [by yielding up] their dead bodies to be laid in a tomb. 10 Those who dwell on the earth will rejoice over them [and their death], and they will be glad [making merry]. They will give gifts to one another, because these two prophets tormented [tortured, and painfully vexed] those who dwell on the earth.

11 After the three and a half days, the breath [and Spirit] of life from God entered into them [the two witnesses], and they stood on their feet. Great fear [exceeding terror, and frightfulness] fell on those who saw them. 12 I [and the two witnesses] heard a loud voice from heaven saying to them, "Come up here!" They went up into heaven in a cloud, and their enemies saw them.

13 In that day [at the same hour and instant] there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest [the remnant] were terrified and gave glory [praise and honor] to the God of heaven.

14 The second woe [exclamation of grief disclosed by the blast of the sixth trumpet] is past. Behold, the third woe comes quickly.

Vs.15-19: GLORY COLONIZES ALL KINGDOMS; ELICITING WORSHIP, OPENS HEAVEN'S TEMPLE, JUDGES THE DEAD, NUKES ENEMIES, REWARDS SAINTS AT THE SEVENTH TRUMPET ☹️ 😊 😊

15 The seventh angel sounded [a trumpet], and great voices [uttering words] in heaven followed, saying, "The kingdom [territories, dominions, realms, authority to rule, and rights] of the world has become [and taken over, by] the Kingdom [the

^a10:11 TR reads "He" instead of "They"

kingship, dominion, and reign] of our Lord [God, Supreme in Authority and Controller] and of his Christ [Anointed Messiah]. He will reign forever and ever!"

16 The twenty-four elders, who sit on their thrones before God's throne, fell [prostrate] on their faces and worshiped [reverencing and adoring] God, 17 saying: "We give you thanks, Lord God, the Almighty, the one who is and who was^a [and who is to come], because you have taken your great [virtue, forceful, and miraculous] power and reigned [as king].

18 The nations were angry, and your wrath [indignation and vengeance] came, as did the time for the dead to be judged, and to give your bondservants the prophets, their reward, as well as to the saints [sacred and blameless holy ones] and those who fear [by revering] your name, to the small and the great, and to destroy those who destroy the earth." 19 God's temple that is in heaven was opened, and the ark of the Lord's covenant [testament] was seen in his temple. Lightnings, sounds [voices], thunders, an earthquake, and great hail followed.

Chapter 12: The Mystery of Wisdom Discomfiting Crowns as Wicked Spirit Rulers

12

Vs.1-6: WISDOM PROTECTS/PRESERVES LIFE OF THE INFANT KING FROM THE DOMINION AND SPIRITUAL WICKEDNESS OF SATAN ☹️☹️☹️

1 A great [supernatural] sign was seen [which appeared] in heaven: a woman [symbolic of Israel] clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars [the tribes of Israel].

2 She was with child [the Messiah]. She cried out in pain, laboring to give birth.

3 Another [supernatural] sign was seen in heaven. Behold, a great red dragon [Satan], having seven heads [entities or categories of evil spirits] and ten horns [earthly empires]^b, and on his heads seven crowns [seven ruling evil deities or spirits].

4 His tail drew one third of the stars of the sky [fallen angels from heaven], and threw them to the earth. The dragon [Satan] stood

before [in the presence of] the woman who was about to give birth, so that when she gave birth he might devour [utterly consume and destroy] her child.

5 She [Israel] gave birth to a son, a male child, who is to rule [tend as a shepherd, feed, and govern] all the nations with a rod of iron [a scepter of righteousness]. Her child [Christ] was caught up to God and to his throne [in heaven]. 6 The woman fled into the wilderness [to seek safety in a solitary desolate area], where she has a place [an occupancy and region] prepared by God, that there [and after the intercalation and rapture of the Church] they may nourish her one thousand two hundred sixty days [42 months, or three and one-half years].

Vs.7-10: WISDOM WARS TO PRESERVE HEAVEN'S INTEGRITY AS MICHAEL DEFEATED AND CAST SATAN THE DEVIL DOWN ☹️☹️☹️

7 There was war in [heaven, above] the sky. Michael [who is like God] and his angels [messengers of God] made war on [by engaging in warfare, and battled] the dragon. The dragon [Satan] and his angels [deserters of God] made war [fighting back]. 8 They didn't prevail. No place [spot or occupancy, village or district] was found for them any more in heaven.

9 The great dragon was thrown [was violently cast] down [to earth], the old serpent, he who is called the devil and Satan, the deceiver [and seducer] of the whole world [who causes them to wander from truth]. He was thrown [out of heaven, and violently] down to the earth, and his [defector] angels were thrown [out of heaven, as well, and violently] down with him.

10 I heard a loud voice in heaven, saying, "Now the salvation [the physical and moral deliverance, health, safety, preservation, and the sum benefits of redemption from sin], the [miraculous] power, and the Kingdom of our God, and the [governing] authority of his Christ has come; for the accuser [complainant] of our brothers [in Christ] has been thrown [has been cast] down, who accuses [complains

^a11:17 TR adds "and who is coming"

^b12:3 a major political or territorial unit, or pillar of sovereign authority ruled by humans under the influence of demonic or satanic control.

about and charges] them [with sins and offenses] before our God day and night.

commandments and hold [or possesses] Jesus' testimony.

Vs.11-12: WISDOM CONQUERS SATAN THE ACCUSER OF THE BRETHREN BY THE ATONING LIFE AND TESTIMONY OF THE LAMB



11 They [brothers in Christ] overcame [subdued, conquered, and prevailed to get the victory over] him [Satan] because of the Lamb's [atoning] blood, and because of the word of their [evidentiary witnessing, and] testimony. They didn't love [by fondly, socially, or morally holding onto] their life, even to death.

12 Therefore rejoice, heavens, and you who dwell in them. Woe to the [inhabitants of the] earth and to the sea, because the devil has gone down to you, having great wrath [an immense passionate anger and fierce indignation], knowing that he has but a short [or brief] time."

Vs.13-14: WISDOM GRANTS SPIRIT AND LIFE TO THE WOMAN AND HER SEED TO ESCAPE SATAN THE SERPENT'S DIVINATION AND WAR



13 When the dragon [Satan] saw that he was thrown [being violently cast] down to the earth, he persecuted [maltreated, harassed, and with hostility molested] the woman [personifying Israel] who gave birth to the male child [Christ]. **14** Two wings of the great eagle were given to the woman, that she might fly into the wilderness to her place [for occupancy], so that she might be nourished for a time, times, and half a time [three and a half years, after the intercalation and rapture of the Church]^a, from the face of the serpent [Satan].

15 The serpent spewed water out of his mouth after the woman like a river [a flood], that he might cause her to be carried away [to be overwhelmed and drowned] by the stream. **16** The earth helped the woman, and the earth opened its mouth and swallowed up the river [the flood] which the dragon spewed out of his mouth. **17** The dragon grew angry [became enraged, and exasperated] with the woman, and went away to make war with the rest [the remnant] of her offspring,^b who keep God's

Chapter 13: The Mystery of Truth Abolishing Heads as Personages of Evil Spirits

13

Vs.1-4: TRUTH BRUISED GROUPS OF SPIRITS OF THE BEAST MISLEADING HUMANITY IN WORSHIP OF SATAN THE DRAGON



1 Then I stood on the sand of the sea. I saw a beast [a bestial spirit of the antichrist] coming up out of the sea, having ten horns [ten earthly empires] and seven heads [seven groups or classes of evil demonic spirits]. On his horns [his ten empires] were ten crowns [ten world government heads or rulers], and on his heads, blasphemous names [that are vilifying and reproachful against God].

2 The beast [the bestial antichrist spirit] which I saw was like a leopard [or a panther—impersonating the Lamb of God], and his feet [his subjugating power] were like those of a bear [imitating the calf or bullock for the liberating sin offerings], and his mouth [for evil expression and utterance] like the mouth of a lion [counterfeiting of the Lion of Judah, the king of praise]. The dragon [Satan] gave him [the beast and antichrist] his power [to perform wonders so to fake and appear graceful], his throne [to facilitate untruth], and great authority [to masterfully rule by divination; to oppose God's wisdom of predestined life].

3 One of his heads^c [the evil spirit of infirmity] looked like it had been wounded fatally. His fatal [or deadly] wound was healed, and the whole earth marveled at the beast [the antichrist spirit]. **4** They worshiped [prostrated in homage, revering and adoring] the dragon [Satan] because he gave his authority [to rule, influence, and control earth people by divination] to the beast [to the antichrist spirit]; and they worshiped the beast, saying, "Who is like the beast? Who is able to make war [battle or engage] with him?"

^a **12:14** Daniel 9:24-25, Revelation 4:1-3, 1Thessalonians 4:16-17.

^b **12:17** or, seed

^c **13:3** All six heads are spirits of: Uncleanliness (Luk 4:33); Error (1Joh 4:3); Antichrist (1Joh 4:3); Slumber (Rom 11:8); Infirmity (Luk 13:11); Divination (Act 16:16); and Fear or bondage (Rom 8:15).

[ref notes and scriptures: Verse 2—speaks to Satan's delusional copycat and complete mimicry of the types, shadows, and symbolisms of the Lord Jesus as the sacrificial bullock or calf that takes away sins, the Lamb of God that saves the world, and the Lion of the tribe of Judah and king of kings. Here the dragon or Satan grants the spirit of his antichrist a mockery of Jesus Christ's three heavenly throne attributes of Grace, Truth, and Wisdom. According to John 14:6, Jesus said, "*I am the Way (through Grace), the Truth (to illuminate by its knowledge and to guide in the way), and the Life (predestined by Wisdom).*"]

Vs.5-10: TRUTH CALLS ON SAINTS NAMED IN THE BOOK OF LIFE TO ENDURE BLASPHEMIES OF THE BEAST



5 A mouth speaking great things and blasphemy [vilifying and railing against God] was given to him. Authority [freedom and power] to make war for forty-two months [three and a half years] was given to him. 6 He opened his mouth for blasphemy against God, to blaspheme his name, his dwelling [temple or tabernacle], and those who dwell in heaven.

7 It was given to him to make war with the saints and to overcome them. Authority [and jurisdiction] over every tribe, people, language, and nation was given to him. 8 All who dwell on the earth will worship [revere and adore] him, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb [Christ] who has been killed. 9 If anyone has an ear, let him hear [consider and understand]. 10 If anyone is to [be led to] go into captivity, he will go into captivity. If anyone is to be killed with the sword, he must be killed.^a Here is the [cheerful or hopeful patient] endurance and the faith [persuasion, moral conviction of God's truthfulness, reliance on Christ, assurance, and fidelity] of the saints.

Vs.11-18: TRUTH ALLOWS THE MANIFEST BEAST (ANTICHRIST) TO CONTROL ECONOMIES & BRAND LIVES THAT WORSHIP SATAN



11 I saw another beast [the bestial man of the antichrist] coming up out of the earth. He had two horns like a lamb [emulating the

two nations or sheep of Christ—Israel and the Church]^b and it spoke like a dragon [a satanic deity]. 12 He exercises all the authority of the first beast [the bestial spiritual antichrist] in his presence [face, identity, or stead]. He makes the earth and those who dwell in it to worship [by paying homage and adoring] the first [spiritual] beast, whose fatal wound was healed.

13 He performs great signs [supernatural wonders], even making fire come down out of the sky [from heaven] to the earth in the sight of people. 14 He deceives my own^c people [causing them to wander from the truth, and them] who dwell on the earth because of the [supernatural] signs he was granted to do in front [and stead] of the beast [the spirit antichrist], saying to those who dwell on the earth that they should make an image to the beast who had the sword wound and lived.

15 It was given to [was bestowed on] him [the man antichrist] to give breath [to humanize, and] to [manifest as] the image [the incarnation or personification] of the beast [the spiritual antichrist; just as Jesus Christ humanized and manifested as the image, clone, and exact replica of the Lord God in heaven]^d, that the image of the beast [the manifested antichrist] should both speak [to declare], and cause as many as wouldn't worship [him] the image of the beast to be killed.

16 He causes all, the small and the great, the rich and the poor, and the free and the slave, to be given [to receive] marks [the graven badges of servitude and followership] on their right hands or on their foreheads; 17 and that no one would be able to buy or to sell unless he has that [imprinted] mark, which is the name of the beast [the manifest antichrist] or the number of his name [his character or authority].

18 Here is [higher spiritual] wisdom. He who has understanding [intelligence and capacity for spiritual truth], let him calculate the number of the beast [the manifest antichrist], for it is the number of a man. His number is six hundred sixty-six [666].

^a13:10 TR reads "If anyone leads into captivity, into captivity he goes. If anyone will kill with the sword, he must be killed with a sword." instead of "If anyone is to go into captivity, he will go into captivity. If anyone is to be killed with the sword, he must be killed."

^b 13:13 John 10:16, Isaiah 56:8, James 5:7.

^c13:14 NU omits "my own"

^d 13:15 Colossians 1:15, Psalm 89:27, John 1:1 and 1:18, 2Corinthians 4:4, Hebrews 1:8-10.

Chapters 14-15: The Mystery of Power Reaping Souls into God's Wine Press of Wrath and Plagues

14

Vs.1-5: POWER REDEEMS THOSE BRANDED BY THE LAMB AND HIS FATHER AMIDST PRAISE AND SINGING



1 I saw, and behold, the Lamb [Christ] standing on Mount Zion [the temple on the hill of Jerusalem], and with him a number, one hundred forty-four thousand [144,000], having his name and the name of his Father written [engraved or branded] on their foreheads. 2 I heard a sound from heaven like the sound of many waters [like rainy showers] and like the sound of a great [loud] thunder. The sound which I heard was like that of harpists playing on their harps [to which praises are sung to God in heaven].

3 They sing a new song before the throne and before the four living creatures and the [twenty four] elders. No one could learn the song except the one hundred forty-four thousand, those who had been redeemed out of the earth.

4 These are those who were not defiled [by fornication or adultery] with women, for they are virgins [unmarried, chaste, and have abstained from all uncleanness and idolatry]. These are those who follow the Lamb [Christ] wherever he goes. These were redeemed [purchased] by Jesus from among men [people], the first fruits to God and to the Lamb [Christ]. 5 In their mouth was found no lie [no trickery, dishonesty, or guile], for they are blameless^a [morally faultless, unblemished].

Vs.6-7: POWER PROCLAIMS THE GOSPEL IN WORSHIP AND THE HOUR OF JUDGMENT ON EARTH



6 I saw an angel [the first] flying in mid heaven, having an eternal Good News [gospel] to [preach, evangelize, declare and] proclaim to those who dwell on the earth—to every nation, tribe, language, and people.

7 He said with a loud voice, "Fear [Revere] the Lord, and give him glory [praise and honor], for the hour of his judgment [his divine sentence of condemnation] has come. Worship [and adore] him who made the

heaven, the earth, the sea, and the springs of waters!"

Vs.8-11: POWER TORMENTS WORSHIPERS AND THOSE BRANDED BY THE BEAST WITH THE WINE OF GOD'S WRATH



8 Another, a second angel, followed, saying, "Babylon the great [the great Confusion and Corruption] has fallen, which has made all the nations to drink of the wine of the wrath [the passion, fierceness, and indignation] of her sexual immorality [her fornication and idolatry]."

9 Another angel, a third, followed them, saying with a great [loud] voice, "If anyone worships the beast and his image [the spiritual and manifested antichrist], and receives a mark [a branding] on his forehead or on his hand, 10 he also will drink of the wine of the wrath [the passionate and fierce indignation] of God, which is prepared unmixed in the cup of his anger. He will be tormented with fire and sulfur [brimstone] in the presence of the holy angels and in the presence of the Lamb [Christ].

11 The smoke of their torment [or torture] goes up forever and ever. They have no rest day and night, those who worship the beast and his image, and whoever receives the mark [imprint or branding of enslavement] of his name.

Vs.12-13: POWER CALLS FOR ENDURANCE AND REST OF THE SAINTS WHO OBEY GOD AND HAVE FAITH IN JESUS



12 Here is the perseverance [the cheerful or hopeful enduring patience] of the saints, those who keep the commandments [injunction and precepts] of God and the faith of Jesus."

13 I heard a voice from heaven saying, "Write, 'Blessed [fortunate] are the dead who die in the Lord from now on.'" "Yes," says the Spirit, "that they may rest from their labors, for their works [their deeds, acts, or occupation] follow with them."

Vs.14-16: POWER FACILITATES REAPING OF SOULS BY THE SON OF MAN IN THE HOUR TO REAP OF THE EARTH'S HARVEST



14 I looked, and saw a white cloud, and on the cloud one sitting like a son of man [Jesus Christ], having on his head a golden

^a14:5 TR adds "before the throne of God"

^a14:14 Daniel 7:13

crown, and in his hand a sharp [rapid and swift] sickle.

15 Another angel [the fourth] came out of the temple, crying with a loud voice to him who sat on the cloud, "Send [thrust in] your sickle and reap, for the hour to reap has come; for the harvest of the earth is ripe!"

16 He [Christ] who sat on the cloud thrust his sickle on the earth, and the earth was reaped^a.

Vs.17-20: POWER GATHERS AND TREADS UNDERFOOT THE EARTH'S HARVEST, BLOODIED IN THE WINE PRESS OF GOD'S WRATH ☹️☹️☹️

17 Another angel [the fifth] came out of the temple which is in heaven. He also had a sharp [and swift] sickle. 18 Another angel [the sixth] came out from the altar [a place for sacrifice], he who has power [authority] over fire, and he called with a great voice to him who had the sharp sickle, saying, "Send your sharp sickle and gather the clusters of the vine of the earth, for the earth's grapes are fully ripe!"

19 The angel thrust his sickle into the earth, and gathered the vintage [the collection] of the earth and threw it into the great wine press of the wrath of God. 20 The wine press was trodden outside of the city, and blood came out of the wine press, up to the bridles of the horses, as far as one thousand six hundred stadia.^b

[ref scriptures: Joe 3:13; Isaiah 63:1-3: "Who is this who comes from Edom (earthly man), with dyed garments from Bozrah (sheepfold), This One who is glorious in His apparel, Traveling in the greatness of His strength? --"I who speak in righteousness, mighty to save." Why is Your apparel red, And Your garments like one who treads in the winepress? "I have trodden the winepress alone, and from the peoples, no one was with Me. For I have trodden them in My anger, and trampled them in My fury; Their blood is sprinkled upon My garments, And I have stained all My robes."]

Deuteronomy 32:32-33: "For their vine (produce) is of the vine of Sodom and of the fields of Gomorrah; Their grapes are grapes of gall; their clusters are bitter. Their wine (spirit and worship) is the poison of serpents, And the cruel venom of cobras." Isaiah 34:5: "For My sword shall be

bathed in heaven; Indeed, it shall come down on Edom, And on the people of My curse, for judgment."

15

Vs.1-7: POWER GLORIFIES THE NAME OF THE LORD, ELICITING WORSHIP, READY TO PLAGUE THE EARTH TO FINISH GOD'S WRATH ☹️☹️☹️

1 I saw another great and marvelous sign in the sky [in heaven]: seven angels having the seven last plagues [of calamity and heavy affliction], for in them God's wrath is finished [executed and concluded]. 2 I saw something like a sea of glass mixed with fire, and those who overcame the beast, his image^c [the spirit, and human antichrist], and the number of his name, standing on the sea of glass, having harps of God.

3 They sang the song of Moses, the servant of God, and the song of the Lamb [Christ], saying, "Great and marvelous are your works, Lord God, the Almighty! Righteous and true are your ways, you King of the nations [of your holy saints]. 4 Who wouldn't fear [by revering] you, Lord, and glorify your name? For you only are holy. For all the nations [tribes, races, and people] will come and worship before you. For your righteous acts have been revealed [and manifested]."

5 After these things I looked, and the temple of the tabernacle of the testimony in heaven was opened. 6 The seven angels who had the seven plagues came out, clothed with pure, bright linen, and wearing golden sashes around their chests.

7 One of the four living creatures gave to the seven angels seven golden bowls [deep saucers] full of the wrath of God, who lives forever and ever.

8 The temple was filled with smoke from the glory of God and from his power. No one was able to enter into the temple until the seven plagues of the seven angels would be finished [executed to completion].

REFLECTION #47:

*Write and discuss your answers with learning team.

#1. After reading these chapters, how much better is your knowledge, understanding, and

^a 14:16 Matthew 3:12, 13:24-30, 39-43, & 49-50;

^b 14:20 1600 stadia = 296 kilometers or 184 miles

^c15:2 TR adds "his mark,"

insight of the plans and purpose of God for the end time, after reading the 'Book of Revelation?

#2. If you were to render the foursome awesome living creatures, share your understanding and insight into their appearance or how they look. Explain their having eyes everywhere, 'before and behind'?

#3. Why was it that no one in Heaven, earth, or below earth could or is 'worthy' to open the book 'sealed with seven seals'? Chapter 5.

1 _____

2

[illegible]

#4. Who are those chosen people who would sit on the twenty-four thrones in Heaven? And why?

4

#5. How are the 'seven eyes of God' and the 'seven spirits of God' related?

[illegible]

#6. What tributes of God on earth typify and represent the foursome awesome living creatures who constantly and eternally tribute holiness, power, faith, and glory to God, before His throne, in Heaven?

[illegible]

#7. In chapter 11, the seventh trumpet will be sounded. What will happen when it is sounded?

#8. In Chapter 13, how is the antichrist spirit different from the antichrist man? And how are both mimicry of the Lord God and His Christ?

[illegible][illegible]

Chapters 16-18: The Mystery of Faith Producing Containers of Plagues of God's Wrath

16

Vs.1-6: FAITH TRANSLATES FIRST THREE BOWLS OF GOD'S WRATH TO HARMFUL SORES, BLOODY DEATHS, AND RIVERS OF BLOOD ☹️☹️☹️

1 I heard a loud voice out of the temple, saying to the seven angels, "Go and pour out the seven bowls of the wrath [the fierce indignation] of God on the earth!" 2 The first [angel] went, and poured out his bowl into the earth, and it became a harmful and painful sore [or ulcer] on the people who had the mark of the beast [the antichrist], and who worshiped his image.

3 The second angel poured out his bowl into the sea, and it became blood as of a dead man. Every living thing in the sea died. 4 The third [angel] poured out his bowl into the rivers and springs of water, and they became blood.

5 I heard the angel of the waters saying, "You are righteous, who are and who were [and who shall be], O Holy One [Lord], because you have judged [to determine] these things. 6 For they [have shed, and] poured out the blood of saints and prophets, and you have given them blood to drink. They deserve this."

Vs.7-11: FAITH RENDERS BOWL FOUR TO BURN UNREPENTANT BLASPHEMERS AND BOWL FIVE DARKENS THE BEAST'S THRONE ☹️☹️☹️

7 I heard the altar saying, "Yes, Lord God, the Almighty, true and righteous are your judgments." 8 The fourth [angel] poured out his bowl on the sun, and it was given to him to scorch [to burn] men with fire.

9 People were scorched with great heat, and people blasphemed [by vilifying] the name of God who has the power over these plagues. They didn't repent [reconsider, or feel moral compunction] and give him glory [praise of honor, or worship].

10 The fifth [angel] poured out his bowl on the throne of the beast [the antichrist], and his kingdom was darkened. They gnawed [chewing] their tongues because of the pain [and anguish], 11 and they blasphemed the God of heaven because

of their pains and their sores. They still didn't repent of their works [acts, deeds, or occupation].

Vs.12-14: FAITH DRIES UP RIVER EUPHRATES TO HELP DEMONIC SPIRITS INSPIRED KINGS, IN BOWL SIX, PREPARE TO WAR WITH GOD ☹️☹️☹️

12 The sixth [angel] poured out his bowl on the great river, the Euphrates [the good and abounding river]. Its water was dried up, that the way might be prepared for the kings that come from the [east and direction of the] sunrise.^a

13 I saw coming out of the mouth of the dragon [Satan], and out of the mouth of the beast [his antichrist], and out of the mouth of the false prophet, three unclean spirits, something like frogs; 14 for they are spirits of demons, performing [supernatural] signs, which go out to the kings of the whole inhabited earth, to gather them together for the war of that great day of God the Almighty.

Vs.15-21: FAITH GATHERS THE EARTHLY AND DEMONIC REVOLT AT ARMAGEDDON IN THE SEVENTH BOWL FOR SEVERE PLAGUING ☹️☹️☹️

15 "Behold, I come like a thief. Blessed [fortunate and happy] is he who watches [is vigilant], and keeps his clothes, so that he doesn't walk naked, and they see his shame."

16 He gathered them together into the place which is called in Hebrew, "Harmagedon" [the hill or city of Megiddo—place of crowds].

17 The seventh [angel] poured out his bowl into the air. A loud voice came out of the temple of heaven, from the throne, saying, "It is done!" 18 There were lightnings, sounds, and thunders; and there was a great earthquake such as has not happened since there were men [people] on the earth—so great an earthquake and so mighty.

19 The great city was divided into three parts, and the cities of the nations fell. Babylon [Confusion] the great was remembered in the sight of God, to give to her the cup of the wine of the fierceness of his wrath.

20 Every island fled away, and the mountains were not found. 21 Great hailstones, about the weight of a talent,^b

^a16:12 or, east

^b16:21 A talent is about 30 kilograms or 66 pounds.

came down out of the sky [from heaven] on people. People blasphemed God because of the plague of the hail, for this plague was exceedingly severe.

17

Vs.1-7: FAITH MENTIONS THE JUDGMENT OF THE ENTIRE THRONE AND DOMINION OF SATAN, EXPOSES THE MYSTERY OF BABYLON ☹️☹️☹️

1 One of the seven angels who had the seven bowls came and spoke with me, saying, "Come here. I will show you the judgment of the great prostitute who sits [who resides] on many waters [and in the sea of people], 2 with whom the kings [the lords and leaders] of the earth committed sexual immorality [fornication and idolatry]. Those who dwell in the earth were made drunken with the wine [the spirit and worship] of her sexual immorality [fornication and idolatry]."

3 He carried me away in the Spirit into a wilderness. I saw a woman [a tyrannical system of government] sitting [by residing and dwelling] on a scarlet-colored [crimson-red] beast [the antichrist], full of blasphemous [impious, and slanderous evil] names, having seven heads [seven characteristic groups or categories of evil spirits] and ten horns [ten world governments or empires].

4 The woman was dressed in purple [a parody of holiness] and scarlet [a fallacy of faith], and decked with gold and precious stones and pearls [impersonations of glory], having in her hand a golden cup full of abominations [a mockery of atoning power] and the impurities [moral filthiness] of the sexual immorality [harlotry, fornication, idolatry, incest, adultery, homosexuality, lesbianism, intercourse with animals, and idol worship] of the earth.

5 And on her forehead a name was written, "MYSTERY, BABYLON THE GREAT [INTENSE TYRANNY OF CONFUSION], THE MOTHER OF THE PROSTITUTES [IDOLATRY] AND OF THE ABOMINATIONS [DETESTABLE THINGS] OF THE EARTH."

6 I saw the woman drunken with the blood [shed by the murder] of the saints [those holy and consecrated to God] and with the blood of the martyrs of Jesus. When I saw her, I wondered with great amazement.

[ref notes: Verse 4—speaks to Satan’s perverted mimicry of God’s four inherent but mysterious tributes, which He is using to judge Satan and the fallen angels, demonic spirits, and unrepentant humanity in the 7-year period of the great tribulation and hour of Judgment. The ‘purple’ is a parody of God’s Holiness, and the ‘scarlet’ is a personage of fear, the opposite of faith based on prayer. The ‘gold and precious stones’ is a mimicry of God’s glory, while the “cup of abominations” contrasts the atoning power of God.

On earth, the gospels of Mathew, Mark, Luke, and John (given to the church—ecclesia as the governing body of the kingdom of God on earth) typifies perceptual tributes of the person of God eternalized by the four man-faced, calf-like, lion-like, and flying eagle-like living creatures before God’s throne. One of the seven angels showed John where and how ‘Babylon,’ Satan’s (prostitute or unfaithful) woman is a death merchandizing blasphemous mimicry and opposition of the Church of God or Faithful Life-giving Woman of Christ.]

Vs.7-13: FAITH UNDERSTANDS AND TESTIFIES OF THE FALLEN ORGANIZATION AND OPERATIONS OF DEMONIC RULERS OF DARKNESS ☹️☹️☹️

7 The angel said to me, "Why do you wonder? I will tell you the mystery [the hidden secret] of the woman [Babylon—the confused] and [tyrannical wife] of the beast [the antichrist] that carries [by supporting and sustaining] her, which has the seven heads [as groups of evil spirits] and the ten horns [as empires, secular kingdoms, or governments].

8 The beast [Satan’s antichrist] that you saw was [had existed], and is not [existing]; and is about to [exist again, and] come up out of the abyss [the bottomless pit] and to go into [eternal] destruction. Those who dwell on the earth and whose names have not been written in the book of life from the foundation of the world will marvel when they see that the beast [the antichrist] was [had once existed], and is not [existing anymore], and shall be present^a [shall come to exist].

9 Here is the mind that has [higher spiritual] wisdom. The seven heads are seven mountains [seven wicked demonic rulers in high places] on which the woman

^a17:8 TR reads "yet is" instead of "shall be present"

[their tyrannical governance] sits [abides and anchors restfully].

10 They [the seven heads] are seven kings [that is, seven wicked demonic rulers or deities]. Five [of the demonic rulers] have fallen [under judgment and condemnation, being cast down to perish, and have no force or authority], the one [which] is [which exists, are secular dominions and lordships], and the other [which is the one-world government or leadership of the antichrist] has not yet come. When he comes [appears, or manifests], he must continue [stay, tarry, or abide] a little while.

11 The beast [Satan's spirit-antichrist, the prince of the power of the air] that was [that existed], and is not [manifestly in existence], is himself also [presently existing, as] an eighth [head, and wicked ruler], and is of the seven [heads, and wicked rulers]; and [or but] he goes to [eternal] destruction.

12 The ten horns that you saw are ten kings [awaiting or coming world government rulers] who have received no kingdom [no secular empire or government] as yet, but they [will] receive [delegated] authority as kings with the beast for one hour.

13 These have one mind [and purpose], and they give their power [their influence, resources, and military force] and authority [strength and control] to the beast [the antichrist].

[ref notes and scriptures: The revealed operation of Satan's Demonic Rulers:

<i>Eph 1:21, 2:2, 6:12, and Col 1:16</i>	Promotes	<i>Luk 4:33 1Jn 4:6 1Jn 4:3 Rom 11:8 Rom 8:15 Act 16:16 Luk 13:11</i>
		1+7 Crowns #8. Beast & Prince of the Air
#1. Principalities - Chiefs	→	Uncleaness
#2. Authorities - Instituted	→	Error/Untruth
#3. Dark World Rulers - Lords	→	Antichrist
#4. Might/Power - Evil Force	→	Slumber/Death
#5. Spiritual Wickedness	→	Fear/Bondage
#6. Dominions - Lordships	→	Divination
#7. Thrones/Potentate - Govt.	→	Infirmity

Verse 10—The fallen five (demonic rulers) kings, i.e., #1 to #5 in the table, were despoiled at Jesus' death and resurrection. According to Colossians 2:15, *"Having disarmed [wholly divested] principalities [chief rulers] and powers [authorities], He made a public spectacle of them, triumphing over them in it."*

The demonically inspired secular 'Dominions,' #6, are deluded mindful and unaware agents and worshipers of Satan assigned as lords over certain secular and spiritual realms of human reality. They have yet to be neutralized completely. According to 2nd Thessalonians 2:7, *"For the mystery of lawlessness [iniquity] is already at work; only He who now restrains will do so until He is taken out of the way."* Also, 1st John 2:18 says, *"...even now many antichrists have come, by which we know that it is the last hour."*

The "other," #7, that has yet to come is the 'Throne' and government of the Antichrist. According to 2nd Thessalonians 2:8-9, *"And then the lawless one [the antichrist] will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders..."* Also, 1st John 2:18, *"Little children, it is the last hour; and as you have heard that the Antichrist is coming...."*

Verse 11—Because the entire universe and creation of God is patterned after the Light of God that illuminates humanity with the knowledge of truth and spiritual purity (Jn 8:12, Rev 21:23), the angel shows again how Satan impersonates to pattern his evil organization after God's rainbow administration. In this verse, the beast is called the *eight... of the seven*.

So also, was Noah the *eighth of seven people* that God set to administrate the new world under His rainbow government or administration by his characteristic seven spirits. According to 1Peter 2:5, *"And [God] spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly."*

Verse 12—Why ten horns? The number '6' is man or humanity's spiritual number that authorizes his existence on earth, being created on the sixth day. His natural or physical number to exercise that authority on earth is '10' because he is the tenth specie to be created (Gen 1). Satan will have no

way to exercise authority on earth except with some people's deluded cooperation.

Hence, man is given ten commandants. He justifies his earthly worth to God by his tithe. He has ten fingers and ten toes, symbolizing his authority to create or make a living and possess the earth to its ends, respectively (Gen 2:15, Exo 4:2, Psa 128:2, Deu 11:24, Jos 1:3).]

**Vs.14-18: FAITH EMBRACES FAITHFULNESS,
COMPELLING ONE-MINDEDNESS FOR
ACCOMPLISHING GOD'S PURPOSE** ☹️☹️☹️

14 These [kings] will war against the Lamb [Christ], and the Lamb will overcome [by prevailing in victory over] them, for he is Lord of lords and King of kings; and those who are with him are called, chosen, and faithful." 15 He [the angel] said to me, "The waters which you saw, where the prostitute [the woman—Babylon, resides and] sits, are peoples, multitudes, nations, and languages [of the world].

16 The ten horns which you saw, they [the kings and world rulers] and the beast [antichrist] will hate [by detesting to persecute] the prostitute, [and] will make her desolate, [they] will strip her naked [of her treasures], will eat [by devouring] her flesh [her physical and moral nature, soul, mind, and passions], and will burn her utterly with fire.

17 For God has put in their [the kings] hearts to do [his will, and] what he [God] has in mind, [which is] to be of one mind [with him the antichrist], and to give their kingdom [domains of rule and authority] to the beast [the antichrist], until the [declared, spoken, or uttered] words of God should be accomplished.

18 The woman whom you saw is the great city [of immoral and tyrannical Babylon] which reigns [which possesses to hold sway] over the kings of the earth."

18

**Vs.1-10: FAITH PERSUADES HIS OWN TO FLEE
FROM BABYLON'S IMMORALITY AND IMPENDING
PLAGUES AND BURNING** ☹️☹️☹️

1 After these things, I saw another angel coming down out of the sky [from heaven], having great authority. The earth was illuminated with his glory [brightness and splendor]. 2 He cried with a mighty voice, saying, "Fallen, fallen is Babylon the

great, and she has become a habitation of demons, a prison [a holding and captive place] of every unclean [lewd and morally impure demonic] spirit, and a prison of every unclean and hated bird [detested evil spirit]!

3 For all the nations [and their people] have drunk of the wine [and spirit] of the wrath [the hard breathing passionate indignation] of her sexual immorality [fornication and idolatry], the kings of the earth committed sexual immorality with her, and the merchants [the business enterprises and conglomerates] of the earth grew rich [and wealthy] from the abundance of her luxury [and voluptuousness]."

4 I heard another voice from heaven, saying, "Come out of her [out of Babylon, tyranny, or immorality], my people, that you have no participation in her sins [offenses, errors, misses, wanderings from, and violations of God's law], and that you don't receive of her plagues, 5 for her sins have reached to the sky [to heaven], and God has remembered her iniquities.

6 Return to [or reward] her [that is, Babylon] just as she returned [or rewarded you], and repay her double as she did, and according to her works [acts and deeds]. In the cup which she mixed [to pour out for drinking], mix to her double. 7 However much she glorified [esteemed and magnified] herself and grew wanton [by living luxuriously], so much give her of torment and mourning [sorrow or grief]. For she says in her heart, 'I sit [I reside or dwell, as] a queen, and am no widow [lacking or deficient of a husband], and will in no way see mourning [or be sorrowful].'

8 Therefore in one day her [that is, Babylon's] plagues will come: death, mourning, and famine; and she will be utterly burned with fire, for the Lord God who has judged her is strong. 9 The kings of the earth who committed sexual immorality [fornication and idolatry] and lived wantonly [or luxuriously] with her will weep and wail over her, when they look at the smoke of her burning, 10 standing far away for the fear of her torment, saying, 'Woe, woe, the great city, Babylon [Tyranny, Immorality], the strong city! For your judgment has come in one hour.'

**Vs.11-24: FAITH REJOICES OVER JUDGMENT,
TORMENT, MOURNING, DESTRUCTION AND WOE
OF THE CITY OF UNGODLINESS** ☹️☹️☹️

11 The merchants [business enterprises and conglomerates] of the earth weep and mourn over her [over Babylon's tyranny and immorality], for no one buys their merchandise any more: 12 merchandise of gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet, all expensive wood, every vessel of ivory, every vessel made of most precious wood, and of brass, and iron, and marble; 13 and cinnamon, incense, perfume [oils], frankincense, wine, olive oil, fine flour, wheat, sheep, horses, chariots, and people's bodies [and slaves] and souls [human trafficking].

14 The fruits which your soul lusted after [by craving for forbidden things] have been lost to [and departed from] you. All things that were dainty and sumptuous [tasteful and gorgeous] have perished from you, and you will find them no more at all.

15 The merchants [business enterprisers] of these things, who were made rich [and wealthy] by her [tyranny and immorality], will stand far away for the fear [and fright] of her torment [her torture], weeping and mourning, 16 saying, 'Woe, woe, the great city [Babylon], she who was dressed in fine linen [of false redeeming power], purple [of false holiness], and scarlet [of false faith], and decked with [false glory of] gold and precious stones and pearls!

17 For in an hour such great riches are made desolate [and brought to naught]. Every ship master, and [the company or association of] everyone who sails anywhere, and mariners, and as many as [trade, and] gain their living by sea, stood far away, 18 and cried out as they looked at the smoke of her burning, saying, 'What is like the great city [Babylon]?'

19 They cast dust on their heads, and cried, weeping and mourning, saying, 'Woe, woe, the great city, in which all who had their ships in the sea were made rich by reason of her great wealth!' For she is made desolate in one hour. 20 "Rejoice over her, O heaven, you saints, apostles, and prophets, for God has judged [to avenge] your judgment on her."

21 A mighty angel took up a stone like a great millstone and cast it into the sea, saying, "Thus with violence will Babylon, the great city [of tyranny and immorality], be thrown down, and will be found no more at all. 22 The voice of harpists [and singers], minstrels [or musicians], flute players, and trumpeters will be heard no more at all in you. No craftsman [builder or artisan] of whatever craft will be found any more at all in you. The sound of a mill [a factory] will be heard no more at all in you.

23 The light of a lamp [or candle] will shine no more at all in you. The voice of the bridegroom and of the bride will be heard no more at all in you, for your merchants [your business people] were the princes [the nobles, lords, and chiefs] of the earth; for with your sorcery [your self- or prescribed-medication, pharmacy, drug culture, magical arts, seductions of idolatry, and witchcraft] all the nations were deceived. 24 In her [tyranny and immorality] was found the blood of prophets and of saints, and of all who have been slain [maimed or violently killed] on the earth."

**Chapter 19-22: The Fellowship of
the Mystery of Christ, Godliness,
and Kingdom of God**

19

**Vs.1-5: GODLINESS OWNS PRAISE INHERENT IN
HIS TRIBUTARY HOLINESS, POWER, FAITH, AND
GLORY TO JUDGE CORRUPTION** ☹️☹️☹️

1 After these things I heard something like a loud voice of a great multitude [of people] in heaven, saying, "Hallelujah! Salvation [through holiness], power [of atonement], honor [by faith], and glory [from praise and worship] belong to our God; 2 for his judgments are true and righteous. For he has judged the great prostitute [Babylon] who corrupted the earth with her sexual immorality [fornication and idolatry], and he has avenged the blood of his servants at her hand."

3 A second [time, or afterwards they] said, "Hallelujah! Her smoke goes up forever and ever." 4 The twenty-four elders and the four living creatures fell down [prostrate] and worshiped [revering and adoring] God who sits on the throne, saying, "Amen! Hallelujah!" 5 A voice came from

the throne, saying, "Give praise to our God, all you his servants, you who fear [by revering] him, the small and the great!"

Vs.6-10: CHRIST THE LAMB RECEIVES PRAISE FOR REDEEMING HIS BRIDE BY HIS ATTRIBUTIVE GRACE, TRUTH, AND WISDOM 😊😊😊

6 I heard something like the voice of a great multitude [of people], and like the voice of many [rainy] waters, and like the voice of mighty thunders, saying, "Hallelujah! For the Lord our God, the Almighty [Omnipotent], reigns! 7 Let's rejoice and be exceedingly glad, and let's give the glory [honor, praise, and worship] to him. For the wedding [the marriage festival] of the Lamb [the Christ] has come, and his wife [the redeemed or Church] has made herself ready."

8 It was given to her that she [the Church] would array herself in bright [truth], pure [grace], fine linen [wisdom], for the fine linen is the righteous acts [justified deeds and equitable lifestyle] of the saints.

9 He said to me, "Write, 'Blessed [fortunate] are those who are invited to the wedding supper of the Lamb [Christ].'" He said to me, "These are true words [the intents, divine thoughts, and utterances] of God."

10 I fell down before his feet to worship [to adore] him. He said to me, "Look! Don't do it! I am a fellow bondservant with you and with your brothers [in Christ] who hold the testimony of Jesus. Worship [by revering and adoring] God, for the testimony of Jesus is the Spirit of Prophecy."

Vs.11-16: CHRIST RULES AND JUDGES NATIONS IN FIERCENESS OF TRUTH AND COMMITMENT OF FAITHFULNESS TO THE WORD OF GOD 😊😊😊

11 I saw the heaven opened, and behold, a white horse [denoting innocence and purity], and he who sat on it is called Faithful and True. In righteousness [integrity, virtue, and justice] he judges and makes war. 12 His eyes are a flame of fire, and on his head are many crowns. He has names written and a name written which no one knows but he himself.

13 He is clothed in a garment sprinkled [dipped and wholly covered] with blood. His name is called "The Word of God [The Divine

Expression of God]."
14 The armies [the redeemed saints and soldiers of Christ] which are in heaven, clothed in white [truth], pure [grace], fine linen [wisdom], followed him on white horses [of innocence and purity of souls].

15 Out of his mouth proceeds a sharp [rapid and swift], double-edged sword [a projectile of truth] that with it he should strike the nations [races, and tribes of people]. He will rule them with an iron rod [a scepter of royalty].^a He treads the wine press of the fierceness of the wrath of God, the Almighty. 16 He has on his garment and on his thigh a name written, "KING OF KINGS AND LORD OF LORDS."

Vs.17-21: CHRIST WARS, SLAYS ANTICHRIST'S WORSHIPERS WITH TRUTH, CONFINES HIM AND HIS FALSE PROPHET IN THE LAKE OF FIRE 😞😊😊😊

17 I saw an angel standing in the sun. He cried with a loud voice, saying to all the birds that fly in the sky, "Come! Be gathered together to the great supper of God,"^a 18 that you may eat the flesh of kings, the flesh of captains [or chiefs], the flesh of mighty [powerful] men, and the flesh of horses [as food] and of those who sit on them, and the flesh of all men [all people], both free and slave, small and great."

19 I saw the beast [the antichrist], the kings [the lords and leaders] of the earth, and their armies [and military force], gathered together to make war against him who sat on the [white] horse and against his army [of redeemed believers]. 20 The beast [the antichrist] was taken [captured and apprehended], and with him the false prophet who worked the [supernatural] signs in his sight, with which he deceived those who had received the mark of the beast and those who worshiped his image. These two were thrown [were violently thrust] alive into the lake of fire that burns with sulfur [brimstone]. 21 The rest [their remnant military force] were killed with the sword of him who sat on the [white] horse, the sword which came [which proceeded] out of his mouth. So all the birds [gorged and] were filled [to satisfaction] with their flesh.

^a19:15 Psalm 2:9

^a19:17 TR reads "supper of the great God" instead of "great supper of God"

Vs.1-3: GOD'S ANGEL SEIZES AND BINDS SATAN WITH A CHAIN, CASTS HIM INTO A BOTTOMLESS PIT FOR A THOUSAND YEARS ☹️☹️☹️

1 I saw an angel coming down out of heaven, having the key of the abyss [the **bottomless pit**] and a great chain in his hand.

2 He [laid hold of and] seized the dragon, the old serpent, who is the devil and Satan, who deceives the whole inhabited earth,^a and bound [by tying] him [up with chains] for a thousand years, 3 and cast him into the abyss [the **bottomless pit**], and shut it and sealed it over him, that he should deceive [or mislead] the nations no more until the thousand years were finished [or fulfilled]. After this, he must be freed [or loosed] for a short time.

Vs.4-6: CHRIST LIVES AND REIGNS A THOUSAND YEARS WITH SAINTS KILLED FOR TRUTH SAKE IN THE FIRST RESURRECTION ☹️☹️☹️

4 I saw thrones [potentates for divine administration], and they [the appointed saints] sat on them, and judgment [or judicial powers] was given to them. I saw the [immortal] souls of those who had been beheaded for the testimony [or witness] of Jesus and for the [preaching of the] word of God, and such as didn't worship the beast [the spirit antichrist] nor his image [the manifested antichrist], and didn't receive the [branding of the beast's] mark on their forehead and on their hand. They lived [God's kind of life] and [ruled and] reigned with Christ for a thousand years.

5 The rest of the dead [unbelievers, separated from God unto misery in hell] didn't live [again, or were not revived] until the thousand years were finished. This is the first resurrection [from death, a standing up again of believers to life and to reign with Jesus on earth, at the commencement of the one thousand years].

6 Blessed [fortunate and happy] and holy is he who has part in the first resurrection [to live God's kind of life on earth]. Over these [resurrected believers], the second death has no power [of authority or control], but they will be [devoted] priests of God and of Christ, and will reign [as kings] with him one thousand years [on earth].

Vs.7-10: GOD RELEASED SATAN TO DECEIVE THE NATIONS AFTER A THOUSAND YEARS, THEN CAST HIM INTO THE LAKE OF FIRE FOREVER ☹️☹️☹️

7 And after the thousand years [has concluded], Satan will be released from his prison [and chains] 8 and he will come out to deceive the nations which are in the four corners of the earth, Gog [mountain] and Magog [covering], to gather them together to the war, whose number is as [numerous as] the sand of the sea.

9 They went up over the width of the earth and surrounded the camp of the saints and the beloved city. Fire came down out of heaven from God and devoured them.

10 The devil who deceived them was thrown into the lake of fire and sulfur [brimstone], where the beast [his antichrist] and the false prophet are also. They will be tormented [painfully tortured and vexed] day and night forever and ever.

Vs.11-15: CHRIST JUDGES THE DEAD BY THE WORKS/BOOK OF LIFE, CASTS DEATH AND HELL INTO LAKE OF FIRE; THE SECOND DEATH ☹️☹️☹️

11 I saw a great white [truth and holy] throne and him who sat on it, from whose face [whose presence] the earth and the heaven fled away. There was found no place for them.

12 I saw the dead [unbelievers, even from before the first resurrection, having been revived], the great and the small, standing before [God and] the throne, and they opened books. Another book was opened, which is the book of life. The [unbelieving spiritually] dead were judged out of the things which were written in the books, according to their works [acts, labor, deeds, and occupation].

13 The sea gave up the dead [the unbelievers] who were in it. Death and Hades^b gave up the [spiritually] dead who were in them. They were judged, each one according to his works. 14 Death and Hades^c were thrown into the lake of fire. This is the second death, [in] the lake of fire.

15 If anyone was not found written in the book of life, he [or she] was cast [thrown or thrust] into the lake of fire [to experience the second death, forever].

^a20:2 TR and NU omit "who deceives the whole inhabited earth".

^b20:13 or, Hell

^c20:14 or, Hell

Vs.1-4: GOD PREPARES A NEW HEAVEN, EARTH, JERUSALEM, AND BRIDE OF CHRIST TO DWELL WITH THEM; NO MORE DEATH OR PAIN 😊😊😊

1 I saw a new heaven and a new earth, for the first heaven [the expanse of the sky, atmosphere, troposphere, and stratosphere] and the first earth [ground and terrestrial regions where humans and animals inhabited] have passed away, and the sea [where Satan the dragon and his beast formerly dwelled] is no more. 2 I saw the holy city, New Jerusalem [double peace], coming down out of heaven from God, prepared like a bride adorned for her husband.

3 I heard a loud voice out of heaven saying, "Behold, God's dwelling [abode, residence, tent, or tabernacle] is with people; and he will dwell with them, and they will be his people, and God himself will be with them as their God. 4 He will wipe away every tear from their eyes. Death will be no more; neither will there be mourning, nor crying, nor pain any more. The first [and former] things have passed away."

Vs.5-8: CHRIST, THE BEGINNING AND ENDING MAKES ALL THING NEW, GIVES DEATH TO THE UNBELIEVING AND LIFE TO BELIEVERS 😊😊😊

5 He who sits on [dwelling and occupying] the throne [of God, in heaven] said, "Behold, I am making all things new." He said [to me], "Write, for these words of God are faithful and true." 6 He said to me, "I am the Alpha [First] and the Omega [Last], the Beginning [Commencement and Chief] and the End [Conclusion and Finality]. I will give freely to him who is thirsty from the spring of the water of [God's kind of] life.

7 He who overcomes [by prevailing to conquer victoriously], I will give him these things [to inherit]. I will be his God, and he will be my [spiritually matured] son. 8 But for the cowardly [the timid], unbelieving, sinners,^a abominable, murderers, sexually immoral, sorcerers,^b idolaters, and all [deceitful] liars, their part is in the lake that burns with fire and sulfur [brimstone], which is the second death."

^a21:8 TR and NU omit "sinners"

^b21:8 The word for "sorcerers" here also includes users of potions and drugs.

Vs.9-21: GOD'S GLORY IS REVEALED IN THE NEW JERUSALEM THE HOLY CITY AND LAMB'S WIFE ADORNED WITH PEARLS 😊😊😊

9 One of the seven angels who had the seven bowls which were loaded with the seven last plagues [of calamity and affliction] came, and he spoke with me, saying, "Come here. I will show you the bride, the Lamb's [Christ's] wife."

10 He carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, 11 having the glory [the excellent magnificence] of God. Her light [radiating luminosity and brilliance] was like a most precious stone, like a [multicolored] jasper stone, clear as crystal [with aggregate colors such as purple, blue, green, bronze orange-yellow, and iron red representing God's rainbow administration by his seven spirits]; 12 having a great and high wall with twelve gates [entrances], and at the gates twelve angels [messengers], and names written on them, which are the names of the twelve tribes of the children of Israel.

13 On the east were three gates, and on the north three gates, and on the south three gates, and on the west three gates. 14 The wall of the city had twelve foundations [built and constructed on the institution and system of truth], and on them twelve names of the twelve Apostles of the Lamb [Christ].

15 He [one of the seven angels] who spoke with me had for a measure [or standard of measurement] a golden reed [staff] to measure the city, its gates, and its walls. 16 The city is square. Its length is as great as its width. He measured the city with the reed: twelve thousand twelve stadia^c [about 1380 miles]. Its length, width, and height are equal. 17 Its wall is one hundred forty-four cubits^d [216 feet], by the measure of a man, that is, of an angel.

18 The construction of its wall was [with multicolored rainbow] jasper. The city was pure gold, like pure glass. 19 The foundations of the city's wall were adorned with all kinds of precious stones. The first foundation was jasper, the second sapphire;^e the third chalcedony, the fourth emerald,

20 the fifth sardonyx, the sixth sardius, the

^c21:16 12,012 stadia = or 2,221 kilometers or 1,380 miles. TR reads 12,000 stadia instead of 12,012 stadia.

^d21:17 144 cubits is about 65.8 meters or 216 feet

^e21:19 or, lapis lazuli

seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst.

21 The twelve gates were twelve pearls. Each one of the gates was made of one pearl. The street of the city was pure gold, like transparent glass.

Vs.22-27: GOD AND CHRIST THE LAMB ARE THE TEMPLE OF THE HOLY CITY; HIS GLORY IS ITS ILLUMINATION AND CHRIST ITS TRUTH 😊😊😊

22 I saw no temple in it, for the Lord God the Almighty and the Lamb [Christ] are its temple. 23 The city has no need for the sun or moon to shine, for the very glory [brightness and splendor] of God illuminated it and its lamp [the light of spiritual truth] is the Lamb [Christ].

24 The nations will walk in its light [its knowledge of truth and spiritual purity]. The kings of the earth bring the glory [praise, worship] and honor of the nations into it.

25 Its gates [entrances] will in no way be shut by day (for there will be no night there), 26 and they shall bring the glory [praise, worship] and the honor of the nations into it so that they may enter. 27 There will in no way enter into it anything profane [unclean, defiled, or polluted], or one who causes an abomination [idolatry or detestable things] or a lie [falsehood], but only [or except] those who are written in the Lamb's [Christ's] book of life.

22

Vs.1-7: GOD SHOWS HIS FACE TO HIS PEOPLE, BRANDS THEIR FOREHEADS WITH HIS NAME, HEALS AND REIGNS WITH THEM FOREVER 😊😊😊

1 He [one of the seven angels] showed me a^a [fire purified and clean] river of water of life, clear as crystal, proceeding [discharging, and issuing] out of the throne of God and of the Lamb [Christ], 2 in the middle of [among and between] its street. On this side of the river and on that [ubiquitously] was the tree of life^b [who is Christ], bearing twelve kinds of fruits [according to his number, and], yielding its fruit every month [twelve times a year]. The leaves of the tree [of God's kind of life] were for the healing of the nations.

3 There will be no curse any more. The throne of God and of the Lamb [Christ] will

be in it, and his servants will [worshipfully] serve him. 4 They will see his face, and his name will be on their foreheads. 5 There will be no night, and they need no lamp light or sun light; for the Lord God will illuminate them. They will reign forever and ever.

6 He said to me, "These words are faithful and true. The Lord God of the spirits of the prophets sent his angel to show to his bondservants the things which must happen soon." 7 "Behold, I am coming soon! Blessed [fortunate] is he who keeps the words [and utterances] of the prophecy of this book."

Vs.8-16: GOD ONLY MUST BE WORSHIPED SINCE CHRIST THE BEGINNING AND ENDING, AND TREE OF LIFE IS COMING SOON! 😊😊😊

8 Now I, John [Jehovah is a gracious giver], am the one who heard [paid attention to understand] and saw these things. When I heard and saw, I fell down to worship before the feet of the angel who had shown me these things. 9 He said to me, "You must not do that! I am a fellow bondservant with you and with your brothers [in Christ], the prophets, and with those who keep the words [doctrine, preaching, and sayings] of this book. Worship God."

10 He said to me, "Don't seal up the words [and sayings] of the prophecy of this book, for the time is at hand. 11 He who acts unjustly [doing moral, physical, or social wrong], let him act unjustly still. He who is [defiled and morally] filthy, let him be filthy still. He who is righteous [virtuous and observes divine law], let him do righteousness still. He who is holy [physically and morally pure and consecrated to God], let him be holy still."

12 "Behold, I am coming soon [quickly]! My reward is with me, to repay [give back and restore] to each man [each person] according to his work. 13 I am the Alpha and the Omega, the First and the Last, the Beginning [the Chief and Commencement] and the End [Conclusion and Finality].

14 Blessed [fortunate and happy] are those who do his commandments,^c that they may have the right to the tree of life, and may enter in by the gates into the city.

^a22:1 TR adds "pure"

^b22:2 Genesis 2:9, John 14:6 & 15:5.

^c22:14 NU reads "wash their robes" instead of "do his commandments".

15 Outside are the dogs [the impudent people with impure minds], the sorcerers [makers and users of magical remedies or poisonous pharmacies], the sexually immoral, the murderers, the idolaters, and everyone who loves and practices falsehood [and lying].

16 I, Jesus, have sent my angel [my messenger, envoy, and shepherd] to testify these things to you for the [church] assemblies. I am the root and the offspring of David, the Bright [Truth] and Morning Star [Holiness].”

Vs.17-21: GOD WILL PLAGUE OR TAKE LIFE AWAY FROM ANYONE WHO ADULTERATES OR MISREPRESENTS THE WORD OF HIS LIFE 😞 😞 😞

17 The Spirit and the bride say, “Come!” He who hears [and understands], let him say, “Come!” He who is thirsty [who is eagerly longing for refreshment and strengthening for the soul], let him come. He who desires [intends or is willing], let him take the water of life freely. 18 I testify to everyone who hears the words [the sayings] of the prophecy of this book: if anyone adds [by imposing themselves] to them, God will add to him the plagues which are written in this book.

19 If anyone takes away [by cutting off or removing] from the words of the book of this prophecy, God will take away his part from the tree^a of life, and out of the holy city, which are written in this book. 20 He who testifies these things says, “Yes, I am coming soon.” Amen! Yes, come, Lord Jesus!

21 The grace of the Lord Jesus Christ be with all the saints. Amen.

REFLECTION #48:

**Write and discuss your answers with learning team.*

#1. It is the hour of judgment, and God is about to conclude this age by pouring his wrath into the earth. There are seven bowls or seven plagues of the fierce indignation of God. What are these seven plagues poured out of the seven bowls of God’s wrath?

#2. For each plague poured into the earth from each of the seven bowls of God’s wrath, Following *Reflection #1*, list the equivalent offense or reason for God’s wrath or fierce indignation. For example, in verse 2, the plague

is ‘a harmful and painful sore, an ulcer,’ and the crime or reason for the wrath is that ‘the people had the mark of the antichrist and worshiped his image.’

1 _____

2 _____

#3. What will happen to Earth people gathered in the place called ‘Armageddon’?

#4. ‘Babylon’ and what it stood for was exposed. What does this mean to you??

3 _____

4 _____

#5. What is the meaning of ‘Babylon.’ Why was the ‘woman’ characterized as Babylon dressed in purple and scarlet, gold and precious stones, and holding a golden cup of abominations in her hand? What do these representations mean in terms of their counterfeiting of God’s characteristic tributes?

#6. In chapter 17, verse 10, we learn that five kings have fallen. Who are these kings, and what is the implication of their fall to believers? Who is the sixth and seventh king? Why have they not fallen yet, and what are the spirit heads backing them?

^a22:19 TR reads “Book” instead of “tree”

5 _____

6 _____

#7. What is the meaning of ‘...the testimony of Jesus is the Spirit of Prophecy.’

#8. How do you understand the ‘first resurrection’? When will it start, and who will be part of it?

#9. What is the ‘second death’? When will it happen, who will be part of it, and what is their ultimate divine fate?

7 _____

8 _____

9 _____



Your Lifestyle of Ministerial Worship

At this point, you have studied to “*show or present yourself approved of God*” (2Ti 2:15). To yield to the calling of the Lord Jesus as a minister of His righteousness and as one of the officers of his Church, if he so chooses and as you so desire. Your love for God has motivated you toward this learning and discipleship and consequently, ministering.

So, now, brothers in Christ, according to your appointment and ordination (Act 14:23), “*I commend you to God, and to the Word of His grace, which is able to build you up and to give you an inheritance among all those who are sanctified*” (Act 20:32). Endeavor to “*show forth the praises of Him*,” so you can “*abide to remain in the calling in which you were called*” (1Co 7:20). To this end, be reminded of the seven ways we live, minister, and maintain our worshipful lifestyle for the New Testament believer and Church.

- Act#1: *Singing* spiritual songs to God’s praise (Eph 5:19, Col 3:16)^a. May be done together with Act #2.
- Act #2: *Praising* to extol and admire God (Luk 24:52-53, Act 2:47)^b.
- Act #3: *Praying* always, giving thanks to God. (1Th 5:17-18, 1Tim 2:8)^c.
- Act #4: *Giving* cheerfully to advance God’s kingdom work and ministry (1Cor 9:6-14, 2Cor 9:6-7)^d.
- Act #5: *Communion* to remember or memorialize the Lord’s supper and atoning suffering in fellowship. (1Cor 11:23-29, Act 20:7)^e.
- Act #6: *Preaching* the Gospel of Jesus to evangelize; heal the sick & save souls. (Act 5:42, 2:42)^f.
- Act #7: *Teaching* the Truth to convince, rebuke, and exhort with sound doctrine (Act 20:7, 2Tim 4:1-4)^g. You can teach or be taught (1Jn 2:27)^h.

^a **Eph 5:19** speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, **Col 3:16** Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

^b **Luk 24:52** And they worshiped Him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God. Amen. **Act 2:47** praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

^c **1Th 5:17-18** pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you. **1Ti 2:8** I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting;

^d **1Co 9:6-14** Or is it only Barnabas and I who have no right to refrain from working? Whoever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock? Do I say these things as a mere man? Or does not the law say the same also? For it is written in the law of Moses, “You shall not muzzle an ox while it treads out the grain.” Is it oxen God is concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more? Nevertheless, we have not used this right, but endure all things lest we hinder the gospel of Christ. Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar? Even so the Lord has commanded that those who preach the gospel should live from the gospel. **2Co 9:6-7** But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So, let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.

^e **Act 20:7** Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight. **1Co 11:23-29** For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.” In the same manner He also took the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.” For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes. Therefore, whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the

bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.

^f **Act 5:42** And daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Christ. **Act 2:42** And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers

^g **Act 20:7** Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight. **2Ti 4:1-4** I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables.

^h **1Jn 2:27** But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.



DDV & World English Bible Glossary

The following words used in the World English Bible (WEB) are not very common, either because they refer to ancient weights, measures, or money, or because they are in some way unique to the Bible.

Abaddon

Abaddon is Hebrew for destruction.

Abba

Abba is a Chaldee word for father, used in a respectful, affectionate, and familiar way, like papa, dad, or daddy. Often used in prayer to refer to our Father in Heaven.

adultery

Adultery is having sexual intercourse with someone besides your own husband or wife. In the Bible, the only legitimate sexual intercourse is between a man and a woman who are married to each other.

alpha

Alpha is the first letter of the Greek alphabet. It is sometimes used to mean the beginning or the first.

amen

Amen means "So be it" or "I believe it is certainly so."

angel

"Angel" literally means "messenger" or "envoy," and is usually used to refer to spiritual beings who normally are invisible to us, but can also appear as exceedingly strong creatures or as humans.

Apollyon

Apollyon is Greek for destroyer.

apostle

"Apostle" means a delegate, messenger, or one sent forth with orders. This term is applied in the New Testament in both a general sense connected with a ministry of establishing and strengthening church fellowships, as well as in a specific sense to "The 12 Apostles of the Lamb" (Revelation 21:14). The former category applies to a specific ministry that continues in the Church (Ephesians 4:11-13) and which includes many more than 12 people, while the latter refers to the apostles named in Matthew 10:2-4, except with Judas Iscariot replaced by Matthias (Acts 1:26).

Armageddon

See Har-magedon.

assarion

An assarion is a small Roman copper coin worth one tenth of a drachma, or about an hour's wages for an agricultural laborer.

aureus

An aureus is a Roman gold coin, worth 25 silver denarii. An aureus weighed from 115 to 126.3 grains (7.45 to 8.18 grams).

baptize

Baptize means to immerse in, or wash with something, usually water. Baptism in the Holy Spirit, fire, the Body of Christ, and suffering are also mentioned in the New Testament, along with baptism in water. Baptism is not just to cleanse the body, but as an outward sign of an inward spiritual cleansing and commitment. Baptism is a sign of repentance, as practiced by John the Baptizer, and of faith in Jesus Christ, as practiced by Jesus' disciples.

bath

A bath is a liquid measure of about 22 liters, 5.8 U. S. gallons, or 4.8 imperial gallons.

batos

A batos is a liquid measure of about 39.5 liters, 10.4 U. S. gallons, or 8.7 imperial gallons.

Beelzebul

literally, lord of the flies. A name used for the devil.

Beersheba

Beersheba is Hebrew for "well of the oath" or "well of the seven." A city in Israel.

behold

Look! See! Wow! Notice this! Lo!

cherub

A cherub is a kind of angel with wings and hands that is associated with the throne room of God and guardian duty. See Ezekiel 10.

cherubim

Cherubim means more than one cherub or a mighty cherub.

choenix

A choenix is a dry volume measure that is a little more than a liter (which is a little more than a quart). A choenix was the daily ration of grain for a soldier in some armies.

concubine

a woman who is united to a man for the purpose of providing him with sexual pleasure and children, but not being honored as a full partner in marriage; a second-class wife. In Old Testament times (and in some places now), it was the custom of middle-eastern kings, chiefs, and wealthy men to marry multiple wives and concubines, but God commanded the Kings of Israel not to do so (Deuteronomy 17:17) and Jesus encouraged people to either remain single or marry as God originally intended: one man married to one woman (Matthew 19:3-12; 1 Corinthians 7:1-13).

cor

A cor is a dry measure of about 391 liters, 103 U. S. gallons, or 86 imperial gallons.

corban

Corban is a Hebrew word for an offering devoted to God.

crucify

Crucify means to execute someone by nailing them to a cross with metal spikes. Their hands are stretched out on the crossbeam with spikes driven through their wrists or hands. Their feet or ankles are attached to a cross with a metal spike. The weight of the victim's body tends to force the air out of his lungs. To rise up to breathe, the victim has to put weight on the wounds, and use a lot of strength. The victim is nailed to the cross while the cross is on the ground, then the cross is raised up and dropped into a hole, thus jarring the wounds. Before crucifixion, the victim was usually whipped with a Roman cat of nine tails, which had bits of glass and metal tied to its ends. This caused chunks of flesh to be removed and open wounds to be placed against the raw wood of the cross. The victim was made to carry the heavy crossbeam of his cross from the place of judgment to the place of crucifixion, but often was physically unable after the scourging, so another person would be pressed into involuntary service to carry the cross for him. Roman crucifixion was generally done totally naked to maximize both shame and discomfort. Eventually, the pain, weakness, dehydration, and exhaustion of the muscles needed to breathe make breathing impossible, and the victim suffocates.

cubit

A cubit is a unit of linear measure, from the elbow to the tip of the longest finger of a man. This unit is commonly converted to 0.46 meters or 18 inches, although that varies with height of the man doing the measurement. There is also a "long" cubit that is longer than a regular cubit by a handbreadth. (Ezekiel 43:13)

cummin

Cummin is an aromatic seed from *Cuminum cyminum*, resembling caraway in flavor and appearance. It is used as a spice.

darnel

Darnel is a weed grass (probably bearded darnel or *Lolium temulentum*) that looks very much like wheat until it is mature, when the seeds reveal a great difference. Darnel seeds aren't good for much except as chicken feed or to burn to prevent the spread of this weed.

denarii

denarii: plural form of denarius, a silver Roman coin worth about a day's wages for a laborer.

denarius

A denarius is a silver Roman coin worth about a day's wages for an agricultural laborer. A denarius was worth 1/25th of a Roman aureus.

devil

The word "devil" comes from the Greek "diabolos," which means "one prone to slander; a liar." "Devil" is used to refer to a fallen angel, also called "Satan," who works to steal, kill, destroy, and do evil. The devil's doom is certain, and it is only a matter of time before he is thrown into the Lake of Fire, never to escape.

didrachma

A didrachma is a Greek silver coin worth 2 drachmas, about as much as 2 Roman denarii, or about 2 days wages. It was commonly used to pay the half-shekel temple tax.

disciple

a student who follows a teacher to learn both by precept and example.

distaff

part of a spinning wheel used for twisting threads.

drachma

A drachma is a Greek silver coin worth about one Roman denarius, or about a day's wages for an agricultural laborer.

El-Elohe-Israel

El-Elohe-Israel means "God, the God of Israel" or "The God of Israel is mighty."

ephah

An ephah is a measure of volume of about 22 liters, 5.8 U. S. gallons, 4.8 imperial gallons, or a bit more than half a bushel.

Gehenna

Gehenna is one word used for Hell. It comes from the Hebrew Gey-Hinnom, literally "valley of Hinnom." This word originated as the name for a place south of the old city of Jerusalem where the city's rubbish was burned. At one time, live babies were thrown crying into the fire under the arms of the idol, Moloch, to die there. This place was so despised by the people after the righteous King Josiah abolished this hideous practice that it was made into a garbage heap. Bodies of diseased animals and executed criminals were thrown there and burned.

gittith

Gittith is a musical term possibly meaning "an instrument of Gath."

goad

a sharp, pointed prodding device used to motivate reluctant animals (such as oxen and mules) to move in the right direction.

gospel

Gospel means "Good News" or "glad tidings," specifically the Good News [gospel] of Jesus' life, death, and resurrection for our salvation, healing, and provision; and the hope of eternal life that Jesus made available to us by God's grace.

Hades

Hades: The nether realm of the disembodied spirits. Also known as "hell." See also "Sheol".

Har-magedon

Har-magedon, also called Armageddon, is most likely a reference to hill ("har") of Megiddo, near the Carmel Range in Israel. This area has a

large valley plain with plenty of room for armies to maneuver.

hin

A hin is a measure of volume of about about 6.5 liters or 1.7 gallons.

homer

One homer is about 220 liters, 6.2 U. S. bushels, 6.1 imperial bushels, 58 U. S. gallons, or 48.4 imperial gallons.

hypocrite

a stage actor; someone who pretends to be someone other than who they really are; a pretender; a dissembler

Ishmael

Ishmael is the son of Abraham and Hagar. Ishmael literally means, "God hears."

Jehovah

See "Yahweh."

Jesus

"Jesus" is Greek for the Hebrew name "Yeshua," which is a short version of "Yehoshua," which comes from "Yoshia," which means "He will save."

kodrantēs

A kodrantēs is a small coin worth one half of an Attic chalcus or two lepta. It is worth less than 2% of a day's wages for an agricultural laborer.

lepta

Lepta are very small, brass, Jewish coins worth half a Roman quadrans each, which is worth a quarter of the copper assarion. Lepta are worth less than 1% of an agricultural worker's daily wages.

leviathan

Leviathan is a poetic name for a large aquatic creature, possibly a crocodile or a dinosaur.

mahalath

Mahalath is the name of a tune or a musical term.

manna

Name for the food that God miraculously provided to the Israelites while they were wandering in the wilderness between Egypt and the promised land. From Hebrew man-hu (What is that?) or manan (to allot). See Exodus 16:14-35.

marriage

the union of a husband and a wife for the purpose of cohabitation, procreation, and to enjoy each other's company. God's plan for marriage is between one man and one woman (Mark 10:6-9; 1 Corinthians 7). Although there are many cases of a man marrying more than one woman in the Old Testament, being married to one wife is a requirement to serve in certain church leadership positions (1 Timothy 3:2,12; Titus 1:5-6).

maschil

Maschil is a musical and literary term for "contemplation" or "meditative psalm."

michtam

A michtam is a poem.

mina

A mina is a Greek coin worth 100 Greek drachmas (or 100 Roman denarii), or about 100 day's wages for an agricultural laborer.

myrrh

Myrrh is the fragrant substance that oozes out of the stems and branches of the low, shrubby tree commiphora myrrha or commiphora kataf native to the Arabian deserts and parts of Africa. The fragrant gum drops to the ground and hardens into an oily yellowish-brown resin. Myrrh was highly valued as a perfume, and as an ingredient in medicinal and ceremonial ointments.

Nicolaitans

Nicolaitans were most likely Gnostics who taught the detestable lie that the physical and spiritual realms were entirely separate and that immorality in the physical realm wouldn't harm your spiritual health.

omega

Omega is the last letter of the Greek alphabet. It is sometimes used to mean the last or the end.

Peniel

Peniel is Hebrew for "face of God."

phylactery

a leather container for holding a small scroll containing important Scripture passages that is worn on the arm or forehead in prayer. These phylacteries (tefillin in Hebrew) are still used by orthodox Jewish men. See Deuteronomy 6:8.

Praetorium

Praetorium: the Roman governor's residence and office building, and those who work there.

progress markers

when reading or studying the gospels, epistles, or other portions of this Bible, you may be required to ascertain the spirit of (or the behaviors in) your lifestyle by acknowledging how you live or manifest the kingdom lifestyle of Christ in your human nature and character. Shade, cross, or circle the right indicator of your manifested behavior as you read. Progress markers help you indicators with numbers ① ⑤ ⑩ placed beside some sub-headed contextual themes in the Epistles. Or with three smiley face icons: ☹ ☺ ☻, in the gospels to help you indicate how much you are yet to contemplate, or believe in applying, or embracing and performing the applicable section of scripture you are reading in your lifestyle.

quadrans

A quadrans is a Roman coin worth about 1/64 of a denarius. A denarius is about one day's wages for an agricultural laborer.

rabbi

Rabbi is a transliteration of the Hebrew word for "my Teacher [Master]," used as a title of respect for Jewish teachers.

Rahab

Rahab is either (1) The prostitute who hid Joshua's 2 spies in Jericho (Joshua 2:6) and later became an ancestor of Jesus (Matthew 1:5) and an example of faith (Hebrews 11:31; James 2:25); or (2) Literally, "pride" or "arrogance" — possibly a reference to a large aquatic creature (Job 9:13; 26:12; Isaiah 51:9) or symbolically referring to Egypt (Psalm 87:4; 89:10; Isaiah 30:7).

repent

to change one's mind; turn away from sin and turn toward God; to abhor one's past sins and determine to follow God.

Rhabboni

Rhabboni: a transliteration of the Hebrew word for "great teacher."

Sabbath

The seventh day of the week, set aside by God for man to rest.

saints

The Greek word for "saints" literally means "holy ones." Saints are people set apart for service to God as holy and separate, living in righteousness. Used in the Bible to refer to all Christians and to all of those who worship Yahweh in Old Testament times.

Samaritan

A Samaritan is a resident of Samaria. The Samaritans and the Jews generally detested each other during the time that Jesus walked among us.

sanctify

To declare or set apart something as holy. To purify and separate a person from sin.

sata

A sata is a dry measure of capacity approximately equal to 13 liters or 1.5 pecks.

Satan

Satan means "accuser." This is one name for the devil, an enemy of God and God's people.

scribe

A scribe is one who copies God's law. They were often respected as teachers and authorities on God's law.

selah

Selah is a musical term indicating a pause or instrumental interlude for reflection.

seraphim

Seraphim are 6-winged angels. See Isaiah 6:2-6.

sexual immorality

The term "sexual immorality" in the New Testament comes from the Greek "porneia," which refers to any sexual activity besides that between a husband and his wife. In other words, prostitution (male or female), bestiality, homosexual activity, any sexual intercourse outside of marriage, and the production and consumption of pornography all are included in this term.

shekel

A measure of weight, and when referring to that weight in gold, silver, or brass, of money. A

shekel is approximately 16 grams, about a half an ounce, or 20 gerahs (Ezekiel 45:12).

Sheol

Sheol is the place of the dead. See also "Hades".

Shibah

Shibah is Hebrew for "oath" or "seven." See Beersheba.

shigionoth

Victorious music.

soul

"Soul" refers to the emotions and intellect of a living person, as well as that person's very life. It is distinguished in the Bible from a person's spirit and body. (1 Thessalonians 5:23, Hebrews 4:12)

span

A span is the length from the tip of a man's thumb to the tip of his little finger when his hand is stretched out (about half a cubit, or 9 inches, or 22.8 cm.)

spirit

Spirit, breath, and wind all derive from the same Hebrew and Greek words. A person's spirit is the very essence of that person's life, which comes from God, who is a Spirit being (John 4:24, Genesis 1:2; 2:7). The Bible distinguishes between a person's spirit, soul, and body (1 Thessalonians 5:23, Hebrews 4:12). Some beings may exist as spirits without necessarily having a visible body, such as angels and demons (Luke 9:39, 1 John 4:1-3).

spiritual [fe]male man

A spiritual [fe]male man is a grown male unmarried adult, celibate and consecrated to God and devoted to the cause of Christ, e.g. John the Baptist, Jesus, Paul, etc., as there's neither male nor female in Christ, all believers are his bride (Gal 3:28, Eph 5:32, Rev 19:7, 1Cor 11:2, Isa 54:5).

stadia

Stadia is plural for "stadion," a linear measure of about 184.9 meters or 606.6 feet (the length of the race course at Olympia).

stater

A stater is a Greek silver coin equivalent to four Attic or two Alexandrian drachmas, or a Jewish shekel: just exactly enough to cover the half-shekel Temple Tax for two people.

tabernacle

a dwelling place or place of worship, usually a tent.

talent

A measure of weight or mass of 3000 shekels.

Tartarus

Tartarus is the Greek name for an underworld for the wicked dead; another name for Gehenna or Hell.

teraphim

Teraphim are household idols that may have been associated with inheritance rights to the household property.

Yah

“Yah” is a shortened form of “Yahweh,” which is God’s proper name. This form is used occasionally in the Old Testament, mostly in the Psalms. See “Yahweh.”

Yahweh

“Yahweh” is God’s proper name. In Hebrew, the four consonants roughly equivalent to YHWH were considered too holy to pronounce, so the Hebrew word for “Lord” (Adonai) was substituted when reading it aloud. When vowel points were added to the Hebrew Old Testament, the vowel points for “Adonai” were mixed with the consonants for “Yahweh,” which if you pronounced it literally as written, would be pronounced “Yehovah” or “Jehovah.” When the Old Testament was translated to Greek, the tradition of substituting “Lord” for God’s proper name continued in the translation of God’s name to “Lord” (Kurios). Some English Bibles translate God’s proper name to “LORD” or “GOD” (usually with small capital letters), based on that same tradition. This can get really confusing, since two other words (“Adonai” and “Elohim”) translate to “Lord” and “God,” and they are sometimes used together. The ASV of 1901 (and some other translations) render YHWH as “Jehovah.” The most probable pronunciation of God’s proper name is “Yahweh.” In Hebrew, the name “Yahweh” is related to the active declaration “I AM.” See Exodus 3:13-14. Since Hebrew has no tenses, the declaration “I AM” can also be interpreted as “I WAS” and “I WILL BE.” Compare Revelation 1:8.

Zion

Zion is a name which originally referred one of the mountains of Jerusalem. It became a term synonymous with Jerusalem itself. The term “Heavenly Zion” is also used to refer the future dwelling place of God’s people.

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"For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to over five hundred brothers at once..., For I am the least of the apostles, who is not worthy to be called an apostle, ...But by the grace of God I am what I am. His grace which was given to me was not futile, but I worked more than all of them; yet not I, but the grace of God which was with me. Whether then it is I or they, so we preach, and so you believed" (1Co 15:3-11).

Dennis Emeka Odiaka, PhD.
(DDV Developer & Author]

The background is a vibrant yellow gradient. It is decorated with numerous colorful triangles of various sizes and orientations, including shades of blue, green, red, purple, and orange. Some triangles are solid, while others have a textured, watercolor-like appearance. A large, faint, semi-transparent circular shape is visible in the lower half of the image.

“...designed to make
discipleship and bible study more
insightful, understandable, and engaging
for character building.”

