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Chronological Bible Plan November



NOVEMBER

**“Every day I will bless you and praise
your name forever and ever” (Ps 145:2)**

November 1	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
November 2	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
November 3	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
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November 30	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer

Passion Week—Parable of the King's Wedding Banquet (Tuesday, March 31, 33)

Matthew 22:1–14

1 And Jesus answered and spake unto them again by parables, and said,
 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,
 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.
 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.
 5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:
 6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.
 7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.
 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.
 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.
 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.
 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:
 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.
 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.
 14 For many are called, but few *are* chosen.

Passion Week—Question about Taxes (Tuesday, March 31, 33)

Matthew 22:15–22

Mark 12:13–17

Luke 20:20–26

15 Then went the Pharisees, and took counsel how they might entangle him in *his* talk.
 16 And they sent out unto him their disciples with the Herodians,

 saying,
 Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.
 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?
 18 But Jesus perceived their wickedness, and said,
 Why tempt ye me, ye hypocrites?
 19 Shew me the tribute money.
 And they brought unto him a penny.
 20 And he saith unto them,
 Whose *is* this image and superscription?
 21 They say unto him, Caesar's.
 Then saith he unto them,
 Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.
 22 When they had heard *these words*, they marvelled,

13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

 14 And when they were come, they say unto him,
 Master, we know that thou art true, and carest for no man:
 for thou regardest not the person of men, but teachest the way of God in truth:
 Is it lawful to give tribute to Caesar, or not?
 15 Shall we give, or shall we not give?
 But he, knowing their hypocrisy, said unto them,
 Why tempt ye me?
 bring me a penny, that I may see *it*.
 16 And they brought *it*.
 And he saith unto them,
 Whose *is* this image and superscription?
 And they said unto him, Caesar's.
 17 And Jesus answering said unto them,
 Render to Caesar the things that are Caesar's, and to God the things that are God's.

 And they marvelled at him.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.
 21 And they asked him, saying,
 Master, we know that thou sayest and teachest rightly,
 neither acceptest thou the person of *any*, but teachest the way of God truly:
 22 Is it lawful for us to give tribute unto Caesar, or no?
 23 But he perceived their craftiness, and said unto them,
 Why tempt ye me?
 24 Shew me a penny.

 Whose image and superscription hath it?
 They answered and said, Caesar's.
 25 And he said unto them,
 Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.
 26 And they could not take hold of his words before the people:
 and they marvelled at his answer,

and left him, and went their way.		and held their peace.
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Passion Week—Question about the Resurrection (Tuesday, March 31, 33)

Matthew 22:23–33	Mark 12:18–27	Luke 20:27–39
<p>23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,</p> <p>24 Saying, Master, Moses said, If a man die,</p> <p>having no children, his brother shall marry his wife, and raise up seed unto his brother. [Deut 25:5]</p> <p>25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:</p> <p>26 Likewise the second also,</p> <p>and the third, unto the seventh.</p> <p>27 And last of all the woman died also.</p> <p>28 Therefore in the resurrection</p> <p>whose wife shall she be of the seven? for they all had her.</p> <p>29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.</p> <p>30 For</p> <p>in the resurrection they neither marry, nor are given in marriage,</p> <p>but are as the angels of God in heaven.</p> <p>31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,</p> <p>32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? [Exod 3:6] God is not the God of the dead, but of the living.</p> <p>33 And when the multitude heard <i>this</i>,</p>	<p>18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,</p> <p>19 Master, Moses wrote unto us, If a man's brother die, and leave <i>his wife behind him</i>, and leave no children, that his brother should take his wife, and raise up seed unto his brother.</p> <p>20 Now there were seven brethren: and the first took a wife, and dying left no seed.</p> <p>21 And the second took her, and died, neither left he any seed: and the third likewise.</p> <p>22 And the seven had her, and left no seed:</p> <p>last of all the woman died also.</p> <p>23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.</p> <p>24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?</p> <p>25 For when they</p> <p>shall rise from the dead, they neither marry, nor are given in marriage;</p> <p>but are as the angels which are in heaven.</p> <p>26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I <i>am</i> the God of Abraham, and the God of Isaac, and the God of Jacob?</p> <p>27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.</p>	<p>27 Then came to <i>him</i> certain of the Sadducees, which deny that there is any resurrection; and they asked him,</p> <p>28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.</p> <p>29 There were therefore seven brethren: and the first took a wife, and died without children.</p> <p>30 And the second took her to wife, and he died childless.</p> <p>31 And the third took her; and in like manner the seven also: and they left no children, and died.</p> <p>32 Last of all the woman died also.</p> <p>33 Therefore in the resurrection</p> <p>whose wife of them is she? for seven had her to wife.</p> <p>34 And Jesus answering said unto them,</p> <p>The children of this world marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.</p> <p>37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.</p> <p>38 For he is not a God of the dead, but of the living: for all live unto him.</p>

they were astonished at his doctrine.	39 Then certain of the scribes answering said, Master, thou hast well said.
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Passion Week – Question about the Law (Tuesday, March 31, 33)

Matthew 22:34–40	Mark 12:28–34a
<p>34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.</p> <p>35 Then one of them, <i>which was a lawyer</i>,</p> <p>asked <i>him a question</i>, tempting him, and saying,</p> <p>36 Master, <i>which is the great commandment in the law?</i></p> <p>37 Jesus said unto him,</p> <p>Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.</p> <p>38 This is the first and great commandment.</p> <p>39 And the second <i>is like unto it</i>, Thou shalt love thy neighbour as thyself.</p> <p>40 On these two commandments hang all the law and the prophets.</p>	<p>28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?</p> <p>29 And Jesus answered him, The first of all the commandments <i>is</i>, Hear, O Israel; The Lord our God is one Lord:</p> <p>30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: <i>this is the first commandment.</i> [Deut 6:4–5]</p> <p>31 And the second <i>is like, namely this</i>, Thou shalt love thy neighbour as thyself. [Lev 19:18] There is none other commandment greater than these.</p> <p>32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:</p> <p>33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love <i>his</i> neighbour as himself, is more than all whole burnt offerings and sacrifices.</p> <p>34a And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.</p>

Passion Week – Question about the Messiah (Tuesday, March 31, 33)

Matthew 22:41–46	Mark 12:34b–37	Luke 20:40–44
<p>41 While the Pharisees were gathered together, Jesus asked them,</p> <p>42 Saying, What think ye of Christ? whose son is he? They say unto him, <i>The Son of David</i>.</p> <p>43 He saith unto them, How then doth David in spirit call him Lord, saying,</p> <p>44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? [Ps 110:1]</p> <p>45 If David then call him Lord, how is he his son?</p> <p>46 And no man was able to answer him a word, neither durst any <i>man</i> from that day forth ask him any more <i>questions</i>.</p>	<p>35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?</p> <p>36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.</p> <p>37a David therefore himself calleth him Lord; and whence is he <i>then</i> his son?</p> <p>37b And no man after that durst ask him <i>any question</i>.</p> <p>37b And the common people heard him gladly.</p>	<p>41 And he said unto them, How say they that Christ is David's son?</p> <p>42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, 43 Till I make thine enemies thy footstool.</p> <p>44 David therefore calleth him Lord, how is he then his son?</p> <p>40 And after that they durst not ask him any <i>question at all</i>.</p>

Passion Week—Woes against the Scribes and the Pharisees (Tuesday, March 31, 33)

Matthew 23	Mark 12:38–40	Luke 20:45–47
<p>1 Then spake Jesus to the multitude, and to his disciples,</p> <p>2 Saying, The scribes and the Pharisees sit in Moses' seat:</p> <p>3 All therefore whatsoever they bid you observe, <i>that</i> observe and do; but do not ye after their works: for they say, and do not.</p> <p>4 For they bind heavy burdens and grievous to be borne, and lay <i>them</i> on men's shoulders; but they <i>themselves</i> will not move them with one of their fingers.</p> <p>5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,</p> <p>6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,</p> <p>7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.</p> <p>8 But be not ye called Rabbi: for one is your Master, <i>even</i> Christ; and all ye are brethren.</p> <p>9 And call no <i>man</i> your father upon the earth: for one is your Father, which is in heaven.</p> <p>10 Neither be ye called masters: for one is your Master, <i>even</i> Christ.</p> <p>11 But he that is greatest among you shall be your servant.</p> <p>12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.</p> <p>13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in <i>yourselves</i>, neither suffer ye them that are entering to go in.</p> <p>14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation.</p> <p>15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.</p>	<p>38 And he said unto them in his doctrine,</p> <p>Beware of the scribes,</p> <p>which love to go in long clothing, and <i>love</i> salutations in the marketplaces,</p> <p>39 And the chief seats in the synagogues, and the uppermost rooms at feasts:</p> <p>40 Which devour widows' houses, and for a pretense make long prayers: these shall receive greater damnation.</p>	<p>45 Then in the audience of all the people he said unto his disciples,</p> <p>46 Beware of the scribes,</p> <p>which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;</p> <p>47 Which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.</p>
<p>16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!</p> <p>17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?</p> <p>18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.</p> <p>19 Ye fools and blind: for whether <i>is</i> greater, the gift, or the altar that sanctifieth the gift?</p> <p>20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.</p> <p>21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.</p>		

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

Passion Week—The Widow's Copper Coins (Tuesday, March 31, 33)

Mark 12:41–44	Luke 21:1–4
<p>41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.</p> <p>42 And there came a certain poor widow, and she threw in two mites, which make a farthing.</p> <p>43 And he called <i>unto him</i> his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:</p> <p>44 For all <i>they</i> did cast in of their abundance;</p> <p>but she of her want did cast in all that she had, <i>even</i> all her living.</p>	<p>1 And he looked up, and saw the rich men casting their gifts into the treasury.</p> <p>2 And he saw also a certain poor widow casting in thither two mites.</p> <p>3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:</p> <p>4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.</p>

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Passion Week—The Olivet Discourse: Setting (Tuesday, March 31, 33)

Matthew 24:1–2	Mark 13:1–2	Luke 21:5–6
<p>1 And Jesus went out, and departed from the temple: and his disciples came to <i>him</i> for to show him the buildings of the temple.</p> <p>2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.</p>	<p>1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings <i>are here!</i></p> <p>2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.</p>	<p>5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,</p> <p>6 <i>As for</i> these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.</p>

Passion Week—The Olivet Discourse: Three Questions (Tuesday, March 31, 33)

Matthew 24:3	Mark 13:3–4	Luke 21:7
<p>3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what <i>shall be</i> the sign of thy coming, and of the end of the world?</p>	<p>3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,</p> <p>4 Tell us, when shall these things be? and what <i>shall be</i> the sign when all these things shall be fulfilled?</p>	<p>7 And they asked him, saying, Master, but when shall these things be? and what sign <i>will there be</i> when these things shall come to pass?</p>

Passion Week—The Olivet Discourse: Characteristics of the Present Age (Tuesday, March 31, 33)

Matthew 24:4–6	Mark 13:5–7	Luke 21:8–9
<p>4 And Jesus answered and said unto them, Take heed that no man deceive you.</p> <p>5 For many shall come in my name, saying, I am Christ; and shall deceive many.</p> <p>6 And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all <i>these things</i> must come to pass, but the end is not yet.</p>	<p>5 And Jesus answering them began to say, Take heed lest any <i>man</i> deceive you:</p> <p>6 For many shall come in my name, saying, I am <i>Christ</i>; and shall deceive many.</p> <p>7 And when ye shall hear of wars and rumors of wars, be ye not troubled: for <i>such things</i> must needs be; but the end <i>shall not be</i> yet.</p>	<p>8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am <i>Christ</i>; and the time draweth near:</p> <p>go ye not therefore after them.</p> <p>9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end <i>is not by</i> and by.</p>

Passion Week—The Olivet Discourse: Events Prior to the Tribulation (Tuesday, March 31, 33)

Matthew 24:7–8	Mark 13:8	Luke 21:10–11
<p>7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.</p> <p>8 All these <i>are</i> the beginning of sorrows. [Jer 30:6–7]</p>	<p>8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles:</p> <p>these <i>are</i> the beginnings of sorrows.</p>	<p>10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:</p> <p>11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.</p>

Passion Week—The Olivet Discourse: Persecution of the Disciples (Tuesday, March 31, 33)

Mark 13:9–13	Luke 21:12–19
<p>9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.</p> <p>10 And the gospel must first be published among all nations.</p> <p>11 But when they shall lead <i>you</i>, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.</p> <p>12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against <i>their</i> parents, and shall cause them to be put to death.</p> <p>13 And ye shall be hated of all <i>men</i> for my name's sake:</p> <p>but he that shall endure unto the end, the same shall be saved.</p>	<p>12 But before all these, they shall lay their hands on you, and persecute <i>you</i>, delivering <i>you</i> up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.</p> <p>13 And it shall turn to you for a testimony.</p> <p>14 Settle <i>it</i> therefore in your hearts, not to meditate before what ye shall answer:</p> <p>15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.</p> <p>16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and <i>some</i> of you shall they cause to be put to death.</p> <p>17 And ye shall be hated of all <i>men</i> for my name's sake.</p> <p>18 But there shall not an hair of your head perish.</p> <p>19 In your patience possess ye your souls.</p>

Passion Week—The Olivet Discourse: Sign of the Fall of Jerusalem (Tuesday, March 31, 33)

Luke 21:20–24
<p>20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.</p> <p>21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.</p> <p>22 For these be the days of vengeance, that all things which are written may be fulfilled.</p> <p>23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.</p> <p>24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.</p>

Passion Week—The Olivet Discourse: First Half of the Tribulation (Tuesday, March 31, 33)

Matthew 24:9–14
<p>9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.</p> <p>10 And then shall many be offended, and shall betray one another, and shall hate one another.</p> <p>11 And many false prophets shall rise, and shall deceive many.</p> <p>12 And because iniquity shall abound, the love of many shall wax cold.</p> <p>13 But he that shall endure unto the end, the same shall be saved.</p> <p>14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.</p>

Passion Week—The Olivet Discourse: Second Half of the Tribulation (Tuesday, March 31, 33)

Matthew 24:15–28	Mark 13:14–23
<p>15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) [Dan 9:27; 11:31; 12:11]</p> <p>16 Then let them which be in Judaea flee into the mountains:</p>	<p>14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,)</p> <p>then let them that be in Judaea flee to the mountains:</p>

<p>17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes. 19 And woe unto them that are with child, and to them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 23 Then if any man shall say unto you, Lo, here <i>is</i> Christ, or there; believe <i>it</i> not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if <i>it were</i> possible, they shall deceive the very elect.</p> <p>25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, <i>he is</i> in the secret chambers; believe <i>it</i> not. 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. 28 For wheresoever the carcass is, there will the eagles be gathered together. [Luke 17:22-37]</p>	<p>15 And let him that is on the housetop not go down into the house, neither enter <i>therein</i>, to take any thing out of his house: 16 And let him that is in the field not turn back again for to take up his garment. 17 But woe to them that are with child, and to them that give suck in those days! 18 And pray ye that your flight be not in the winter.</p> <p>19 For <i>in</i> those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. 20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. 21 And then if any man shall say to you, Lo, here <i>is</i> Christ; or, lo, <i>he is</i> there; believe <i>him</i> not: 22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if <i>it were</i> possible, even the elect. 23 But take ye heed: behold, I have foretold you all things.</p>
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Passion Week—The Olivet Discourse: Sign of the Second Coming (Tuesday, March 31, 33)

Matthew 24:29–30	Mark 13:24–26	Luke 21:25–28
<p>29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven,</p> <p>and the powers of the heavens shall be shaken: [Isa 13:10; 34:4; Ezek 32:7] 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. [Dan 7:13]</p>	<p>24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 And the stars of heaven shall fall,</p> <p>and the powers that are in heaven shall be shaken. 26 And then</p> <p>shall they see the Son of man coming in the clouds with great power and glory.</p>	<p>25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. 27 And then</p> <p>shall they see the Son of man coming in a cloud with power and great glory. 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.</p>

Passion Week—The Olivet Discourse: Gathering of the Elect (Tuesday, March 31, 33)

Matthew 24:31	Mark 13:27
31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.	27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Passion Week—The Olivet Discourse: Parable of the Fig Tree (Tuesday, March 31, 33)

Matthew 24:32–35	Mark 13:28–31	Luke 21:29–33
32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer <i>is</i> nigh: 33 So likewise ye, when ye shall see all these things, know that it is near, <i>even</i> at the doors. 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 35 Heaven and earth shall pass away, but my words shall not pass away.	28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: 29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, <i>even</i> at the doors. 30 Verily I say unto you, that this generation shall not pass, till all these things be done. 31 Heaven and earth shall pass away: but my words shall not pass away.	29 And he spake to them a parable; Behold the fig tree, and all the trees; 30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32 Verily I say unto you, This generation shall not pass away, till all be fulfilled. 33 Heaven and earth shall pass away: but my words shall not pass away.

Passion Week—The Olivet Discourse: Time of Tribulation Unknown (Tuesday, March 31, 33)

Matthew 24:36–42	Mark 13:32–33
36 But of that day and hour knoweth no <i>man</i> , no, not the angels of heaven, but my Father only. 37 But as the days of Noah <i>were</i> , so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, [cf. Gen 7:7] 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 40 Then shall two be in the field; the one shall be taken, and the other left. 41 Two <i>women shall be</i> grinding at the mill; the one shall be taken, and the other left. 42 Watch therefore: for ye know not what hour your Lord doth come.	32 But of that day and <i>that</i> hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. 33 Take ye heed, watch and pray: for ye know not when the time is.

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Passion Week—The Olivet Discourse: Be Ready! (Tuesday, March 31, 33)

Matthew 24:43–44	Mark 13:34–37	Luke 21:34–36
<p>43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.</p> <p>44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.</p>	<p>34 <i>For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.</i></p> <p>35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:</p> <p>36 Lest coming suddenly he find you sleeping.</p> <p>37 And what I say unto you I say unto all, Watch.</p>	<p>34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.</p> <p>35 For as a snare shall it come on all them that dwell on the face of the whole earth.</p> <p>36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.</p>

Passion Week—The Olivet Discourse: Parables about Faithfulness (Tuesday, March 31, 33)

Matthew 24:45–25:30

Parable of the Wise and Foolish Slaves

24:45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
 46 Blessed *is* that servant, whom his lord when he cometh shall find so doing.
 47 Verily I say unto you, That he shall make him ruler over all his goods.
 48 But and if that evil servant shall say in his heart, My lord delayeth his coming;
 49 And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;
 50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,
 51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Parable of the Ten Virgins

25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
 2 And five of them were wise, and five *were* foolish.
 3 They that *were* foolish took their lamps, and took no oil with them:
 4 But the wise took oil in their vessels with their lamps.
 5 While the bridegroom tarried, they all slumbered and slept.
 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
 7 Then all those virgins arose, and trimmed their lamps.
 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.
 9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.
 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
 11 Afterward came also the other virgins, saying, Lord, Lord, open to us.
 12 But he answered and said, Verily I say unto you, I know you not.
 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Parable of the Talents

14 *For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.*
 15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and

straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Passion Week—The Olivet Discourse: Judgment of the Sheep and Goats (Tuesday, March 31, 33)

Matthew 25:31–46

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Passion Week—The Plot to Kill Jesus (Wednesday, April 1, 33)

Matthew 26:1–5

Mark 14:1–2

Luke 21:37–22:2

21:37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the

<p>1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 2 Ye know that after two days is <i>the feast of the passover</i>, and the Son of man is betrayed to be crucified. 3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, 4 And consulted that they might take Jesus by subtlety, and kill <i>him</i>. 5 But they said, Not on the feast <i>day</i>, lest there be an uproar among the people.</p>	<p>1 After two days was <i>the feast of the passover</i>, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put <i>him</i> to death. 2 But they said, Not on the feast <i>day</i>, lest there be an uproar of the people.</p>	<p>morning to him in the temple, for to hear him. 22:1 Now the feast of unleavened bread drew nigh, which is called the Passover. 2 And the chief priests and scribes sought how they might kill him; for they feared the people.</p>
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Passion Week—Passover: Preparation for the Meal (Thursday, April 2 [13 Nisan], 33)

Matthew 26:17–19	Mark 14:12–16	Luke 22:7–13
<p>17 Now the first <i>day</i> of the <i>feast of unleavened bread</i></p> <p>the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?</p> <p>18 And he</p> <p>said, Go</p> <p>into the city to such a man,</p> <p>and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.</p> <p>19 And the disciples did as Jesus had appointed them; and they made ready the passover.</p>	<p>12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?</p> <p>13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.</p> <p>14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith,</p> <p>Where is the guestchamber, where I shall eat the passover with my disciples?</p> <p>15 And he will shew you a large upper room furnished <i>and</i> prepared: there make ready for us.</p> <p>16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.</p>	<p>7 Then came the day of unleavened bread, when the passover must be killed.</p> <p>8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.</p> <p>9 And they said unto him, Where wilt thou that we prepare?</p> <p>10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.</p> <p>11 And ye shall say unto the goodman of the house, The Master saith unto thee,</p> <p>Where is the guestchamber, where I shall eat the passover with my disciples?</p> <p>12 And he shall shew you a large upper room furnished: there make ready.</p> <p>13 And they went, and found as he had said unto them: and they made ready the passover.</p>

Passion Week—Passover: The Meal Begins (Thursday, April 2 [14 Nisan], 33)

Matthew 26:20	Mark 14:17	Luke 22:14–18
<p>20 Now when the even was come, he sat down with the twelve.</p>	<p>17 And in the evening he cometh with the twelve.</p>	<p>14 And when the hour was come, he sat down, and the twelve apostles with him.</p> <p>15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:</p> <p>16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.</p> <p>17 And he took the cup, and gave thanks, and said, Take this, and divide <i>it</i> among yourselves:</p> <p>18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.</p>

Passion Week—Passover: Dispute over Greatness (Thursday, April 2, 33)

Luke 22:24–30

24 And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Passion Week—Passover: Jesus Washes the Disciples' Feet (Thursday, April 2, 33)

John 13:1–20

1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. [[Ps 41:9](#)]

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

Passion Week—Passover: Jesus' Final Appeal to Judas (Thursday, April 2, 33)

Matthew 26:21–25	Mark 14:18–21	Luke 22:21–23	John 13:21–30
<p>21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me. 22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?</p>	<p>18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. 19 And they began to be sorrowful, and to say unto him one by one, <i>Is</i> it I? and another <i>said</i>, <i>Is</i> it I?</p>	<p>21 But, behold, the hand of him that betrayeth me <i>is</i> with me on the table. 23 And they began to enquire among themselves, which of them it was that should do this thing.</p>	<p>21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. 22 Then the disciples looked one on another, doubting of whom he spake. 23 Now there was leaning on</p>

<p>23 And he answered and said, He that dippeth <i>his</i> hand with me in the dish, the same shall betray me.</p> <p>24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.</p> <p>25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.</p>	<p>20 And he answered and said unto them, <i>It is one of the twelve</i>, that dippeth with me in the dish.</p> <p>21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.</p>	<p>22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!</p>	<p>Jesus' bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. 25 He then lying on Jesus' breast saith unto him, Lord, who is it? 26 Jesus answered,</p> <p>He it is, to whom I shall give a sop, when I have dipped <i>it</i>.</p> <p>And when he had dipped the sop, he gave <i>it</i> to Judas Iscariot, <i>the son</i> of Simon.</p> <p>27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. 28 Now no man at the table knew for what intent he spake this unto him. 29 For some <i>of them</i> thought, because Judas had the bag, that Jesus had said unto him, Buy <i>those things</i> that we have need of against the feast; or, that he should give something to the poor. 30 He then having received the sop went immediately out: and it was night.</p>
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Passion Week—Passover: First Prediction of Peter's Denial (Thursday, April 2, 33)

Luke 22:31–38

John 13:31–38

31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.
32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.
33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.
34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

<p>31 And the Lord said, Simon, Simon, behold, Satan hath desired <i>to have</i> you, that he may sift <i>you</i> as wheat: 32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. 33 And he said unto him, Lord,</p> <p>I am ready to go with thee, both into prison, and to death. 34 And he said,</p> <p>I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. 35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. 36 Then said he unto them, But now, he that hath a purse, let him take <i>it</i>, and likewise <i>his</i> scrip: and he that hath no sword, let him sell his garment, and buy one. 37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: [Isa 53:12] for the things concerning me have an end. 38 And they said, Lord, behold, here <i>are</i> two swords. And he said unto them, It is enough.</p>	<p>35 By this shall all <i>men</i> know that ye are my disciples, if ye have love one to another. 36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.</p> <p>37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. 38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.</p>
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Passion Week—Passover: New Covenant Memorialized by Lord's Table (Thursday, April 2, 33)

Matthew 26:26–29	Mark 14:22–25	Luke 22:19–20	1 Corinthians 11:23–26
<p>26 And as they were eating, Jesus took bread, and blessed <i>it</i>, and brake <i>it</i>, and gave <i>it</i> to the disciples, and said, Take, eat; this is my body.</p> <p>27 And he took the cup, and gave thanks, and gave <i>it</i> to them, saying, Drink ye all of it;</p> <p>28 For this is my blood of the new testament, which is shed for many for the remission of sins.</p>	<p>22 And as they did eat, Jesus took bread, and blessed, and brake <i>it</i>, and gave to them, and said, Take, eat: this is my body.</p> <p>23 And he took the cup, and when he had given thanks, he gave <i>it</i> to them: and they all drank of it. 24 And he said unto them, This is my blood of the new testament, which is shed for many.</p>	<p>19 And he took bread, and gave thanks, and brake <i>it</i>, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper,</p> <p>saying, This cup <i>is</i> the new testament in my blood, which is shed for you.</p>	<p>23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the <i>same</i> night in which he was betrayed took bread: 24 And when he had given thanks, he brake <i>it</i>, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also <i>he took</i> the cup, when he had supped,</p> <p>saying, This cup is the new testament in my blood: this do ye, as oft as ye drink <i>it</i>,</p>

<p>29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.</p>	<p>25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.</p>		<p>in remembrance of me.</p> <p>26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.</p>
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Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Passion Week—Passover: Let Not Your Heart Be Troubled (Thursday, April 2, 33)

John 14

1 Let not your heart be troubled: ye believe in God, believe also in me.
 2 In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.
 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.
 4 And whither I go ye know, and the way ye know.
 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?
 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.
 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.
 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.
 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?
 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
 11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.
 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.
 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
 14 If ye shall ask any thing in my name, I will do *it*.
 15 If ye love me, keep my commandments.
 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
 17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
 18 I will not leave you comfortless: I will come to you.
 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.
 20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.
 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.
 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?
 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.
 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.
 25 These things have I spoken unto you, being *yet* present with you.
 26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
 27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
 28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.
 29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.
 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.
 31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

Passion Week—Passover: I Am the Vine (Thursday, April 2, 33)

John 15–16

The Vine and the Branches

15:1 I am the true vine, and my Father is the husbandman.
 2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.
 3 Now ye are clean through the word which I have spoken unto you.
 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.
 5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

- 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
- 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.
- 9 As the Father hath loved me, so have I loved you: continue ye in my love.
- 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
- 11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.
- 12 This is my commandment, That ye love one another, as I have loved you.
- 13 Greater love hath no man than this, that a man lay down his life for his friends.
- 14 Ye are my friends, if ye do whatsoever I command you.
- 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.
- 16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.
- 17 These things I command you, that ye love one another.

The Hatred of the World

- 18 If the world hate you, ye know that it hated me before *it hated* you.
- 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.
- 20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.
- 21 But all these things will they do unto you for my name's sake, because they know not him that sent me.
- 22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.
- 23 He that hateth me hateth my Father also.
- 24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.
- 25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause. [[Ps 35:19; 69:4](#)]
- 26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:
- 27 And ye also shall bear witness, because ye have been with me from the beginning.
- 16:1 These things have I spoken unto you, that ye should not be offended.
- 2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.
- 3 And these things will they do unto you, because they have not known the Father, nor me.
- 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

The Coming Ministry of the Holy Spirit

- 5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?
- 6 But because I have said these things unto you, sorrow hath filled your heart.
- 7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.
- 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
- 9 Of sin, because they believe not on me;
- 10 Of righteousness, because I go to my Father, and ye see me no more;
- 11 Of judgment, because the prince of this world is judged.
- 12 I have yet many things to say unto you, but ye cannot bear them now.
- 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.
- 14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.
- 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

Prediction of Joy over His Resurrection

- 16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.
- 17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?
- 18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.
- 19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

Promise of Answered Prayer and Peace

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Passion Week—Passover: Jesus' Intercessory Prayer (Thursday, April 2, 33)

John 17

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast

given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Passion Week—Mount of Olives: Second Prediction of Peter's Denial (Thursday, April 2, 33)

Matthew 26:30–35	Mark 14:26–31	Luke 22:39	John 18:1a
<p>30 And when they had sung an hymn, they went out</p> <p>into the mount of Olives.</p> <p>31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.</p> <p>32 But after I am risen again, I will go before you into Galilee.</p> <p>33 Peter answered and said unto him, Though all <i>men</i> shall be offended because of thee, yet will I never be offended.</p> <p>34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.</p> <p>35 Peter said unto him, Though I should die with thee, yet will I not deny thee.</p> <p>Likewise also said all the disciples.</p>	<p>26 And when they had sung an hymn, they went out</p> <p>into the mount of Olives.</p> <p>27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. [Zech 13:7]</p> <p>28 But after that I am risen, I will go before you into Galilee.</p> <p>29 But Peter said unto him, Although all shall be offended, yet <i>will</i> not I.</p> <p>30 And Jesus saith unto him, Verily I say unto thee, That this day, <i>even</i> in this night, before the cock crow twice, thou shalt deny me thrice.</p> <p>31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise.</p> <p>Likewise also said they all.</p>	<p>39 And he came out, and went, as he was wont,</p> <p>to the mount of Olives; and his disciples also followed him.</p>	<p>1a When Jesus had spoken these words,</p> <p>he went forth with his disciples over the brook Kidron,</p>

Passion Week—Gethsemane: Prayer in the Garden (Thursday, April 2, 33)

Matthew 26:36–46	Mark 14:32–42	Luke 22:40–46	John 18:1b
<p>36 Then cometh Jesus with them unto a place called Gethsemane,</p> <p>and saith unto the disciples, Sit ye here, while I go and pray yonder.</p> <p>37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.</p> <p>38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here,</p>	<p>32 And they came to a place which was named Gethsemane:</p> <p>and he saith to his disciples, Sit ye here, while I shall pray.</p> <p>33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;</p> <p>34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here,</p>	<p>40 And when he was at the place,</p> <p>he said unto them,</p> <p>Pray that ye enter not into temptation.</p>	<p>1b where was a garden, into the which he entered, and his disciples.</p>

<p>and watch with me. 39 And he went a little further, and fell on his face, and prayed,</p> <p>saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou <i>wilt</i>.</p> <p>40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter,</p> <p>What, could ye not watch with me one hour? 41 Watch and pray, that ye enter not into temptation: the spirit indeed <i>is</i> willing, but the flesh <i>is</i> weak. 42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. 43 And he came and found them asleep again: for their eyes were heavy.</p> <p>44 And he left them, and went away again, and prayed the third time, saying the same words. 45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take <i>your</i> rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 46 Rise, let us be going:</p>	<p>and watch. 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. 36 And he said, Abba, Father, all things <i>are</i> possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.</p> <p>37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? 38 Watch ye and pray, lest ye enter into temptation. The spirit truly <i>is</i> ready, but the flesh <i>is</i> weak. 39 And again he went away, and prayed, and spake the same words.</p> <p>40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.</p> <p>41 And he cometh the third time, and saith unto them, Sleep on now, and take <i>your</i> rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. 42 Rise up, let us go;</p>	<p>41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,</p> <p>42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. 43 And there appeared an angel unto him from heaven, strengthening him. 44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. 45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, 46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.</p>	
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behold, he is at hand that doth betray me.	lo, he that betrayeth me is at hand.		
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Passion Week—Gethsemane: The Judas Kiss (Thursday, April 2, 33)

Matthew 26:47–56	Mark 14:43–52	Luke 22:47–54a	John 18:2–12
<p>47 And while he yet spake,</p> <p>lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.</p> <p>48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.</p> <p>49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.</p> <p>50 And Jesus said unto him, Friend, wherefore art thou come?</p> <p>Then came they, and laid hands on Jesus, and took him.</p>	<p>43 And immediately, while he yet spake,</p> <p>cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.</p> <p>44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead <i>him</i> away safely.</p> <p>45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.</p> <p>46 And they laid their hands on him, and took him.</p>	<p>47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them,</p> <p>and</p> <p>drew near unto Jesus</p> <p>to kiss him.</p> <p>48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?</p>	<p>2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.</p> <p>3 Judas then, having received a band <i>of men</i> and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.</p> <p>4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?</p> <p>5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am <i>he</i>. And Judas also, which betrayed him, stood with them.</p> <p>6 As soon then as he had said unto them, I am <i>he</i>, they went backward, and fell to the ground.</p> <p>7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.</p> <p>8 Jesus answered, I have told you that I am <i>he</i>: if therefore ye seek me, let these go their way:</p> <p>9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.</p>

<p>51 And, behold, one of them which were with Jesus stretched out <i>his</i> hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.</p> <p>52 Then said Jesus unto him,</p> <p>Put up again thy sword into his place: for all they that take the sword shall perish with the sword.</p> <p>53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?</p> <p>54 But how then shall the scriptures be fulfilled, that thus it must be?</p> <p>55 In that same hour said Jesus to the multitudes,</p> <p>Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.</p> <p>56 But all this was done, that the scriptures of the prophets might be fulfilled.</p> <p>Then all the disciples forsook him, and fled.</p>	<p>47 And one of them that stood by</p> <p>drew a sword, and smote a servant of the high priest, and cut off his ear.</p> <p>48 And Jesus answered and said unto them,</p> <p>Are ye come out, as against a thief, with swords and <i>with</i> staves to take me?</p> <p>49 I was daily with you in the temple teaching, and ye took me not:</p> <p>but the scriptures must be fulfilled.</p> <p>50 And they all forsook him, and fled.</p> <p>51 And there followed him a</p>	<p>49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?</p> <p>50 And one of them</p> <p>smote the servant of the high priest, and cut off his right ear.</p> <p>51 And Jesus answered and said, Suffer ye thus far.</p> <p>And he touched his ear, and healed him.</p> <p>52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him,</p> <p>Be ye come out, as against a thief, with swords and staves?</p> <p>53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.</p> <p>54a Then took they him, and led <i>him</i>,</p>	<p>10 Then Simon Peter</p> <p>having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.</p> <p>11 Then said Jesus unto Peter,</p> <p>Put up thy sword into the sheath:</p> <p>the cup which my Father hath given me, shall I not drink it?</p> <p>12 Then the band and the captain and officers of the Jews took Jesus, and bound him,</p>
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	certain young man, having a linen cloth cast about <i>his</i> naked <i>body</i> ; and the young men laid hold on him: 52 And he left the linen cloth, and fled from them naked.		
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Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Passion Week—Jesus Taken to Annas (Friday, April 3 [14 Nisan], 33)

Luke 22:54b	John 18:13–14
54b and brought him into the high priest's house.	13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. 14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

Passion Week—Peter's First Denial (Friday, April 3, 33)

Matthew 26:58, 69–70	Mark 14:54, 66–68	Luke 22:54c–57	John 18:15–18
<p>58 But Peter followed him afar off</p> <p>unto the high priest's palace,</p> <p>and went in,</p> <p>and sat with the servants,</p> <p>to see the end.</p> <p>69 Now Peter sat without in the palace: and a damsel came unto him,</p> <p>saying, Thou also wast with Jesus of Galilee.</p> <p>70 But he denied before <i>them</i> all, saying, I know not what thou sayest.</p>	<p>54 And Peter followed him afar off,</p> <p>even into the palace of the high priest:</p> <p>and he sat with the servants, and warmed himself at the fire.</p> <p>66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:</p> <p>67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.</p> <p>68 But he denied,</p> <p>saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.</p>	<p>54c And Peter followed afar off.</p> <p>55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.</p> <p>56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.</p> <p>57 And he denied him,</p> <p>saying, Woman, I know him not.</p>	<p>15 And Simon Peter followed Jesus, and <i>so did</i> another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.</p> <p>16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.</p> <p>18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.</p> <p>17 Then saith the damsel that kept the door unto Peter, Art not thou also <i>one</i> of this man's disciples?</p> <p>He saith, I am not.</p>

Passion Week—Annas Questions Jesus (Friday, April 3, 33)

John 18:19–23

19 The high priest then asked Jesus of his disciples, and of his doctrine.
20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always

resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

Passion Week—Peter's Second Denial (Friday, April 3, 33)

Matthew 26:71–72	Mark 14:69–70a	Luke 22:58	John 18:25
71 And when he was gone out into the porch, another <i>maid</i> saw him, and said unto them that were there, This <i>fellow</i> was also with Jesus of Nazareth. 72 And again he denied with an oath, I do not know the man.	69 And a maid saw him again, and began to say to them that stood by, This is <i>one</i> of them. 70a And he denied it again.	58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.	25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also <i>one</i> of his disciples? He denied <i>it</i> , and said, I am not.

Passion Week—Annas Sends Jesus to Caiaphas, the High Priest (Friday, April 3, 33)

Matthew 26:57, 59–66	Mark 14:53, 55–64	John 18:24
57 And they that had laid hold on Jesus led <i>him</i> away to Caiaphas the high priest, where the scribes and the elders were assembled. 59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; 60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, 61 And said, This <i>fellow</i> said, I am able to destroy the temple of God, and to build it in three days. 62 And the high priest arose, and said unto him, Answerest thou nothing? what <i>is it which</i> these witness against thee? 63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said:	53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. 55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. 56 For many bare false witness against him, but their witness agreed not together. 57 And there arose certain, and bare false witness against him, saying, 58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. 59 But neither so did their witness agree together. 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what <i>is it which</i> these witness against thee? 61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am:	24 Now Annas had sent him bound unto Caiaphas the high priest.

<p>nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, [Ps 110:1] and coming in the clouds of heaven. [Dan 7:13] 65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 66 What think ye? They answered and said, He is guilty of death.</p>	<p>and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 63 Then the high priest rent his clothes, and saith, What need we any further witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.</p>	
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Passion Week—Jesus Mocked in the Courtyard (Friday, April 3, 33)

Matthew 26:67–68	Mark 14:65	Luke 22:63–65
<p>67 Then did they spit in his face, and buffeted him; and others smote <i>him</i> with the palms of their hands, 68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?</p>	<p>65a And some began to spit on him, and to cover his face, and to buffet him, 65c and the servants did strike him with the palms of their hands. 65b and to say unto him, Prophecy:</p>	<p>63a And the men that held Jesus mocked him, 64a And when they had blindfolded him, 63b and smote <i>him</i>. 64b they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? 65 And many other things blasphemously spake they against him.</p>

Passion Week—Peter's Third Denial (Friday, April 3, 33)

Matthew 26:73–75	Mark 14:70b–72	Luke 22:59–62	John 18:26–27
<p>73 And after a while came unto <i>him</i> they that stood by, and said to Peter, Surely thou also art <i>one</i> of them; for thy speech betrayeth thee. 74 Then began he to curse and to swear, <i>saying</i>, I know not the man. And immediately the cock crew. 75 And Peter remembered</p>	<p>70b And a little after, they that stood by said again to Peter, Surely thou art <i>one</i> of them: for thou art a Galilean, and thy speech agreeth <i>thereto</i>. 71 But he began to curse and to swear, <i>saying</i>, I know not this man of whom ye speak. 72 And the second time the cock crew. And Peter called to mind</p>	<p>59 And about the space of one hour after another confidently affirmed, saying, Of a truth this <i>fellow</i> also was with him: for he is a Galilean. 60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. And Peter remembered</p>	<p>26 One of the servants of the high priest, being <i>his</i> kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? 27 Peter then denied again: and immediately the cock crew.</p>

the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.	the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.	the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. 62 And Peter went out, and wept bitterly.	
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Passion Week—Jesus' Formal Condemnation (Friday [~4:30 am], April 3, 33)

Matthew 27:1	Mark 15:1a	Luke 22:66–71
<p>1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:</p>	<p>1a And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council,</p>	<p>66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, 67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: 68 And if I also ask <i>you</i>, ye will not answer me, nor let <i>me</i> go. 69 Hereafter shall the Son of man sit on the right hand of the power of God. [Ps 110:1] 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. 71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.</p>

Passion Week—Judas' Remorse and Suicide (Friday, April 3, 33)

Matthew 27:3–10

<p>3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What <i>is that</i> to us? see thou <i>to that</i>. 5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 10 And gave them for the potter's field, as the Lord appointed me. [Zech 11:12–13; Jer 18:2; 19:2, 11; 32:6–9]</p>

Passion Week—The Jews Take Jesus to Pilate (Friday, April 3, 33)

Matthew 27:2, 11–14	Mark 15:1b–5	Luke 23:1–5	John 18:28–38
<p>2 And when they had bound him, they led <i>him</i> away, and delivered him to Pontius Pilate the governor.</p>	<p>1b and bound Jesus, and carried <i>him</i> away, and delivered <i>him</i> to Pilate.</p>	<p>1 And the whole multitude of them arose, and led him unto Pilate.</p>	<p>28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. 29 Pilate then went out unto them, and said, What accusation bring ye against this man? 30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. 31 Then said Pilate unto them,</p>

<p>11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews?</p> <p>And Jesus said unto him, Thou sayest.</p> <p>12 And when he was accused of the chief priests and elders,</p>	<p>2 And Pilate asked him, Art thou the King of the Jews?</p> <p>And he answering said unto him, Thou sayest <i>it</i>.</p> <p>3 And the chief priests accused him of many things:</p>	<p>2 And they began to accuse him, saying, We found this <i>fellow</i> perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.</p> <p>3 And Pilate asked him, saying, Art thou the King of the Jews?</p> <p>And he answered him and said, Thou sayest <i>it</i>.</p>	<p>Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:</p> <p>32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.</p> <p>33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?</p> <p>34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?</p> <p>35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?</p> <p>36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.</p> <p>37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.</p> <p>38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews,</p>
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<p>he answered nothing. 13 Then said Pilate unto him, Hearest thou not how many things they witness against thee? 14 And he answered him to never a word; insomuch that the governor marveled greatly.</p>	<p>but he answered nothing. 4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. 5 But Jesus yet answered nothing; so that Pilate marveled.</p>	<p>4 Then said Pilate to the chief priests and to the people, I find no fault in this man. 5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.</p>	<p>and saith unto them, I find in him no fault <i>at all</i>.</p>
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<p style="text-align: center;">Passion Week—Pilate Sends Jesus to Herod Antipas (Friday, April 3, 33)</p>			
<p>Luke 23:6–12</p>			
<p>6 When Pilate heard of Galilee, he asked whether the man were a Galilean. 7 And as soon as he knew that he belonged unto Herod’s jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. 8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long <i>season</i>, because he had heard many things of him; and he hoped to have seen some miracle done by him. 9 Then he questioned with him in many words; but he answered him nothing. 10 And the chief priests and scribes stood and vehemently accused him. 11 And Herod with his men of war set him at nought, and mocked <i>him</i>, and arrayed him in a gorgeous robe, and sent him again to Pilate. 12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.</p>			

<p style="text-align: center;">Passion Week—The Jews Compel Pilate to Crucify Jesus (Friday [~6:00 am], April 3, 33)</p>			
Matthew 27:15–26	Mark 15:6–15	Luke 23:13–25	John 18:39–19:16a
<p>15 Now at <i>that</i> feast the governor was wont to release unto the people a prisoner, whom they would. 16 And they had then a notable prisoner, called Barabbas. 17 Therefore when they were gathered together, Pilate</p>	<p>6 Now at <i>that</i> feast he released unto them one prisoner, whomsoever they desired. 7 And there was <i>one</i> named Barabbas, <i>which lay</i> bound with them that had made insurrection with him, who had committed murder in the insurrection. 8 And the multitude crying aloud began to desire <i>him to do</i> as he had ever done unto them. 9 But Pilate</p>	<p>19 (Who for a certain sedition made in the city, and for murder, was cast into prison.) 13 And Pilate,</p>	<p>18:40b Now Barabbas was a robber.</p>

<p>said unto them,</p> <p>Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for envy they had delivered him. 19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. 20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. 21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said,</p> <p>Barabbas. 22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? <i>They</i> all say unto him, Let him be crucified. 23 And the governor said,</p> <p>Why, what evil hath he done?</p>	<p>answered them, saying,</p> <p>Will ye that I release unto you the King of the Jews? 10 For he knew that the chief priests had delivered him for envy.</p> <p>11 But the chief priests moved the people, that he should rather release Barabbas unto them.</p> <p>12 And Pilate answered and said again unto them,</p> <p>What will ye then that I shall do <i>unto him</i> whom ye call the King of the Jews? 13 And they cried out again, Crucify him. 14 Then Pilate said unto them,</p> <p>Why, what evil hath he done?</p>	<p>when he had called together the chief priests and the rulers and the people, 14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined <i>him</i> before you, have found no fault in this man touching those things whereof ye accuse him: 15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. 16 I will therefore chastise him, and release <i>him</i>. 17 (For of necessity he must release one unto them at the feast.)</p> <p>18 And they cried out all at once, saying, Away with this <i>man</i>, and release unto us Barabbas: 20 Pilate therefore, willing to release Jesus, spake again to them.</p> <p>21 But they cried, saying, Crucify <i>him</i>, crucify him. 22 And he said unto them the third time, Why, what evil hath he done?</p>	<p>39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?</p> <p>40a Then cried they all again, saying, Not this man, but Barabbas.</p>
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<p>But they cried out the more, saying, Let him be crucified.</p>	<p>And they cried out the more exceedingly, Crucify him.</p>	<p>I have found no cause of death in him: I will therefore chastise him, and let <i>him</i> go.</p> <p>23 And they were instant with loud voices, requiring that he might be crucified.</p>	<p>19:1 Then Pilate therefore took Jesus, and scourged <i>him</i>. 2 And the soldiers platted a crown of thorns, and put <i>it</i> on his head, and they put on him a purple robe, 3 And said, Hail, King of the Jews! and they smote him with their hands. 4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. 5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And <i>Pilate</i> saith unto them, Behold the man! 6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify <i>him</i>, crucify <i>him</i>. <i>Pilate</i> saith unto them, Take ye him, and crucify <i>him</i>: for I find no fault in him. 7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. 8 When <i>Pilate</i> therefore heard that saying, he was the more afraid; 9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10 Then saith <i>Pilate</i> unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? 11 Jesus answered, Thou couldest have no power <i>at all</i> against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. 12 And from thenceforth <i>Pilate</i> sought to release him: but the Jews cried out, saying, If thou let this man go, thou</p>
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<p>24 When Pilate saw that he could prevail nothing, but <i>that</i> rather a tumult was made, he took water, and washed <i>his</i> hands before the multitude, saying, I am innocent of the blood of this just person: see ye <i>to it</i>.</p> <p>25 Then answered all the people, and said, His blood <i>be</i> on us, and on our children.</p> <p>26 Then released he Barabbas unto them:</p> <p>and when he had scourged Jesus, he delivered <i>him</i> to be crucified.</p>	<p>15 And so Pilate, willing to content the people,</p> <p>released Barabbas unto them,</p> <p>and delivered Jesus, when he had scourged <i>him</i>, to be crucified.</p>	<p>And the voices of them and of the chief priests prevailed.</p> <p>24 And Pilate gave sentence that it should be as they required.</p> <p>25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.</p>	<p>art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.</p> <p>13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.</p> <p>14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!</p> <p>15 But they cried out, Away with <i>him</i>, away with <i>him</i>, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.</p> <p>16a Then delivered he him therefore unto them to be crucified.</p>
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Chronological Notes

- 1) John's mention of the "sixth hour" (John 19:14) has led to a discussion of whether John is at odds with the Synoptic Gospels which state that Jesus was on the cross at the sixth hour (Matt 27:45; Mark 15:33; Luke 23:44).¹ The key to understanding the Gospels' time indications is to understand notations of time in the ancient world.² John used Roman reckoning, starting at midnight, whereas the Synoptic Gospels used Jewish reckoning, starting at dawn (about 6:00 am). Thus it was most likely about 6:00 am—not noon—that Jesus was handed over to be crucified. Between then and noon (the sixth hour of the Synoptic Gospels) Jesus was led away, nailed to the cross (Mark's "third hour"; i.e., 9:00 am) and crucified.

¹ Jack Finegan, *Handbook of Biblical Chronology*, Rev. Ed., (Hendrickson Publishers, 1998): 358–59.

² Andrew E. Steinmann, *From Abraham to Paul*, 293–97. See also Henry J. Cadbury, "Some Lukan Expressions of Time: (Lexical Notes on Luke-Acts VII)," *Journal of Biblical Literature* 82/3 (Sep 1963): 272–78 and Johnny V. Miller, "The Time of the Crucifixion," *JETS* 26/2 (June 1983): 157–166. Note that Steinmann disagrees with Miller's conclusion; see p. 295 of *From Abraham to Paul*.

Passion Week—Jesus Mocked by the Roman Soldiers (Friday, April 3, 33)

Matthew 27:27–30	Mark 15:16–19
<p>27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band <i>of soldiers</i>.</p> <p>28 And they stripped him, and put on him a scarlet robe.</p> <p>29 And when they had platted a crown of thorns, they put <i>it</i> upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!</p> <p>30 And they spit upon him, and took the reed, and smote him on the head.</p>	<p>16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.</p> <p>17 And they clothed him with purple, and platted a crown of thorns, and put it about his <i>head</i>,</p> <p>18 And began to salute him, Hail, King of the Jews!</p> <p>19 And they smote him on the head with a reed, and did spit upon him, and bowing <i>their</i> knees worshipped him.</p>

Passion Week—The Road to Golgotha (Friday, April 3, 33)

Matthew 27:31–34	Mark 15:20–23	Luke 23:26–33a	John 19:16b–17
<p>31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify <i>him</i>.</p> <p>32 And as they came out, they found a man of Cyrene, Simon by name:</p> <p>him they compelled to bear his cross.</p>	<p>20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.</p> <p>21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.</p>	<p>26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear <i>it</i> after Jesus.</p> <p>27 And there followed him a great company of people, and of women, which also bewailed and lamented him.</p> <p>28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.</p> <p>29 For, behold, the days are coming, in the which they shall say, Blessed <i>are</i> the barren, and the wombs that never bare, and the paps which never gave suck.</p> <p>30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. [Hos 10:8]</p> <p>31 For if they do these things in a green tree, what shall be done in the dry?</p>	<p>16b And they took Jesus, and led <i>him</i> away.</p> <p>17 And he bearing his cross went forth</p>

<p>33 And when they were come unto a place called Golgotha, that is to say, a place of a skull, 34 They gave him vinegar to drink mingled with gall: and when he had tasted <i>thereof</i>, he would not drink.</p>	<p>22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. 23 And they gave him to drink wine mingled with myrrh: but he received <i>it</i> not.</p>	<p>32 And there were also two other, malefactors, led with him to be put to death. 33a And when they were come to the place, which is called Calvary,</p>	<p>into a place called <i>the place</i> of a skull, which is called in the Hebrew Golgotha:</p>
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Passion Week—Crucifixion: First Three Hours (Friday [9:00 am–Noon], April 3, 33)

Matthew 27:35–44	Mark 15:24–32	Luke 23:33b–43	John 19:18–27
<p>35a And they crucified him, 38 Then were there two thieves crucified with him, one on the right hand, and another on the left.</p> <p>37 And set up over his head his accusation written,</p> <p>THIS IS JESUS THE KING OF THE JEWS.</p> <p>35b and parted his garments,</p>	<p>24a And when they had crucified him, 27 And with him they crucify two thieves; the one on his right hand, and the other on his left. 28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors. 25 And it was the third hour, and they crucified him.</p> <p>26 And the superscription of his accusation was written over,</p> <p>THE KING OF THE JEWS.</p> <p>24b they parted his garments,</p>	<p>33b there they crucified him, and the malefactors, one on the right hand, and the other on the left.</p> <p>34a Then said Jesus, Father, forgive them; for they know not what they do. 38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew,</p> <p>THIS IS THE KING OF THE JEWS.</p> <p>34b And they parted his raiment,</p>	<p>18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.</p> <p>19 And Pilate wrote a title, and put <i>it</i> on the cross.</p> <p>And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. 20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, <i>and</i> Greek, <i>and</i> Latin. 21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22 Pilate answered, What I have written I have written. 23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also <i>his</i> coat:</p>

<p>casting lots:</p> <p>that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.</p> <p>36 And sitting down they watched him there;</p> <p>39 And they that passed by reviled him, wagging their heads, 40 And saying, Thou that destroyest the temple, and buildest <i>it</i> in three days, save thyself. If thou be the Son of God, come down from the cross. 41 Likewise also the chief priests mocking <i>him</i>, with the scribes and elders, said, 42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.</p>	<p>casting lots upon them, what every man should take.</p> <p>29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest <i>it</i> in three days, 30 Save thyself, and come down from the cross. 31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. 32 Let Christ the King of Israel descend now from the cross, that we may see and believe.</p>	<p>and cast lots.</p> <p>35 And the people stood beholding.</p> <p>And the rulers also with them derided <i>him</i>, saying, He saved others; let him save himself, if he be Christ, the chosen of God.</p> <p>36 And the soldiers also mocked him, coming to him, and offering him vinegar, 37 And saying, If thou be the</p>	<p>now the coat was without seam, woven from the top throughout. 24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. [Ps 22:18] These things therefore the soldiers did.</p> <p>25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the <i>wife</i> of Cleophas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own <i>home</i>.</p>
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<p>44 The thieves also, which were crucified with him, cast the same in his teeth.</p>	<p>And they that were crucified with him reviled him.</p>	<p>king of the Jews, save thyself. 39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. 40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.</p>	
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Passion Week—Crucifixion: Last Three Hours (Friday [Noon–3:00 pm], April 3, 33)

Matthew 27:45	Mark 15:33	Luke 22:44–45a
<p>45 Now from the sixth hour there was darkness over all the land unto the ninth hour.</p>	<p>33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.</p>	<p>44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. 45a And the sun was darkened,</p>

Passion Week—Crucifixion: It Is Finished (Friday [~3:00 pm], April 3, 33)

Matthew 27:46–56	Mark 15:34–41	Luke 23:45b–49	John 19:28–30
<p>46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? 47 Some of them That stood there, when they heard <i>that</i>, said, This <i>man</i> calleth for Elias. 48 And straightway one of them ran, and took a sponge, and filled <i>it</i> with vinegar, and put <i>it</i> on a reed, and gave him to drink. 49 The rest said, Let be, let us</p>	<p>34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? 35 And some of them that stood by, when they heard <i>it</i>, said, Behold, he calleth Elias. 36 And one ran and filled a sponge full of vinegar, and put <i>it</i> on a reed, and gave him to drink, saying, Let alone; let us see</p>		<p>28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. [Ps 22:15; 69:21] 29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put <i>it</i> upon hyssop, and put <i>it</i> to his mouth.</p>

<p>see whether Elias will come to save him. 50 Jesus, when he had cried again with a loud voice,</p> <p>yielded up the ghost. 51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. 54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly,</p> <p>saying, Truly this was the Son of God.</p> <p>55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: 56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.</p>	<p>whether Elias will come to take him down. 37 And Jesus cried with a loud voice,</p> <p>and gave up the ghost. 38 And the veil of the temple was rent in twain from the top to the bottom.</p> <p>39 And when the centurion, which stood over against him,</p> <p>saw that he so cried out, and gave up the ghost,</p> <p>he said, Truly this man was the Son of God.</p> <p>40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; 41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.</p>	<p>46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: [Ps 31:5] and having said thus,</p> <p>he gave up the ghost. 45b and the veil of the temple was rent in the midst.</p> <p>47 Now when the centurion saw what was done,</p> <p>he glorified God, saying, Certainly this was a righteous man. 48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. 49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.</p>	<p>30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.</p>
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Passion Week—The One Whom They Pierced (Friday [3:00–6:00 pm], April 3, 33)

John 19:31–37

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.
 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.
 33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:
 34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.
 35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.
 36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. [[Ps 34:20](#)]
 37 And again another scripture saith, They shall look on him whom they pierced. [[Zech 12:10](#)]

Passion Week—Joseph of Arimathea Buries Jesus’ Body (Friday evening [14 Nisan], April 3, 33)

Matthew 27:57–61

Mark 15:42–47

Luke 23:50–56a

John 19:38–42

57 When the even was come,

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,

50 And,

38 And after this

there came a rich man of Arimathea, named Joseph,

43 Joseph of Arimathea, an honorable counsellor,

behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

Joseph of Arimathea,

who also himself

which also waited for the kingdom of God,

51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathea, a city of the Jews: who also himself waited for the kingdom of God.

being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus:

58 He went to Pilate, and begged the body of Jesus.

came, and went in boldly unto Pilate, and craved the body of Jesus.

52 This *man* went unto Pilate, and begged the body of Jesus.

Then Pilate commanded the body to be delivered.

44 And Pilate marveled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.
 45 And when he knew *it* of the centurion, he gave the body to Joseph.

53a And he took it down,

and Pilate gave *him* leave. He came therefore, and took the body of Jesus. 39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*. 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner

he wrapped it in a clean linen cloth,

and wrapped him in the linen,

and wrapped it in linen,

<p>60 And laid it in his own new tomb, which he had hewn out in the rock:</p> <p>and he rolled a great stone to the door of the sepulcher, and departed.</p> <p>61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulcher.</p>	<p>and laid him in a sepulcher which was hewn out of a rock,</p> <p>and rolled a stone unto the door of the sepulcher.</p> <p>47 And Mary Magdalene and Mary <i>the mother</i> of Joses</p> <p>beheld where he was laid.</p>	<p>54 And that day was the preparation, and the sabbath drew on.</p> <p>53b and laid it in a sepulcher that was hewn in stone, wherein never man before was laid.</p> <p>55 And the women also, which came with him from Galilee, followed after,</p> <p>and beheld the sepulcher, and how his body was laid.</p> <p>56a And they returned, and prepared spices and ointments;</p>	<p>of the Jews is to bury.</p> <p>41 Now in the place where he was crucified there was a garden; and in the garden a new sepulcher, wherein was never man yet laid.</p> <p>42 There laid they Jesus therefore because of the Jews' preparation <i>day</i>;</p> <p>for the sepulcher was nigh at hand.</p>
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Passion Week—The Jews Secure the Tomb (Friday evening [15 Nisan], April 3, 33)			
Matthew 27:62–66			
<p>62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,</p> <p>63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.</p> <p>64 Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.</p> <p>65 Pilate said unto them, Ye have a watch: go your way, make <i>it</i> as sure as ye can.</p> <p>66 So they went, and made the sepulcher sure, sealing the stone, and setting a watch.</p>			

Passion Week—Rest on the Sabbath (Saturday, April 4, 33)			
Luke 23:56b			
<p>56b and rested the sabbath day according to the commandment.</p>			

The Physical, Bodily Resurrection of Jesus (Sunday morning [16 Nisan], April 5, 33)			
Matthew 28:1–15	Mark 16:1–11	Luke 24:1–12	John 20:1–18
<p>Journey to the Tomb</p> <p>1 In the end of the sabbath, as it began to dawn toward the first <i>day</i> of the week, came Mary Magdalene and the other Mary</p>	<p>1 And when the sabbath was past,</p> <p>Mary Magdalene, and Mary the <i>mother</i> of James,</p>	<p>1 Now upon the first <i>day</i> of the week, very early in the morning,</p>	<p>1a The first <i>day</i> of the week cometh Mary Magdalene</p>

to see the sepulcher.	and Salome, had bought sweet spices, that they might come and anoint him. 2 And very early in the morning the first <i>day</i> of the week, they came unto the sepulcher at the rising of the sun.	they came unto the sepulcher, bringing the spices which they had prepared, and certain <i>others</i> with them.	early, when it was yet dark, unto the sepulcher,
Angels Roll Away the Stone 2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 4 And for fear of him the keepers did shake, and became as dead <i>men</i> .			
Discovery of the Empty Tomb	3 And they said among themselves, Who shall roll us away the stone from the door of the sepulcher? 4 And when they looked, they saw that the stone was rolled away: for it was very great. 5a And entering into the sepulcher,	2 And they found the stone rolled away from the sepulcher. 3 And they entered in, and found not the body of the Lord Jesus.	1b and seeth the stone taken away from the sepulcher.
Mary Runs to the Disciples			2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him.
Appearance of the Angels	5b they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.	4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 5 And as they were afraid,	

<p>5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.</p> <p>6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.</p> <p>7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.</p>	<p>6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified:</p> <p>he is risen; he is not here:</p> <p>behold the place where they laid him.</p> <p>7 But go your way, tell his disciples and Peter that</p> <p>he goeth before you into Galilee: there shall ye see him, as he said unto you.</p>	<p>and bowed down <i>their</i> faces to the earth, they said unto them,</p> <p>Why seek ye the living among the dead? 6 He is not here, but is risen:</p> <p>remember how he spake unto you when he was yet in Galilee, 7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.</p>	
<p>Jesus Appears to the Women 8 And they departed quickly from the sepulcher with fear and great joy;</p> <p>and did run to bring his disciples word. 9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. 10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.</p>	<p>8 And they went out quickly, and fled from the sepulcher; for they trembled and were amazed: neither said they any thing to any <i>man</i>; for they were afraid.</p>	<p>8 And they remembered his words,</p>	
<p>The Guard's Report 11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. 12 And when they were</p>			

<p>assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 13 Saying, Say ye, His disciples came by night, and stole him <i>away</i> while we slept.</p> <p>14 And if this come to the governor's ears, we will persuade him, and secure you.</p> <p>15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.</p>			
<p>The Disciples' Unbelief</p>		<p>9 And returned from the sepulcher, and told all these things unto the eleven, and to all the rest.</p> <p>10 It was Mary Magdalene, and Joanna, and Mary <i>the mother</i> of James, and other <i>women that were</i> with them, which told these things unto the apostles.</p> <p>11 And their words seemed to them as idle tales, and they believed them not.</p>	
<p>Peter and John Return With Mary Magdalene to the Tomb</p>		<p>12 Then arose Peter, and ran unto the sepulcher;</p> <p>and stooping down, he beheld the linen clothes laid by themselves,</p>	<p>3 Peter therefore went forth, and that other disciple, and came to the sepulcher.</p> <p>4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulcher.</p> <p>5 And he stooping down, <i>and looking in</i>, saw the linen clothes lying; yet went he not in.</p> <p>6 Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie,</p> <p>7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.</p> <p>8 Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed.</p> <p>9 For as yet they knew not the scripture, that he must rise again from the dead.</p>

		and departed, wondering in himself at that which was come to pass.	10 Then the disciples went away again unto their own home.
Jesus and Mary Magdalene	9 Now when <i>Jesus</i> was risen early the first <i>day</i> of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.		11 But Mary stood without at the sepulcher weeping: and as she wept, she stooped down, <i>and looked</i> into the sepulcher, 12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of <i>Jesus</i> had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 And when she had thus said, she turned herself back, and saw <i>Jesus</i> standing, and knew not that it was <i>Jesus</i> . 15 <i>Jesus</i> saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. 16 <i>Jesus</i> saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17 <i>Jesus</i> saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.
Mary Returns to the Disciples	10 <i>And</i> she went and told them that had been with him, as they mourned and wept. 11 And they, when they had heard that he was alive, and had been seen of her, believed not.		18 Mary Magdalene came and told the disciples that she had seen the Lord, and <i>that</i> he had spoken these things unto her.

Chronological Notes

- 1) The arrangement and harmonization of the resurrection narratives is a complex and difficult task. In my own study, I found Edward Robinson's, "The Resurrection and Ascension of Our Lord," *Bibliotheca Sacra* 2 No. 5 (1845): 162–189 to be very helpful, and I have followed his suggestions in my own harmony.

On the Emmaus Road (Sunday afternoon, April 5, 33)

Mark 16:12–13a	Luke 24:13–33a
<p>12 After that he appeared in another form unto two of them, as they walked, and went into the country.</p>	<p>13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem <i>about</i> threescore furlongs. 14 And they talked together of all these things which had happened. 15 And it came to pass, that, while they communed <i>together</i> and reasoned, Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them, What manner of communications <i>are</i> these that ye have one to another, as ye walk, and are sad? 18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. 22 Yea, and certain women also of our company made us astonished, which were early at the sepulcher; 23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24 And certain of them which were with us went to the sepulcher, and found <i>it</i> even so as the women had said: but him they saw not. 25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 26 Ought not Christ to have suffered these things, and to enter into his glory? 27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. [cf. Deut 18:15; Psalm 22; Isaiah 53; Mal 3:1] 28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. 30 And it came to pass, as he sat at meat with them, he took bread, and blessed <i>it</i>, and brake, and gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? 33a And they rose up the same hour, and returned to Jerusalem,</p>
<p>13a And they went</p>	

Peace Be With You (Sunday evening, April 5, 33)

Mark 16:13b–14	Luke 24:33b–43	John 20:19–25
		<p>19 Then the same day at evening, being the first <i>day</i> of the week, when the doors</p>

<p>13b and told <i>it</i> unto the residue:</p> <p>neither believed they them.</p> <p>14 Afterward he appeared unto the eleven as they sat at meat,</p> <p>and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.</p>	<p>33b and found the eleven gathered together, and them that were with them,</p> <p>34 Saying, The Lord is risen indeed, and hath appeared to Simon. [1 Cor 15:5a]</p> <p>35 And they told what things <i>were done</i> in the way, and how he was known of them in breaking of bread.</p> <p>36 And as they thus spake, Jesus himself stood in the midst of them,</p> <p>and saith unto them, Peace <i>be</i> unto you.</p> <p>37 But they were terrified and affrighted, and supposed that they had seen a spirit.</p> <p>38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?</p> <p>39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.</p> <p>40 And when he had thus spoken, he shewed them <i>his</i> hands</p> <p>and <i>his</i> feet.</p> <p>41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?</p> <p>42 And they gave him a piece of a broiled fish, and of an honeycomb.</p> <p>43 And he took <i>it</i>, and did eat before them.</p>	<p>were shut where the disciples were assembled for fear of the Jews,</p> <p>came Jesus and stood in the midst,</p> <p>and saith unto them, Peace <i>be</i> unto you.</p> <p>20 And when he had so said, he shewed unto them <i>his</i> hands and his side.</p> <p>Then were the disciples glad, when they saw the Lord.</p> <p>21 Then said Jesus to them again, Peace <i>be</i> unto you: as <i>my</i> Father hath sent me, even so send I you.</p> <p>22 And when he had said this, he breathed on <i>them</i>, and saith unto them, Receive ye the Holy Ghost:</p> <p>23 Whose soever sins ye remit, they are remitted unto them; <i>and</i> whose soever <i>sins</i> ye retain, they are retained.</p> <p>24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.</p> <p>25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.</p>
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Jesus' Second Appearance to the Disciples (Sunday, April 12, 33)

John 20:26–31

26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. [[1 Cor 15:5b](#)]

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Cast Your Net on the Right Side (c. late April 33)

John 21

1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his fisher's coat unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

The Great Commission (c. late April 33)

Matthew 28:16–20

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted. [\[1 Cor 15:6\]](#)

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

Mark 16:15–18

15 And he said unto them,

Go ye into all the world,
and preach the gospel to every creature.

	<p>16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.</p> <p>17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;</p> <p>18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.</p>
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Appearance to James, Jesus' Brother (c. late April 33)	
1 Corinthians 15:7a	
7a After that, he was seen of James;	

Tarry in Jerusalem (c. early May 33)	
Luke 24:44–49	Acts 1:1–8
<p>44 And he said unto them, These <i>are</i> the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and <i>in</i> the prophets, and <i>in</i> the psalms, concerning me.</p> <p>45 Then opened he their understanding, that they might understand the scriptures,</p> <p>46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:</p> <p>47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.</p> <p>48 And ye are witnesses of these things.</p> <p>49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem,</p> <p>until ye be endued with power from on high.</p>	<p>1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,</p> <p>2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:</p> <p>3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:</p> <p>4 And, being assembled together with <i>them</i>, commanded them</p> <p>that they should not depart from Jerusalem, but wait for the promise of the Father, which, <i>saith he</i>, ye have heard of me.</p> <p>5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.</p> <p>6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?</p> <p>7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.</p> <p>8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.</p>

The Ascension (Thursday, May 14, 33)		
Mark 16:19–20	Luke 24:50–53	Acts 1:9–14
19 So then after the Lord had spoken unto them,	50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.	9 And when he had spoken these things,

<p>he was received up into heaven,</p> <p>and sat on the right hand of God.</p> <p>20 And they went forth, and preached every where, the Lord working with <i>them</i>, and confirming the word with signs following. Amen.</p>	<p>51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.</p> <p>52 And they worshipped him, and returned to Jerusalem with great joy:</p> <p>53 And were continually in the temple, praising and blessing God.</p> <p>Amen.</p>	<p>while they beheld, he was taken up; and a cloud received him out of their sight.</p> <p>10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;</p> <p>11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.</p> <p>12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.</p> <p>13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James <i>the son</i> of Alphaeus, and Simon Zelotes, and Judas <i>the brother</i> of James.</p> <p>14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.</p>
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Matthias Added to the Apostles (May 14–24, 33)

Acts 1:15–26

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

16 Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. [cf. [Matt 27:3–10](#); [Zech 11:13](#)]

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: [[Ps 69:25–26](#)] and his bishopric let another take. [[Ps 109:8](#)]

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabbas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

The Outpouring of the Holy Spirit at Pentecost (Sunday morning, May 24, 33)

Acts 2:1–13

1 And when the day of Pentecost was fully come, they were all with one accord in one place.
 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.
 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.
 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.
 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.
 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?
 8 And how hear we every man in our own tongue, wherein we were born?
 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,
 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,
 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.
 12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?
 13 Others mocking said, These men are full of new wine.

Peter's Sermon at Pentecost (Sunday morning, May 24, 33)

Acts 2:14–41

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:
 15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.
 16 But this is that which was spoken by the prophet Joel;
 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:
 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:
 19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:
 20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:
 21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved. [[Joel 2:28–32](#)]
 22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:
 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:
 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.
 25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:
 26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:
 27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.
 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. [[Ps 16:8–11](#)]
 29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.
 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; [cf. [Ps 132:11](#)]
 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.
 32 This Jesus hath God raised up, whereof we all are witnesses.
 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.
 34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,
 35 Until I make thy foes thy footstool. [[Ps 110:1](#)]
 36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.
 37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?
 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.
 39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.
 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

The Early Church (c. Summer 33)

Acts 2:42–47

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Peter Heals a Lame Man at the Temple Gate (c. Fall 33)

Acts 3

Peter Heals a Lame Man

1 Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

Peter Preaches to the Crowd

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people. [[Deut 18:15–19](#)]

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. [cf. [Gen 22:18](#)]

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Peter and John Arrested and Questioned by Annas and Caiaphas (c. Fall 33)

Acts 4:1–31

Peter and John are Imprisoned

- 1 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,
- 2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.
- 3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.
- 4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

Annas and Caiaphas Question Peter and John

- 5 And it came to pass on the morrow, that their rulers, and elders, and scribes,
- 6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.
- 7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?
- 8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,
- 9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;
- 10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.
- 11 This is the stone which was set at nought of you builders, which is become the head of the corner. [\[Ps 118:22\]](#)
- 12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.
- 13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.
- 14 And beholding the man which was healed standing with them, they could say nothing against it.
- 15 But when they had commanded them to go aside out of the council, they conferred among themselves,
- 16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.
- 17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.
- 18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.
- 19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.
- 20 For we cannot but speak the things which we have seen and heard.
- 21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done.
- 22 For the man was above forty years old, on whom this miracle of healing was shewed.

The Disciples Pray for Courage to Preach the Gospel

- 23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.
- 24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:
- 25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?
- 26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. [\[Ps 2:1–2\]](#)
- 27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,
- 28 For to do whatsoever thy hand and thy counsel determined before to be done.
- 29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,
- 30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.
- 31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Ananias and Sapphira Lie to the Holy Spirit (c. Fall 33)

Acts 4:32–5:11

Private Property Owners Contribute Voluntarily to the Needs of the Community

4:32 And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

Introduction to Barnabas (Joseph), Who Later Ministered with Paul

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

Ananias Conspires with His Wife Sapphira to Deceive the Apostles

5:1 But a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

Sapphira's Part in the Deception is Revealed

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

Signs and Wonders by the Apostles (c. 33/34)

Acts 5:12–16

12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

Jewish Persecution Intensifies (c. 33/34)

Acts 5:17–42

The Apostles are Imprisoned

17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

An Angel Releases the Apostles

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that

were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

The Apostles Willingly Go Before the Jewish Council

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

Gamaliel's Wise Advice

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

The Apostles Continue Preaching the Gospel

41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Ministry Distinctions Within the Church (c. early 34)

Acts 6:1–6

1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

The Arrest of Stephen (c. Spring 34)

Acts 6:7–15

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the

priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

Stephen's Sermon (c. Spring 34)

Acts 7:1–53

1 Then said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. [[Gen 12:1](#)]

4 Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. [[Gen 15:13–14](#); [Exod 3:12](#)]

8 And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph. [[Exod 1:8](#)]

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday? [[Exod 2:14](#)]

29 Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.*

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. [[Exod 3:1-10](#)]

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. [[Deut 18:15](#)]

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him. [[Exod 32:1](#)]

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. [[Amos 5:25-27](#)]

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand made all these things? [[Isa 66:1-2](#)]

51 Ye stiffnecked and uncircumcised in heart and ears, [cf. [Jer 4:4; 9:26](#)] ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept *it*.

The Martyrdom of Stephen / Introduction to Saul (Paul) (c. Spring 34)

Acts 7:54-8:1a

7:54 When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

8:1a And Saul was consenting unto his death.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

The Great Persecution (c. Spring–Summer 34)

Acts 8:1b–3	Acts 22:4, 19b	Acts 26:10–11a
<p>1b And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.</p> <p>2 And devout men carried Stephen <i>to his burial</i>, and made great lamentation over him.</p> <p>3 As for Saul, he made havoc of the church, entering into every house, and haling men and women committed <i>them</i> to prison.</p>	<p>4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.</p> <p>19b I imprisoned and beat in every synagogue them that believed on thee:</p>	<p>10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against <i>them</i>.</p> <p>11a And I punished them oft in every synagogue, and compelled <i>them</i> to blaspheme;</p>

Philip's Ministry in Samaria (c. Summer 34)

Acts 8:4–25

The Great Persecution Serves to Spread the Gospel Message

4 Therefore they that were scattered abroad went every where preaching the word.

Philip Preaches to the Samaritans

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

Simon the Magician

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Peter and John Visit the Work in Samaria

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they *their* hands on them, and they received the Holy Ghost.

Peter Rebukes Simon

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.
 23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.
 24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.
 25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

Philip and the Ethiopian Eunuch (c. Summer 34)

Acts 8:26–40

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.
 27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,
 28 Was returning, and sitting in his chariot read Esaias the prophet.
 29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.
 30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?
 31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.
 32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:
 33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. [[Isa 53:7–8](#)]
 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?
 35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.
 36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?
 37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.
 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.
 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.
 40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

Saul's (Paul's) Call and Conversion Experience (late 34)

Acts 9:1–19a	Acts 22:6–16	Acts 26:12–18
<p>1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, 2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him,</p>	<p>6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. 7 And I fell unto the ground, and heard a voice saying unto me,</p>	<p>12 Whereupon as I went to Damascus with authority and commission from the chief priests, 13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. 14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue,</p>

<p>Saul, Saul, why persecutest thou me? 5b <i>it is</i> hard for thee to kick against the pricks. 5a And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord <i>said</i> unto him, Arise,</p> <p>and go into the city, and it shall be told thee what thou must do. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought <i>him</i> into Damascus. 9 And he was three days without sight, and neither did eat nor drink. 10 And there was a certain disciple at Damascus, named Ananias;</p> <p>and to him said the Lord in a vision, Ananias. And he said, Behold, I <i>am here</i>, Lord. 11 And the Lord <i>said</i> unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for <i>one</i> called Saul, of Tarsus: for, behold, he prayeth, 12 And hath seen in a vision a man named Ananias coming in, and putting <i>his</i> hand on him, that he might receive his sight. 13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 14 And here he hath authority from the chief priests to bind all that call on thy</p>	<p>Saul, Saul, why persecutest thou me? 8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. 9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise,</p> <p>and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. 11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.</p> <p>12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt <i>there</i>,</p>	<p>Saul, Saul, why persecutest thou me? <i>it is</i> hard for thee to kick against the pricks. 15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.</p> <p>16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 Delivering thee from the people, and <i>from</i> the Gentiles, unto whom now I send thee, 18 To open their eyes, <i>and</i> to turn <i>them</i> from darkness to light, and <i>from</i> the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.</p>
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<p>name. 15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 For I will shew him how great things he must suffer for my name's sake. 17 And Ananias went his way, and entered into the house;</p> <p>and putting his hands on him said, Brother Saul, the Lord, <i>even</i> Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. 18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith,</p> <p>and arose, and was baptized. 19a And when he had received meat, he was strengthened.</p>	<p>13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. 14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. 15 For thou shalt be his witness unto all men of what thou hast seen and heard. 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.</p>	
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Saul Preaches Christ in the Damascus Synagogues (late 34)

Acts 9:19b–22

19b Then was Saul certain days with the disciples which were at Damascus.
 20 And straightway he preached Christ in the synagogues, that he is the Son of God.
 21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?
 22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

Saul's Extended Residence in Damascus and Arabia (late 34–early 37)

Galatians 1:15–17

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,
 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:
 17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

Saul Narrowly Escapes Capture in Damascus (early 37)

Acts 9:23–25	2 Corinthians 11:32–33
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<p>23 And after that many days were fulfilled, the Jews took counsel to kill him: 24 But their laying await was known of Saul. And they watched the gates day and night to kill him.</p>	<p>32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:</p>
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25 Then the disciples took him by night, and let <i>him</i> down by the wall in a basket.	33 And through a window in a basket was I let down by the wall, and escaped his hands.
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Saul's First Post-Conversion Visit to Jerusalem (early 37)

Acts 9:26–29	Galatians 1:18–19
<p>26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.</p> <p>27 But Barnabas took him, and brought <i>him</i> to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.</p> <p>28 And he was with them coming in and going out at Jerusalem.</p> <p>29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.</p>	<p>18 Then after three years I went up to Jerusalem to see Peter,</p> <p>and abode with him fifteen days.</p> <p>19 But other of the apostles saw I none, save James the Lord's brother.</p>

Saul's Ministry in Tarsus (his hometown in the province of Cilicia) (c. 37–46)

Acts 9:30	Galatians 1:21–24
<p>30 <i>Which</i> when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.</p>	<p>21 Afterwards I came into the regions of Syria and Cilicia;</p> <p>22 And was unknown by face unto the churches of Judaea which were in Christ:</p> <p>23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.</p> <p>24 And they glorified God in me.</p>

Scripture quotations are from *The King James Version (KJV)*. The KJV is in the public domain.

Chronological Notes

- 1) My chronological framework for the life of the apostle Paul follows Carson & Moo / Kostenberger for the period of 33 to 49 (both place Paul's conversion c. 34), and Kostenberger / Finegan for the period of 49 to 67 (both place Paul's arrest in Jerusalem c. 55).¹ I differ from Steinmann / Finegan over the identification of Galatians 2:1–10 with the council of Acts 15 (the current majority view).² I prefer to connect Galatians 2:1–10 with the famine visit of Acts 11.³ In support of this view are the following

¹ D. A. **Carson** and Douglas J. **Moo**, *An Introduction to the New Testament—Second Edition* (Zondervan, 2009): 359–369; Andreas J. **Kostenberger**, L. Scott Kellum, Charles L. Quarles, *The Cradle, the Cross, and the Crown* (B&H Academic, 2009): 397–403; Jack **Finegan**, *Handbook of Biblical Chronology*, Rev. Ed., (Hendrickson Publishers, 1998): 390–402.

² Andrew E. **Steinmann**, *From Abraham to Paul*, 306–320. See also Moises **Silva**, *Interpreting Galatians*, 129–139.

³ I find myself in good company: Richard N. **Longenecker**, *Galatians*, Word Biblical Commentary, Vol. 41 (Dallas: Word, 1990): lxxiii–lxxxviii. See also Stanley D. **Toussaint**, "The Chronological Problem of Galatians 2:1–10," *Bibliotheca Sacra* 120:480 (Oct 1963): 335–340; Paul R. **Trebilco**, "Itineraries, travel plans, journeys, apostolic parousia," in *Dictionary of Paul & His Letters*, G. F. Hawthorne, R. P. Martin and D. G. Reid eds. (Downers Grove, Illinois, Inter-Varsity Press, 1993): 446–456; Joe **Morgado**, Jr., "Paul in Jerusalem: A Comparison of His Visits in Acts and Galatians," *Journal of the Evangelical Theological Society* 37.1 (March 1994): 55–68; David J. **Downs**, *The Offering of the Gentiles: Paul's Collection for Jerusalem in Its Chronological, Cultural, and Cultic Contexts* (Mohr Siebeck, 2008): 33–39; Thomas R. **Schreiner**, *Galatians*, Zondervan Exegetical Commentary on the New Testament (Zondervan, 2010): 28–29; Ronald Y. K. **Fung**, *Galatians*, New International Commentary on the New Testament (Eerdmans, 1988): 86; Ben **Witherington** III, *Grace in Galatia: A Commentary on Paul's Letter to the Galatians*, (Eerdmans, 1998): 13–18; Timothy **George**, *Galatians*, New

points from Marshall⁴ and Schnabel:⁵

- A) Galatians 2:1–10 is a private meeting, not a public one as in Acts 15.
 - B) Galatians 2:1–10 is connected to a revelation, which best corresponds to Agabus' prophecy of the coming famine in Acts 11:27–28.
 - C) If Galatians 2:1–10 is equivalent to Acts 15, then Paul left unmentioned the famine visit of Acts 11:27–30. This makes no sense in light of Paul's intent in providing the autobiographical detail in Galatians 1–2.
 - D) Peter's fear of the men from Jerusalem in Galatians 2:11–14 makes no sense if the incident occurred *after* the Council of Acts 15.
 - E) Why, if writing to the Galatians *after* the Council of Acts 15, did Paul make no mention of the decision which had been reached? This makes no sense in light of the fact that when he returned to the Galatian churches on his second missionary trip, he made a point of sharing the decision with them (see Acts 16:4).
- 2) On the dating of Paul's escape from the "ethnarch" (*ethnarches*, 2 Cor 11:32–33; cf. Acts 9:23–25) of King Aretas, see Douglas A. Campbell, "An Anchor for Pauline Chronology: Paul's Flight from 'The Ethnarch of King Aretas' (2 Corinthians 11:32-33)," *Journal of Biblical Literature* 121.2 (2002): 279–302. Campbell argues for a six month window between late 36 and early 37 for Paul's escape. Steinmann agrees, but argues for a larger window between 36 and 38, mainly due to his view that Galatians 2:1–10 is equivalent to Acts 15.⁶

American Commentary (Broadman & Holman, 1994): 136–137; F. F. Bruce, *The Epistle to the Galatians*, New International Greek Testament Commentary (Paternoster, 2002): 43–56.

⁴ I. Howard Marshall, *Acts*, Tyndale New Testament Commentary Vol. 5, (Sheffield Academic Press, 2003): 258–262.

⁵ Eckhard J. Schnabel, *Early Christian Mission: Volume 2, Paul and the Early Church* (Downers Grove, IL: InterVarsity Press, 2004): 988–89.

⁶ Steinmann, 301–303.

Peter's Itinerant Ministry (c. 38–40)

Acts 9:31–43

Peace and Growth for the Early Church

31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

Aeneas Healed at Lydda

32 And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

Dorcas Raised at Joppa

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

Peter and Cornelius—Salvation Apart from Circumcision Confirmed (c. 38–40)

Acts 10

Cornelius' Vision

1 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian *band*,

2 A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

Cornelius Sends Men to Joppa for Peter

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

Peter's Vision of Unclean Animals

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

The Arrival of Cornelius' Servants

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.
 19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.
 20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.
 21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?
 22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.
 23a Then called he them in, and lodged *them*.

Peter at Cornelius' House in Caesarea

23b And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.
 24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.
 25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.
 26 But Peter took him up, saying, Stand up; I myself also am a man.
 27 And as he talked with him, he went in, and found many that were come together.
 28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.
 29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?
 30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,
 31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.
 32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.
 33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Peter Presents the Gospel

34 Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:
 35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.
 36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)
 37 That word, *I say*, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;
 38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.
 39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:
 40 Him God raised up the third day, and shewed him openly;
 41 Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.
 42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.
 43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

The Holy Spirit Confirms Salvation to the Gentiles Apart from Circumcision

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.
 45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.
 46 For they heard them speak with tongues, and magnify God. Then answered Peter,
 47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?
 48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Early Jewish Resistance to Salvation without Circumcision (c. 38–40)

Acts 11:1–18

Peter Attacked by the Circumcision Party

1 And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.
 2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

Peter's Defense of Gentile Conversion Apart from Circumcision

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. [cf. [Acts 1:5](#); [Mark 1:8](#)]

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

Most Jews are Convinced by Peter's Explanation (but not all, cf. Acts 15:1–5)

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Herod Agrippa I Executes James (c. 43)

Acts 12:1–2

1 Now about that time Herod the king stretched forth *his* hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

Peter Imprisoned by Herod Agrippa I (April of 43 or 44)

Acts 12:3–19

Peter Arrested and Imprisoned

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

Peter Rescued by an Angel

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

Peter Goes to Mary's House, Then Leaves for a Safe Hiding Place

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where

many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

Herod Executes the Guards

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judaea to Caesarea, and *there* abode.

The Death of Herod Agrippa I (44)

Acts 12:20–23

20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying, It is the voice of a god, and not of a man.*

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Chronological Notes

- 1) Concerning the death of Herod Agrippa I, I side with the majority (represented by Kostenberger) against Steinmann¹ and Schwartz,² and affirm that Herod's death took place in the first half of 44.³

¹ Andrew E. Steinmann, *From Abraham to Paul*, 303–304. Steinmann follows Schwartz's view of Herod's death.

² Daniel R. Schwartz, *Agrippa I: the Last King of Judea*, (Tubingen: Mohr, 1990): 109–111, 203–207. For an excellent critique of Schwartz's view see Nina L. Collins, "Review: *Agrippa I* by Daniel R. Schwartz," *Novum Testamentum* 34.1 (Jan 1992): 90–101.

³ Andreas J. Kostenberger, L. Scott Kellum, Charles L. Quarles, *The Cradle, the Cross, and the Crown* (B&H Academic, 2009): 62.

James' Letter to the Jewish Diaspora (c. 45–48)

James 1–5

Introduction (James, the half-brother of Jesus)

1:1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

The Value of Trials and Testing

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double minded man *is* unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

Dealing With Temptation During Testing

12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

The Importance of Obedience

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

Rebuke for Partiality Between Believers

2:1 My brethren, have not the faith of our Lord Jesus Christ, *the Lord of glory*, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Harken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: [[Lev 19:18](#)]

9 But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. [[Exod 20:13–14](#)] Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

The Faith that Saves Obeys

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. [[Gen 15:6](#)]

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? [[Josh 2](#)]

26 For as the body without the spirit is dead, so faith without works is dead also.

The Power of the Tongue

3:1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? [[Matt 7:16](#)] so *can* no fountain both yield salt water and fresh.

True Heavenly Wisdom

13 Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16 For where envying and strife *is*, there *is* confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

Rebuke for Interpersonal Conflicts

4:1 From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. [[Pro 3:34](#)]

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

Rebuke for Arrogance and Self-reliance

13 Go to now, *ye* that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas *ye* know not what *shall be* on the morrow. For what *is* your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.

15 For that *ye ought* to say, If the Lord will, we shall live, and do this, or that.

16 But now *ye* rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

Rebuke for Greed and Selfish Living

5:1 Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.

2 Your riches are corrupted, and your garments are motheaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. *Ye* have heaped treasure together for the last days.

4 Behold, the hire of the laborers who have reaped down your fields, which is of *you* kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 *Ye* have lived in pleasure on the earth, and been wanton; *ye* have nourished your hearts, as in a day of slaughter.

6 *Ye* have condemned *and* killed the just; *and* he doth not resist *you*.

Exhortation to Endure to the End by Faith

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be *ye* also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest *ye* be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. *Ye* have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. [[Job 42:10-17](#)]

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your *yea* be *yea*; and *your* *nay*, *nay*; lest *ye* fall into condemnation.

The Power of Prayer

13 Is any among *you* afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among *you*? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, and pray one for another, that *ye* may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. [[1 Kgs 17-18](#)]

True Love for Others

19 Brethren, if any of *you* do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Chronological Notes

- 1) Of the possible candidates for the author of James, James, the half-brother of Jesus (Gal 1:19) and the full-brother of Jude is by far the best choice.¹ The letter was thus written within the lifetime of James, that is, sometime before c. 62 or 63 (per Josephus, *Ant.* 20.200) and sometime after James' conversion c. 33 (see 1 Cor 15:7).² The date range can be further narrowed by observing that the letter must have been written after James became the prominent leader in the Jerusalem church (c. 41/42; Acts 12:17). In addition, the letter makes no mention of the question of Gentile inclusion in the church and the controversy in Antioch which led to the council of Acts 15 (49). Thus it seems best to date the letter to c. 45–48.

¹ D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament—Second Edition* (Zondervan, 2009): 621–626.

² Kostenberger, 711–712.

Historical Background of the Church in Syrian Antioch (c. 34–46)

Acts 11:19–21

19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.
 20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.
 21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Barnabas Sent to Antioch / Saul Brought to Help the Ministry (c. 46)

Acts 11:22–26

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.
 23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.
 24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.
 25 Then departed Barnabas to Tarsus, for to seek Saul:
 26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

Agabus' Prophecy of Coming Famine (c. 46)

Acts 11:27–28

27 And in these days came prophets from Jerusalem unto Antioch.
 28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

Saul's Second Visit to Jerusalem: The Famine Visit (c. 47)

Acts 11:29–30

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:
 30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Galatians 2:1–10

1 Then fourteen years after
 I went up again to Jerusalem with Barnabas, and took Titus with *me* also.
 2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.
 3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:
 4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:
 5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.
 6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me:
 7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision was unto Peter;
 8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the

Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor; the same which I also was forward to do.

Saul and Barnabas Return to Syrian Antioch with John Mark (c. 47)

Acts 12:24–25

24 But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

Paul's First Missionary Trip (c. 47–48)

Acts 13–14

Paul and Barnabas Commissioned by the Holy Spirit

13:1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

Cyprus and the False Prophet Bar-Jesus (Elymas)

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

Perga and John Mark's Departure

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

Pisidian Antioch and the Pauline Synagogue Speech

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.

20 And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will. [[Ps 89:20](#); [1 Sam 13:14](#)]

23 Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. [[Ps 2:7](#)]

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David. [[Isa 55:3](#)]

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption. [[Ps 16:10](#)]

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. [[Hab 1:5](#)]

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

The Jews, Filled with Jealousy, Persecute and Oppose Paul and Barnabas

44 And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. [cf. [Isa 42:6](#); [49:6](#)]

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

Iconium and More Jewish Persecution

14:1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:
7 And there they preached the gospel.

Lystra/Derbe and the Stoning of Paul

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:
9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,
10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.
11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.
12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.
13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.
14 *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,
15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: [\[Exod 20:11\]](#)
16 Who in times past suffered all nations to walk in their own ways.
17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.
18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.
19 And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.
20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

Return Journey to Syrian Antioch

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,
22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.
23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.
24 And after they had passed throughout Pisidia, they came to Pamphylia.
25 And when they had preached the word in Perga, they went down into Attalia:
26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.
27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.
28 And there they abode long time with the disciples.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Paul Rebukes Peter at Syrian Antioch (late 48)

Acts 15:1–2	Galatians 2:11–14
<p>1 And certain men which came down from Judaea taught the brethren, <i>and said</i>, Except ye be circumcised after the manner of Moses, ye cannot be saved.</p> <p>2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.</p>	<p>11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.</p> <p>12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.</p> <p>13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.</p> <p>14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before <i>them</i> all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?</p>

Paul's Letter to the Galatian Churches – Part 1 (late 48)

Galatians 1:1–4:7

Introduction

- 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)
- 2 And all the brethren which are with me, unto the churches of Galatia:
- 3 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,
- 4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:
- 5 To whom *be* glory for ever and ever. Amen.

Reason for the Letter

- 6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:
- 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.
- 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.
- 9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.
- 10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

Declaration of the Divine Origin of Paul's Gospel

- 11 But I certify you, brethren, that the gospel which was preached of me is not after man.
- 12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

Autobiographical Detail Supporting Paul's Declaration

- 13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:
- 14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.
- 15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,
- 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:
- 17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.
- 18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.
- 19 But other of the apostles saw I none, save James the Lord's brother.
- 20 Now the things which I write unto you, behold, before God, I lie not.
- 21 Afterwards I came into the regions of Syria and Cilicia;
- 22 And was unknown by face unto the churches of Judaea which were in Christ:
- 23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.
- 24 And they glorified God in me.

The Famine Visit (see Acts 11:27–30)

- 2:1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.
- 2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them

which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor; the same which I also was forward to do.

Paul Opposes Peter at Syrian Antioch

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

Justification by Faith Apart from Circumcision

15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

The Galatians' Conversion Confirms Justification Apart from Circumcision

3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if *it be* yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

Abraham's Conversion Confirms Justification Apart from Circumcision

6 Even as Abraham believed God, and it was accounted to him for righteousness. [[Gen 15:6](#)]

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. [[Gen 12:3](#); [18:18](#); [22:18](#)]

9 So then they which be of faith are blessed with faithful Abraham.

The Unity and Nature of the Law Contradict Justification by Law-keeping

10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. [[Deut 27:26](#)]

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. [[Hab 2:4](#)]

12 And the law is not of faith: but, The man that doeth them shall live in them. [[Lev 18:5](#)]

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: [[Deut 21:23](#)]

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

The Nature of the Abrahamic Covenant Confirms Justification Apart from Circumcision

15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. [[Gen 22:18](#)]

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

Digression to Discuss the Purpose of the Law

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. [cf. [Deut 33:2](#)]

20 Now a mediator is not *a mediator* of one, but God is one.

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

Our Spiritual Union with Christ Confirms Justification Apart from Circumcision

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

4:1 Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Chronological Notes

1) Identity of the Galatians.

A) Galatians is the only Pauline letter that is not addressed to either an individual or to Christians in a specific city.¹ In the period of late antiquity, "Galatia" was an elastic term reflecting the changing political developments of central Asia Minor (Turkey).²

B) Galatia became a Roman province in 25 BC, and the province included people from many ethnic groups, including the "Celts" or "Galatians," who had migrated to Asia Minor by 278 BC. In Paul's day the province was a large area that reached from the Black Sea in the north to the Mediterranean Sea in the south. As time passed, however, the province was reshaped and much of the territory in the south was removed and formed into the new province of Pisidia with Antioch as its capital.³

¹ The destination of most of Paul's letters is clear: Rome, Corinth, Ephesus, Colossae, Philippi, Thessalonica, Timothy, Titus and Philemon.

² Timothy George, "Galatians," *New American Commentary*, 38.

³ Ben Witherington, *Grace in Galatia*, 2–5.

C) Commentators in early church history naturally thought Galatians was written to the province as it existed in later Roman history (to the north). But the work of William Ramsay⁴ and others has led modern scholars to reexamine this position in light of the earlier dimensions of the province in Paul's day (to the south).⁵ This has led to the development of two theories regarding Paul's intended audience:

(1) North Galatia.

(a) Geography: the middle to upper part of central Turkey.

(b) Cities: unknown cities to the north. Perhaps Ancyra (modern capital of Turkey), Pessinus and Tavium.

(c) Missionary Journey: churches founded on the second missionary journey and revisited on the third (Acts 16:6; 18:23).

(2) South Galatia.

(a) Geography: the southern part of central Turkey.

(b) Cities: Pisidian Antioch, Iconium, Lystra and Derbe.

(c) Missionary Journey: churches founded on the first missionary journey (Acts 13:13–14:23).

D) While there are strong arguments for both theories, the south Galatia theory is preferable.⁶ Below are some arguments for the south Galatian theory:⁷

(1) We have clear record of the apostle's visit to, and establishment of churches in, the cities of the Roman province of southern Galatia, whereas we have no definite record of such in northern Galatia proper.

(2) Paul repeatedly alludes to Barnabas in Galatians 2 as though he were well known to them. We know Barnabas accompanied Paul on the first missionary journey, but he was not with Paul on his second or any subsequent journey as far as is known.

(3) In Galatians 1, Paul makes a strong case for his independence from the Jerusalem apostles by detailing each visit he made to Jerusalem. If he omitted a visit, he would open himself to the charge that his gospel was influenced by the apostles. Since only two visits are recorded in Galatians (matching Acts 9:26–30 and 11:27–30), the letter must have been written before the Council of Acts 15 and thus must be addressed to the only churches that existed in Galatia at the time (cities in the south).⁸

2) Date.

A) As can be seen from the third argument in favor of the south Galatia theory, the date of the letter and its destination are linked:

(1) If addressed to churches in south Galatia, then the letter was written shortly after Paul's first missionary journey and either prior to or just after the Jerusalem Council of Acts 15. This puts the letter's date at AD 48–50 (Early Date).

(2) If addressed to churches in north Galatia, then the letter was written after Paul's second missionary journey and either prior to or during his third missionary journey. This puts the letter's date at AD 53–58 (Late Date).

⁴ William M. Ramsay, *A Historical Commentary on Saint Paul's Epistle to the Galatians*.

⁵ Thomas R. Schreiner, "Galatians," *Zondervan Exegetical Commentary on the New Testament*, 23.

⁶ Older commentators favor the north Galatia theory (Lightfoot), while most modern commentators favor the south Galatia Theory (F. F. Bruce).

⁷ For more arguments see: Longenecker, *Galatians*, lxiii–lxx; Rainer Riesner, *Paul's Early Period*, 286–291; Schreiner, *Galatians*, 24–29.

⁸ Schreiner, 28.

B) Another important factor for dating the letter is the correlation of Paul's visits to Jerusalem recorded in Acts and Galatians.

(1) In Acts, Luke records five visits by Paul to Jerusalem:

- Conversion visit (Acts 9:26–30).
- Famine visit (Acts 11:27–30).
- Jerusalem Council visit (Acts 15:1–29).
- Hasty visit (Acts 18:22).
- Collection visit (Acts 21:15–17).

(2) In Galatians, Paul records only two visits to Jerusalem:

- Conversion visit (Gal 1:18–20). This corresponds with the account in Acts 9:26–30.
- Private Meeting visit (Gal 2:1–10). Now we come to the main difficulty—which visit is this?

(3) Proposed Solutions.

(a) Solution 1: Galatians 2:1–10 is Luke's third visit (Jerusalem Council) recorded in Acts 15:1–29, with the famine visit of Acts 11:27–30 left unmentioned by Paul in Galatians. This is the traditional view that held sway virtually unchallenged until the early twentieth century. This view allows for either an early or late date.

(i) This view has to answer the following questions: Why did Paul fail to mention a visit to Jerusalem in his autobiographical presentation? Why did Paul not mention the decision of the Jerusalem Council of Acts 15 in his letter to the Galatians? Why did Peter feel so pressured by the Jewish circumcision party at Syrian Antioch after the Council had just ruled on the issue?

(b) Solution 2: Galatians 2:1–10 is Luke's second visit (Famine Visit) recorded in Acts 11:27–30, with the Jerusalem Council visit of Acts 15 taking place after Galatians was written. Main proponents include: Ramsay, Bruce, George, Guthrie, Longenecker. This view obviously places an early date on Galatians making it Paul's first epistle (AD 48).

(i) In this view the time spans of Galatians 1:18 and 2:1 are understood to be concurrent rather than consecutive (i.e., three years after conversion and fourteen years after conversion). In my opinion, this solution is the better of the two.⁹ See the table below for a summary of the chronology for Galatians:

Galatians	Event	Acts	Event
1:15–17	Paul's Conversion	9:1–25	Paul's Conversion
1:18–20	First Jerusalem Visit	9:26–30	With Barnabas in Jerusalem
2:1–10	Private Meeting Visit	11:27–30	Famine Visit
2:11–14	Dispute in Antioch	15:1–2	Dispute in Antioch
---	Paul writes Galatians	---	---
---	---	15:3–29	Jerusalem Council Visit
---	---	18:22	Hasty Visit
---	---	21:15–17	Collection Visit

⁹ Stanley D. Toussaint, "The Chronological Problem of Galatians 2:1–10", *Bibliotheca Sacra* 120.480 (1963): 335–340.

Paul's Letter to the Galatian Churches – Part 2 (late 48)

Galatians 4:8–6:18

Paul's Own Life and Ministry Confirms Justification Apart from Circumcision

4:8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.
 9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?
 10 Ye observe days, and months, and times, and years.
 11 I am afraid of you, lest I have bestowed upon you labour in vain.
 12 Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.
 13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.
 14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.
 15 Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.
 16 Am I therefore become your enemy, because I tell you the truth?
 17 They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.
 18 But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you.
 19 My little children, of whom I travail in birth again until Christ be formed in you,
 20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

An Allegory to Illustrate Justification Apart from Circumcision

21 Tell me, ye that desire to be under the law, do ye not hear the law?
 22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. [cf. [Gen 16, 21](#)]
 23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.
 24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.
 25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.
 26 But Jerusalem which is above is free, which is the mother of us all.
 27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. [[Isa 54:1](#)]
 28 Now we, brethren, as Isaac was, are the children of promise.
 29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.
 30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. [[Gen 21:10](#)]
 31 So then, brethren, we are not children of the bondwoman, but of the free.

Stand Firm in Your Freedom

5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.
 2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.
 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.
 4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.
 5 For we through the Spirit wait for the hope of righteousness by faith.
 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.
 7 Ye did run well; who did hinder you that ye should not obey the truth?
 8 This persuasion *cometh* not of him that calleth you.
 9 A little leaven leaveneth the whole lump.
 10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.
 11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.
 12 I would they were even cut off which trouble you.

Don't Allow Your Freedom to Become a License for the Flesh

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.
 14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. [[Lev 19:18](#)]
 15 But if ye bite and devour one another, take heed that ye be not consumed one of another.
 16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.
 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.
 18 But if ye be led of the Spirit, ye are not under the law.

- 19 Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,
20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.
22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
23 Meekness, temperance: against such there is no law.
24 And they that are Christ's have crucified the flesh with the affections and lusts.
25 If we live in the Spirit, let us also walk in the Spirit.
26 Let us not be desirous of vain glory, provoking one another, envying one another.

Spiritual Responsibilities

- 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.
2 Bear ye one another's burdens, and so fulfil the law of Christ. [cf. [1 Cor 9:19–23](#)]
3 For if a man think himself to be something, when he is nothing, he deceiveth himself.
4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.
5 For every man shall bear his own burden.
6 Let him that is taught in the word communicate unto him that teacheth in all good things.
7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.
9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.
10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

Closing Remarks

- 11 Ye see how large a letter I have written unto you with mine own hand.
12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.
13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.
14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.
15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. [cf. [1 Cor 7:19](#)]
16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.
17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.
18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

The Jerusalem Council—Salvation Apart from Circumcision (early 49)

Acts 15:3–35

Paul and Barnabas Travel to Jerusalem

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

The Debate is Defined

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

Peter's Speech

7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Paul and Barnabas Tell About Their Missionary Journey

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

James' Speech

13 And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world. [[Amos 9:11–12](#); cf. [Isa 45:21](#)]

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

The First Official Statement of the Early Church

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment: [cf. [Acts 15:1–2](#); [Gal 2:11–12](#)]

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

Paul and Barnabas Return to Syrian Antioch

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.
33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.
34 Notwithstanding it pleased Silas to abide there still.
35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

Paul's Second Missionary Journey—A Strained Beginning (Spring 49)

Acts 15:36–41

36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.
37 And Barnabas determined to take with them John, whose surname was Mark.
38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.
39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;
40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.
41 And he went through Syria and Cilicia, confirming the churches.

Paul's Second Missionary Journey—Return to the Galatian Churches (Summer 49)

Acts 16:1–5

1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:
2 Which was well reported of by the brethren that were at Lystra and Iconium.
3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.
4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.
5 And so were the churches established in the faith, and increased in number daily.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Paul's Second Missionary Journey—A Man of Macedonia (Summer 49)

Acts 16:6–12

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,
 7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.
 8 And they passing by Mysia came down to Troas.
 9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.
 10 And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.
 11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;
 12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

Paul's Second Missionary Journey—Philippi (late Summer 49)

Acts 16:13–40

Paul and Silas Meet Lydia

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.
 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.
 15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

The Demon Possessed Fortune Teller

16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:
 17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.
 18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

Paul and Silas Seized, Beaten and Imprisoned

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers,
 20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,
 21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.
 22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.
 23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:
 24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

The Great Earthquake

25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.
 26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.
 27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.
 28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.
 29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

The Philippian Jailer is Saved

30 And brought them out, and said, Sirs, what must I do to be saved?
 31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.
 32 And they spake unto him the word of the Lord, and to all that were in his house.
 33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.
 34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

Paul Demands Justice

35 And when it was day, the magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of Lydia*: and when they had seen the brethren, they comforted them, and departed.

Paul's Second Missionary Journey—Thessalonica (Fall 49)

Acts 17:1–9

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, *one* Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

Paul's Second Missionary Journey—Berea (Fall 49)

Acts 17:10–15

10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

Paul's Second Missionary Journey—Athens (Fall 49)

Acts 17:16–34

Paul in the Synagogue at Athens

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

Paul's Speech at the Areopagus

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is*?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

Paul's Second Missionary Journey—Extended Stay in Corinth (late 49–Summer 51)

Acts 18:1–11

Aquila and Priscilla—Refugees from Rome

1 After these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

Paul Once Again Rejected by the Jews

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that Jesus was* Christ.

6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles. [cf. [Ezek 33:1–9](#); [Neh 5:13](#)]

God Encourages Paul

7 And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. [cf. [1 Cor 2:1–4](#)]

11 And he continued *there* a year and six months, teaching the word of God among them. [cf. [1 Cor 3:10–11](#)]

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Paul's First Letter to the Thessalonians (50–51)

1 Thessalonians 1–5

Opening Greeting

1:1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

Thanksgiving for the Conversion and Zeal of the Thessalonians

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

Review and Defense of Paul's Ministry in Thessalonica

2:1 For yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God *is* witness:

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

Thanksgiving for Their Perseverance in Suffering

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

Paul's Desire to Visit Them Hindered

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

Timothy's Return to Thessalonica

3:1 Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellow-laborer in the gospel of Christ, to establish you, and to

comfort you concerning your faith:

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

Gratitude for the Joy They Have Brought Him

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

Prayer for Growth

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Exhortation to Please God

4:1 Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

Concerning Holiness and Moral Purity

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honor;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no *man* go beyond and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

Concerning Brotherly Love

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

Concerning the Dead in Christ (classic passage on the Rapture in the Premillennial perspective)

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

Concerning the Day of the Lord (it will come upon the wicked suddenly)

5:1 But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. [cf. [Joel 1–3](#); [Zeph 1–3](#)]

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

- 5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.
 6 Therefore let us not sleep, as *do* others; but let us watch and be sober.
 7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.
 8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.
 9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,
 10 Who died for us, that, whether we wake or sleep, we should live together with him.
 11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

Duties of the Church and Practical Christian Living

- 12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;
 13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.
 14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*.
 15 See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*.
 16 Rejoice evermore.
 17 Pray without ceasing.
 18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.
 19 Quench not the Spirit.
 20 Despise not prophesyings.
 21 Prove all things; hold fast that which is good.
 22 Abstain from all appearance of evil.

Closing

- 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.
 24 Faithful *is* he that calleth you, who also will do *it*.
 25 Brethren, pray for us.
 26 Greet all the brethren with an holy kiss.
 27 I charge you by the Lord that this epistle be read unto all the holy brethren.
 28 The grace of our Lord Jesus Christ *be* with you. Amen.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Chronological Notes

- 1) Date.
 - A) Paul had sent Timothy from Athens back to Thessalonica to check on the believers and encourage them in their faith (1 Thess 3:1–2, 5). Timothy returned to Paul at Corinth (Acts 18:5), bringing good news of their faith and love (1 Thess 3:6–8). In response to Timothy's good news, Paul penned 1 Thessalonians. We can assign a fairly firm date to this letter due to the fact that Paul had been in Corinth for a year and six months before he was dragged to the judgment seat of Gallio, the proconsul of Achaia. This occurred in the early summer of 51, and we can therefore date 1 and 2 Thessalonians to AD 50–51.
- 2) Order of the Letters.¹
 - A) A few scholars have suggested that Paul wrote 2 Thessalonians before he wrote 1 Thessalonians.² According to this theory, 1 Thessalonians responds to issues alluded to in 2 Thessalonians. This is not as improbable as may appear at first since the traditional sequence of Pauline letters to churches rests on length rather than date. Nonetheless this theory has not convinced most scholars.³

¹ Thomas L. Constable, "Notes on 1 Thessalonians," Online: <http://www.soniclight.com/constable/notes/pdf/1thessalonians.pdf>.

² E.g., T. W. Manson, "St. Paul in Greece: The Letters to the Thessalonians," *Bulletin of the John Rylands Library* 35 (1952–53): 438–46; *ibid.*, *Studies in the Gospels and Epistles*; and Charles A. Wanamaker, *The Epistles to the Thessalonians*, pp. 37–45.

³ E.g., E. A. Best, *A Commentary on the First and Second Epistles to the Thessalonians* (1977 ed.), pp. 43–44; I. Howard Marshall, *1 and 2 Thessalonians*, p. 26; R. Jewett, *The Thessalonian Correspondence: Pauline Rhetoric and Millenarian Piety*, pp. 24–25; Morris, pp. 27–30; and most others. See F. F. Bruce, *1 and 2 Thessalonians*, pp. xxxix–xliv; or Donald A. Carson and Douglas J. Moo, *An Introduction to the New Testament*, pp. 543–44 for good discussions of the issue.

Paul's Second Letter to the Thessalonians (50–51)**2 Thessalonians 1–3****Opening Greeting**

1:1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:
2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

Thanksgiving for Their Perseverance in Suffering

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;
4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

The Judgment of Christ at His Return

5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:
6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;
7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,
8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;
10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

A Prayer for God's Power

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:
12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

The Day of the Lord Has Not Yet Come

2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,
2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Events that Must Precede That Day

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;
4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

What Holds Back That Day

5 Remember ye not, that, when I was yet with you, I told you these things?
6 And now ye know what withholdeth that he might be revealed in his time.
7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

What Will Take Place on That Day

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,
10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.
11 And for this cause God shall send them strong delusion, that they should believe a lie:
12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Stand Firm in the Faith

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:
14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.
15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

Request for Prayer

3:1 Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:

2 And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

Confidence in Their Faithfulness and Obedience

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

Concerning Those Who Will Not Work

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

Closing

16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

Paul's Second Missionary Journey—Paul Before Gallio in Corinth (Summer 51)

Acts 18:12–17

12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and *of* your law, look ye *to it*; for I will be no judge of such *matters*.

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

Paul's Second Missionary Journey—Ephesus (Fall 51)

Acts 18:18–21a

18 And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21a But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will.

Paul's Second Missionary Journey—Caesarea, Jerusalem and Syrian Antioch (Fall 51)

Acts 18:21b–22

21b And he sailed from Ephesus.

22 And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.

Apollos' Ministry in Ephesus and Corinth (c. 51/52)

Acts 18:24–28

In Ephesus

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

In Corinth

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and that* publicly, shewing by the scriptures that Jesus was Christ. [cf. [1 Cor 3:1–9](#)]

Paul's Third Missionary Journey—Return to the Galatian Churches (Spring 52)

Acts 18:23

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

Paul's Third Missionary Journey—Return to Ephesus (Summer 52)

Acts 19:1–9

1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

Paul's Third Missionary Journey—Extended Ministry in Ephesus (Summer 52 to Summer 54)

Acts 19:10–20

Paul's Miracles

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

The Seven Sons of Sceva

13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

Destruction of Magic and Sorcery Books

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So mightily grew the word of God and prevailed.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Chronological Notes

1) 2 Thessalonians.¹

- A) 2 Thessalonians was probably composed several months after 1 Thessalonians, perhaps in the winter of 50. 2 Thessalonians 1:1 identifies Paul, Timothy and Silas as coauthors. According to the testimony of Acts, these three men traveled together only during the second missionary journey. 2 Corinthians 1:9 confirms that Paul and Timothy resided together in Corinth, and Silas is probably also among the “brothers from Macedonia” mentioned in 2 Corinthians 11:7–11. Paul was probably not in Athens long enough to have written 1 Thessalonians there. It is even less likely that he composed his second letter in Athens. So 2 Thessalonians was probably written within a few months of the first letter, and Paul’s 18 months in Corinth affords more than enough time for the letter to have been written there.

2) Paul Before Gallio.²

- A) Acts 18:11–12 states that Paul stayed a year and six months in Corinth and then, when “Gallio was proconsul of Achaia,” was attacked by the Jews and brought before the tribunal of the governor. The language seems to suggest that Gallio arrived at that time, and it seems likely that the coming of a new governor, who was inexperienced in that place, would provide a good opportunity for such an attack. It is probable, therefore, that Paul was brought before Gallio (who had arrived perhaps in May/June [§687]) in the early summer of 51. Since at that time he had been in Corinth a year and six months (Acts 18:11), Paul’s original arrival in Corinth may be dated in midwinter 49/50, say perhaps in December 49. This determination of the time when Paul arrived in Corinth provides an important anchor point for the entire chronology of Paul.

¹ Andreas J. Kostenberger, L. Scott Kellum, Charles L. Quarles, *The Cradle, the Cross, and the Crown* (B&H Academic, 2009): 441–42.

² Sourced from Jack Finegan, *Handbook of Biblical Chronology*, Rev. Ed., (Hendrickson Publishers, 1998): 390–393. For more detail on the derivation of the date of Gallio’s governorship, see the extensive discussion in §674 through §679.

Paul's First Letter to the Corinthians (now lost) (c. 52 or 53)

1 Corinthians 5:9–11

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

Paul's Third Missionary Journey—Timothy and Erastus Sent to Macedonia (early 54)

Acts 19:21–22

1 Corinthians 4:17; 16:8–9

21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia

two of them that ministered unto him, Timotheus and Erastus;

but he himself stayed in Asia for a season.

4:17 For this cause have I sent unto you

Timotheus,

who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

16:8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

Paul's Second Letter to the Corinthians – Part 1 (early 54)

1 Corinthians 1–4

Address and Greeting

1:1 Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

Thanksgiving for Corinth's Spiritual Gifts

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Reaction to Chloe's Report of Factions in the Church

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

The Foolish Wisdom of the Cross

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. [[Isa 29:14](#)]

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

God's Choice of the Foolish

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord. [[Jer 9:24](#)]

Paul's First Visit to Corinth

2:1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

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:

5 That your faith should not stand in the wisdom of men, but in the power of God.

The Spirit's Revelation of God's Wisdom

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. [[Isa 64:4](#)]

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, *yea*, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? [[Isa 40:13](#)] But we have the mind of Christ.

A Correct Understanding of Christian Service

3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are laborers together with God: ye are God's husbandry, *ye are* God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try

every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

How to Regard Self and Others

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. [[Job 5:13](#)]

20 And again, The Lord knoweth the thoughts of the wise, that they are vain. [[Ps 94:11](#)]

21 Therefore let no man glory in men. For all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christ's; and Christ *is* God's.

4:1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

Apostles as Models of the Wisdom of the Cross

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of *men* above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honorable, but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we entreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.

Appeal to Imitate Their Father Paul

14 I write not these things to shame you, but as my beloved sons I warn *you*.

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Chronological Notes

1) Date.¹

- A) According to 1 Corinthians 16:8, Paul wrote his second letter to the Corinthians (called 1 Corinthians or Corinthians B) during his third missionary journey when he was well into his 2½ year stay in Ephesus (Summer 52 to Summer 54). The fact that he wanted to stay in Ephesus "until Pentecost" indicates that he was writing early in the year, and so a date in early AD

¹ Andreas J. Kostenberger, L. Scott Kellum, Charles L. Quarles, *The Cradle, the Cross, and the Crown* (B&H Academic, 2009): 469–70.

54 is most likely.

2) Paul and the Corinthians.²

A) Paul's history with the Corinthians is complex, but it's possible to reconstruct the course of the apostle's dealings with this difficult congregation from the available evidence in Acts and 1 & 2 Corinthians with reasonable certainty. As the following list shows, Paul made at least three visits to Corinth and wrote at least four letters, only two of which have been preserved in the Christian canon. The sequence of these visits and letters is as follows:

- (1) First visit—Paul started the church in Corinth in late 49–Summer 51 (Acts 18:1–11).
- (2) Paul wrote the “previous letter” in c. 52 or 53 (1 Cor 5:9–11; “Corinthians A”).
- (3) Paul wrote 1 Corinthians from Ephesus in early 54 (1 Cor 16:8; “Corinthians B”).
- (4) Second visit—the “painful visit” c. Summer 54 (2 Cor 2:1; see 12:14; 13:1–2).
- (5) Paul wrote the “severe letter” c. Summer 54 (2 Cor 2:4; 7:8; “Corinthians C”).
- (6) Paul wrote 2 Corinthians from Macedonia in Fall 54 (2 Cor 7:5; 8:1; 9:2; “Corinthians D”).
- (7) Third visit in the Winter 54/55 (Acts 20:2).

² Ibid., 469.

Paul's Second Letter to the Corinthians – Part 2 (early 54)

1 Corinthians 5–7

The Case of Incest

5:1 It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.
 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.
 3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,
 4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,
 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
 6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?
 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:
 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

Dealing With Unrepentant Sin in the Church (Paul's first letter to the Corinthians)

9 I wrote unto you in an epistle not to company with fornicators:
 10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.
 11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.
 12 For what have I to do to judge them also that are without? do not ye judge them that are within?
 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person. [cf. [Deut 13:5](#)]

Rebuke for Taking Disputes Between Believers into the Courts

6:1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?
 2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?
 3 Know ye not that we shall judge angels? how much more things that pertain to this life?
 4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.
 5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?
 6 But brother goeth to law with brother, and that before the unbelievers.
 7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to be defrauded*?
 8 Nay, ye do wrong, and defraud, and that *your* brethren.
 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,
 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
 11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Paul Cites Certain Slogans and Corrects their Misuse—Freedom Should Never be Used to Excuse Sinful Practices

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.
 13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.
 14 And God hath both raised up the Lord, and will also raise up us by his own power.
 15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.
 16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. [[Gen 2:24](#)]
 17 But he that is joined unto the Lord is one spirit.
 18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.
 19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?
 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Concerning Sexual Relations Within Marriage

7:1 Now concerning the things whereof ye wrote unto me: *It is good* for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, *and* not of commandment.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

Concerning the Unmarried and Widows

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

Instructions About Divorce for Those Married to Christians

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

Instructions About Divorce for Those Married to Non-Christians

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

Be Content to Remain as You Are (If You Can Better Your Situation, Take the Opportunity)

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

Issues to Consider for Those Not Yet Married

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress, *I say*, that *it is good* for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it*: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be

holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

Widows and Remarriage

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Paul's Second Letter to the Corinthians – Part 3 (early 54)

1 Corinthians 8–11

Knowledge and Liberty are Never an Excuse to Cause a Weaker Brother to Sin

8:1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Paul Argues That as an Apostle He Has a Right to Receive Financial Support

9:1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? [[Deut 25:4](#)]

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar? [cf. [Lev 7](#)]

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel. [cf. [Luke 10:7](#)]

Paul Denied His Own Right in Order to Further the Spread of the Gospel

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

Paul Put His Freedom Aside in Order to Win More to Christ

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

The Importance of Self-Discipline

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Israel—An Example of Apostasy

10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. [[Exod 32:6](#)]

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. [[Num 25:1–9](#)]

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. [[Num 21:4–9](#)]

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. [cf. [Num 11:1–3](#)]

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

Paul Argues Against Participating in Pagan Festivals

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But I *say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

A Specific Example of How to Deal With Issues of Conscience

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's *wealth*.

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake:

26 For the earth *is* the Lord's, and the fulness thereof. [[Ps 24:1](#)]

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

11:1 Be ye followers of me, even as I also *am* of Christ.

Honoring the Authority Structure of the Church

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on *her* head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

Concerning the Lord's Table

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. [[Luke 22:19–20](#)]

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Paul's Second Letter to the Corinthians – Part 4 (early 54)

1 Corinthians 12–14

Introduction of the Topic of Spiritual Gifts

12:1 Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

The Single Source of Spiritual Gifts

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

Gifts of the Spirit

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

The Diversity and Interdependence of Members of the Body

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

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.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

Love—A More Excellent Way

13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

The Importance of Edification—A Comparison of Tongues and Prophecy

14:1 Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray 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 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

The Greater Gift

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21 In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. [[Isa 28:11–12](#)]

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

Proper Corporate Worship

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.
31 For ye may all prophesy one by one, that all may learn, and all may be comforted.
32 And the spirits of the prophets are subject to the prophets.
33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.
34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law. [cf. [Gen 3:16](#); [Num 12:1–15](#)]
35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.
36 What? came the word of God out from you? or came it unto you only?
37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.
38 But if any man be ignorant, let him be ignorant.
39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.
40 Let all things be done decently and in order.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Paul's Second Letter to the Corinthians – Part 5 (early 54)

1 Corinthians 15–16

Paul's Gospel—The Bodily Resurrection of Jesus Christ from the Dead

15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; [cf. [Isa 53](#)]

4 And that he was buried, and that he rose again the third day according to the scriptures: [cf. [Ps 16:10](#); [Hos 6:2](#)]

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

The Implications of the Claim That There is No Resurrection of the Dead

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

The Consequences of Christ's Resurrection

20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath put all things under his feet. [[Ps 8:6](#); cf. [Heb 2:8–10](#)] But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

The Absurdity of the Claim That There is No Resurrection of the Dead

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

The Bodily Character of the Resurrection

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of

birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; [[Gen 2:7](#)]; the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

All Will Be Changed (see 1 Thess 4:13–18)

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. [[Isa 25:8](#)]

55 O death, where *is* thy sting? O grave, where *is* thy victory? [[Hos 13:14](#)]

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

The Collection for the Saints in Jerusalem

16:1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

Closing Remarks

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboreth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.