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

Matthew 22:1–14

- 1 And continuing, Jesus spoke to them again in parables, saying,
 2 “The kingdom of heaven may be compared to a man—a king—who gave a wedding celebration for his son.
 3 And he sent his slaves to summon those who had been invited to the wedding celebration, and they did not want to come.
 4 Again he sent other slaves, saying, ‘Tell those who have been invited, “Behold, I have prepared my dinner; my oxen and fattened *cattle* have been slaughtered, and everything *is* ready. Come to the wedding celebration!’”
 5 But they paid no attention *and* went away—this one to his own field, that one to his business.
 6 And the others, seizing his slaves, mistreated *them* and killed *them*.
 7 And the king was angry and sent his troops *and* destroyed those murderers and burned their city.
 8 Then he said to his slaves, ‘The wedding celebration is ready, but those who had been invited were not worthy.
 9 Therefore, *go out to the places where* the roads exit the city and invite to the wedding celebration as many *people* as you find.’
 10 And those slaves went out into the roads *and* gathered everyone whom they found, both evil and good, and the wedding celebration was filled with dinner guests.
 11 But *when* the king came in to see the dinner guests, he saw a man there not dressed *in* wedding clothes.
 12 And he said to him, ‘Friend, how did you come in here, not having wedding clothes?’ But he could say nothing.
 13 Then the king said to the servants, ‘Tie him up hand and foot *and* throw him into the outer darkness. In that place there will 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

<p>15 Then the Pharisees went and consulted so that they could entrap him with a statement.</p> <p>16 And they sent their disciples to him with the Herodians, saying, “Teacher, we know that you are truthful and teach the way of God in truth, and you do not care what anyone thinks, because you do not regard the opinion of people. 17 Therefore tell us what you think. Is it permitted to pay taxes to Caesar or not?”</p> <p>18 But <i>because he</i> knew their maliciousness, Jesus said, “Hypocrites! Why are you testing me? 19 Show me the coin for the tax!”</p> <p>So they brought him a denarius. 20 And he said to them, “Whose image and inscription <i>is</i> this?” 21 They said to him, “Caesar’s.” Then he said to them, “Therefore give to Caesar the things of Caesar, and to God the things of God!”</p> <p>22 And <i>when they</i> heard <i>this</i>, they were astonished, and they left him <i>and</i> went away.</p>	<p>13 And they sent some of the Pharisees and the Herodians to him so that they could catch him unawares in a statement.</p> <p>14 And <i>when they</i> came, they said to him, “Teacher, we know that you are truthful and you do not care what anyone thinks, because you do not regard the opinion of people but teach the way of God in truth. Is it permitted to pay taxes to Caesar or not? Should we pay or should we not pay?”</p> <p>15 But <i>because he</i> knew their hypocrisy, he said to them, “Why are you testing me? Bring me a denarius so that I can look at <i>it</i>!” 16 So they brought <i>one</i>. And he said to them, “Whose image and inscription <i>is</i> this?” And they said to him, “Caesar’s.” 17 And Jesus said to them, “Give to Caesar the things of Caesar, and to God the things of God!”</p> <p>And they were utterly amazed at him.</p>	<p>20 And they watched <i>him</i> closely <i>and</i> sent spies who pretended they were upright, in order that they could catch him in a statement, so that they could hand him over to the authority and the jurisdiction of the governor. 21 And they asked him, saying, “Teacher, we know that you speak and teach rightly, and do not show partiality, but teach the way of God in truth. 22 Is it permitted <i>for us</i> to pay taxes to Caesar or not?”</p> <p>23 But seeing through their craftiness, he said to them, 24 “Show me a denarius!</p> <p>Whose image and inscription does it have?” And they answered <i>and</i> said, “Caesar’s.” 25 So he said to them, “Well then, give to Caesar the things of Caesar, and to God the things of God!” 26 And they were not able to catch <i>him</i> in a statement in the sight of the people, and astonished at his answer, they became silent.</p>
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Passion Week—Question about the Resurrection (Tuesday, March 31, 33)

Matthew 22:23–33	Mark 12:18–27	Luke 20:27–40
<p>23 On that day Sadducees— who say there is no resurrection— came up to him and asked him, 24 saying, “Teacher, Moses said if someone dies</p> <p>without having children, his brother is to marry his wife and father descendants for his brother. [Deut 25:5] 25 Now there were seven brothers with us. And the first died <i>after</i> getting married, and <i>because he</i> did not have descendants, he left his wife to his brother. 26 So also the second</p> <p>and the third, up to the seventh.</p> <p>27 And last of all the woman died. 28 In the resurrection, therefore, whose wife of the seven will she be? For they all had her <i>as wife</i>.” 29 But Jesus answered <i>and</i> said to them, “You are mistaken, <i>because you</i> do not know the scriptures or the power of God!</p> <p>30 For</p> <p>in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven.</p> <p>31 Now concerning the resurrection of the dead, have you not read what</p> <p>was spoken to you by God, who said, 32 “I am the God of Abraham and the God of Isaac and the God of Jacob”? [Exod 3:6] He is not the God of the dead, but of the living!”</p> <p>33 And <i>when</i> the crowds heard <i>this</i>, they were amazed at his teaching.</p>	<p>18 And Sadducees— who say there is no resurrection— came up to him and began to ask him, saying, 19 “Teacher, Moses wrote for us that if someone’s brother dies and he leaves behind a wife and does not leave a child, that his brother should take the wife and father descendants for his brother. 20 There were seven brothers, and the first took a wife. And <i>when he</i> died, he did not leave descendants.</p> <p>21 And the second took her, and he died without leaving descendants. And the third likewise. 22 And the seven did not leave descendants. Last of all the woman also died. 23 In the resurrection, when they rise, whose wife will she be? For the seven had her <i>as wife</i>. 24 Jesus said to them, “Are you not deceived because of this, <i>because you</i> do not know the scriptures or the power of God?</p> <p>25 For when they</p> <p>rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven.</p> <p>26 Now concerning the dead, that they are raised, have you not read in the book of Moses in the passage about the bush how God spoke to him, saying, ‘I <i>am</i> the God of Abraham and the God of Isaac and the God of Jacob’? 27 He is not God of the dead, but of the living. You are very much mistaken!”</p>	<p>27 Now some of the Sadducees— who deny that there is a resurrection— came up <i>and</i> asked him, 28 saying, “Teacher, Moses wrote for us if someone’s brother dies having a wife, and this man is childless, that his brother should take the wife and father descendants for his brother. 29 Now there were seven brothers, and the first took a wife <i>and</i> died childless,</p> <p>30 and the second,</p> <p>31 and the third took her, and likewise also the seven did not leave children and died. 32 Finally the woman also died. 33 Therefore in the resurrection, the woman—whose wife will she be? For the seven had her <i>as wife</i>.” 34 And Jesus said to them,</p> <p>“The sons of this age marry and are given in marriage, 35 but those who are considered worthy to attain to that age and <i>to</i> the resurrection from the dead neither marry nor are given in marriage, 36 for they are not even able to die any longer, because they are like the angels and are sons of God, <i>because they</i> are sons of the resurrection. 37 But that the dead are raised, even Moses revealed in <i>the passage about</i> the bush, when he calls the Lord the God of Abraham and <i>the</i> God of Isaac and <i>the</i> God of Jacob. 38 Now he is not God of the dead, but of the living, for all live to him!”</p> <p>39 And some of the scribes answered <i>and</i> said, “Teacher, you have spoken well.” 40 For they no longer dared to ask him anything.</p>

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

Matthew 22:34–40	Mark 12:28–34a
<p>34 Now <i>when</i> the Pharisees heard that he had silenced the Sadducees, they assembled at the same <i>place</i>.</p> <p>35 And one of them, a legal expert,</p> <p>put a question to <i>him</i> to test him:</p> <p>36 “Teacher, which commandment <i>is</i> greatest in the law?”</p> <p>37 And he said to him,</p> <p>“You shall love the Lord your God with all your heart and with all your soul and with all your mind.’</p> <p>38 This is the greatest and first commandment.</p> <p>39 And the second <i>is</i> like it: ‘You shall love your neighbor as yourself.’ [Lev 19:18]</p> <p>40 On these two commandments depend all the law and the prophets.”</p>	<p>28 And one of the scribes came up <i>and</i> heard them debating. <i>When he</i> saw that he answered them well, he asked him, “Which commandment is the most important of all?”</p> <p>29 Jesus answered, “The most important is, ‘Listen, Israel! The Lord our God, the Lord is one.</p> <p>30 And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength.’ [Deut 6:4–5]</p> <p>31 The second <i>is</i> this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”</p> <p>32 And the scribe said to him, “That is true, Teacher. You have said correctly that he is one and there is no other except him.</p> <p>33 And to love him from your whole heart and from your whole understanding and from your whole strength, and to love your neighbor as yourself, is much more than all whole burnt offerings and sacrifices.”</p> <p>34a And Jesus, <i>when he</i> saw that he had answered thoughtfully, said to him, “You are 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 20:41–44
<p>41 Now <i>while</i> the Pharisees were assembled, Jesus asked them,</p> <p>42 saying, “What do you think about the Christ? Whose son is he?”</p> <p>They said to him, “David’s.”</p> <p>43 He said to them, “How then does David, by the Spirit, call him ‘Lord,’ saying,</p> <p>44 ‘The Lord said to my Lord, “Sit at my right hand until I put your enemies under your feet” ’? [Ps 110:1]</p> <p>45 If then David calls him ‘Lord,’ how is he his son?”</p> <p>46 And no one was able to answer him a word, nor did anyone dare from that day on to ask him any more <i>questions</i>.</p>	<p>35 And continuing, Jesus said <i>while</i> teaching in the temple <i>courts</i>, “How can the scribes say that the Christ is David’s son?”</p> <p>36 David himself said by the Holy Spirit, ‘The Lord said to my Lord, “Sit at my right hand, until I put your enemies under your feet.”’</p> <p>37a David himself calls him ‘Lord,’ and how is he his son?”</p> <p>34b And no one dared to put a question to him any longer.</p> <p>37b And the large crowd was listening to him gladly.</p>	<p>41 But he said to them, “In what sense do they say <i>that</i> the Christ is David’s son?”</p> <p>42 For David himself says in the book of Psalms, ‘The Lord said to my Lord, “Sit at my right hand, until I make your enemies a footstool for your feet.”’</p> <p>44 David therefore calls him ‘Lord,’ and how is he his son?”</p>

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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 Jesus spoke to the crowds and to his disciples,</p> <p>2 saying, “The scribes and the Pharisees sit on the seat of Moses.</p> <p>3 Therefore do and observe everything that they tell you, but do not do as they do, for they tell <i>others to do something</i> and do not do <i>it themselves</i>.</p> <p>4 And they tie up heavy burdens and put <i>them</i> on people’s shoulders, but <i>they</i> themselves are not willing with their finger to move them.</p> <p>5 And they do all their deeds in order to be seen by people, for they make their phylacteries broad and make their tassels long.</p> <p>6 And they love the place of honor at banquets and the best seats in the synagogues</p> <p>7 and the greetings in the marketplaces and to be called ‘Rabbi’ by people.</p> <p>8 But you are not to be called ‘Rabbi,’ because one is your teacher, and you are all brothers,</p> <p>9 And do not call <i>anyone</i> your father on earth, for one is your heavenly Father.</p> <p>10 And do not be called teachers, because one is your teacher, the Christ.</p> <p>11 And the greatest among you will be your servant.</p> <p>12 And whoever exalts himself will be humbled, and whoever humbles himself will be exalted.</p> <p>13 “But woe to you, scribes and Pharisees—hypocrites!—because you shut the kingdom of heaven before people! For you do not enter, nor permit those wanting to go in to enter.</p> <p>14 [verse not in best manuscripts]</p> <p>15 “Woe to you, scribes and Pharisees—hypocrites!—because you travel around the sea and the dry <i>land</i> to make one convert, and when he becomes <i>one</i>, you make him twice as much a son of hell as you <i>are</i>!</p>	<p>38 And in his teaching</p> <p>he said,</p> <p>“Beware of the scribes,</p> <p>who like walking around in long robes and greetings in the marketplaces</p> <p>39 and the best seats in the synagogues and the places of honor at banquets,</p> <p>40 who devour the houses of widows and pray lengthy <i>prayers</i> for the sake of appearance. These will receive more severe condemnation!”</p>	<p>45 And <i>while</i> all the people were listening,</p> <p>he said to the disciples,</p> <p>46 “Beware of the scribes,</p> <p>who like walking around in long robes and who love greetings in the marketplaces and the best seats in the synagogues and the places of honor at banquets,</p> <p>47 who devour the houses of widows and pray lengthy <i>prayers</i> for the sake of appearance. These will receive more severe condemnation!”</p>
<p>16 “Woe to you, blind guides, who say, ‘Whoever swears by the temple, it is nothing! But whoever swears by the gold of the temple is bound <i>by his oath</i>.’</p> <p>17 Fools and blind <i>people</i>! For which is greater, the gold or the temple that makes the gold holy?</p> <p>18 And, ‘Whoever swears by the altar, it is nothing! But whoever swears by the gift <i>that is</i> on it is bound <i>by his oath</i>.’</p> <p>19 Blind <i>people</i>! For which <i>is</i> greater, the gift or the altar that makes the gift holy?</p> <p>20 Therefore the one who swears by the altar swears by it and by everything <i>that is</i> on it.</p> <p>21 And the one who swears by the temple swears by it and by the one who dwells <i>in</i> it.</p>		

22 And the one who swears by heaven swears by the throne of God and by the one who sits on it.

23 “Woe to you, scribes and Pharisees—hypocrites!—because you pay a tenth of mint and dill and cumin, and neglect the more important *matters* of the law—justice and mercy and faithfulness! It was necessary to do these *things* while not neglecting those.

24 Blind guides who filter out a gnat and swallow a camel!

25 “Woe to you, scribes and Pharisees—hypocrites!—because you cleanse the outside of the cup and the dish, but inside they are full of greed and self-indulgence!

26 Blind Pharisee! First clean the inside of the cup and the dish, so that the outside of it may become clean also.

27 “Woe to you, scribes and Pharisees—hypocrites!—because you are like whitewashed tombs which on the outside appear beautiful, but on the inside are full of the bones of the dead and of everything unclean!

28 In the *same* way, on the outside you also appear righteous to people, but inside you are full of hypocrisy and lawlessness.

29 “Woe to you, scribes and Pharisees—hypocrites!—because you build the tombs of the prophets and decorate the graves of the righteous,

30 and you say, ‘If we had lived in the days of our fathers, we would not have been partners with them in the blood of the prophets!’

31 Thus you testify against yourselves that you are descendants of those who murdered the prophets!

32 And you—fill up the measure of your fathers!

33 Serpents! Offspring of vipers! How will you escape from the condemnation to hell?

34 For this *reason*, behold, I am sending to you prophets and wise men and scribes. *Some* of them you will kill and crucify, and some of them you will flog in your synagogues and will pursue from town to town,

35 so that upon you will come all the righteous blood shed on the earth from the blood of righteous Abel up to the blood of Zechariah son of Barachiah, whom you murdered between the temple and the altar.

36 Truly I say to you, all these *things* will come upon this generation!

37 “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How many times I wanted to gather your children together the way a hen gathers her young together under *her* wings, and you were not willing!

38 Behold, your house has been left to you desolate!

39 For I tell you, you will never see me from now *on* until you say, ‘Blessed *is* the one who comes in the name of the Lord!’” [Ps 118:26]

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

Mark 12:41–44

Luke 21:1–4

41 And he sat down opposite the contribution box *and* was observing how the crowd was putting coins into the contribution box. And many rich people were putting in many *coins*.

42 And one poor widow came *and* put in two small copper coins (that is, a penny).

43 And summoning his disciples, he said to them, “Truly I say to you that this poor widow put in more than all those who put *offerings* into the contribution box.

44 For they all contributed out of their abundance, but she out of her poverty put in everything she had, her whole means of subsistence.”

1 And he looked up *and* saw the rich putting their gifts into the contribution box,

2 and he saw a certain poor widow putting in there two small copper coins.

3 And he said, “Truly I say to you that this poor widow put in more than all *of them*.

4 For these all put *gifts* into the offering out of their abundance, but this *woman* out of her poverty put in all the means of subsistence that she had.”

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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 <i>as</i> Jesus went out of the temple <i>courts</i> he was going along, and his disciples came up to point out to him the buildings of the temple.</p> <p>2 But he answered <i>and</i> said to them, “Do you not see all these <i>things</i>? Truly I say to you, not <i>one</i> stone will be left here on <i>another</i> stone that will not be thrown down!”</p>	<p>1 And <i>as</i> he was going out of the temple <i>courts</i>, one of his disciples said to him, “Teacher, look! What great stones and what wonderful buildings!”</p> <p>2 And Jesus said to him, “Do you see these great buildings? Not <i>one</i> stone will be left here on <i>another</i> stone that will not be thrown down!”</p>	<p>5 And <i>while</i> some were speaking about the temple, that it was adorned with precious stones and votive offerings, he said,</p> <p>6 “<i>As for</i> these <i>things</i> that you see— days will come in which not <i>one</i> stone will be left on <i>another</i> stone that will 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 <i>as</i> he was sitting on the Mount of Olives, the disciples came up to him privately, saying, “Tell us, when will these <i>things</i> happen, and what <i>will be</i> the sign of your coming and of the end of the age?”</p>	<p>3 And <i>as</i> he was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately,</p> <p>4 “Tell us, when will these <i>things</i> happen, and what <i>will be</i> the sign when all these <i>things</i> are about to be accomplished?”</p>	<p>7 And they asked him, saying, “Teacher, when therefore will these <i>things</i> happen, and what <i>will be</i> the sign when these <i>things</i> are about to take place?”</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 <i>and</i> said to them, “Watch out that no one deceives you!</p> <p>5 For many will come in my name, saying, ‘I am the Christ,’ and they will deceive many.</p> <p>6 And you are going to hear about wars and rumors of wars. See to it that you are not alarmed, for this must happen, but the end is not yet.</p>	<p>5 So Jesus began to say to them, “Watch out that no one deceives you!</p> <p>6 Many will come in my name, saying, ‘I am <i>he</i>,’ and they will deceive many.</p> <p>7 And when you hear about wars and rumors of wars, do not be alarmed. This must happen, but the end <i>is</i> not yet.</p>	<p>8 And he said, Watch out that you are not deceived! For many will come in my name, saying, ‘I am <i>he</i>,’ and ‘The time is near!’</p> <p>Do not go after them!</p> <p>9 And when you hear about wars and insurrections, do not be terrified, for these <i>things</i> must happen first, but the end <i>will not be</i> at once.”</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 will rise up against nation and kingdom against kingdom, and there will be famines and earthquakes in <i>various</i> places.</p> <p>8 But all these <i>things are</i> the beginning of birth pains. [Jer 30:6–7]</p>	<p>8 For nation will rise up against nation and kingdom against kingdom. There will be earthquakes in <i>various</i> places. There will be famines.</p> <p>These <i>things are</i> the beginning of birth pains.</p>	<p>10 Then he said to them, “Nation will rise up against nation and kingdom against kingdom.</p> <p>11 There will be great earthquakes and famines and plagues in <i>various</i> places. There will be terrible sights and great signs 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 you, watch out for yourselves! They will hand you over to councils and you will be beaten in the synagogues and will have to stand before governors and kings because of me, for a witness to them. 10 And the gospel must first be proclaimed to all the nations. 11 And when they arrest you <i>and</i> hand you over, do not be anxious beforehand what you should say, but whatever is given to you at that hour, say this.</p> <p>For you are not the ones who are speaking, but the Holy Spirit. 12 And brother will hand over brother to death, and a father <i>his</i> child, and children will rise up against parents and have them put to death. 13 And you will be hated by all because of my name.</p> <p>But the one who endures to the end—this one will be saved.</p>	<p>12 “But before all these <i>things</i>, they will lay their hands on you and will persecute <i>you</i>, handing <i>you</i> over to the synagogues and prisons. You will be brought before kings and governors because of my name. 13 This will turn out to you for a <i>time of witness</i>.</p> <p>14 Therefore make up your minds not to prepare in advance to speak in your own defense, 15 for I will give you a mouth and wisdom that all your opponents will not be able to resist or contradict.</p> <p>16 And you will be handed over even by parents and brothers and relatives and friends, and they will put to death <i>some</i> of you. 17 And you will be hated by all because of my name. 18 Even a hair of your head will never perish! 19 By your patient endurance you will gain your lives.</p>

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

Luke 21:20–24
<p>20 “But when you see Jerusalem surrounded by armies, then know that its desolation has come near. 21 Then those in Judea must flee to the mountains, and those inside it must depart, and those in the fields must not enter into it, 22 because these are days of vengeance, <i>so that</i> all the things that are written can be fulfilled. 23 Woe to those who are pregnant and to those who are nursing <i>their babies</i> in those days! For there will be great distress on the earth and wrath against this people, 24 and they will fall by the edge of the sword, and will be led captive into all the nations, and Jerusalem will be trampled down by the Gentiles until the times of the Gentiles are fulfilled.</p>

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

Matthew 24:9–14
<p>9 “Then they will hand you over to persecution and will kill you, and you will be hated by all the nations because of my name. 10 And then many will be led into sin and will betray one another and will hate one another, 11 and many false prophets will appear and will deceive many, 12 and because lawlessness will increase, the love of many will grow cold. 13 But the one who endures to the end—this person will be saved. 14 And this gospel of the kingdom will be proclaimed in the whole inhabited earth for a testimony to all the nations, and then the end will 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 “So when you see the abomination of desolation spoken about by the prophet Daniel standing in the holy place” (let the one who reads understand), [Dan 9:27; 11:31; 12:11] 16 “then those in Judea must flee to the mountains! 17 The one who is on his housetop must not come down to take things out of his house, 18 and the one who is in the field must not turn back to pick up his cloak.</p>	<p>14 “But when you see the abomination of desolation standing where it should not be” (let the one who reads understand), “then those in Judea must flee to the mountains! 15 The one who is on his housetop must not come down or go inside to take anything out of his house, 16 and the one who is in the field must not turn back to pick up his cloak.</p>

<p>19 And woe to those who are pregnant and to those who are nursing <i>their babies</i> in those days! 20 But pray that your flight may not happen in winter or on a Sabbath. 21 For at that time there will be great tribulation, such as has not happened from the beginning of the world until now, nor ever will happen. 22 And unless those days had been shortened, no human being would be saved. But for the sake of the elect, those days will be shortened. 23 “At that time if anyone should say to you, ‘Behold, here <i>is</i> the Christ,’ or ‘Here <i>he is</i>,’ do not believe <i>him</i>! 24 For false messiahs and false prophets will appear, and will produce great signs and wonders in order to deceive, if possible, even the elect. 25 Behold, I have told you ahead of time! 26 Therefore if they say to you, ‘Behold, he is in the wilderness,’ do not go out, or ‘Behold, he is in the inner rooms,’ do not believe <i>it</i>! 27 For just as the lightning comes from the east and flashes to the west, so the coming of the Son of Man will be. 28 Wherever the corpse is, there the vultures will gather. [Luke 17:22–37]</p>	<p>17 And woe to those who are pregnant and to those who are nursing <i>their babies</i> in those days! 18 But pray that it will not happen in winter. 19 For <i>in</i> those days there will be tribulation of such a kind as has not happened from the beginning of the creation that God created until now, and never will happen. 20 And if the Lord had not shortened the days, no human being would be saved. But for the sake of the elect, whom he chose, he has shortened the days. 21 “And at that time if anyone should say to you, “Behold, here <i>is</i> the Christ,’ ‘Behold, there <i>he is</i>,’ do not believe <i>him</i>! 22 For false messiahs and false prophets will appear, and will produce signs and wonders in order to mislead, if possible, the elect. 23 But you, watch out! I have told you everything ahead of time!</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 “And immediately after the tribulation of those days, ‘the sun will be darkened and the moon will not give its light, and the stars will fall from heaven, and the powers of heaven will be shaken.’ [Isa 13:10; 34:4; Ezek 32:7] 30 And then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man arriving on the clouds of heaven with power and great glory. [Dan 7:13]</p>	<p>24 “But in those days, after that tribulation, ‘the sun will be darkened and the moon will not give its light, 25 and the stars will be falling from heaven, and the powers in the heavens will be shaken.’ 26 And then they will see the Son of Man arriving in the clouds with great power and glory.</p>	<p>25 “And there will be signs in the sun and moon and stars, and on the earth distress of nations in perplexity from the noise of the sea and <i>its</i> surging, 26 people fainting from fear and expectation of what is coming on the inhabited earth, for the powers of the heavens will be shaken. 27 And then they will see the Son of Man arriving in a cloud with power and great glory. 28 But <i>when</i> these <i>things</i> begin to happen, stand up straight and raise your heads, because your redemption is drawing near!”</p>

Passion Week—The Olivet Discourse: Gathering of the Elect (Tuesday, March 31, 33)	
Matthew 24:31	Mark 13:27
<p>31 And he will send out his angels with a loud trumpet call, and they will gather his elect together from the four winds,</p>	<p>27 And then he will send out the angels, and will gather the elect together from the four winds,</p>

from *one* end of heaven to the *other* end of it.

from the end of the earth to the end 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
<p>32 “Now learn the parable from the fig tree:</p> <p>Whenever its branch has already become tender and puts forth its leaves, you know that summer <i>is</i> near.</p> <p>33 So also you, when you see all these <i>things</i>, know that he is near, at the door.</p> <p>34 Truly I say to you that this generation will never pass away until all these <i>things</i> take place!</p> <p>35 Heaven and earth will pass away, but my words will never pass away.</p>	<p>28 “Now learn the parable from the fig tree:</p> <p>Whenever its branch has already become tender and puts forth its leaves, you know that summer is near.</p> <p>29 So also you, when you see these <i>things</i> happening, know that he is near, at the door.</p> <p>30 Truly I say to you that this generation will never pass away until all these <i>things</i> take place!</p> <p>31 Heaven and earth will pass away, but my words will never pass away.</p>	<p>29 And he told them a parable: “Look at the fig tree and all the trees.</p> <p>30 When they put out <i>foliage</i>, now you see for yourselves <i>and</i> know that by this time the summer is near.</p> <p>31 So also you, when you see these <i>things</i> happening, know that the kingdom of God is near.</p> <p>32 Truly I say to you that this generation will never pass away until all <i>things</i> take place!</p> <p>33 Heaven and earth will pass away, but my words will never pass away.</p>

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

Matthew 24:36–42	Mark 13:32–33
<p>36 “But concerning that day and hour no one knows— not even the angels of heaven nor the Son— except the Father alone.</p> <p>37 For just as the days of Noah <i>were</i>, so the coming of the Son of Man will be.</p> <p>38 For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark. [cf. Gen 7:7]</p> <p>39 And they did not know <i>anything</i> until the deluge came and swept <i>them</i> all away. So also the coming of the Son of Man will be.</p> <p>40 Then there will be two men in the field; one will be taken and one left.</p> <p>41 Two women will be grinding at the mill; one will be taken and one left.</p> <p>42 Therefore be on the alert, because you do not know what day your Lord is coming!</p>	<p>32 “But concerning that day or hour no one knows— not even the angels in heaven nor the Son— except the Father.</p> <p>33 Watch out! Be alert, because you do not know when the time is!</p>

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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 understand this: that if the master of the house had known what watch of the night the thief was coming, he would have stayed awake and would not have let his house be broken into.</p> <p>44 For this <i>reason</i> you also must be ready, because the Son of Man is coming at an hour that you do not think <i>he will come</i>.</p>	<p>34 It is like a man away on a journey, who left his house and gave his slaves authority—to each one his work—and to the doorkeeper he gave orders that he should be on the alert.</p> <p>35 Therefore be on the alert, for you do not know when the master of the house is coming—whether in the evening, or at midnight, or when the rooster crows, or early in the morning—</p> <p>36 lest he arrive suddenly <i>and</i> find you sleeping.</p> <p>37 And what I say to you, I say to everyone: Be on the alert!”</p>	<p>34 “But take care for yourselves, lest your hearts are weighed down with dissipation and drunkenness and the worries of daily life, and that day come upon you suddenly</p> <p>35 like a trap. For it will come upon all who reside on the face of the whole earth.</p> <p>36 But be alert at all times, praying that you may have strength to escape all these <i>things that</i> are going to happen, 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 the faithful and wise slave whom the master has put in charge of his household slaves to give them their food at the right time?

46 Blessed *is* that slave whom his master will find so doing *when he* comes back.

47 Truly I say to you that he will put him in charge of all his possessions.

48 But if that evil slave should say to himself, ‘My master is staying away for a long time,’

49 and he begins to beat his fellow slaves and eats and drinks with drunkards,

50 the master of that slave will come on a day that he does not expect and at an hour that he does not know,

51 and will cut him in two and assign his place with the hypocrites. In that place there will be weeping and gnashing of teeth!

Parable of the Ten Virgins

25:1 “Then the kingdom of heaven may be compared to ten virgins who took their lamps *and* went out to meet the bridegroom.

2 Now five of them were foolish and five *were* wise.

3 For *when* the foolish ones took their lamps, they did not take olive oil with them.

4 But the wise ones took olive oil in flasks with their lamps.

5 And *when* the bridegroom was delayed, they all became drowsy and fell asleep.

6 But in the middle of the night there was a shout, ‘Behold, the bridegroom! Come out to meet him!’

7 Then all those virgins woke up and trimmed their lamps.

8 And the foolish ones said to the wise ones, ‘Give us *some* of your olive oil, because our lamps are going out!’

9 But the wise ones answered saying, “Certainly there will never be enough for us and for you! Go instead to those who sell *olive oil* and buy *some* for yourselves.’

10 But *while* they had gone away to buy *it* the bridegroom arrived, and those who were ready went inside with him to the wedding celebration, and the door was shut.

11 And later the other virgins came also, saying, ‘Lord, lord, open *the door* for us!’

12 But he answered *and* said, ‘Truly I say to you, I do not know you!’

13 Therefore be on the alert, because you do not know the day or the hour!

Parable of the Talents

14 For *it is* like a man going on a journey. He summoned his own slaves and handed over his property to them.

15 And to one he gave five talents, and to another two, and to another one, to each one according to his own ability, and he went on

a journey immediately.

16 The one who had received the five talents went out *and* traded with them and gained five more.

17 In the same way the one *who had* the two gained two more.

18 But the one who had received the one went away *and* dug up the ground and hid his master's money.

19 Now after a long time, the master of those slaves came and settled accounts with them.

20 And the one who had received the five talents came up *and* brought five more talents, saying, 'Master, you handed over to me five talents. See, I have gained five more talents!'

21 His master said to him, 'Well done, good and faithful slave! You were faithful over a few *things*; I will put you *in charge* over many *things*. Enter into the joy of your master!'

22 And the one *who had* the two talents also came up *and* said, 'Master, you handed over to me two talents. See, I have gained two talents more!'

23 His master said to him, 'Well done, good and faithful slave! You were faithful over a few *things*; I will put you *in charge* over many *things*. Enter into the joy of your master!'

24 And the one who had received the one talent came up also *and* said, 'Master, *because I* knew you, that you are a hard man, reaping where you did not sow and gathering from where you did not scatter *seed*.

25 And *because I* was afraid, I went away *and* hid your talent in the ground. See, you have *what is yours*!'

26 But his master answered *and* said to him, 'Evil and lazy slave! You knew that I reap where I did not sow and gather from where I did not scatter *seed*.

27 Then you ought to have deposited my money with the bankers, and *when I* returned I would have gotten back *what was* mine with interest!

28 Therefore take the talent from him and give *it* to the one who has the ten talents.

29 For to everyone who has, *more* will be given, and he will have an abundance. But from the one who does not have, even what he has will be taken away from him.

30 And throw the worthless slave into the outer darkness—in that place there will 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 Now when the Son of Man comes in his glory and all the angels with him, then he will sit on his glorious throne.

32 And all the nations will be gathered before him, and he will separate them from one another like a shepherd separates the sheep from the goats.

33 And he will place the sheep on his right and the goats on the left.

34 Then the king will say to those on his right, 'Come, *you* who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world!

35 For I was hungry and you gave me *something* to eat, I was thirsty and you gave me *something* to drink, I was a stranger and you welcomed me as a guest,

36 I was naked and you clothed me, I was sick and you cared for me, I was in prison and you came to me.'

37 Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed *you*, or thirsty and give *you something* to drink?

38 And when did we see you a stranger and welcome *you* as a guest, or naked and clothe *you*?

39 And when did we see you sick or in prison and come to you?'

40 And the king will answer *and* say to them, 'Truly I say to you, in as much as you did *it* to one of the least of these brothers of mine, you did *it* to me.'

41 Then he will also say to those on *his* left, 'Depart from me, *you* accursed ones, into the eternal fire that has been prepared for the devil and his angels!

42 For I was hungry and you did not give me *anything* to eat, I was thirsty and you did not give me *anything* to drink,

43 I was a stranger and you did not welcome me as a guest, naked and you did not clothe me, sick and in prison and you did not care for me.'

44 Then they will also answer, saying, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison and not serve you?'

45 Then he will answer them, saying, 'Truly I say to you, in as much as you did not do *it* to one of the least of these, you did not do *it* to me.'

46 And these will depart into eternal punishment, but the righteous into eternal life."

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

Matthew 26:1–5	Mark 14:1–2	Luke 21:37–22:2
<p>1 And it happened that when Jesus had finished all these sayings, he said to his disciples,</p> <p>2 “You know that after two days the Passover takes place,</p> <p>and the Son of Man will be handed over in order to be crucified.”</p> <p>3 Then the chief priests and the elders of the people assembled in the palace of the high priest, who was named Caiaphas,</p> <p>4 and plotted in order that they could arrest Jesus by stealth and kill <i>him</i>.</p> <p>5 But they were saying, “Not during the feast, so that there will not be an uproar among the people.”</p>	<p>14:1 Now after two days it was the Passover and the feast of Unleavened Bread,</p> <p>and the chief priests and the scribes</p> <p>were seeking how, <i>after</i> arresting him by stealth, they could kill <i>him</i>.</p> <p>2 For they said, “Not at the feast, lest there be an uproar by the people.”</p>	<p>21:37 So <i>throughout</i> the days he was teaching in the temple <i>courts</i>, and <i>throughout</i> the nights he was going out <i>and</i> spending the night on the hill that is called <i>the Mount</i> of Olives.</p> <p>38 And all the people were getting up very early in the morning <i>to come</i> to him in the temple <i>courts</i> to listen to him.</p> <p>22:1 Now the feast of Unleavened Bread (which is called Passover) was drawing near.</p> <p>2 And the chief priests and the scribes</p> <p>were seeking how</p> <p>they could destroy him,</p> <p>because they were afraid of 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 on the first <i>day</i> of the feast of Unleavened Bread</p> <p>the disciples came up to Jesus, saying, “Where do you want us to prepare for you to eat the Passover?”</p> <p>18 And he said, “Go</p> <p>into the city to a certain man</p> <p>and tell him, ‘The Teacher says, “My time is near. I am celebrating the Passover with you with my disciples.”’</p> <p>19 And the disciples did as Jesus directed them,</p> <p>and they prepared the Passover.</p>	<p>12 And on the first day of the feast of Unleavened Bread,</p> <p>when they sacrificed the Passover lamb,</p> <p>his disciples said to him, “Where do you want us to go <i>and</i> prepare, so that you can eat the Passover?”</p> <p>13 And he sent two of his disciples and said to them, “Go</p> <p>into the city and a man carrying a jar of water will meet you. Follow him,</p> <p>14 and wherever he enters, say to the master of the house, ‘The Teacher says, “Where is my guest room where I may eat the Passover with my disciples?”’</p> <p>15 And he will show you a large upstairs room furnished <i>and</i> ready, and prepare for us there.”</p> <p>16 And the disciples went out and came into the city and found <i>everything</i> just as he had told them, and they prepared the Passover.</p>	<p>7 And the day of the feast of Unleavened Bread came, on which it was necessary <i>for</i> the Passover lamb to be sacrificed.</p> <p>8 And he sent Peter and John, saying, “Go <i>and</i> prepare the Passover for us, so that we may eat <i>it</i>.”</p> <p>9 So they said to him, “Where do you want us to prepare <i>it</i>?”</p> <p>10 And he said to them, “Behold, <i>when</i> you have entered into the city, a man carrying a jar of water will meet you. Follow him into the house which he enters.</p> <p>11 And you will say to the master of the house, ‘The Teacher says to you, “Where is the guest room where I may eat the Passover with my disciples?”’</p> <p>12 And he will show you a large furnished upstairs room. Make preparations there.”</p> <p>13 So they went <i>and</i> found <i>everything</i> just as he had told them, and they prepared 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 And <i>when it</i> was evening, he was reclining at table with the twelve disciples.</p>	<p>17 And <i>when it</i> was evening, he arrived with the twelve.</p>	<p>14 And when the hour came, he reclined at the table, and the apostles with him.</p> <p>15 And he said to them, “I have earnestly desired to eat this Passover with you before I suffer.</p> <p>16 For I tell you that I will not eat it until it is fulfilled in the kingdom of God.”</p> <p>17 And he took in hand a cup, <i>and after</i> giving thanks he said, “Take this and share <i>it</i> among yourselves.</p> <p>18 For I tell you, from now on I will not drink of the product of the vine until the kingdom of God comes.”</p>

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

Luke 22:24–30

24 And a dispute also occurred among them as to which of them was recognized as being greatest.

25 So he said to them, “The kings of the Gentiles lord it over them, and those who have authority over them are called benefactors.

26 But you *are* not *to be* like this! But the one who is greatest among you must become like the youngest, and the one who leads like the one who serves.

27 For who *is* greater, the one who reclines at the table or the one who serves? *Is it* not the one who reclines at the table? But I am in your midst as the one who serves.

28 “And you are the ones who have remained with me in my trials,

29 and I confer on you a kingdom, just as my Father conferred on me,

30 that you may eat and drink at my table in my kingdom, and you will 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 Passover, Jesus, knowing that his hour had come that he would depart from this world to the Father, *and* having loved *his* own in the world, loved them to the end.

2 And *as* a dinner was taking place, *when* the devil had already put into the heart of Judas *son* of Simon Iscariot that he should betray him,

3 *because he* knew that the Father had given him all *things* into *his* hands, and that he had come forth from God and was going away to God,

4 he got up from the dinner and took off *his* outer clothing, and taking a towel, tied *it* around himself.

5 Then he poured water into the washbasin and began to wash the feet of the disciples, and to wipe *them* dry with the towel which he had tied around himself.

6 Then he came to Simon Peter. He said to him, “Lord, are you going to wash my feet?”

7 Jesus answered and said to him, “What I am doing you do not understand now, but you will understand after these *things*.”

8 Peter said to him, “You will never wash my feet forever!” Jesus replied to him, “Unless I wash you, you do not have a share with me.”

9 Simon Peter said to him, “Lord, not my feet only, but also *my* hands and *my* head!”

10 Jesus said to him, “The one who has bathed only needs to wash *his* feet, but is completely clean. And you are clean, but not all *of you*.”

11 (For he knew the one who would betray him; because of this he said, “Not all *of you* are clean.”)

12 So when he had washed their feet and taken his outer clothing and reclined at table again, he said to them, “Do you understand what I have done for you?

13 You call me ‘Teacher’ and ‘Lord,’ and you speak correctly, for I am.

14 If then I—*your* Lord and Teacher—wash your feet, you also ought to wash one another’s feet.

15 For I have given you an example, that just as I have done for you, you also do.

16 Truly, truly I say to you, a slave is not greater than his master, nor a messenger greater than the one who sent him.

17 If you understand these *things*, you are blessed if you do them.

18 “I am not speaking about all of you. I know whom I have chosen, but in order that the scripture would be fulfilled, ‘The one who eats my bread has lifted up his heel against me.’ [Ps 41:9]

19 From now *on* I am telling you before *it* happens, in order that when *it* happens you may believe that I am *he*.

20 Truly, truly I say to you, the one who receives anyone I send receives me, and the one who receives me receives the one who 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 <i>while</i> they were eating he said, “Truly I say to you, that one of you will betray me.”</p> <p>22 And greatly distressed, each one began to say to him, “Surely I am not he, am I, Lord?”</p>	<p>18 And <i>while</i> they were reclining at table and eating, Jesus said, “Truly I say to you, that one of you who is eating with me will betray me.”</p> <p>19 They began to be distressed and to say to him one by one, “Surely not I?”</p>	<p>21 “But behold, the hand of the one who is betraying me <i>is</i> with me on the table!</p> <p>23 And they began to debate with one another who then of them it could be who was going to do this.</p>	<p>21 <i>When he</i> had said these <i>things</i>, Jesus was troubled in spirit and testified and said, “Truly, truly I say to you that one of you will betray me.”</p> <p>22 The disciples began looking at one another, uncertain about whom he was speaking.</p> <p>23 One of his disciples—the one whom Jesus loved—was reclining close beside Jesus.</p> <p>24 So Simon Peter gestured for this one to inquire who it was</p>

<p>23 And he answered <i>and</i> said, “The one who dips his hand in the bowl with me—this one will betray me.</p> <p>24 The Son of Man is going just as it is written about him, but woe to that man by whom the Son of Man is betrayed! It would be better for him if that man had not been born.”</p> <p>25 And Judas, the one who was betraying him, answered <i>and</i> said, “Surely I am not he, am I, Rabbi?” He said to him, “You have said <i>it</i>.”</p>	<p>20 But he said to them, “<i>It is one of the twelve—the one who is dipping bread into the bowl with me.</i></p> <p>21 For the Son of Man is going just as it is written about him, but woe to that man by whom the Son of Man is betrayed! <i>It would be better for him if that man had not been born.</i>”</p>	<p>22 For the Son of Man is going according to what has been determined, but woe to that man by whom he is betrayed!”</p>	<p>about whom he was speaking. 25 He leaned back accordingly against Jesus’ chest <i>and</i> said to him, “Lord, who is it?” 26 Jesus replied, “It is he to whom I dip the piece of bread and give <i>it</i> to him.”</p> <p>Then <i>after</i> dipping the piece of bread, he gave <i>it</i> to Judas son of Simon Iscariot.</p> <p>27 And after the piece of bread, then Satan entered into him. Then Jesus said to him, “What you are doing, do quickly!” 28 (Now no one of those reclining at table knew for what <i>reason</i> he said this to him. 29 For some were thinking because Judas had the money box, Jesus was telling him, “Purchase what we need for the feast,” or that he should give something to the poor.) 30 So <i>after he</i> had taken the piece of bread, he went out immediately. 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 Then, when he had gone out, Jesus said, “Now the Son of Man is glorified, and God is glorified in him. 32 If God is glorified in him, God will also glorify him in himself, and will glorify him immediately. 33 Children, yet a little *time* I am with you. You will seek me and just as I said to the Jews, “Where I am going you cannot come,” now I say also to you. 34 “A new commandment I give to you: that you love one another—just as I have loved you, that you also love one another. 35 By this everyone will know that you are my disciples—if you have love for one another.” 36 Simon Peter said to him, “Lord, where are you going?” Jesus replied, “Where I am going you cannot follow me now, but you

<p>31 “Simon, Simon, behold, Satan has demanded to sift you like wheat, 32 but I have prayed for you, that your faith may not fail. And you, <i>when</i> once you have turned back, strengthen your brothers.” 33 But he said to him, “Lord, I am ready to go with you both to prison and to death!” 34 And he said, “I tell you, Peter, the rooster will not crow today until you have denied three times <i>that you</i> know me!” 35 And he said to them, “When I sent you out without a money bag and a traveler’s bag and sandals, you did not lack anything, <i>did you?</i>” And they said, “Nothing.” 36 And he said to them, “But now the one who has a money bag must take <i>it</i>, and likewise a traveler’s bag. And the one who does not have a sword must sell his cloak and buy <i>one</i>. 37 For I tell you that this that is written must be fulfilled in me: ‘And he was counted with the criminals.’ [Isa 53:12] For indeed, <i>what is written</i> about me is being fulfilled.” 38 So they said, “Lord, behold, here <i>are</i> two swords!” And he said to them, “It is adequate.”</p>	<p>will follow later.” 37 Peter said to him, “Lord, why am I not able to follow you now? I will lay down my life for you!” 38 Jesus replied, “Will you lay down your life for me? Truly, truly I say to you, the rooster will not crow until you have denied me three times!</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 Now <i>while</i> they were eating Jesus took bread and, <i>after</i> giving thanks, he broke <i>it</i>, and giving <i>it</i> to the disciples, he said, “Take, eat, this is my body.” 27 And <i>after</i> taking the cup and giving thanks he gave <i>it</i> to them, saying, “Drink from it, all of you, 28 for this is my blood of the covenant which is poured out for many for the forgiveness of sins. 29 But I tell you, from now <i>on</i> I</p>	<p>22 And <i>while</i> they were eating, he took bread and, <i>after</i> giving thanks, he broke <i>it</i> and gave <i>it</i> to them and said, “Take <i>it</i>, this is my body.” 23 And <i>after</i> taking the cup and giving thanks, he gave <i>it</i> to them, and they all drank from it. 24 And he said to them, “This is my blood of the covenant which is poured out for many. 25 Truly I say to you that I</p>	<p>19 And he took bread, and <i>after</i> giving thanks, he broke <i>it</i> and gave <i>it</i> to them, saying, “This is my body which is given for you. Do this in remembrance of me.” 20 And in the same way the cup <i>after they</i> had eaten, saying, “This cup <i>is</i> the new covenant in my blood which is poured out for you.</p>	<p>23 For I received from the Lord what I also passed on to you, that the Lord Jesus on the night in which he was betrayed took bread, 24 and <i>after</i> he had given thanks he broke <i>it</i> and said, “This is my body, which is for you. Do this in remembrance of me.” 25 In the same way, he also took the cup <i>after</i> supper, saying, “This cup is the new covenant in my blood. Do this, every time you drink it, in remembrance of me.”</p>

will never drink of this fruit of the vine until that day when I drink it new with you in the kingdom of my Father.”	will never drink of the fruit of the vine any longer until that day when I drink it new in the kingdom of God.”		26 For every time you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.
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Passion Week—Passover: Let Not Your Heart Be Troubled (Thursday, April 2, 33)

John 14

- 1 “Do not let your hearts be troubled. You believe in God; believe also in me.
- 2 In my Father’s house there are many dwelling places; but if not, I would have told you, because I am going away to prepare a place for you.
- 3 And if I go and prepare a place for you, I will come again and receive you to myself, so that where I am, you may be also.
- 4 And you know the way where I am going.”
- 5 Thomas said to him, “Lord, we do not know where you are going. How are we able to know the way?”
- 6 Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me.
- 7 If you had known me, you would have known my Father also. From now on you know him and have seen him.”
- 8 Philip said to him, “Lord, show us the Father, and it is enough for us.”
- 9 Jesus said to him, “Am I with you so long a time and you have not known me, Philip? The one who has seen me has seen the Father! How can you say, ‘Show us the Father?’
- 10 Do you not believe that I *am* in the Father and the Father is in me? The words that I say to you I do not speak from myself, but the Father residing in me does his works.
- 11 Believe me that I *am* in the Father and the Father *is* in me; but if not, believe because of the works themselves.
- 12 Truly, truly I say to you, the one who believes in me, the works that I am doing he will do also, and he will do greater *works* than these because I am going to the Father.
- 13 And whatever you ask in my name, I will do this, in order that the Father may be glorified in the Son.
- 14 If you ask me anything in my name, I will do *it*.
- 15 “If you love me, you will keep my commandments.
- 16 And I will ask the Father, and he will give you another Advocate, in order that he may be with you forever—
- 17 the Spirit of truth, whom the world is not able to receive, because it does not see him or know *him*. You know him, because he resides with you and will be in you.
- 18 “I will not leave you *as* orphans; I am coming to you.
- 19 Yet a little *time* and the world will see me no longer, but you will see me; because I live, you also will live.
- 20 On that day you will know that I *am* in my Father, and you *are* in me, and I *am* in you.
- 21 The one who has my commandments and keeps them—that one is the one who loves me. And the one who loves me will be loved by my Father, and I will love him and will reveal myself to him.”
- 22 Judas (not Iscariot) said to him, “Lord, why is it that you are going to reveal yourself to us and not to the world?”
- 23 Jesus answered and said to him, “If anyone loves me he will keep my word, and my Father will love him, and we will come to him and will take up residence with him.
- 24 The one who does not love me does not keep my words, and the word that you hear is not mine, but the Father’s who sent me.
- 25 These *things* I have spoken to you *while* residing with you.
- 26 But the Advocate, the Holy Spirit, whom the Father will send in my name—that one will teach you all *things*, and will remind you of everything that I said to you.
- 27 “Peace I leave with you; my peace I give to you—not as the world gives, I give to you. Do not let your hearts be troubled, and do not let *them* be afraid.
- 28 You have heard that I said to you, ‘I am going away, and I am coming to you.’ If you loved me, you would have rejoiced that I am going to the Father, because the Father is greater than I *am*.
- 29 And now I have told you before *it* happens, so that when it happens, you may believe.
- 30 I will no longer speak much with you, for the ruler of the world is coming, and he has no power over me.
- 31 But so that the world may know that I love the Father, and just as the Father has commanded me, thus I am doing. Get up, let us go from here!

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 vinedresser.
- 2 Every branch that does not bear fruit in me, he removes it, and every *branch* that bears fruit, he prunes it in order that it may bear more fruit.
- 3 You are already clean because of the word that I have spoken to you.
- 4 Remain in me, and I in you. Just as the branch is not able to bear fruit from itself unless it remains in the vine, so neither *can* you, unless you remain in me.
- 5 “I am the vine; you *are* the branches. The one who remains in me and I in him—this one bears much fruit, for apart from me you are not able to do anything.
- 6 If anyone does not remain in me, he is thrown out as a branch, and dries up, and they gather them and throw *them* into the fire,

and they are burned.

7 If you remain in me and my words remain in you, ask whatever you want and it will be done for you.

8 My Father is glorified by this: that you bear much fruit, and prove to be my disciples.

9 “Just as the Father has loved me, I also have loved you. Remain in my love.

10 If you keep my commandments, you will remain in my love, just as I have kept my Father’s commandments and remain in his love.

11 I have spoken these *things* to you in order that my joy may be in you, and your joy may be made complete.

12 This is my commandment: that you love one another just as I have loved you.

13 No one has greater love than this: that someone lay down his life for his friends.

14 You are my friends if you do what I command you.

15 No longer do I call you slaves, because the slave does not know what his master is doing. But I have called you friends, because everything that I have heard from my Father I have revealed to you.

16 You did not choose me, but I chose you and appointed you that you should go and bear fruit, and your fruit should remain, in order that whatever you ask the Father in my name he will give you.

17 These *things* I command you: that you love one another.

The Hatred of the World

18 If the world hates you, you know that it has hated me before *it hated* you.

19 If you were of the world, the world would love its own. But because you are not of the world, but I chose you out of the world, for this *reason* the world hates you.

20 Remember the word that I said to you: ‘A slave is not greater than his master.’ If they persecuted me, they will also persecute you. If they kept my word, they will keep yours also.

21 But they will do all these *things* to you on account of my name, because they do not know the one who sent me.

22 If I had not come and spoken to them, they would not have sin. But now they do not have a valid excuse for their sin.

23 The one who hates me hates my Father also.

24 If I had not done among them the works that no one else did, they would not have sin. But now they have both seen and hated both me and my Father.

25 But *this happened* so that the word that is written in their law would be fulfilled, ‘They hated me without a reason.’ [[Ps 35:19; 69:4](#)]

26 “When the Advocate comes, whom I will send to you from the Father—the Spirit of truth, who proceeds from the Father—that one will testify about me.

27 And you also will testify, because you have been with me from the beginning.

16:1 “I have said these *things* to you so that you will not fall away.

2 They will expel you from the synagogue, but an hour is coming that everyone who kills you will think they are offering service to God.

3 And they will do these *things* because they do not know the Father or me.

4 But I have said these *things* to you so that when their hour comes, you may remember that I told you about them.

The Coming Ministry of the Holy Spirit

5 But now I am going away to the one who sent me, and none of you is asking me, ‘Where are you going?’

6 But because I have said these *things* to you, sorrow has filled your hearts.

7 But I tell you the truth, it is better for you that I go away. For if I do not go away, the Advocate will not come to you; but if I go, I will send him to you.

8 And *when he* comes, he will convict the world concerning sin and concerning righteousness and concerning judgment:

9 concerning sin, because they do not believe in me,

10 and concerning righteousness, because I am going away to the Father and you will see me no more,

11 and concerning judgment, because the ruler of this world has been condemned.

12 I still have many *things* to say to you, but you are not able to bear *them* now.

13 But when he—the Spirit of truth—comes, he will guide you into all the truth. For he will not speak from himself, but whatever he hears he will speak, and he will proclaim to you the things to come.

14 He will glorify me, because he will take from what *is* mine and will proclaim *it* to you.

15 Everything that the Father has is mine. For this *reason* I said that he takes from what *is* mine and will proclaim *it* to you.

Prediction of Joy over His Resurrection

16 “A little *while* and you will see me no more, and again a little *while* and you will see me.

17 So some of his disciples said to one another, “What is this that he is saying to us, ‘A little *while* and you will not see me, and again a little *while* and you will see me,’ and ‘Because I am going away to the Father?’”

18 So they kept on saying, “What is this that he is saying, ‘A little *while*’? We do not understand what he is speaking about!”

19 Jesus knew that they were wanting to ask him, and he said to them, “Are you deliberating with one another about this—that I said, ‘A little *while*, and you will not see me, and again a little *while* and you will see me’?”

20 Truly, truly I say to you, that you will weep and lament, but the world will rejoice; you will become sorrowful, but your sorrow will change to joy.

21 A woman, when she gives birth, experiences pain because her hour has come. But when *her* child is born, she no longer remembers the affliction, on account of the joy that a human being has been born into the world.

22 So you also are experiencing sorrow now, but I will see you again, and your hearts will rejoice, and no one will take away your joy from you.

Promise of Answered Prayer and Peace

23 And on that day you will ask me nothing. Truly, truly I say to you, whatever you ask the Father in my name, he will give you.

24 Until now you have asked nothing in my name. Ask and you will receive, so that your joy may be complete.

25 “I have said these *things* to you in figurative sayings. An hour is coming when I will speak to you in figurative sayings no longer, but I will tell you plainly about the Father.

26 On that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf.

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

28 I have gone out from the Father and have come into the world; again, I am leaving the world and am going to the Father.”

29 His disciples said, “Behold, now you are speaking plainly and are telling *us* no figurative saying!

30 Now we know that you know everything and do not need for anyone to ask you *questions*. By this we believe that you have come from God.”

31 Jesus replied to them, “Now do you believe?”

32 Behold, an hour is coming—and has come—that you will be scattered each one to his own *home*, and you will leave me alone.

And I am not alone, because the Father is with me.

33 I have said these *things* to you so that in me you may have peace. In the world you have affliction, but have courage! I have conquered the world.”

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

John 17

1 Jesus said these *things*, and lifting up his eyes to heaven he said, “Father, the hour has come! Glorify your Son, in order that your Son may glorify you—

2 just as you have given him authority over all flesh, in order that he would give eternal life to them—everyone whom you have given him.

3 Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent.

4 I have glorified you on earth *by* completing the work that you have given me to do.

5 And now, Father, you glorify me at your side with the glory that I had at your side before the world existed.

6 “I have revealed your name to the men whom you gave me out of the world. They were yours, and you have given them to me, and they have kept your word.

7 Now they understand that all *the things* that you have given me are from you,

8 because the words that you gave to me I have given to them, and they received *them* and know truly that I have come from you, and they have believed that you have sent me.

9 I am asking on behalf of them. I am not asking on behalf of the world, but on behalf of those whom you have given me, because they are yours,

10 and all my *things* are yours, and your *things* are mine, and I have been glorified in them.

11 And I am no longer in the world, and they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given to me, so that they may be one, just as we *are*.

12 When I was with them, I kept them in your name, which you have given to me, and guarded *them*, and none of them has perished except the son of destruction, in order that the scripture would be fulfilled.

13 And now I am coming to you, and I am saying these *things* in the world so that they may have my joy completed in themselves.

14 I have given them your word, and the world has hated them, because they are not of the world just as I am not of the world.

15 I do not ask that you take them out of the world, but that you protect them from the evil one.

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

17 Sanctify them in the truth—your word is truth.

18 Just as you sent me into the world, I also have sent them into the world.

19 And for them I sanctify myself, so that *they* themselves also may be sanctified in the truth.

20 “And I do not ask on behalf of these only, but also on behalf of those who believe in me through their word,

21 that they all may be one, just as you, Father, *are* in me and I *am* in you, that they also may be in us, in order that the world may believe that you sent me.

22 And the glory that you have given to me, I have given to them, in order that they may be one, just as we *are* one—

23 I in them, and you in me, in order that they may be completed in one, so that the world may know that you sent me, and you have loved them just as you have loved me.

24 “Father, *those* whom you have given to me—I want that those also may be with me where I am, in order that they may see my glory that you have given me because you loved me before the foundation of the world.

25 Righteous Father, although the world does not know you, yet I have known you, and these *men* have come to know that you sent me.

26 And I made known to them your name, and will make *it* known, in order that the love *with* which you loved me may be in them, and I *may be* in them.”

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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</p> <p><i>after they had sung the hymn, they went out</i></p> <p>to the Mount of Olives.</p> <p>31 Then Jesus said to them, “You will all fall away because of me during this night, for it is written, ‘I will strike the shepherd and the sheep of the flock will be scattered.’ [Zech 13:7]</p> <p>32 But after I am raised, I will go ahead of you into Galilee.”</p> <p>33 But Peter answered <i>and</i> said to him, “If they all fall away because of you, I will never fall away!”</p> <p>34 Jesus said to him, “Truly I say to you that during this night, before the rooster crows, you will deny me three times!”</p> <p>35 Peter said to him, “Even if it is necessary for me to die with you, I will never deny you!”</p> <p>And all the disciples said the same <i>thing</i>.</p>	<p>26 And</p> <p><i>after they had sung the hymn, they went out</i></p> <p>to the Mount of Olives.</p> <p>27 And Jesus said to them, “You will all fall away, because it is written, ‘I will strike the shepherd and the sheep will be scattered.’</p> <p>28 But after I am raised, I will go ahead of you into Galilee.”</p> <p>29 But Peter said to him, “Even if they all fall away, certainly I will not!”</p> <p>30 And Jesus said to him, “Truly I say to you that today—this night—before the rooster crows twice, you will deny me three times!”</p> <p>31 But he kept saying emphatically, “If it is necessary for me to die with you, I will never deny you!”</p> <p>And they all were saying the same <i>thing</i> also.</p>	<p>39 And he went away <i>and</i> proceeded, according to <i>his</i> custom, to the Mount of Olives, and the disciples also followed him.</p>	<p>1a <i>When</i> Jesus had said these <i>things</i>,</p> <p>he went out with his disciples</p> <p>to the other side of the ravine of the 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 Jesus went with them to a place called Gethsemane,</p> <p>and he said to the disciples, “Sit here while I go over there <i>and</i> pray.”</p> <p>37 And taking along Peter and the two sons of Zebedee, he began to be distressed and troubled.</p> <p>38 Then he said to them, “My soul is deeply grieved, to the point of death. Remain here and stay awake with me.”</p> <p>39 And going forward a little</p>	<p>32 And they came to a place named Gethsemane,</p> <p>and he said to his disciples, “Sit here while I pray.”</p> <p>33 And he took along Peter and James and John with him, and he began to be distressed and troubled.</p> <p>34 And he said to them, “My soul is deeply grieved, to the point of death. Remain here and stay awake.”</p> <p>35 And going forward a little</p>	<p>40 And <i>when</i> he came to the place,</p> <p>he said to them,</p> <p>“Pray that you will not enter into temptation.”</p> <p>41 And he withdrew from them about a stone’s throw</p>	<p>1b where <i>there</i> was a garden into which he and his disciples entered.</p>

<p>he fell down on his face, praying</p> <p>and saying, “My Father,</p> <p>if it is possible, let this cup pass from me. Nevertheless, not as I will, but as you <i>will</i>.”</p> <p>40 And he</p> <p>came to the disciples and found them sleeping,</p> <p>and he said to Peter,</p> <p>“So, were you not able to stay awake with me one hour? 41 Stay awake and pray that you will not enter into temptation. The spirit <i>is</i> willing, but the flesh <i>is</i> weak!” 42 Again for the second time he went away <i>and</i> prayed, saying, “My Father, if this cannot pass unless I drink it, your will must be done.” 43 And he came again <i>and</i> found them sleeping, for they could not keep their eyes open.</p> <p>44 And leaving them again, he went away <i>and</i> prayed for the third <i>time</i>, saying the same thing again.</p> <p>45 Then he came to the disciples and said to them, “Are you still sleeping and resting? Behold, the hour is near, and the Son of Man is being betrayed into the hands of sinners. 46 Get up, let us go! Behold, the one who is betraying me is approaching!”</p>	<p>he fell to the ground and began to pray that, if it were possible, the hour would pass from him. 36 And he said, “Abba, Father, all <i>things are</i> possible for you!</p> <p>Take away this cup from me! Yet not what I will, but what you <i>will</i>.”</p> <p>37 And he</p> <p>came and found them sleeping,</p> <p>and he said to Peter, “Simon, are you sleeping? Were you not able to stay awake one hour? 38 Stay awake and pray that you will not enter into temptation. The spirit <i>is</i> willing, but the flesh <i>is</i> weak!” 39 And again he went away <i>and</i> prayed, saying the same thing.</p> <p>40 And again he came <i>and</i> found them sleeping, for they could not keep their eyes open, and they did not know what to reply to him.</p> <p>41 And he came the third <i>time</i> and said to them, “Are you still sleeping and resting? It is enough! The hour has come. Behold, the Son of Man is being betrayed into the hands of sinners. 42 Get up, let us go! Behold, the one who is betraying me is approaching!”</p>	<p>and knelt down <i>and</i> began to pray,</p> <p>42 saying, “Father,</p> <p>if you are willing, take away this cup from me. Nevertheless, not my will but yours be done.” 43 [And an angel from heaven appeared to him, strengthening him. 44 And being in anguish, he began praying more fervently and his sweat became like drops of blood falling down to the ground.] 45 And <i>when he</i> got up from the prayer <i>and</i> came to the disciples, he found them sleeping from sorrow, 46 and he said to them, “Why are you sleeping? Get up <i>and</i> pray that you will not enter into temptation!”</p>	
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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 <i>while</i> he was still speaking, behold, Judas—one of the twelve—arrived, and with him a large crowd with swords and clubs, from the chief priests and elders of the people.</p> <p>48 Now the one who was betraying him had given them a sign, saying, “<i>The one</i> whom I kiss—he is <i>the one</i>. Arrest him!”</p> <p>49 And he came up to Jesus immediately <i>and</i> said, “Greetings, Rabbi,” and kissed him.</p> <p>50 And Jesus said to him,</p> <p>“Friend, <i>do that</i> for which you have come.”</p> <p>Then they came up <i>and</i> laid hands on Jesus</p>	<p>43 And immediately, <i>while</i> he was still speaking, Judas—one of the twelve—arrived, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders.</p> <p>44 Now the one who was betraying him had given them a sign, saying, “<i>The one</i> whom I kiss—he is <i>the one</i>. Arrest him and lead <i>him</i> away under guard!”</p> <p>45 And <i>when he</i> arrived, he came up to him immediately <i>and</i> said, “Rabbi,” and kissed him.</p> <p>46 So they laid hands on him</p>	<p>47 <i>While</i> he was still speaking, behold, <i>there came</i> a crowd, and the one named Judas, one of the twelve, leading them.</p> <p>And he approached Jesus</p> <p>to kiss him.</p> <p>48 But Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?”</p>	<p>2 (Now Judas, the one who betrayed him, also knew about the place, because Jesus often gathered there with his disciples.)</p> <p>3 So Judas, taking the cohort and officers from the chief priests and from the Pharisees, came there with lanterns and torches and weapons.</p> <p>4 Then Jesus, <i>because he</i> knew all the things that were coming upon him, went out and said to them, “Who are you looking for?”</p> <p>5 They replied to him, “Jesus the Nazarene.” He said to them, “I am <i>he</i>.” (Now Judas, the one who betrayed him, was also standing with them.)</p> <p>6 So when he said to them, “I am <i>he</i>,” they drew back and fell to the ground.</p> <p>7 Then he asked them again, “Who are you looking for?” And they said, “Jesus the Nazarene.”</p> <p>8 Jesus replied, “I said to you that I am <i>he</i>! So if you are looking for me, let these <i>men</i> go,”</p> <p>9 in order that the word that he had spoken would be fulfilled: “Those whom you have given to me—I have not lost anyone of them.”</p>

<p>and arrested him.</p> <p>51 And behold, one of those with Jesus extended his hand <i>and</i> drew his sword, and striking the slave of the high priest, cut off his ear.</p> <p>52 Then Jesus said to him,</p> <p>“Put your sword back into its place! For all who take up the sword will die by the sword.</p> <p>53 Or do you think that I cannot call upon my Father, and he would put at my disposal at once more than twelve legions of angels?</p> <p>54 How then would the scriptures be fulfilled that it must happen in this way?”</p> <p>55 At that time Jesus said to the crowds,</p> <p>“Have you come out with swords and clubs, as against a robber, to arrest me? Every day in the temple <i>courts</i> I sat teaching, and you did not arrest me!</p> <p>56 But all this has happened in order that the scriptures of the prophets would be fulfilled.”</p> <p>Then the disciples all abandoned him <i>and</i> fled.</p>	<p>and arrested him.</p> <p>47 But a certain one of the bystanders, drawing <i>his</i> sword, struck the slave of the high priest and cut off his ear.</p> <p>48 And Jesus answered <i>and</i> said to them,</p> <p>“Have you come out with swords and clubs, as against a robber, to arrest me?</p> <p>49 Every day I was with you in the temple <i>courts</i> teaching, and you did not arrest me!</p> <p>But <i>this has happened</i> in order that the scriptures would be fulfilled.</p> <p>50 And they all abandoned him <i>and</i> fled.</p>	<p>49 And <i>when</i> those around him saw what was about to happen, they said, “Lord, should we strike with the sword?”</p> <p>50 And a certain one of them struck the slave of the high priest and cut off his right ear.</p> <p>51 But Jesus answered <i>and</i> said, “Stop! No more of this!”</p> <p>And he touched <i>his</i> ear <i>and</i> healed him.</p> <p>52 And Jesus said to the chief priests and officers of the temple and elders who had come out against him,</p> <p>“Have you come out with swords and clubs, as against a robber?</p> <p>53 Every day <i>when</i> I was with you in the temple <i>courts</i>, you did not stretch out <i>your</i> hands against me!</p> <p>But this is your hour and the domain of darkness!”</p> <p>54a And they arrested him <i>and</i> led <i>him</i> away</p>	<p>10 Then Simon Peter, who had a sword, drew it and struck the slave of the high priest and cut off his right ear. (Now the name of the slave was Malchus.)</p> <p>11 So Jesus said to Peter,</p> <p>“Put the sword into <i>its</i> sheath!</p> <p>The cup that the Father has given me—shall I not drink it?”</p> <p>12 Then the cohort and the military tribune and the officers of the Jews seized Jesus and tied him up,</p>
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	51 And a certain young man was following him, clothed <i>only</i> in a linen cloth on <i>his</i> naked body. And they attempted to seize him, 52 but he left behind the linen cloth <i>and</i> fled naked.		
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Passion Week—Jesus Taken to Annas (Friday, April 3 [14 Nisan], 33)

Luke 22:54b	John 18:13–14
54b and brought <i>him</i> into the house of the high priest.	13 and brought <i>him</i> to Annas first, for he was the father-in-law of Caiaphas, who was high priest that year. 14 (Now it was Caiaphas who had advised the Jews that it was better <i>that</i> one man 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
58 But Peter was following him from a distance, as far as the courtyard of the high priest. And he went inside <i>and was</i> sitting with the officers to see the outcome. 69 Now Peter was sitting outside in the courtyard, and a female slave came up to him <i>and said,</i> “You also were with Jesus the Galilean.” 70 But he denied <i>it</i> in the presence of <i>them</i> all, saying, “I do not know what you mean!”	54 And Peter followed him from a distance, right inside, into the courtyard of the high priest. And he was sitting with the officers and warming himself by the fire. 66 And <i>while</i> Peter was below in the courtyard, one of the female slaves of the high priest came up 67 And <i>when</i> she saw Peter warming himself, she looked intently at him <i>and said,</i> “You also were with the Nazarene, Jesus.” 68 But he denied <i>it,</i> saying, “I neither know nor understand what you mean!” And he went out into the gateway, and a rooster crowed.	54c But Peter was following at a distance. 55 And <i>when they</i> had kindled a fire in the middle of the courtyard and sat down together, Peter sat down among them. 56 And a certain female slave, seeing him sitting in the light and looking intently at him, said, “This man also was with him!” 57 But he denied <i>it,</i> saying, “Woman, I do not know him!”	15 So Simon Peter and another disciple followed Jesus. (Now that disciple was known to the high priest, and entered with Jesus into the courtyard of the high priest.) 16 But Peter was standing by the door outside. So the other disciple <i>who was</i> known to the high priest went out and spoke to the doorkeeper and brought Peter in. 18 (Now the slaves and the officers were standing there, having made a charcoal fire because it was cold, and they were warming themselves. And Peter was also standing there with them and warming himself.) 17 Then the female slave <i>who was</i> the doorkeeper said to Peter, “You are not also <i>one</i> of the disciples of this man, <i>are you?</i> ” He said, “I am not!”

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

John 18:19–23

19 So the high priest questioned Jesus about his disciples and about his teaching.
20 Jesus replied to him, “I have spoken openly to the world. I always taught in the synagogue and in the temple *courts* where all the Jews assemble, and I have said nothing in secret.

21 Why are you asking me? Ask those who heard what I have said to them! Behold, these *people* know what I said.”
 22 Now *when* he had said these *things*, one of the officers who was standing by gave a slap in the face to Jesus, saying, “Do you reply to the high priest in this way?”
 23 Jesus replied to him, “If I have spoken wrongly, testify about what *is* wrong! But if *I have spoken* correctly, why do you strike 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
<p>71 And <i>when he</i> went out to the gateway, another <i>female slave</i> saw him and said to those <i>who were</i> there, “This man was with Jesus the Nazarene.”</p> <p>72 And again he denied <i>it</i> with an oath, “I do not know the man!”</p>	<p>69 And the female slave, <i>when she</i> saw him, began to say again to the bystanders, “This man is one of them!”</p> <p>70a But he denied <i>it</i> again.</p>	<p>58 And after a short time another person saw him <i>and</i> said, “You also are <i>one</i> of them!”</p> <p>But Peter said, “Man, I am not!”</p>	<p>25 Now Simon Peter was standing there and warming himself. So they said to him, “You are not also <i>one</i> of his disciples, <i>are you?</i>” He denied <i>it</i> and said, “I am not!”</p>

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
<p>57 Now those who had arrested Jesus led <i>him</i> away to Caiaphas the high priest, where the scribes and the elders had gathered.</p> <p>59 Now the chief priests and the whole Sanhedrin were looking for false testimony against Jesus in order that they could put him to death.</p> <p>60 And they did not find <i>it</i>, <i>although</i> many false witnesses came forward.</p> <p>And finally two came forward</p> <p>61 <i>and</i> said, “This man said, ‘I am able to destroy the temple of God and rebuild <i>it</i> within three days.’”</p> <p>62 And the high priest stood up <i>and</i> said to him, “Do you reply nothing? What are these <i>people</i> testifying against you?”</p> <p>63 But Jesus was silent.</p> <p>And the high priest said to him, “I put you under oath by the living God, that you tell us if you are the Christ,</p>	<p>53 And they led Jesus away to the high priest, and all the chief priests and the elders and the scribes came together.</p> <p>55 Now the chief priests and the whole Sanhedrin were looking for testimony against Jesus in order to put him to death, and they did not find <i>it</i>.</p> <p>56 For many gave false testimony against him, and their testimony was not consistent.</p> <p>57 And some stood up <i>and</i> began to give false testimony against him, saying,</p> <p>58 “We heard him saying,</p> <p>‘I will destroy this temple made by hands, and within three days I will build another not made by hands.’”</p> <p>59 And their testimony was not even consistent about this.</p> <p>60 And the high priest stood up in the midst <i>of them and</i> asked Jesus, saying, “Do you not reply anything? What are these <i>people</i> testifying against you?”</p> <p>61 But he was silent and did not reply anything. Again the high priest asked him and said to him,</p> <p>“Are you the Christ,</p>	<p>24 Then Annas sent him, tied up, to Caiaphas the high priest.</p>

<p>the Son of God!"</p> <p>64 Jesus said to him, "You have said <i>it</i>. But I tell you, from now <i>on</i> you will see the Son of Man sitting at the right hand of the Power [Ps 110:1] and coming on the clouds of heaven." [Dan 7:13]</p> <p>65 Then the high priest tore his robes, saying, "He has blasphemed! What further need do we have of witnesses? Behold, you have just now heard the blasphemy! 66 What do you think?" And they answered <i>and</i> said, "He deserves death!"</p>	<p>the Son of the Blessed One?"</p> <p>62 And Jesus said, "I am, and you will see the Son of Man sitting at the right hand of the Power and coming with the clouds of heaven."</p> <p>63 And the high priest tore his clothes <i>and</i> said, "What further need do we have of witnesses? 64 You have heard the blasphemy! What do you think?" And they all condemned him as deserving 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 they spat in his face and struck him with their fists, and they slapped <i>him</i>, 68 saying, "Prophecy for us, <i>you</i> Christ! Who is it who hit you?"</p>	<p>65 And some began to spit on him and to cover his face and to strike him with their fists, and to say to him "Prophecy!"</p> <p>And the officers received him with slaps in the face.</p>	<p>63 And the men who were guarding him began to mock him <i>while</i> they beat <i>him</i>, 64 and <i>after</i> blindfolding him they repeatedly asked <i>him</i>, saying, "Prophecy! Who is the one who struck you?" 65 And they were saying many other <i>things</i> against him, reviling <i>him</i>.</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 little <i>while</i> those who were standing there came up <i>and</i> said to Peter, "You really are <i>one</i> of them also, because even your accent reveals who you are."</p> <p>74 Then he began to curse and to swear with an oath, "I do not know the man!"</p> <p>And immediately a rooster crowed.</p> <p>75 And Peter remembered the</p>	<p>70b And after a little <i>while</i>, again the bystanders began to say to Peter, "You really are <i>one</i> of them, because you also are a Galilean, and your accent shows it!"</p> <p>71 And he began to curse and to swear with an oath, "I do not know this man whom you are talking about!"</p> <p>72 And immediately a rooster crowed for the second time.</p> <p>And Peter remembered the</p>	<p>59 And <i>after</i> about one hour had passed, someone else was insisting, saying, "In truth this man also was with him, because he is also a Galilean!"</p> <p>60 But Peter said, "Man, I do not know what you are talking about!" And immediately, <i>while</i> he was still speaking, a rooster crowed.</p> <p>61 And the Lord turned around <i>and</i> looked intently at Peter. And Peter remembered the</p>	<p>26 One of the slaves of the high priest, who was related to the one whose ear Peter had cut off, said, "Did I not see you in the garden with him?"</p> <p>27 So Peter denied <i>it</i> again, and immediately a rooster crowed.</p>

<p>statement Jesus had said, “Before the rooster crows, you will deny me three times,” and he went outside <i>and wept bitterly.</i></p>	<p>statement, how Jesus had said to him, “Before the rooster crows twice, you will deny me three times,” and throwing himself down, he began to weep.</p>	<p>word of the Lord, how he said to him, “Before the rooster crows today, you will deny me three times.” 62 And he went outside <i>and wept bitterly.</i></p>	
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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
1 Now <i>when it</i> was early morning, all the chief priests and the elders of the people took counsel against Jesus in order to put him to death.	1a And as soon as morning <i>came</i> , <i>after</i> formulating a plan, the chief priests, with the elders and scribes and the whole Sanhedrin,	66 And when day came, the council of elders of the people gathered, both chief priests and scribes, and they led him away to their Sanhedrin, 67 saying, "If you are the Christ, tell us!" But he said to them, "If I tell you, you will never believe, 68 and if I ask <i>you</i> , you will never answer! 69 But from now on the Son of Man will be seated at the right hand of the power of God." [Ps 110:1] 70 So they all said, "Are you then the Son of God?" And he said to them, "You say that I am." 71 And they said, "Why do we have need of further testimony? For we ourselves have heard <i>it</i> from his mouth!"

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

Matthew 27:3–10

3 Then <i>when</i> Judas, the one who had betrayed him, saw that he had been condemned, he regretted <i>what he had done and</i> returned the thirty silver coins to the chief priests and elders, 4 saying, "I have sinned <i>by</i> betraying innocent blood!" But they said, "What <i>is that</i> to us? You see to it!" 5 And throwing the silver coins into the temple he departed. And he went away <i>and</i> hanged himself. 6 But the chief priests took the silver coins <i>and</i> said, "It is not permitted to put them into the temple treasury, because it is blood money." 7 And <i>after</i> taking counsel, they purchased with them the Potter's Field, for a burial place for strangers. 8 (For this reason that field has been called the Field of Blood until today.) 9 Then what was spoken by the prophet Jeremiah was fulfilled, who said, "And they took the thirty silver coins, the price of the one who had been priced, <i>on</i> whom a price had been set by the sons of Israel, 10 and they gave them for the potter's field, just as the Lord directed me." [Zech 11:12–13; Jer 18:2; 19:2, 11; 32:6–9]
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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
2 And <i>after</i> tying him up, they led <i>him</i> away and handed <i>him</i> over to Pilate the governor. 11 So Jesus stood before the governor,	1b tied up Jesus, led <i>him</i> away, and handed <i>him</i> over to Pilate.	1 And the whole assembly of them rose up <i>and</i> brought him before Pilate. 2 And they began to accuse him, saying, "We have found	28 Then they brought Jesus from Caiaphas to the governor's residence. Now it was early, and they did not enter into the governor's residence so that they would not be defiled, but could eat the Passover. 29 So Pilate came outside to them and said, "What accusation do you bring against this man?" 30 They answered and said to him, "If this man were not doing evil, we would not have handed him over to you!"

<p>and the governor asked him, saying, "Are you the king of the Jews?" And Jesus said, "You say so."</p> <p>12 And when he was being accused by the chief priests and elders he answered nothing.</p> <p>13 Then Pilate said to him,</p> <p>"Do you not hear how many <i>things</i> they are testifying against you?"</p> <p>14 And he did not reply to him, not even with reference to one statement, so that the governor was very astonished.</p>	<p>2 And Pilate asked him, "Are you the king of the Jews?" And he answered him <i>and</i> said, "You say so."</p> <p>3 And the chief priests began to accuse him <i>of</i> many <i>things</i>.</p> <p>4 So Pilate asked him again, saying,</p> <p>"Do you not answer anything? See how many <i>charges</i> they are bringing against you!"</p> <p>5 But Jesus did not answer anything further,</p> <p>so that Pilate was astonished.</p>	<p>this man misleading our nation and forbidding <i>us</i> to pay taxes to Caesar, and saying <i>he</i> himself is Christ, a king!"</p> <p>3 And Pilate asked him, saying, "Are you the king of the Jews?" And he answered him <i>and</i> said, "You say so."</p>	<p>31 So Pilate said to them, "You take him and judge him according to your law!" The Jews said to him, "It is not permitted for us to kill anyone,"</p> <p>32 in order that the word of Jesus would be fulfilled that he had spoken, indicating by what sort of death he was going to die.</p> <p>33 Then Pilate entered again into the governor's residence and summoned Jesus and said to him, "Are you the king of the Jews?"</p> <p>34 Jesus replied, "Do you say this from yourself, or have others said <i>this</i> to you about me?"</p> <p>35 Pilate replied, "I am not a Jew, <i>am I</i>? Your people and the chief priests handed you over to me! What have you done?"</p> <p>36 Jesus replied, "My kingdom is not of this world. If my kingdom were of this world, my servants would be fighting so that I would not be handed over to the Jews. But now my kingdom is not from here."</p> <p>37 Then Pilate said to him, "So then you are a king!" Jesus</p>
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		<p>4 So Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man." 5 But they insisted, saying, "He incites the people, teaching throughout the whole of Judea and beginning from Galilee as far as here."</p>	<p>replied, "You say that I am a king. For this <i>reason</i> I was born, and for this reason I have come into the world: in order that I can testify to the truth. Everyone who is of the truth hears my voice." 38 Pilate said to him, "What is truth?" And <i>when he</i> had said this, he went out again to the Jews and said to them, "I find no basis for an accusation against him."</p>
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Passion Week—Pilate Sends Jesus to Herod Antipas (Friday, April 3, 33)			
Luke 23:6–12			
<p>6 Now <i>when</i> Pilate heard <i>this</i>, he asked if the man was a Galilean. 7 And <i>when he</i> found out that he was from the jurisdiction of Herod, he sent him over to Herod, who was also in Jerusalem in those days. 8 And <i>when</i> Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see some miracle performed by him. 9 So he questioned him at considerable length, but he answered nothing to him. 10 And the chief priests and the scribes were standing there vehemently accusing him. 11 And Herod with his soldiers also treated him with contempt, and <i>after</i> mocking <i>him</i> and dressing <i>him</i> in glistening clothing, he sent him back to Pilate. 12 And both Herod and Pilate became friends with one another on <i>that</i> same day, for they had previously been enemies of one another.</p>			

Passion Week—The Jews Compel Pilate to Crucify Jesus (Friday [~6:00 am], April 3, 33)			
Matthew 27:15–26	Mark 15:6–15	Luke 23:13–25	John 18:39–19:16a
<p>15 Now at each feast, the governor was accustomed to release one prisoner to the crowd—the one whom they wanted. 16 And at that time they had a notorious prisoner named Jesus Barabbas. 17 So <i>after</i> they had assembled,</p>	<p>6 Now at each feast he customarily released for them one prisoner whom they requested. 7 And the one named Barabbas was imprisoned with the rebels who had committed murder in the rebellion. 8 And the crowd came up <i>and</i> began to ask him to do as he customarily did for them. 9 So Pilate</p>	<p>19 (who had been thrown in prison because of a certain insurrection that had taken place in the city, and <i>for</i> murder). 13 So Pilate called together the chief priests and the rulers and the people</p>	<p>18:40b (Now Barabbas was a revolutionary.)</p>

<p>Pilate said to them,</p> <p>“Whom do you want me to release for you— Jesus Barabbas or Jesus who is called Christ?” 18 (For he knew that they had handed him over because of envy. 19 And <i>while</i> he was sitting on the judgment seat, his wife sent <i>a message</i> to him, saying, “Have nothing to do with that righteous man, for I have suffered much as a result of a dream today because of him.”) 20 But the chief priests and the elders persuaded the crowds that they should ask for Barabbas and put Jesus to death.</p> <p>21 So the governor</p>	<p>answered them, saying,</p> <p>“Do you want me to release for you the king of the Jews?” 10 (For he realized that the chief priests had handed him over because of envy.)</p> <p>11 But the chief priests incited the crowd so that he would release for them Barabbas instead.</p> <p>12 So Pilate</p>	<p>14 <i>and</i> said to them, “You brought me this man as one who was misleading the people, and behold, <i>when I</i> examined <i>him</i> before you, I found nothing in this man as basis for the accusation which you are making against him. 15 But neither <i>did</i> Herod, because he sent him back to us. And behold, nothing deserving death has been done by him. 16 Therefore I will punish him <i>and</i> release <i>him</i>.” 17 [<i>not in the best MSS</i>]</p> <p>18 But they all cried out in unison, saying, “Take this man away, and release for us Barabbas!”</p> <p>20 And Pilate, wanting to release Jesus,</p>	<p>39 But it is your custom that I release for you one <i>prisoner</i> at the Passover. So do you want <i>me</i> to release for you the king of the Jews?”</p> <p>40a Then they shouted again, saying, “Not this man, but Barabbas!”</p> <p>19:1 So then Pilate took Jesus and had him flogged. 2 And the soldiers wove a crown of thorns and placed <i>it</i> on his head, and put a purple robe on him, 3 and were coming up to him and saying, “Hail, king of the Jews!” and were giving him slaps in the face. 4 And Pilate came outside again and said to them, “Behold, I am bringing him outside to you, so that you will know that I find no basis for an accusation against him.” 5 Then Jesus came outside wearing the crown of thorns and the purple robe, and he</p>
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<p>answered <i>and</i> said to them,</p> <p>“Which of the two do you want me to release for you?” And they said, “Barabbas!” 22 Pilate said to them, “What then should I do <i>with</i> Jesus, the one who is called Christ?” They all</p> <p>said, “Let him be crucified!” 23 And he said,</p> <p>“Why? What wrong has he done?”</p> <p>But they began to shout even louder, saying, “Let him be crucified!”</p>	<p>answered <i>and</i> said to them again,</p> <p>“Then what do you want me to do with <i>the one</i> whom you call the king of the Jews?” 13 And they</p> <p>shouted again, “Crucify him!” 14 And Pilate said to them,</p> <p>“Why? What evil has he done?”</p> <p>But they shouted even louder, “Crucify him!”</p>	<p>addressed <i>them</i> again,</p> <p>21 but they</p> <p>kept crying out, saying, “Crucify! Crucify him!” 22 So he said to them a third <i>time</i>, “Why? What wrong has this man done? I found no basis for an accusation deserving death in him. Therefore I will punish him <i>and</i> release <i>him</i>.” 23 But they were urgent, demanding with loud cries <i>that</i> he be crucified.</p>	<p>said to them, “Behold the man!”</p> <p>6 So when they saw him, the chief priests and the officers shouted, saying, “Crucify! Crucify!”</p> <p>Pilate said to them, “You take him and crucify <i>him</i>! For I do not find a basis for an accusation against him.” 7 The Jews replied to him, “We have a law, and according to the law he ought to die, because he made himself out to be the Son of God!” 8 So when Pilate heard this statement, he was even more afraid, 9 and he entered into the governor’s residence again and said to Jesus, “Where are you from?” But Jesus did not give him an answer. 10 So Pilate said to him, “Will you not speak to me? Do you not know that I have authority to release you, and I have authority to crucify you?” 11 Jesus replied to him, “You would not have any authority over me unless it was given to you from above. For this <i>reason</i> the one who handed me over to you has greater sin.” 12 From this <i>point on</i> Pilate was seeking to release him, but the Jews shouted, saying, “If you release this man, you</p>
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<p>24 So Pilate, <i>when he</i> saw that he was accomplishing nothing, but instead an uproar was developing, took water <i>and</i> washed his hands before the crowd, saying, “I am innocent of the blood of this man. You see to <i>it!</i>”</p> <p>25 And all the people answered <i>and</i> said, “His blood <i>be</i> on us and on our children!”</p> <p>26 Then he released Barabbas for them,</p> <p>but <i>after</i> he had Jesus flogged, he handed <i>him</i> over so that he could be crucified.</p>	<p>15 So Pilate, <i>because he</i> wanted to satisfy the crowd,</p> <p>released for them Barabbas.</p> <p>And <i>after</i> he had Jesus flogged, he handed <i>him</i> over so that he could be crucified.</p>	<p>And their cries prevailed.</p> <p>24 And Pilate decided <i>that</i> their demand should be granted.</p> <p>25 And he released the one who had been thrown into prison because of insurrection and murder, whom they were asking for, but Jesus he handed over to their will.</p>	<p>are not a friend of Caesar! Everyone who makes himself out to be a king opposes Caesar!”</p> <p>13 So Pilate, <i>when he</i> heard these words, brought Jesus outside and sat down on the judgment seat, in the place called The Stone Pavement (but Gabbatha in Aramaic).</p> <p>14 (Now it was the day of preparation of the Passover; it was about the sixth hour.) And he said to the Jews, “Behold your king!”</p> <p>15 Then those shouted, “Away <i>with him!</i> Away <i>with him!</i> Crucify him!” Pilate said to them, “Shall I crucify your king?” The chief priests replied, “We do not have a king except Caesar!”</p> <p>16a So then</p> <p>he handed him over to them in order that he could 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

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

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.

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 governor’s residence <i>and</i> gathered the whole cohort to him.</p> <p>28 And they stripped him <i>and</i> put a scarlet military cloak around him,</p> <p>29 and weaving a crown of thorns, they put <i>it</i> on his head, and <i>put</i> a reed in his right hand. And kneeling down before him, they mocked him, saying, “Hail, king of the Jews!”</p> <p>30 And they spat on him <i>and</i> took the reed and repeatedly struck <i>him</i> on his head.</p>	<p>16 So the soldiers led him away into the palace (that is, the governor’s residence) and called together the whole cohort.</p> <p>17 And they put a purple cloak on him, and <i>after</i> weaving a crown of thorns they placed <i>it</i> on him.</p> <p>18 And they began to greet him, “Hail, king of the Jews!”</p> <p>19 And they repeatedly struck him on the head with a reed, and were spitting on him, and they knelt down <i>and</i> did obeisance to 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 when they had mocked him, they stripped him of the military cloak and put his <i>own</i> clothes on him, and led him away in order to crucify <i>him</i>.</p> <p>32 And <i>as they</i> were going out, they found a man of Cyrene named Simon.</p> <p>They forced this man to carry his cross.</p>	<p>20 And when they had mocked him, they stripped him of the purple cloak and put his own clothes on him, and they led him out so that they could crucify him.</p> <p>21 And they forced a certain man who was passing by, Simon of Cyrene (the father of Alexander and Rufus), who was coming from the country,</p> <p>to carry his cross.</p>	<p>26 And as they led him away, they seized Simon, a certain <i>man</i> of Cyrene,</p> <p>who was coming from the country, <i>and</i> placed the cross on him, to carry <i>it</i> behind Jesus.</p> <p>27 And a great crowd of the people were following him, and of women who were mourning and lamenting him.</p> <p>28 But turning to them, Jesus said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children!</p> <p>29 For behold, days are coming in which they will say, ‘Blessed <i>are</i> the barren, and the wombs that did not give birth, and <i>the</i> breasts that did not nurse!’</p> <p>30 Then they will begin to say to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us!’</p> <p>[Hos 10:8]</p> <p>31 For if they do these <i>things</i> when the wood is green, what will happen when it is dry?”</p> <p>32 And two other criminals</p>	<p>16b So they took Jesus,</p> <p>17 and carrying for himself the cross,</p>

<p>33 And <i>when they</i> came to a place called Golgotha (which means Place of a Skull),</p> <p>34 they gave him wine mixed with gall to drink, and <i>when he</i> tasted <i>it</i> he did not want to drink <i>it</i>.</p>	<p>22 And they brought him to the place Golgotha (which is translated “Place of a Skull”).</p> <p>23 And they attempted to give him wine mixed with myrrh, but he did not take it.</p>	<p>were also led away to be executed with him.</p> <p>33a And when they came to the place that is called “The Skull,”</p>	<p>he went out to the <i>place</i> called The Place of a Skull (which is called Golgotha in Aramaic),</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 <i>when they</i> had crucified him,</p> <p>38 Then two robbers were crucified with him, one on <i>his</i> right and one on <i>his</i> left.</p> <p>37 And they put above his head the charge against him in writing: “This is Jesus, the king of the Jews.”</p> <p>35b they divided his clothes among themselves <i>by</i> casting lots.</p>	<p>24a And they crucified him</p> <p>27 And with him they crucified two robbers, one on <i>his</i> right and one on <i>his</i> left.</p> <p>25 Now it was the third hour when they crucified him.</p> <p>26 And the inscription of the charge against him was written, “The king of the Jews.”</p> <p>24b and divided his clothes among themselves <i>by</i> casting lots for them <i>to see</i> who should take what.</p> <p>28 [<i>not in earliest mss</i>]</p>	<p>33b there they crucified him, and the criminals, the one on <i>his</i> right and the other on <i>his</i> left.</p> <p>34a [But Jesus said, “Father, forgive them, for they do not know what they are doing.”]</p> <p>38 And there was also an inscription over him, “This <i>is</i> the king of the Jews.”</p> <p>34b And they cast lots to divide his clothes.</p>	<p>18 where they crucified him, and with him two others, one on each side, and Jesus in the middle.</p> <p>19 And Pilate also wrote a notice and placed <i>it</i> on the cross, and it was written: “Jesus the Nazarene, the king of the Jews.”</p> <p>20 So many of the Jews read this notice, because the place where Jesus was crucified was near the city. And it was written in Aramaic, in Latin, <i>and</i> in Greek.</p> <p>21 Then the chief priests of the Jews said to Pilate, “Do not write ‘The king of the Jews,’ but, ‘He said, I am king of the Jews.’”</p> <p>22 Pilate replied, “What I have written, I have written.”</p> <p>23 Then the soldiers, when they had crucified Jesus, took his clothing and made four shares—for each soldier a share—and the tunic. (Now the tunic was seamless, woven from the top in a single piece.)</p> <p>24 So they said to one another, “Let us not tear it apart, but cast lots for it, <i>to see</i> whose it will be,”</p> <p>so that the scripture would be</p>

<p>36 And they sat down <i>and</i> were watching over him there.</p> <p>39 And those who passed by reviled him, shaking their heads</p> <p>40 and saying, “The one who would destroy the temple and rebuild <i>it</i> in three days, save yourself! If you are the Son of God, come down from the cross!”</p> <p>41 In the same way also the chief priests, along with the scribes and elders, were mocking <i>him</i>, saying,</p> <p>42 “He saved others; he is not able to save himself! He is the king of Israel! Let him come down now from the cross, and we will believe in him!</p> <p>43 He trusts in God; let him deliver him now if he wants to, because he said, ‘I am the Son of God!’”</p> <p>44 And in the same way even the robbers who were crucified with him were reviling him.</p>	<p>29 And those who passed by reviled him, shaking their heads</p> <p>and saying, “Aha! The one who would destroy the temple and rebuild <i>it</i> in three days,</p> <p>30 save yourself <i>by</i> coming down from the cross!”</p> <p>31 In the same way also the chief priests, along with the scribes,</p> <p>were mocking <i>him</i> to one another, saying,</p> <p>“He saved others; he is not able to save himself!</p> <p>32 Let the Christ, the king of Israel, come down now from the cross, so that we may see and believe!</p> <p>Even those who were crucified with him were reviling him.</p>	<p>35 And the people stood there watching,</p> <p>but the rulers</p> <p>also ridiculed <i>him</i>, saying,</p> <p>“He saved others;</p> <p>let him save himself, if this <i>man</i> is the Christ of God, the Chosen One!”</p> <p>36 And the soldiers also mocked him, coming up <i>and</i> offering him sour wine</p> <p>37 and saying, “If you are the king of the Jews, save yourself!”</p> <p>39 And one of the criminals who were hanged there reviled him, saying,</p> <p>“Are you not the Christ? Save yourself—and us!”</p> <p>40 But the other answered <i>and</i> rebuked him, saying, “Do you not even fear God, because you are undergoing the same condemnation?</p> <p>41 And we indeed justly, for we are receiving what we deserve <i>for</i> what we have done. But this man has done nothing wrong!”</p> <p>42 And he said, “Jesus, remember me when you come into your kingdom!”</p>	<p>fulfilled that says, “They divided my garments among themselves, and for my clothing they cast lots.” [Ps 22:18] Thus the soldiers did these <i>things</i>.</p>
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		43 And he said to him, “Truly I say to you, today you will be with me in paradise.”	25 Now his mother and the sister of his mother, Mary the <i>wife</i> of Clopas, and Mary Magdalene were standing near the cross of Jesus. 26 So Jesus, seeing <i>his</i> mother and the disciple whom he loved standing there, said to <i>his</i> mother, “Woman, behold your son!” 27 Then he said to the disciple, “Behold your mother!” And from that hour the disciple took her into his own <i>home</i> .
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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
45 Now from the sixth hour, darkness came over all the land until the ninth hour.	33 And <i>when</i> the sixth hour came, darkness came over the whole land until the ninth hour.	44 And by this time it was about the sixth hour, and darkness came over the whole land until the ninth hour 45a <i>because the light</i> of the sun failed.

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
46 And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” (that is, “My God, my God, why have you forsaken me?”) [Ps 22:1] 47 And some of those who were standing there, <i>when they heard it</i> , said, “This man is summoning Elijah!”	34 And at the ninth hour Jesus cried out with a loud voice, “Eloi, Eloi, lema sabachthani?” (which is translated, “My God, my God, why have you forsaken me?”) 35 And some of the bystanders, <i>when they heard it</i> , said, “Behold, he is summoning Elijah!”		28 After this, Jesus, knowing that now at last everything was completed, in order that the scripture would be fulfilled, said, “I am thirsty.” [Ps 22:15 ; 69:21] 29 A jar full of sour wine was standing there, so <i>they</i> put a sponge full of the sour wine on a <i>branch of hyssop</i> and brought it to his mouth.
48 And immediately one of them ran and took a sponge and filled <i>it</i> with sour wine and put <i>it</i> on a reed and gave <i>it</i> to him to drink. 49 But the others said, “Leave <i>him</i> alone! let us see if Elijah is coming to save him.”	36 And someone ran and filled a sponge with sour wine, put <i>it</i> on a reed, and gave <i>it</i> to him to drink, saying, “Leave <i>him</i> alone! Let us see if Elijah is coming to take him down.”		

<p>50 And Jesus cried out again with a loud voice</p> <p><i>and gave up his spirit.</i></p> <p>51 And behold, the curtain of the temple was torn in two from top to bottom, and the earth shook and the rocks were split.</p> <p>52 And the tombs were opened, and many bodies of the saints who had fallen asleep were raised,</p> <p>53 and coming out of the tombs after his resurrection, they went into the holy city and appeared to many.</p> <p>54 Now the centurion and those with him who were guarding Jesus, <i>when they</i> saw the earthquake and the things that took place, were extremely frightened,</p> <p>saying,</p> <p>“Truly this man was God’s Son!”</p> <p>55 And there were many women there, observing from a distance, who had followed Jesus from Galilee, serving him,</p> <p>56 among whom were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.</p>	<p>37 But Jesus uttered a loud cry</p> <p><i>and expired.</i></p> <p>38 And the curtain of the temple was torn in two from top to bottom.</p> <p>39 And <i>when</i> the centurion who was standing opposite him saw that he expired like this,</p> <p>he said,</p> <p>“Truly this man was God’s Son!”</p> <p>40 And there were also women observing from a distance,</p> <p>41a who used to follow him and serve him when he was in Galilee,</p> <p>among whom <i>were</i> Mary Magdalene, and Mary the mother of James the younger and Joses, and Salome,</p> <p>41b and many other <i>women</i> who went up with him to Jerusalem.</p>	<p>46 And Jesus, calling out with a loud voice, said,</p> <p>“Father, into your hands I entrust my spirit!” [Ps 31:5]</p> <p>And <i>after he</i> said this, he expired.</p> <p>45b And the curtain of the temple was torn apart <i>down</i> the middle.</p> <p>47 Now <i>when</i> the centurion saw what had happened,</p> <p>he began to praise God, saying,</p> <p>“Certainly this man was righteous!”</p> <p>48 And all the crowds that had come together for this spectacle, <i>when they</i> saw the things that had happened, returned <i>home</i> beating <i>their</i> breasts.</p> <p>49 And all his acquaintances, and the women</p> <p>who had followed him from Galilee who saw these <i>things</i>, stood at a distance.</p>	<p>30 Then when he had received the sour wine, Jesus said,</p> <p>“It is completed,”</p> <p>and bowing <i>his</i> head, he gave up <i>his</i> spirit.</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 Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was an important day), asked Pilate that their legs could be broken and they could be taken away.
 32 So the soldiers came and broke the legs of the first and of the other who had been crucified with him.
 33 But *when they* came to Jesus, after they saw he was already dead, they did not break his legs.
 34 But one of the soldiers pierced his side with a spear, and blood and water came out immediately.
 35 And the one who has seen *it* has testified, and his testimony is true, and that person knows that he is telling the truth, so that you also may believe.
 36 For these *things* happened in order that the scripture would be fulfilled: “Not a bone of his will be broken.” [[Ps 34:20](#)]
 37 And again another scripture says, “They will look on *the one* whom they have 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
<p>57 Now <i>when it was</i> evening,</p> <p>a rich man from Arimathea named Joseph came,</p> <p>who also was a disciple of Jesus himself.</p> <p>58 This man approached Pilate <i>and</i> asked for the body of Jesus.</p> <p>Then Pilate</p> <p>ordered <i>it</i> to be given <i>to him</i>.</p> <p>59 And Joseph took the body</p> <p><i>and</i> wrapped it in a clean linen cloth,</p>	<p>42 And <i>when it was</i> already evening, since it was the day of preparation (that is, the day before the Sabbath),</p> <p>43 Joseph of Arimathea, a prominent member of the council</p> <p>who was also himself looking forward to the kingdom of God, came acting courageously <i>and</i> went in to Pilate <i>and</i> asked for the body of Jesus.</p> <p>44 And Pilate was surprised that he was already dead, and summoning the centurion, asked him whether he had died already.</p> <p>45 And <i>when he</i> learned of <i>it</i> from the centurion, he granted the corpse to Joseph.</p> <p>46 And <i>after</i> purchasing a linen cloth <i>and</i> taking him down,</p> <p>he wrapped <i>him</i> in the linen cloth</p>	<p>50 And behold,</p> <p>a man named Joseph, who was a member of the council, a good and righteous man 51 (this man was not consenting to their plan and deed), from Arimathea, a Judean town, who was looking forward to the kingdom of God.</p> <p>52 This man approached Pilate <i>and</i> asked for the body of Jesus.</p> <p>53a And he took <i>it</i> down</p> <p><i>and</i> wrapped it in a linen cloth</p>	<p>38 And after these <i>things</i>,</p> <p>Joseph <i>who was</i> from Arimathea,</p> <p>who was a disciple of Jesus (but a secret one for fear of the Jews), asked Pilate that he might take away the body of Jesus.</p> <p>And Pilate</p> <p>allowed <i>it</i>, so he came <i>and</i> took away his body.</p> <p>39 And Nicodemus—the one who had come to him formerly at night—also came, bringing a mixture of myrrh and aloes <i>weighing</i> about a hundred pounds.</p> <p>40 So they took the body of Jesus <i>and</i> wrapped it in <i>strips of</i> linen cloth with the fragrant spices, as is the Jews’ custom to prepare for burial.</p> <p>41 Now <i>there</i> was a garden at the place where he was crucified, and in the garden a new tomb in which no one was yet buried.</p>

<p>60 and placed it in his <i>own</i> new tomb that he had cut in the rock. And he rolled a large stone to the entrance of the tomb <i>and</i> went away. 61 Now Mary Magdalene and the other Mary</p> <p>were there, sitting opposite the tomb.</p>	<p>and placed him in a tomb that had been cut from the rock. And he rolled a stone over the entrance of the tomb.</p> <p>47 Now Mary Magdalene and Mary the <i>mother</i> of Josés</p> <p>saw where he was placed.</p>	<p>54 And it was the day of preparation, and the Sabbath was drawing near.</p> <p>53b and placed him in a tomb cut into the rock where no one had ever been placed.</p> <p>55 And the women who had been accompanying him from Galilee followed <i>and</i> saw the tomb and how his body was placed. 56a And they returned <i>and</i> prepared fragrant spices and perfumes,</p>	<p>42 So there, on account of the day of preparation of the Jews,</p> <p>because the tomb was close by, they buried Jesus.</p>
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Passion Week—The Jews Secure the Tomb (Friday evening [15 Nisan], April 3, 33)

Matthew 27:62–66

62 Now *on* the next day, which is after the day of preparation, the chief priests and the Pharisees assembled before Pilate,
63 saying, “Sir, we remember that *while* that deceiver was still alive he said, ‘After three days I will rise.’
64 Therefore give orders that the tomb be made secure until the third day, lest his disciples come *and* steal him and tell the people, ‘He has been raised from the dead,’ and the last deception will be worse than the first.”
65 Pilate said to them, “You have a guard of soldiers. Go, make *it* as secure as you know how.”
66 So they went with the guard of soldiers *and* made the tomb secure *by* sealing the stone.

Passion Week—Rest on the Sabbath (Saturday, April 4, 33)

Luke 23:56b

56b and on the Sabbath they rested according to the commandment.

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

Journey to the Tomb

1 Now after the Sabbath, at the dawning on the first *day* of the week, Mary Magdalene and the other Mary

came to view the tomb.

1 And *when* the Sabbath was over,

Mary Magdalene, and Mary the *mother* of James, and Salome purchased fragrant spices so that they could go *and* anoint him.
2 And very early in the morning on the first *day* of the week they came to the tomb *after* the sun had risen.

1 Now on the first *day* of the week, at very early dawn,

they came back to the tomb bringing the fragrant spices which they had prepared.

1 Now on the first *day* of the week, Mary Magdalene came to the tomb early, *while it* was still dark,

Angels Roll Away the Stone

2 And behold, there was a great earthquake, for an angel of the Lord descended from

<p>heaven and came up <i>and</i> rolled away the stone and sat down on it.</p> <p>3 Now his appearance was like lightning and his clothing white as snow.</p> <p>4 And the guards trembled from the fear of him and became like dead men.</p>			
<p>Discovery of the Empty Tomb</p>	<p>3 And they were saying to one another, “Who will roll away the stone for us from the entrance of the tomb?”</p> <p>4 And <i>when they</i> looked up, they saw that the stone had been rolled away</p> <p>(for it was very large).</p> <p>5 And <i>as they</i> were going into the tomb,</p>	<p>2 And they found the stone had been rolled away from the tomb,</p> <p>3 but <i>when they</i> went in, they did not find the body.</p>	<p>and saw the stone had been taken away from the tomb.</p>
<p>Mary Runs to the Disciples</p>			<p>2 So she ran and came to Simon Peter and to the other disciple whom Jesus loved and said to them, “They have taken away the Lord from the tomb and we do not know where they have put him!”</p>
<p>Appearance of the Angels</p> <p>5 But the angel answered <i>and</i> said to the women, “Do not be afraid, for I know that you are looking for Jesus, who was crucified.</p> <p>6 He is not here, for he has been raised, just as he said. Come, see the place where he was lying.</p>	<p>they saw a young man dressed in a white robe sitting on the right side, and they were alarmed.</p> <p>6 But he said to them, “Do not be alarmed. You are looking for Jesus the Nazarene who was crucified.</p> <p>He has been raised, he is not here!</p> <p>See the place where they laid him!</p>	<p>4 And it happened that while they were perplexed about this, behold, two men in gleaming clothing stood near them.</p> <p>5 And <i>as</i> they were terrified and bowed their faces to the ground, they said to them,</p> <p>“Why are you looking for the living among the dead?</p> <p>6 He is not here, but has been raised!</p> <p>Remember how he spoke to you <i>while he</i> was still in Galilee,</p> <p>7 saying that the Son of Man</p>	

<p>7 And go quickly, tell his disciples,</p> <p>‘He has been raised from the dead, and behold, he is going ahead of you into Galilee. You will see him there.’ Behold, I have told you.”</p>	<p>7 But go, tell his disciples and Peter</p> <p>that he is going ahead of you to Galilee. You will see him there, just as he told you.”</p>	<p>must be delivered into the hands of men <i>who are</i> sinners, and be crucified, and on the third day rise?”</p>	
<p>Jesus Appears to the Women 8 And they</p> <p>departed quickly from the tomb with fear and great joy,</p> <p><i>and</i> ran to tell his disciples.</p> <p>9 And behold, Jesus met them, saying, “Greetings!” And they came up <i>and</i> took hold of his feet and worshiped him.</p> <p>10 Then Jesus said to them, “Do not be afraid! Go tell my brothers that they should go to Galilee, and there they will see me.”</p>	<p>8 And they</p> <p>went out <i>and</i> fled from the tomb, because trembling and amazement had seized them. And they said nothing to anyone, because they were afraid.</p>	<p>8 And they remembered his words,</p>	
<p>The Guard’s Report 11 And <i>while</i> they were going, behold, some of the guard of soldiers went into the city <i>and</i> reported to the chief priests everything that had happened.</p> <p>12 And <i>after they</i> had assembled with the elders and had taken counsel, they gave a rather large sum of money to the soldiers,</p> <p>13 telling <i>them</i>, “Say ‘His disciples came during the night <i>and</i> stole him <i>while</i> we were sleeping.’”</p> <p>14 And if this <i>matter</i> is heard before the governor, we will satisfy him and keep you out of trouble.”</p> <p>15 So they took the money <i>and</i> did as they were told, and spread abroad this report among the Jews until this very day.</p>			

The Disciples' Unbelief		<p>9 and <i>when they</i> returned from the tomb, they reported all these <i>things</i> to the eleven and to all the rest.</p> <p>10 Now Mary Magdalene and Joanna and Mary the <i>mother</i> of James and the others with them were telling these <i>things</i> to the apostles.</p> <p>11 And these words appeared to them as nonsense, and they refused to believe them.</p>	
Peter and John Return With Mary Magdalene to the Tomb		<p>12 But Peter got up and ran to the tomb,</p> <p>and bending over to look, he saw only the <i>strips of</i> linen cloth,</p> <p>and he went away to his home wondering what had happened.</p>	<p>3 Then Peter and the other disciple [<i>John</i>] went out and were going to the tomb.</p> <p>4 And the two were running together, and the other disciple ran ahead, faster than Peter, and came to the tomb first.</p> <p>5 And bending over to look, he saw the <i>strips of</i> linen cloth lying there, though he did not go in.</p> <p>6 Then Simon Peter also came following him, and he went into the tomb and saw the <i>strips of</i> linen cloth lying there,</p> <p>7 and the facecloth that was on his head—not lying with the <i>strips of</i> linen cloth, but folded up separately in one place.</p> <p>8 So then the other disciple who had come to the tomb first also went in, and he saw and believed.</p> <p>9 (For they did not yet know the scripture that it was necessary for him to rise from the dead.)</p> <p>10 Then the disciples went away again to their <i>own homes</i>.</p>
Jesus and Mary Magdalene			<p>11 But Mary stood outside at the tomb, weeping. Then, while she was weeping, she bent over to look into the tomb,</p> <p>12 and she saw two angels in white, seated one at the head</p>

	<p>9 [[Now early on the first <i>day</i> of the week, <i>after he</i> rose, he appeared first to Mary Magdalene, from whom he had expelled seven demons.</p>		<p>and one at the feet where the body of Jesus had been lying. 13 And they said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and I do not know where they have put him!” 14 <i>When she</i> had said these <i>things</i>, she turned around and saw Jesus standing there, and she did not know that it was Jesus. 15 Jesus said to her, “Woman, why are you weeping? Who are you looking for?” She thought that it was the gardener, <i>and</i> said to him, “Sir, if you have carried him away, tell me where you have put him, and I will take him.” 16 Jesus said to her, “Mary.” She turned around <i>and</i> said to him in Aramaic, “Rabboni” (which means “Teacher”). 17 Jesus said to her, “Do not touch me, for I have not yet ascended to the Father. But go to my brothers and tell them, ‘I am ascending to my Father and your Father, and my God and your God.’”</p>
<p>Mary Returns to the Disciples</p>	<p>10 She went out <i>and</i> announced <i>it</i> to those who were with him <i>while they</i> were mourning and weeping.</p> <p>11 And those, <i>when they</i> heard that he was alive and had been seen by her, refused to believe <i>it.</i>]]</p>		<p>18 Mary Magdalene came <i>and</i> announced to the disciples,</p> <p>“I have seen the Lord,” and he had said these <i>things</i> to her.</p>

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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

12 [[And after these *things*, he appeared in a different form to two of them *as they* were walking, *while they* were going out into the countryside.

13a And these went]]

Luke 24:13–33a

13 And behold, on *that* same day, two of them were traveling to a village named Emmaus *that was* sixty stadia distant from Jerusalem, 14 and they were conversing with one another about all these *things* that had happened. 15 And it happened that while they were conversing, and discussing, Jesus himself also approached *and* began to go along with them, 16 but their eyes were prevented from recognizing him. 17 And he said to them, “What *are* these matters that you are discussing with one another *as you* are walking along?” And they stood still, looking sad. 18 And one *of them*, named Cleopas, answered *and* said to him, “Are you the only one living near Jerusalem and not knowing the things that have happened in it in these days?” 19 And he said to them, “What *things*?” So they said to him, “The things concerning Jesus the Nazarene, a man who was a prophet, powerful in deed and word before God and all the people, 20 and how our chief priests and rulers handed him over to a sentence of death, and crucified him. 21 But we were hoping that he was the one who was going to redeem Israel. But in addition to all these *things*, this *is* the third day since these *things* took place. 22 But also some women from among us astonished us, who were at the tomb early in the morning, 23 and *when they* did not find his body, they came back saying *they* had seen even a vision of angels, who said *that* he was alive! 24 And some of those with us went out to the tomb and found *it* like this, just as the women had also said, but him they did not see.” 25 And he said to them, “O foolish and slow in heart to believe in all that the prophets have spoken! 26 Was it not necessary *that* the Christ suffer these *things* and enter into his glory?” 27 And beginning from Moses and from all the prophets, he interpreted to them the things concerning himself in all the scriptures. [cf. [Deut 18:15](#); [Psalm 22](#); [Isaiah 53](#); [Mal 3:1](#)] 28 And they drew near to the village where they were going, and he acted as though he was going farther. 29 And they urged him strongly, saying, “Stay with us, because it is *getting* toward evening, and by this time the day is far spent.” And he went in to stay with them. 30 And it happened that when he reclined at the table with them, he took the bread *and* gave thanks, and *after* breaking *it*, he gave *it* to them. 31 And their eyes were opened, and they recognized him, and he became invisible to them. 32 And they said to one another, “Were not our hearts burning within us while he was speaking with us on the road, while he was explaining the scriptures to us?” 33a And they got up *that* same hour *and* returned to Jerusalem

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

Mark 16:13b–14	Luke 24:33b–43	John 20:19–25
<p>13b [<i>and reported it to the others,</i></p> <p>and they did not believe them.</p> <p>14 And later, <i>while they were reclining at table,</i> he appeared to the eleven.</p> <p>And he reprimanded their unbelief and hardness of heart, because they did not believe those who had seen him <i>after he</i> had been raised.]</p>	<p>33b and found the eleven and those with them assembled, 34 saying, “The Lord has really been raised, and has appeared to Simon!” [1 Cor 15:5a]</p> <p>35 And they began describing what happened on the road, and how he was recognized by them in the breaking of the bread.</p> <p>36 And <i>while they were saying these things,</i> he himself stood there among them.</p> <p>37 But they were startled and became terrified, <i>and thought they</i> had seen a ghost.</p> <p>38 And he said to them, “Why are you frightened? And for what <i>reason</i> do doubts arise in your hearts?”</p> <p>39 Look at my hands and my feet, that I am I myself! Touch me and see, because a ghost does not have flesh and bones, as you see that I have.”</p> <p>40 And <i>when he</i> had said this, he showed them <i>his</i> hands and <i>his</i> feet.</p> <p>41 And <i>while they</i> were still disbelieving because of joy and were marveling, he said to them, “Do you have anything to eat here?”</p> <p>42 So they gave him a piece of broiled fish,</p> <p>43 and he took <i>it and</i> ate <i>it</i> in front of them.</p>	<p>19 Now <i>when it</i> was evening on that day—the first <i>day</i> of the week— and the doors had been shut where the disciples were because of fear of the Jews,</p> <p>Jesus came and stood in their midst and said to them, “Peace to you.”</p> <p>20 And <i>when he</i> had said this, he showed <i>his</i> hands and <i>his</i> side to them. Then the disciples rejoiced <i>when they</i> saw the Lord.</p> <p>21 So Jesus said to them again, “Peace to you. As the Father has sent me, I also send you.”</p> <p>22 And <i>when he</i> had said this, he breathed on <i>them</i> and said to them, “Receive the Holy Spirit.</p> <p>23 If you forgive the sins of any, they are forgiven them. If you retain <i>the sins</i> of any, they are retained.”</p> <p>24 Now Thomas, one of the twelve, who was called Didymus, was not with them when Jesus came.</p> <p>25 So the other disciples said to him, “We have seen the Lord!” But he said to them, “Unless I see in his hands the mark of the nails, and put my finger into the mark of</p>

		the nails, and put my hand into his side, I will never believe!"
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Jesus' Second Appearance to the Disciples (Sunday, April 12, 33)

John 20:26–31

26 And after eight days his disciples were again inside, and Thomas with them. *Although* the doors had been shut, Jesus came and stood in their midst and said, "Peace to you." [[1 Cor 15:5b](#)]

27 Then he said to Thomas, "Place your finger here and see my hands, and place your hand and put *it* into my side. And do not be unbelieving, but believing!"

28 Thomas answered and said to him, "My Lord and my God!"

29 Jesus said to him, "Because you have seen me, have you believed? Blessed *are* those who have not seen and have believed."

30 Now Jesus also performed many other signs in the presence of the disciples which are not recorded in this book,

31 but these *things* are recorded in order that you may believe that Jesus is the Christ, the Son of God, and that *by* believing you may have life in his name.

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

John 21

- 1 After these *things* Jesus revealed himself again to the disciples by the Sea of Tiberias. Now he revealed *himself* in this way:
- 2 Simon Peter and Thomas (who was called Didymus) and Nathanael from Cana in Galilee and the *sons* of Zebedee and two others of his disciples were together.
- 3 Simon Peter said to them, “I am going fishing!” They said to him, “We also are coming with you.” They went out and got into the boat, and during that night they caught nothing.
- 4 Now *when it* was already early morning, Jesus stood on the beach. However, the disciples did not know that it was Jesus.
- 5 So Jesus said to them, “Children, you do not have any fish to eat, *do you?* They answered him, “No.”
- 6 And he said to them, “Throw the net on the right side of the boat, and you will find *some.*” So they threw *it*, and were no longer able to haul it in from the large number of the fish.
- 7 Then that disciple whom Jesus loved said to Peter, “It is the Lord!” So Simon Peter, *when he* heard that it was the Lord, tied around himself his outer garment (for he was naked) and threw himself into the sea.
- 8 But the other disciples came in the boat, dragging the net of fish, because they were not far from the land, but about two hundred cubits away.
- 9 So when they got out on the land, they saw a charcoal fire laid *there*, and a fish lying on *it*, and bread.
- 10 Jesus said to them, “Bring some of the fish that you have just now caught.”
- 11 So Simon Peter got into *the boat* and hauled the net to the land, full of large fish—one hundred fifty-three—and *although there* were so many, the net was not torn.
- 12 Jesus said to them, “Come, eat breakfast!” But none of the disciples dared to ask him, “Who are you?” *because they* knew that it was the Lord.
- 13 Jesus came and took the bread and gave *it* to them, and the fish likewise.
- 14 This *was* now *the third time* Jesus was revealed to the disciples *after he* had been raised from the dead.
- 15 Now when they had eaten breakfast, Jesus said to Simon Peter, “Simon *son* of John, do you love me more than these?” He said to him, “Yes, Lord, you know that I love you.” He said to him, “Feed my lambs!”
- 16 He said to him again a second time, “Simon *son* of John, do you love me?” He said to him, “Yes, Lord, you know that I love you.” He said to him, “Shepherd my sheep!”
- 17 He said to him a third *time*, “Simon *son* of John, do you love me?” Peter was distressed because he said to him a third *time*, “Do you love me?” and he said to him, “Lord, you know everything! You know that I love you!” Jesus said to him, “Feed my sheep!
- 18 Truly, truly I say to you, when you were young, you tied *your clothes* around yourself and walked wherever you wanted. But when you grow old, you will stretch out your hands, and someone else will tie you up and carry *you* where you do not want to *go*.
- 19 (Now he said this to indicate by what kind of death he would glorify God.) And *after he* had said this, he said to him, “Follow me!”
- 20 Peter turned *and* saw the disciple whom Jesus loved following *them* (who also leaned back on his chest at the dinner and said, “Lord, who is the one betraying you?”)
- 21 So *when he* saw this one, Peter said to Jesus, “Lord, but what about this one?”
- 22 Jesus said to him, “If I want him to remain until I come, what *is that* to you? You follow me!”
- 23 So this saying went out to the brothers that that disciple would not die. But Jesus did not say to him that he would not die, but “If I want him to remain until I come, what *is that* to you?”
- 24 This is the disciple who is testifying about these *things*, and who has written down these *things*. And we know that his testimony is true.
- 25 Now there are also many other *things* that Jesus did, which—if they were written down one after the other—I suppose not even the world itself could contain the books that would be written.

The Great Commission (c. late April 33)

Matthew 28:16–20

- 16 So the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated for them.
- 17 And *when they* saw him, they worshiped *him*, but some doubted. [\[1 Cor 15:6\]](#)
- 18 And Jesus approached *and* spoke to them, saying, “All authority in heaven and on earth has been given to me.
- 19 Therefore, *go and* make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,
- 20 teaching them to observe everything I have commanded you,

Mark 16:15–18

- 15 [[And he said to them,
- “Go into all the world *and* preach the gospel to all creation.
- 16 The one who believes and is baptized will be saved, but the one who refuses to believe will be condemned.

and behold, I am with you all the days until the end of the age.”	17 And these signs will accompany those who believe: in my name they will expel demons, they will speak in new tongues, 18 they will pick up snakes. And if they drink any deadly <i>poison</i> it will never hurt them; they will lay hands on the sick and they will get well.”
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Appearance to James, Jesus' Brother (c. late April 33)

1 Corinthians 15:7a

7a Then he appeared to James,

Tarry in Jerusalem (c. early May 33)

Luke 24:44–49

Acts 1:1–8

44 And he said to them,
“These *are* my words that I spoke to you *while* I was still with you, that everything that is written about me in the law of Moses and the prophets and psalms must be fulfilled.”

45 Then he opened their minds to understand the scriptures,
46 and said to them, “Thus it is written *that* the Christ would suffer and would rise from the dead on the third day,
47 and repentance and the forgiveness of sins would be proclaimed in his name to all the nations, beginning from Jerusalem.

48 You are witnesses of these *things*.

49 And behold, I am sending out what was promised by my Father upon you,
but you stay in the city

until you are clothed with power from on high.”

1 I produced the former account, O Theophilus, about all that Jesus began to do and to teach,
2 until the day he was taken up, *after he* had given orders through the Holy Spirit to the apostles whom he had chosen,
3 to whom he also presented himself alive after he suffered, with many convincing proofs, appearing to them over a period of forty days and speaking the things about the kingdom of God.
4 And *while he* was with *them*, he commanded them,

“Do not depart from Jerusalem, but wait for what was promised by the Father, which you heard about from me.
5 For John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”
6 So *when* they had come together, they began asking him, saying, “Lord, *is it* at this time you are restoring the kingdom to Israel?”
7 But he said to them, “It is not for you to know *the* times or seasons that the Father has set by his own authority.
8 But you will receive power *when* the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the farthest part of the earth.”

The Ascension (Thursday, May 14, 33)

Mark 16:19–20

Luke 24:50–53

Acts 1:9–14

19 [[Then the Lord Jesus, after *he* had spoken to them,

50 And he
led them out as far as Bethany,
and lifting up his hands, he blessed them.
51 And it happened that while he was blessing them,

9 And *after he* had said these *things*,
while they were watching,

<p>was taken up into heaven and sat down at the right hand of God.</p> <p>20 And they went out</p> <p><i>and</i> proclaimed everywhere, <i>while</i> the Lord was working together with <i>them</i> and confirming the message through the accompanying signs.]]</p>	<p>he parted from them and was taken up into heaven.</p> <p>52 And they worshiped him <i>and</i> returned to Jerusalem with great joy.</p> <p>53 And they were continually in the temple <i>courts</i> praising God.</p>	<p>he was taken up, and a cloud received him from their sight.</p> <p>10 And as they were staring into the sky <i>while</i> he was departing, behold, two men in white clothing stood by them 11 who also said, “Men of Galilee, why do you stand there looking into the sky? This Jesus who was taken up from you into heaven like this will come back in the same way you saw him departing into heaven!” 12 Then they returned to Jerusalem from the mountain that is called Olive Grove which is near Jerusalem, a Sabbath day’s journey away. 13 And when they had entered, they went up to the upstairs room where they were staying—Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James <i>son</i> of Alphaeus and Simon the Zealot and Judas <i>son</i> of James. 14 All these were busily engaged with one mind in prayer, together with the women and Mary the mother of Jesus and with his brothers.</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 brothers (and it was a crowd of persons of about one hundred twenty at the same *place*) *and* said,
16 “Men *and* brothers, it was necessary *that* the scripture be fulfilled, which the Holy Spirit proclaimed beforehand through the mouth of David concerning Judas, who became a guide to those who arrested Jesus,
17 because he was counted among us and received a share in this ministry.”
18 (Now this man acquired a field for the wages of *his* wickedness, and falling headlong, he burst open in the middle and all his intestines spilled out.
19 And it became known to all who live in Jerusalem, so that that field was called in their own language “Akeldama,” that is, “Field of Blood.”) [cf. [Matt 27:3–10](#); [Zech 11:13](#)]
20 “For it is written in the book of Psalms, ‘Let his residence become deserted, and let there be no one to live in it,’ [[Ps 69:25–26](#)] and, ‘Let another person take his position.’ [[Ps 109:8](#)]
21 Therefore it is necessary for *one* of the men who have accompanied us during all the time *in* which the Lord Jesus went in and went out among us,
22 beginning from the baptism of John until the day *on* which he was taken up from us—one of these *men* must become a witness of his resurrection together with us.”
23 And they proposed two *men*, Joseph called Barsabbas (who was called Justus) and Matthias.
24 And they prayed *and* said, “You, Lord, who know the hearts of all, show clearly which one of these two you have chosen
25 to take the place in this ministry and apostleship from which Judas turned aside to depart to his own place.”
26 And they cast lots for them, and the lot fell on Matthias, and he was added *to serve* 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 had come, they were all together in the same *place*.
- 2 And suddenly a sound like a violent rushing wind came from heaven and filled the whole house where they were sitting.
- 3 And divided tongues like fire appeared to them and rested on each one of them.
- 4 And they were all filled with the Holy Spirit and began to speak in other languages as the Spirit gave them *ability* to speak out.
- 5 Now there were Jews residing in Jerusalem, devout men from every nation under heaven.
- 6 And *when* this sound occurred, the crowd gathered and was in confusion, because each one was hearing them speaking in his own language.
- 7 And they were astounded and astonished, saying, “Behold, are not all these who are speaking Galileans?”
- 8 And how do we hear, each one *of us*, in our own native language?
- 9 Parthians and Medes and Elamites and those residing *in* Mesopotamia, Judea and Cappadocia, Pontus and Asia,
- 10 Phrygia and Pamphylia, Egypt and the parts of Libya toward Cyrene, and the Romans who were in town,
- 11 both Jews and proselytes, Cretans and Arabs—we hear them speaking in our *own* languages the great deeds of God!”
- 12 And all were amazed and greatly perplexed, saying to one another, “What can this mean?”
- 13 But others jeered *and* said, “They are full of sweet new wine!”

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

Acts 2:14–41

- 14 But Peter, standing with the eleven, raised his voice and declared to them, “Judean men, and all those who live *in* Jerusalem, let this be known to you, and pay attention to my words!
- 15 For these *men* are not drunk, as you assume, because it is the third hour of the day.
- 16 But this is what was spoken through the prophet Joel:
 - 17 ‘And it will be in the last days,’ God says,
‘I will pour out my Spirit on all flesh,
and your sons and your daughters will prophesy,
and your young men will see visions,
and your old men will dream dreams.
 - 18 And even on my male slaves and on my female slaves
I will pour out my Spirit in those days, and they will prophesy.
 - 19 And I will cause wonders in the heaven above
and signs on the earth below,
blood and fire and vapor of smoke.
 - 20 The sun will be changed to darkness
and the moon to blood,
before the great and glorious day of the Lord comes.
 - 21 And it will be *that* everyone who calls upon the name of the Lord will be saved.’ [[Joel 2:28–32](#)]
- 22 “Israelite men, listen to these words! Jesus the Nazarene, a man attested to you by God with deeds of power and wonders and signs that God did through him in your midst, just as *you* yourselves know—
- 23 this man, delivered up by the determined plan and foreknowledge of God, you executed *by* nailing to *a* cross through the hand of lawless men.
- 24 God raised him up, having brought to an end the pains of death, because it was not possible *for* him to be held by it.
- 25 For David says with reference to him,
 - ‘I saw the Lord before me continually,
for he is at my right hand so that I will not be shaken.
 - 26 For this *reason* my heart was glad
and my tongue rejoiced greatly,
furthermore also my flesh will live in hope,
 - 27 because you will not abandon my soul in Hades,
nor will you permit your Holy One to experience decay.
 - 28 You have made known to me the paths of life;
you will fill me with gladness with your presence.’ [[Ps 16:8–11](#)]

29 “Men *and* brothers, it is possible to speak with confidence to you about the patriarch David, that he both died and was buried, and his tomb is with us until this day.

30 Therefore, *because he* was a prophet and knew that God had sworn to him with an oath to seat one of his descendants on his throne, [cf. [Ps 132:11](#)]

31 *by* having foreseen *this*, he spoke about the resurrection of the Christ, that neither was he abandoned in Hades nor did his flesh experience decay.

32 This Jesus God raised up, of which we all are witnesses.

33 Therefore, having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, he has poured out this that you see and hear.

34 For David did not ascend into heaven, but he himself says,

‘The Lord said to my Lord,

“Sit at my right hand,

35 until I make your enemies a footstool for your feet.” [Ps 110:1]

36 Therefore let all the house of Israel know beyond a doubt, that God has made him both Lord and Christ—this Jesus whom you crucified!”

37 Now *when they* heard *this*, they were pierced to the heart and said to Peter and the other apostles, “What should we do, men *and* brothers?”

38 And Peter *said* to them, “Repent and be baptized, each one of you, in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

39 For the promise is for you and for your children, and for all those *who are* far away, as many as the Lord our God calls to himself.”

40 And with many other words he solemnly urged and exhorted them, saying, “Be saved from this crooked generation!”

41 So those who accepted his message were baptized, and on that day about three thousand souls were added.

The Early Church (c. Summer 33)

Acts 2:42–47

42 And they were devoting themselves to the teaching of the apostles and to fellowship, to the breaking of bread and to prayers.

43 And fear came on every soul, and many wonders and signs were being performed by the apostles.

44 And all who believed were in the same *place*, and had everything in common.

45 And they began selling *their* possessions and property, and distributing these *things* to all, to the degree that anyone had need.

46 And every day, devoting themselves *to meeting* with one purpose in the temple *courts* and breaking bread from house *to house*, they were eating *their* food with joy and simplicity of heart,

47 praising God and having favor with all the people. And the Lord was adding every day to the total *of* those who were being 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 were going up to the temple at the hour of prayer, the ninth *hour*.

2 And a certain man was being carried who was lame from birth. He was placed every day at the gate of the temple called “Beautiful,” *so that he* could ask for charitable gifts from those who were going into the temple *courts*.

3 *When he* saw Peter and John about to go into the temple *courts*, he began asking to receive alms.

4 And Peter looked intently at him, together with John, *and* said, “Look at us!”

5 So he fixed his attention on them, expecting to receive something from them.

6 But Peter said, “Silver and gold I do not possess, but what I have, this I give to you—in the name of Jesus Christ the Nazarene, walk!”

7 And taking hold of him by the right hand, he raised him up, and immediately his feet and ankles were made strong.

8 And leaping up, he stood and began walking around and entered into the temple *courts* with them, walking and leaping and praising God.

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

10 And they recognized him, that this one was the one who used to sit *asking* for alms at the Beautiful Gate of the temple, and they were filled with awe and astonishment at what had happened to him.

Peter Preaches to the Crowd

11 And *while* he was holding fast to Peter and John, all the people ran together to them in the portico called Solomon’s, utterly astonished.

12 And *when he saw it*, Peter replied to the people, “Men *and* Israelites, why are you astonished at this? Or why are you staring at us, as *if* by our own power or godliness we have made him walk?

13 The God of Abraham and of Isaac and of Jacob, the God of our fathers, has glorified his servant Jesus, whom you handed over and denied in the presence of Pilate, *after* he had decided to release *him*.

14 But you denied the Holy and Righteous One and demanded *that* a man—a murderer—be granted to you.

15 And you killed the originator of life, whom God raised from the dead, of which we are witnesses!

16 And on the basis of faith in his name, his name has made this man strong, whom you see and know, and the faith *that is* through him has given him this perfect health in the presence of you all.

17 And now, brothers, I know that you acted in ignorance, just as your rulers did also.

18 But *the things* which God foretold through the mouth of all the prophets, *that* his Christ would suffer, he has fulfilled in this way.

19 Therefore repent and turn back, so that your sins may be blotted out,

20 so that times of refreshing may come from the presence of the Lord, and he may send the Christ appointed for you—Jesus,

21 whom heaven must receive until the times of the restoration of all *things*, about which God spoke through the mouth of his holy prophets from earliest times.

22 Moses said, ‘The Lord God will raise up for you a prophet like me from your brothers. You will listen to him in everything that he says to you.

23 And it will be *that* every soul who does not listen to that prophet will be destroyed utterly from the people.’ [[Deut 18:15–19](#)]

24 And indeed, all the prophets from Samuel and all those who followed *him* have spoken *about* and proclaimed these days.

25 You are the sons of the prophets and of the covenant that God ordained with your fathers, saying to Abraham, ‘And in your offspring all the nations of the earth will be blessed.’ [cf. [Gen 22:18](#)]

26 God, *after he* had raised up his servant, sent him to you first, to bless you by turning each *of you* back from your wickedness!”

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

Acts 4:1–31

Peter and John are Imprisoned

1 And *while* they were speaking to the people, the priests and the captain of the temple and the Sadducees approached them,

2 greatly annoyed because they were teaching the people and proclaiming in Jesus the resurrection from the dead.

3 And they laid hands on them and put *them* in custody until the next day, because it was already evening.

4 But many of those who listened to the message believed, and the number of the men was approximately five thousand.

Annas and Caiaphas Question Peter and John

5 And it happened that on the next day, their rulers and elders and scribes came together in Jerusalem,

6 and Annas the high priest, and Caiaphas and John and Alexander, and all those who were from the high priest’s family.

7 And they made them stand in *their midst and* began to ask, “By what power or by what name did you do this?”

8 Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders,

9 if we are being examined today concerning a good deed *done to* a sick man—by what *means* this man was healed—

10 let it be known to all of you and to all the people of Israel that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—by him this man stands before you healthy!

11 This one is the stone that was rejected by you, the builders, that has become the cornerstone. [[Ps 118:22](#)]

12 And there is salvation in no one else, for there is no other name under heaven that is given among people by which we must be saved.”

13 Now *when they* saw the boldness of Peter and John, and understood that they were uneducated and untrained men, they were astonished, and recognized them, that they had been with Jesus.

14 And *because they* saw the man who had been healed standing there with them, they had nothing to say in return.

15 But *after they* had ordered them to go outside the Sanhedrin, they began to confer with one another,

16 saying, “What should we do with these men? For that a remarkable sign has taken place through them *is* evident to all those who live *in* Jerusalem, and we are not able to deny *it!*”

17 But in order that it may not spread much *further* among the people, let us warn them to speak no more in this name to anyone at all.”

18 And they called them *back and* commanded *them* not to speak or to teach at all in the name of Jesus.

19 But Peter and John answered *and* said to them, “Whether it is right in the sight of God to listen to you rather than God, you decide!

20 For we are not able to refrain from speaking about *the things* that we have seen and heard.”

21 So *after* threatening *them* further, they released them, finding no way to punish them on account of the people, because they were all praising God for what had happened.

22 For the man on whom this sign of healing had been performed was more *than* forty years *old*.

The Disciples Pray for Courage to Preach the Gospel

23 And *when they* were released, they went to their own *people* and reported all that the chief priests and the elders had said to them.

24 And *when they* heard it, they lifted *their* voices with one mind to God and said, “Master, you *are* the one who made the heaven and the earth and the sea and all the things in them,

25 the one who said by the Holy Spirit through the mouth of our father David, your servant,

‘Why do the nations rage,
and the peoples conspire in vain?

26 The kings of the earth stood opposed,
and the rulers assembled together at the same *place*,
against the Lord and against his Christ.’ [[Ps 2:1–2](#)]

27 For in truth both Herod and Pontius Pilate, together with the Gentiles and the peoples of Israel, assembled together in this city against your holy servant Jesus whom you anointed,

28 to do all that your hand and plan had predestined to take place.

29 And now, Lord, concern yourself with their threats and grant your slaves to speak your message with all boldness,

30 *as* you extend your hand to heal and signs and wonders are performed through the name of your holy servant Jesus.”

31 And *when* they had prayed, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness.

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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 Now the group of those who believed were one heart and soul, and no one said anything of what belonged to him was his own, but all *things* were theirs in common.

33 And with great power the apostles were giving testimony *to* the resurrection of the Lord Jesus, and great grace was on them all.

34 For there was not even anyone needy among them, because all those who were owners of plots of land or houses were selling *them* and bringing the proceeds of the things that were sold

35 and placing *them* at the feet of the apostles. And it was being distributed to each as anyone had need.

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

36 So Joseph, who was called Barnabas by the apostles (which is translated “son of encouragement”), a Levite of Cyprus by nationality,

37 sold a field that belonged to him *and* brought the money and placed *it* at the feet of the apostles.

Ananias Conspires with His Wife Sapphira to Deceive the Apostles

5:1 Now a certain man named Ananias, together with his wife Sapphira, sold a piece of property,

2 and he kept back for himself *some* of the proceeds, and *his* wife was aware of *it*. And he brought a certain part *and* placed *it* at the feet of the apostles.

3 But Peter said, “Ananias, for what *reason* has Satan filled your heart, *that* you lied to the Holy Spirit and kept back for yourself *some* of the proceeds of the piece of land?

4 *When it* remained to you, did it not remain *yours*? And *when it* was sold, was it at your disposal? How *is it* that you have contrived this deed in your heart? You have not lied to people, but to God!”

5 And *when* Ananias heard these words, he fell down *and* died. And great fear came on all those who heard about *it*.

6 So the young men stood up, wrapped him up, and carried *him* out *and* buried *him*.

Sapphira’s Part in the Deception is Revealed

7 And it happened that *there was* an interval of about three hours, and his wife came in, not knowing what had happened.

8 And Peter said to her, “Tell me whether you *both* were paid this much *for* the piece of land.” And she said, “Yes, this much.”

9 So Peter *said* to her, “How *is it* that it was agreed by you *two* to test the Spirit of the Lord? Behold, the feet of those who buried your husband *are* at the door, and they will carry you out!”

10 And immediately she fell down at his feet and died. So *when* the young men came in, they found her dead, and carried *her* out *and* buried *her* with her husband.

11 And great fear came on the whole church and on all who heard about these *things*.

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

Acts 5:12–16

12 Now many signs and wonders were being performed among the people through the hands of the apostles. And they were all together in Solomon’s Portico.

13 And none of the rest dared to join them, but the people spoke highly of them.

14 And even more believers in the Lord were being added, large numbers of both men and women,

15 so that they even carried out the sick into the streets and put *them* on cots and mats so that *when* Peter came by, at least *his* shadow would fall on some of them.

16 And the people of the towns around Jerusalem also came together, bringing the sick and those tormented by unclean spirits, who were all being healed.

Jewish Persecution Intensifies (c. 33/34)

Acts 5:17–42

The Apostles are Imprisoned

17 Now the high priest rose up and all those *who were* with him (that is, the party of the Sadducees), *and* they were filled with jealousy.

18 And they laid hands on the apostles and put them in the public prison.

An Angel Releases the Apostles

19 But during the night an angel of the Lord opened the doors of the prison and led them *out* *and* said,

20 “Go and stand in the temple *courts* and proclaim to the people all the words of this life.”

21 And *when they* heard *this*, they entered at daybreak into the temple *courts* and began teaching. Now *when* the high priest and those with him arrived, they summoned the Sanhedrin—even the whole council of elders of the sons of Israel—and sent to the prison to have them brought.

22 But the officers who came did not find them in the prison, and they returned *and* reported,

23 saying, “We found the prison locked with all security and the guards standing at the doors, but *when we* opened *them*, we found no one inside!”

24 Now *when* both the captain of the temple and the chief priests heard these words, they were greatly perplexed concerning them, *as to* what this might be.

25 But someone came *and* reported to them, “Behold, the men whom you put in prison are standing in the temple *courts* and teaching the people!”

The Apostles Willingly Go Before the Jewish Council

26 Then the captain went with the officers *and* brought them, not with force (for they were afraid of the people, lest they be stoned *by them*).

27 And *when they* had brought them, they made *them* stand in the Sanhedrin, and the high priest put a question to them,

28 saying, “We strictly commanded you not to teach in this name? And behold, you have filled Jerusalem with your teaching! And you are intending to bring upon us the blood of this man!”

29 But Peter and the apostles answered *and* said, “It is necessary to obey God rather than men!

30 The God of our fathers raised up Jesus, whom you killed *by* hanging *him* on a tree.

31 This one God has exalted to his right hand *as* Leader and Savior to grant repentance to Israel and forgiveness of sins.

32 And we are witnesses of these things, and *so is* the Holy Spirit whom God has given to those who obey him.”

33 Now *when* they heard *this*, they were infuriated, and were wanting to execute them.

Gamaliel’s Wise Advice

34 But a certain man stood up in the Sanhedrin, a Pharisee named Gamaliel, a teacher of the law respected by all the people, *and* gave orders to put the men outside for a short time.

35 And he said to them, “Men *and* Israelites, take care for yourselves what you are about to do to these men!

36 For before these days, Theudas rose up saying he was somebody. A number of men, about four hundred, joined him. He was executed, and all who followed him were dispersed and came to nothing.

37 After this man, Judas the Galilean rose up in the days of the census and caused people to follow him in revolt. And that one perished, and all who followed him were scattered.

38 And now I tell you, keep away from these men, and leave them alone, because if this plan or this matter is from people, it will be overthrown.

39 But if it is from God, you will not be able to overthrow them, lest you even be found fighting against God.” So they were persuaded by him.

40 And they summoned the apostles, beat *them*, commanded *them* not to speak in the name of Jesus, and released *them*.

The Apostles Continue Preaching the Gospel

41 So they went out from the presence of the Sanhedrin rejoicing, because they had been considered worthy to be dishonored for the sake of the name.

42 Every day, both in the temple *courts* and from house *to house*, they did not stop teaching and proclaiming the good news *that* the Christ *was* Jesus.

Ministry Distinctions Within the Church (c. early 34)

Acts 6:1–6

1 Now in these days, *as* the disciples were increasing *in number*, a complaint arose by the Greek-speaking Jews against the Hebraic Jews because their widows were being overlooked in the daily distribution *of food*.

2 So the twelve summoned the community of disciples *and* said, “It is not desirable *that* we neglect the word of God to serve tables.

3 So, brothers, select from among you seven men of good reputation, full of the Spirit and wisdom, whom we will put in charge of this need.

4 But we will devote ourselves to prayer and to the ministry of the word.”

5 And the statement pleased the whole group, and they chose Stephen (a man full of faith and of the Holy Spirit), and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus (a convert from Antioch),

6 whom they stood before the apostles. And they prayed *and* placed *their* hands on them.

The Arrest of Stephen (c. Spring 34)

Acts 6:7–15

7 And the word of God kept spreading, and the number of disciples in Jerusalem was increasing greatly, and a large number of priests began obeying the faith.

8 Now Stephen, full of grace and power, was performing great wonders and signs among the people.

9 But some of those from the Synagogue of the Freedmen (as it was called), both Cyrenians and Alexandrians, and those from Cilicia and Asia, stood up *and* disputed with Stephen.

10 And they were not able to resist the wisdom and the Spirit with which he was speaking.

11 Then they secretly instigated men who said, “We have heard him speaking blasphemous words against Moses and God!”

12 And they incited the people and the elders and the scribes, and they came up *and* seized him and brought *him* to the Sanhedrin.

13 And they put forward false witnesses who said, “This man does not stop speaking words against the holy place and the law!

14 For we have heard him saying that this Nazarene Jesus will destroy this place and will change the customs that Moses handed down to us.”

15 And *as they* looked intently at him, all those who were sitting in the Sanhedrin saw his face *was* like the face of an angel.

Stephen’s Sermon (c. Spring 34)

Acts 7:1–53

1 And the high priest said, “Is it so concerning these *things?*”

2 So he said, “Men—brothers and fathers—listen: The God of glory appeared to our father Abraham *while he* was in Mesopotamia, before he settled in Haran,

3 and said to him, ‘Go out from your land and from your relatives and come to the land that I will show you.’ [\[Gen 12:1\]](#)

4 Then he went out from the land of the Chaldeans *and* settled in Haran. And from there, after his father died, he caused him to move to this land in which you now live.

5 And he did not give him an inheritance in it—not even a footstep—and he promised to give *it* to him for his possession, and to his descendants after him, although he did not have a child.

6 But God spoke like this: ‘His descendants will be foreigners in a foreign land, and they will enslave them and mistreat *them* four hundred years,

7 and the nation that they will serve as slaves, I will judge,’ God said, ‘and after these *things* they will come out and will worship me in this place.’ [\[Gen 15:13–14; Exod 3:12\]](#)

8 And he gave him the covenant of circumcision, and so he became the father of Isaac and circumcised him on the eighth day, and Isaac *did so with* Jacob, and Jacob *did so with* the twelve patriarchs.

9 And the patriarchs, *because they* were jealous of Joseph, sold *him* into Egypt. And God was with him,

10 and rescued him from all his afflictions and granted him favor and wisdom in the sight of Pharaoh king of Egypt. And he appointed him ruler over Egypt and all his household.

11 And a famine came over all Egypt and Canaan and great affliction, and our fathers could not find food.

12 So *when* Jacob heard *there* was grain in Egypt, he sent out our fathers first.

13 And on the second *visit* Joseph was made known to his brothers, and the family of Joseph became known to Pharaoh.

14 So Joseph sent *and* summoned his father Jacob and all *his* relatives, seventy-five persons in *all*.

15 And Jacob went down to Egypt and died, he and our fathers.

16 And they were brought back to Shechem and buried in the tomb that Abraham had bought for a sum of silver from the sons of Hamor in Shechem.

17 “But as the time of the promise that God had made to Abraham was drawing near, the people increased and multiplied in Egypt

18 until another king arose over Egypt who did not know Joseph. [\[Exod 1:8\]](#)

19 This man deceitfully took advantage of our people *and* mistreated our ancestors, causing them to abandon their infants so that they would not be kept alive.

20 At this time Moses was born, and he was beautiful to God. He was brought up *for* three months in *his* father’s house,

21 and *when* he was abandoned, the daughter of Pharaoh took him *up* and brought him *up* as her own son.

22 And Moses was educated in all the wisdom of the Egyptians, and was powerful in his words and deeds.

23 “But when he was forty years old, it entered in his heart to visit his brothers, the sons of Israel.

24 And *when he* saw one of them being unjustly harmed, he defended *him* and avenged the one who had been oppressed *by* striking down the Egyptian.

25 And he thought his brothers would understand that God was granting deliverance to them by his hand, but they did not understand.

26 And on the following day, he made an appearance to them *while they* were fighting and was attempting to reconcile them in peace, saying, ‘Men *and* brothers, why are you doing wrong to one another?’

27 But the one who was doing wrong to *his* neighbor pushed him aside, saying, ‘Who appointed you a ruler and a judge over us?’

28 You do not want to do away with me the same way you did away with the Egyptian yesterday, *do you?*’ [\[Exod 2:14\]](#)

29 And at this statement, Moses fled and became a foreigner in the land of Midian, where he became the father of two sons.
 30 “And *when* forty years had been completed, an angel appeared to him in the desert of Mount Sinai in the flame of a burning bush.
 31 And *when* Moses saw *it*, he was astonished at the sight, and *when* he approached to look at *it*, the voice of the Lord came:
 32 ‘I *am* the God of your fathers, the God of Abraham and of Isaac and of Jacob!’ So Moses began trembling *and* did not dare to look at *it*.
 33 And the Lord said to him, ‘Untie the sandals from your feet, for the place on which you are standing is holy ground.
 34 I have certainly seen the mistreatment of my people *who are* in Egypt and have heard their groaning, and I have come down to deliver them. And now come, I will send you to Egypt.’ [Exod 3:1–10]
 35 This Moses whom they had repudiated, saying, ‘Who appointed you a ruler and a judge?’—this man God sent *as* both ruler and redeemer with the help of the angel who appeared to him in the bush.
 36 This man led them out, performing wonders and signs in the land of Egypt and at the Red Sea and in the wilderness *for* forty years.
 37 “This is the Moses who said to the sons of Israel, ‘God will raise up for you a prophet like me from among your brothers.’ [Deut 18:15]
 38 This is the one who was in the congregation in the wilderness with the angel who spoke to him at Mount Sinai, and who *with* our fathers received living oracles to give to us,
 39 to whom our fathers were not willing to become obedient, but rejected *him* and turned *back* in their hearts to Egypt,
 40 saying to Aaron, ‘Make us gods who will go on before us! For this Moses, who led us out from the land of Egypt—we do not know what has happened to him!’ [Exod 32:1]
 41 And they manufactured a calf in those days, and offered up a sacrifice to the idol, and began rejoicing in the works of their hands.
 42 But God turned away and gave them over to worship the host of heaven, just as it is written in the book of the prophets:

 ‘You did not bring offerings and sacrifices to me
 for forty years in the wilderness, *did you*, house of Israel?
 43 And you took along the tabernacle of Moloch
 and the star of the god Rephan,
 the images that you made, to worship them,
 and I will deport you beyond Babylon!’ [Amos 5:25–27]

 44 The tabernacle of the testimony belonged to our fathers in the wilderness, just as the one who spoke to Moses directed *him* to make it according to the design that he had seen,
 45 and which, *after* receiving *it* in turn, our fathers brought in with Joshua when they dispossessed the nations that God drove out from the presence of our fathers, until the days of David,
 46 who found favor in the sight of God and asked to find a habitation for the God of Jacob.
 47 But Solomon built a house for him.
 48 But the Most High does not live in *houses* made by human hands, just as the prophet says,

 49 ‘Heaven *is* my throne
 and earth *is* the footstool for my feet.
 What kind of house will you build for me, says the Lord,
 or what *is the* place of my rest?
 50 Did not my hand make all these *things*?’ [Isa 66:1–2]

 51 “*You* stiff-necked *people* and uncircumcised in hearts and in *your* ears! [cf. Jer 4:4; 9:26] You constantly resist the Holy Spirit! As your fathers *did*, *so* also *do* you!
 52 Which of the prophets did your fathers not persecute? And they killed those who announced beforehand about the coming of the Righteous One, whose betrayers and murderers you have now become,
 53 *you* who received the law by directions of angels and have not observed *it!*”

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

Acts 7:54–8:1a

7:54 Now *when they* heard these *things*, they were infuriated in their hearts and gnashed *their* teeth at him.
 55 But he, being full of the Holy Spirit, looked intently into heaven *and* saw the glory of God, and Jesus standing at the right hand of God.
 56 And he said, “Behold, I see the heavens opened and the Son of Man standing at the right hand of God!”
 57 But crying out with a loud voice, they stopped their ears and rushed at him with one purpose.

58 And *after they* had driven *him* out of the city, they began to stone *him*, and the witnesses laid aside their cloaks at the feet of a young man named Saul.

59 And they kept on stoning Stephen *as he* was calling out and saying, “Lord Jesus, receive my spirit!”

60 And falling to *his* knees, he cried out with a loud voice, “Lord, do not hold this sin against them!” And *after he* said this, he fell asleep.

8:1a And Saul was agreeing with his murder.

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The Great Persecution (c. Spring–Summer 34)

Acts 8:1b–3	Acts 22:4, 19b	Acts 26:10–11a
<p>1b Now there happened on that day a great persecution against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles.</p> <p>2 And devout men buried Stephen and made loud lamentation over him.</p> <p>3 But Saul was attempting to destroy the church. Entering house after house, he dragged off both men and women <i>and delivered them</i> to prison.</p>	<p>4 I persecuted this Way to the death,</p> <p>tying up and delivering to prison both men and women,</p> <p>19b from <i>synagogue to synagogue</i> I was imprisoning and beating those who believed in you.</p>	<p>10 which I also did in Jerusalem,</p> <p>and not only did I lock up many of the saints in prison, having received authority from the chief priests, but also <i>when</i> they were being executed, I cast <i>my</i> vote against <i>them</i>.</p> <p>11a And throughout all the synagogues I punished them often</p> <p><i>and tried to force 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 Now those who had been scattered went about proclaiming the good news *of* the word.

Philip Preaches to the Samaritans

5 And Philip came down to the city of Samaria *and* began proclaiming the Christ to them.

6 And the crowds with one mind were paying attention to what was being said by Philip, *as* they heard *him* and saw the signs that he was performing.

7 For many of those who had unclean spirits, they were coming out *of them*, crying out with a loud voice, and many who were paralyzed and lame were healed.

8 And there was great joy in that city.

Simon the Magician

9 Now a certain man named Simon had been in the city practicing magic and astonishing the people of Samaria, saying he was someone great.

10 They were all paying attention to him, from the least to the greatest, saying, "This man is the power of God that is called 'Great.'"

11 And they were paying attention to him because for a long time he had astonished them with *his* magic.

12 But when they believed Philip *as he* was proclaiming the good news about the kingdom of God and the name of Jesus Christ, both men and women were being baptized.

13 And Simon himself also believed, and *after he* was baptized he was keeping close company with Philip. And *when he* saw the signs and great miracles that were taking place, he was astonished.

Peter and John Visit the Work in Samaria

14 Now *when* the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them, 15 who went down *and* prayed for them so that they would receive the Holy Spirit.

16 (For he had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus.)

17 Then they placed *their* hands on them and they received the Holy Spirit.

Peter Rebukes Simon

18 Now Simon, *when he* saw that the Spirit was given through the laying on of the apostles' hands, offered them money,

19 saying, "Give to me also this power, so that whomever I place *my* hands on may receive the Holy Spirit!"

20 But Peter said to him, "May your silver be destroyed along with you, because you thought you could acquire the gift of God by means of money!

21 You have no part or share in this matter, because your heart is not right before God.

22 Therefore repent of this wickedness of yours, and ask the Lord if perhaps the intent of your heart may be forgiven you!”
 23 For I see you are in a state of bitter envy and bound by unrighteousness.”
 24 But Simon answered *and* said, “You pray to the Lord for me so that nothing of what you have said will come upon me.”
 25 So *when* they had solemnly testified and spoken the word of the Lord, they turned back toward Jerusalem, and were proclaiming the good news *to* many villages of the Samaritans.

Philip and the Ethiopian Eunuch (c. Summer 34)

Acts 8:26–40

26 Now an angel of the Lord spoke to Philip, saying, “Get up and go toward the south on the road that goes down from Jerusalem to Gaza.” (This is a desert *road*.)
 27 And he got up *and* went, and behold, *there was* a man, an Ethiopian eunuch (a court official of Candace, queen of the Ethiopians, who was over all her treasury) who had come to worship in Jerusalem
 28 and was returning and sitting in his chariot, and reading aloud the prophet Isaiah.
 29 And the Spirit said to Philip, “Approach and join this chariot.”
 30 So Philip ran up to *it and* heard him reading aloud Isaiah the prophet and said, “So then, do you understand what you are reading?”
 31 And he said, “So how could I, unless someone will guide me?” And he invited Philip to come up *and* sit with him.
 32 Now the passage of scripture that he was reading aloud was this:

 “He was led like a sheep to the slaughter,
 and like a lamb before its shearer *is* silent,
 so he did not open his mouth.
 33 In his humiliation justice was taken from him.
 Who can describe his descendants?
 For his life was taken away from the earth.” [[Isa 53:7–8](#)]

 34 And the eunuch answered *and* said to Philip, “I ask you, about whom does the prophet say this—about himself or about someone else?”
 35 So Philip opened his mouth and beginning from this scripture, proclaimed the good news to him *about* Jesus.
 36 And as they were traveling down the road, they came to some water. And the eunuch said, “Look! Water! What prevents me from being baptized?”
 37 [*verse not part of the original version of Acts*]
 38 And he ordered the chariot to stop, and they both went down into the water—Philip and the eunuch—and he baptized him.
 39 And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch did not see him any longer, for he went on his way rejoicing.
 40 But Philip found himself at Azotus [*Ashdod*], and *as he* passed through, he proclaimed the good news *to* all the towns until 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 But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest 2 <i>and</i> asked for letters from him to the synagogues in Damascus, so that if he found any who were of the Way, both men and women, he could bring <i>them</i> tied up to Jerusalem. 3 Now as <i>he</i> proceeded, it happened that <i>when</i> he approached Damascus, suddenly a light from heaven</p>	<p>6 “And it happened that <i>as</i> I was traveling and approaching Damascus around noon, suddenly a very bright light from heaven</p>	<p>12 In this activity I was traveling to Damascus with the authority and full power of the chief priests. 13 In the middle of the day along the road, O king, I saw a light from heaven, more than the brightness of the sun,</p>

<p>flashed around him.</p> <p>4 And falling to the ground, he heard a voice saying to him,</p> <p>“Saul, Saul, why are you persecuting me?”</p> <p>5 So he said, “Who are you, Lord?” And he <i>said</i>, “I am Jesus, whom you are persecuting!</p> <p>7 (Now the men who were traveling together with him stood speechless, <i>because they heard the voice but saw no one.</i>)</p> <p>6 But get up</p> <p>and enter into the city, and it will be told to you what you must do.”</p> <p>8 So Saul got up from the ground, but <i>although</i> his eyes were open he could see nothing. And leading him by the hand, they brought <i>him</i> into Damascus.</p> <p>9 And he was unable to see <i>for</i> three days, and he did not eat or drink.</p> <p>10 Now there was a certain disciple in Damascus named Ananias,</p> <p>and the Lord said to him in a vision, “Ananias!” And he said, “Behold, <i>here I am</i>, Lord!”</p> <p>11 And the Lord <i>said</i> to him, “Get up, go to the street called ‘Straight’ and in the house of Judas look for a man named Saul from Tarsus. For behold, he is praying,</p> <p>12 and he has seen in a vision a man named Ananias coming in and placing hands on him so that he may regain <i>his</i> sight.”</p>	<p>flashed around me,</p> <p>7 and I fell to the ground and heard a voice saying to me,</p> <p>‘Saul, Saul, why are you persecuting me?’</p> <p>8 And I answered, ‘Who are you, Lord?’ And he said to me, ‘I am Jesus the Nazarene whom you are persecuting.’</p> <p>9 (Now those who were with me saw the light but did not hear the voice of the one who was speaking to me.)</p> <p>10 So I said, ‘What should I do, Lord?’ And the Lord said to me, ‘Get up</p> <p><i>and</i> proceed to Damascus, and there it will be told to you about all <i>the things</i> that have been appointed for you to do.’</p> <p>11 And as I could not see as a result of the brightness of that light, I arrived in Damascus led by the hand of those who were with me.</p> <p>12 And a certain Ananias, a devout man according to the law, well spoken of by all the Jews who live <i>there</i>,</p>	<p>shining around me and those who were traveling with me.</p> <p>14 And <i>when</i> we had all fallen to the ground, I heard a voice saying to me in the Aramaic language, ‘Saul, Saul, why are you persecuting me? <i>It is hard for you to kick against the goads!</i>’</p> <p>15 So I said, ‘Who are you, Lord?’ And the Lord said, ‘I am Jesus whom you are persecuting.</p> <p>16 But get up and stand on your feet, because for this <i>reason</i> I have appeared to you, to appoint you a servant and witness both <i>to the things</i> in which you saw me and <i>to the things</i> in which I will appear to you,</p> <p>17 rescuing you from the people and from the Gentiles to whom I am sending you,</p> <p>18 to open their eyes <i>so that they</i> may turn from darkness to light and from the power of Satan to God, <i>so that</i> they may receive forgiveness of sins and a share among those who are sanctified by faith in me.’</p>
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<p>13 But Ananias replied, “Lord, I have heard from many <i>people</i> about this man, how much harm he has done to your saints in Jerusalem, 14 and here he has authority from the chief priests to tie up all who call upon your name!” 15 But the Lord said to him, “Go, because this man is my chosen instrument to carry my name before Gentiles and kings and the sons of Israel. 16 For I will show him how much he must suffer for the sake of my name.” 17 So Ananias departed and entered into the house, and placing <i>his</i> hands on him, he said, “Brother Saul, the Lord Jesus, who appeared to you on the road by which you came, has sent me so that you may regain <i>your</i> sight and be filled with the Holy Spirit.” 18 And immediately <i>something</i> like scales fell from his eyes and he regained <i>his</i> sight</p> <p>and got up <i>and</i> was baptized, 19a and <i>after</i> taking food, he regained his strength.</p>	<p>13 came to me and stood by <i>me</i> and said to me, ‘Brother Saul, regain <i>your</i> sight!’ And <i>at that</i> same time I looked up at him and saw <i>him</i>. 14 And he said, ‘The God of our fathers has appointed you to know his will, and to see the Righteous One and to hear a voice from his mouth, 15 because you will be a witness for him to all people of what you have seen and heard. 16 And now why are you delaying? Get up, be baptized, and wash away your sins, calling on his name!’</p>	
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Saul Preaches Christ in the Damascus Synagogues (late 34)

Acts 9:19b–22

19b And he was with the disciples in Damascus several days.
20 And immediately he began proclaiming Jesus in the synagogues: “This one is the Son of God!”
21 And all who heard *him* were amazed, and were saying, “Is this not the one who was wreaking havoc in Jerusalem *on* those who call upon this name, and had come here for this *reason*, that he could bring them tied up to the chief priests?”
22 But Saul was increasing in strength even more, and was confounding the Jews who lived in Damascus *by* proving that this one is the Christ.

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

Galatians 1:15–17

15 But when the one who set me apart from my mother’s womb and called *me* by his grace was pleased
16 to reveal his Son in me in order that I would proclaim the gospel *about* him among the Gentiles, immediately I did not consult with flesh and blood,
17 nor did I go up to Jerusalem to those *who were* apostles before me, but I went away to Arabia and I returned again to Damascus.

Saul Narrowly Escapes Capture in Damascus (early 37)

Acts 9:23–25	2 Corinthians 11:32–33
<p>23 And when many days had elapsed, the Jews plotted to do away with him. 24 But their plot became known to Saul, and they were also watching the gates both day and night so that they could do away with him. 25 But his disciples took <i>him</i> at night <i>and</i> let him down through the wall <i>by</i> lowering <i>him</i> in a basket.</p>	<p>32 In Damascus, the governor under King Aretas was guarding the city of the Damascenes in order to take me into custody, 33 and I was lowered through a window through the wall in a rope-basket, and I escaped his hands.</p>

Saul's First Post-Conversion Visit to Jerusalem (early 37)

Acts 9:26–29	Galatians 1:18–20
<p>26 And <i>when he</i> arrived in Jerusalem, he was attempting to associate with the disciples, and they were all afraid of him, <i>because they</i> did not believe that he was a disciple. 27 But Barnabas took him <i>and</i> brought <i>him</i> to the apostles and related to them how he had seen the Lord on the road and that he had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus. 28 And he was going in and going out among them in Jerusalem, speaking boldly in the name of the Lord. 29 And he was speaking and debating with the Greek-speaking Jews, but they were trying to do away with him.</p>	<p>18 Then after three years [<i>from his conversion</i>] I went up to Jerusalem to become acquainted with Cephas, and I stayed with him fifteen days, 19 but I did not see <i>any</i> others of the apostles except James, the brother of the Lord. 20 (Now <i>the things</i> which I am writing to you, behold, <i>I assure you</i> before God that I am not lying.)</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 And <i>when</i> the brothers found out, they brought him down to Caesarea and sent him away to Tarsus.</p>	<p>21 Then I came to the regions of Syria and of Cilicia, 22 but I was unknown in person to the churches of Judea <i>that are</i> in Christ, 23 and they were only hearing, "The one formerly persecuting us is now proclaiming the faith that formerly he was attempting to destroy," 24 and they were glorifying God because of me.</p>

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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

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.

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 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

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 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 the church throughout all of Judea and Galilee and Samaria had peace, being strengthened. And living in the fear of the Lord and the encouragement of the Holy Spirit, it was increasing *in numbers*.

Aeneas Healed at Lydda

32 Now it happened that *as* Peter was traveling through all *the places*, *he* also came down to the saints who lived *in* Lydda.

33 And he found there a certain man named Aeneas who was paralyzed, who had been lying on a mat for eight years.

34 And Peter said to him, "Aeneas, Jesus Christ heals you! Get up and make your bed yourself!" And immediately he got up.

35 And all those who lived *in* Lydda and Sharon saw him, who *all* indeed turned to the Lord.

Dorcas Raised at Joppa

36 Now in Joppa there was a certain female disciple named Tabitha (which translated means "Dorcas"). She was full of good deeds and charitable giving which she was constantly doing.

37 Now it happened that in those days *after* becoming sick, she died. And *after* washing *her*, they placed her in an upstairs room.

38 And *because* Lydda was near Joppa, the disciples, *when they* heard that Peter was in Lydda, sent two men to him, urging, "Do not delay to come to us!"

39 So Peter got up *and* accompanied them. *When he* arrived, they brought *him* up to the upstairs room, and all the widows came to him, weeping and showing *him* tunics and *other* clothing that Dorcas used to make *while she* was with them.

40 But Peter sent *them* all outside, and, falling to *his* knees, he prayed. And turning toward the body, he said, "Tabitha, get up!" And she opened her eyes, and *when she* saw Peter, she sat up.

41 And he gave her *his* hand *and* raised her up. And he called the saints and the widows *and* presented her alive.

42 And it became known throughout all Joppa, and many believed in the Lord.

43 And it happened that *he* stayed many days in Joppa with a certain Simon, a tanner.

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

Acts 10

Cornelius' Vision

1 Now *there was* a certain man in Caesarea named Cornelius, a centurion of what was called the Italian Cohort, 2 devout and fearing God together with all his household, doing many charitable deeds for the people and praying to God continually.

3 About the ninth hour of the day, he saw clearly in a vision an angel of God coming to him and saying to him, "Cornelius."

4 And he stared at him and became terrified *and* said, "What is it, Lord?" And he said to him, "Your prayers and your charitable deeds have gone up for a memorial offering before God.

5 And now, send men to Joppa and summon a certain Simon, who is also called Peter.

6 This man is staying as a guest with a certain Simon, a tanner, whose house is by the sea."

Cornelius Sends Men to Joppa for Peter

7 And when the angel who spoke to him departed, he summoned two of the household slaves and a devout soldier from those who attended him,

8 and *after he* had explained everything to them, he sent them to Joppa.

Peter's Vision of Unclean Animals

9 And the next day, *as* they were on their way and approaching the city, Peter went up on the housetop to pray *at* about the sixth hour.

10 And he became hungry and wanted to eat. But *while* they were preparing *the food*, a trance came over him.

11 And he saw heaven opened and an object something like a large sheet coming down, being let down to the earth by its four corners,

12 in which were all the four-footed animals and reptiles of the earth and birds of the sky.

13 And a voice came to him, "Get up, Peter, slaughter and eat!"

14 But Peter said, "Certainly not, Lord! For I have never eaten anything common and unclean!"

15 And the voice *came* again to him for the second time: "*The things* which God has made clean, you must not consider unclean!"

16 And this happened three times, and immediately the object was taken up into heaven.

The Arrival of Cornelius' Servants

17 Now while Peter was greatly perplexed within himself *as to* what the vision that he had seen might be, behold, the men who had

been sent by Cornelius, having found the house of Simon by asking around, stood at the gate.

18 And they called out *and* asked if Simon who was also called Peter was staying there as a guest.

19 And *while* Peter was reflecting about the vision, the Spirit said to him, “Behold, men are looking for you.

20 But get up, go down, and go with them—not hesitating at all, because I have sent them.”

21 So Peter went down to the men *and* said, “Behold, I am *he* whom you are looking for! What *is* the reason for which you have come?”

22 And they said, “Cornelius, a centurion, a righteous and God-fearing man—and well spoken of by the whole nation of the Jews—was directed by a holy angel to summon you to his house and to hear words from you.”

23a So he invited them in *and* entertained them as guests,

Peter at Cornelius’ House in Caesarea

23b and on the next day he got up *and* went away with them. And some of the brothers from Joppa accompanied him.

24 And on the next day he entered into Caesarea.

25 So it happened that when Peter entered, Cornelius met him, fell at *his* feet, *and* worshiped *him*.

26 But Peter helped him up, saying, “Get up! I myself am also a man!”

27 And *as he* conversed with him, he went in and found many *people* gathered.

28 And he said to them, “You know that it is forbidden for a Jewish man to associate with or to approach a foreigner. And to me God has shown *that* I should call no man common or unclean.

29 Therefore—and without raising any objection—I came *when I* was sent for. So I ask for what reason you sent for me.”

30 And Cornelius said, “Four days ago at this hour, *the* ninth, I was praying in my house. And behold, a man in shining clothing stood before me

31 and said, ‘Cornelius, your prayer has been heard, and your charitable deeds have been remembered before God.

32 Therefore send to Joppa and summon Simon who is also called Peter. This man is staying as a guest in the house of Simon, a tanner, by the sea.

33 Therefore I sent for you at once, and you were kind enough to come. So now we all are present before God to hear all the things that have been commanded to you by the Lord.”

Peter Presents the Gospel

34 So Peter opened *his* mouth *and* said, “In truth I understand that God is not one who shows partiality,

35 but in every nation the one who fears him and who does what is right is acceptable to him.

36 *As for* the message that he sent to the sons of Israel, proclaiming the good news of peace through Jesus Christ—this one is Lord of all—

37 you know the thing that happened throughout all Judea, beginning from Galilee, after the baptism that John proclaimed:

38 Jesus of Nazareth—how God anointed him with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, because God was with him.

39 And we *are* witnesses of all *the things* that he did both in the land of the Judeans and in Jerusalem, whom they also executed *by* hanging *him* on a tree.

40 God raised this one up on the third day and granted *that* he should become visible,

41 not to all the people but to us who had been chosen beforehand by God *as* witnesses, who ate and drank with him after he rose from the dead.

42 And he commanded us to preach to the people and to testify solemnly that this one is the one appointed by God *as* judge of the living and of the dead.

43 To this one all the prophets testify, *that* through his name everyone who believes in him receives forgiveness of sins.”

The Holy Spirit Confirms Salvation to the Gentiles Apart from Circumcision

44 *While* Peter was still speaking these words, the Holy Spirit fell on all those who were listening to the message.

45 And those believers from the circumcision who had accompanied Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles,

46 for they heard them speaking in tongues and glorifying God. Then Peter said,

47 “Surely no one can withhold the water for these *people* to be baptized, who have received the Holy Spirit as we also did!”

48 So he ordered *that* they be baptized in the name of Jesus Christ. Then they asked him to stay for several days.

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

Acts 11:1–18

Peter Attacked by the Circumcision Party

1 Now the apostles and the brothers who were throughout Judea heard that the Gentiles also had accepted the word of God.

2 So when Peter went up to Jerusalem, those of the circumcision took issue with him,

3 saying, “You went to men who were uncircumcised and ate with them!”

Peter’s Defense of Gentile Conversion Apart from Circumcision

4 But Peter began *and* explained *it* to them in an orderly sequence, saying,

5 “I was in the city of Joppa praying, and in a trance I saw a vision—an object something like a large sheet coming down, being let down from heaven by its four corners, and it came to me.

6 As I looked intently into it, I was considering *it*, and I saw the four-footed animals of the earth and the wild animals and the reptiles and the birds of the sky.

7 And I also heard a voice saying to me, ‘Get up, Peter, slaughter and eat!’

8 But I said, ‘Certainly not, Lord! For nothing common or unclean has ever entered into my mouth!’

9 But the voice replied from heaven for the second time, ‘*The things* which God has made clean, you must not consider unclean!’

10 And this happened three times, and everything was pulled up into heaven again.

11 And behold, at once three men who had been sent to me from Caesarea approached the house in which we were *staying*.

12 And the Spirit told me to accompany them, not hesitating *at all*. So these six brothers also went with me, and we entered into the man’s house.

13 And he reported to us how he had seen the angel standing in his house and saying, ‘Send to Joppa and summon Simon, who is also called Peter,

14 who will speak words to you by which you will be saved, you and all your household.’

15 And *as* I was beginning to speak, the Holy Spirit fell on them, just as also on us at the beginning.

16 And I remembered the word of the Lord, how he said, ‘John baptized with water, but you will be baptized with the Holy Spirit.’ [cf. [Acts 1:5](#); [Mark 1:8](#)]

17 Therefore if God gave them the same gift as also to us *when we* believed in the Lord Jesus Christ, who was I *to be* able to hinder God?”

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

18 And *when they* heard these *things*, they became silent and praised God, saying, “Then God has granted the repentance *leading* to life to the Gentiles also!”

Herod Agrippa I Executes James (c. 43)

Acts 12:1–2

1 Now at that time, Herod the king laid hands on some of those from the church to harm *them*.

2 So he executed James the brother of John with a sword.

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

Acts 12:3–19

Peter Arrested and Imprisoned

3 And *when he* saw that it was pleasing to the Jews, he proceeded to arrest Peter also. (Now this was during the feast of Unleavened Bread.)

4 *After he* had arrested him, he also put *him* in prison, handing *him* over to four squads of soldiers to guard him, intending to bring him out for public trial after the Passover.

5 Thus Peter was kept in the prison, but prayer was fervently being made to God by the church for him.

Peter Rescued by an Angel

6 Now when Herod was about to bring him *out*, on that *very* night Peter was sleeping between two soldiers, bound with two chains, and guards before the door were watching the prison.

7 And behold, an angel of the Lord stood near *him*, and a light shone in the prison cell. And striking Peter’s side, he woke him up, saying, “Get up quickly!” And his chains fell off of *his* hands.

8 And the angel said to him, “Gird yourself and put on your sandals!” And he did so. And he said to him, “Wrap your cloak around you and follow me!”

9 And he went out *and* was following *him*. And he did not know that what was being done by the angel was real, but was thinking *he* was seeing a vision.

10 And *after they* had passed the first and second guard, they came to the iron gate that leads to the city, which opened for them by itself, and they went out *and* went forward *along* one narrow street, and at once the angel departed from him.

11 And *when* Peter came to himself, he said, “Now I know truly that the Lord has sent out his angel and rescued me from the hand of Herod and all that the Jewish people expected!”

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

12 And *when he realized this*, he went to the house of Mary, the mother of John (who is also called Mark), where many *people* were gathered together and were praying.

13 And *when he* knocked at the door of the gateway, a female slave named Rhoda came up to answer.

14 And recognizing Peter's voice, because of *her* joy she did not open the gate, but ran in *and* announced *that* Peter was standing at the gate.

15 But they said to her, "You are out of your mind!" But she kept insisting it was so. And they kept saying, "It is his angel!"

16 But Peter was continuing to knock, and *when they* opened *the door* they saw him and were astonished.

17 But motioning to them with *his* hand to be silent, he related to them how the Lord had brought him out of the prison. And he said, "Report these *things* to James and to the brothers," and he departed *and* went to another place.

Herod Executes the Guards

18 Now *when* day came, there was not a little commotion among the soldiers *as to* what then had become of Peter.

19 And *when* Herod had searched for him and did not find *him*, he questioned the guards *and* ordered *that they* be led away to execution. And he came down from Judea to Caesarea *and* stayed *there*.

The Death of Herod Agrippa I (44)

Acts 12:20–23

20 Now he was very angry with the Tyrians and Sidonians. So they came to him with one purpose, and *after* persuading Blastus, the king's chamberlain, they asked for peace, because their country was supported with food from the king's country.

21 So on an appointed day Herod, *after* putting on royal clothing and sitting down on the judgment seat, began to deliver a public address to them.

22 But the people began to call out loudly, "The voice of a god and not of a man!"

23 And immediately an angel of the Lord struck him down because he did not give the glory to God. And he was eaten by worms *and* died.

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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 slave of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion. Greetings!

The Value of Trials and Testing

2 Consider *it* all joy, my brothers, whenever you encounter various trials,

3 *because you* know that the testing of your faith produces endurance.

4 And let endurance have *its* perfect effect, so that you may be mature and complete, lacking in nothing.

5 Now if any of you lacks wisdom, let him ask for *it* from God, who gives to all without reservation and not reproaching, and it will be given to him.

6 But let him ask for *it* in faith, without any doubting, for the one who doubts is like the surf of the sea, driven by the wind and tossed about.

7 For that person must not suppose that he will receive anything from the Lord;

8 *he is* a double-minded man, unstable in all his ways.

9 Now let the brother of humble circumstances boast in his high position,

10 but the rich person in his humiliation, because he will pass away like a flower of the grass.

11 For the sun rises with its burning heat and dries up the grass, and its flower falls off, and the beauty of its appearance is lost. So also the rich person in his pursuits will wither away.

Dealing With Temptation During Testing

12 Blessed *is* the person who endures testing, because *when he* is approved he will receive the crown of life that he has promised to those who love him.

13 No one who is being tempted should say, "I am being tempted by God," for God cannot be tempted by evil, and he himself tempts no one.

14 But each one is tempted *when he* is dragged away and enticed by his own desires.

15 Then desire, *after it* has conceived, gives birth to sin, and sin, *when it* is brought to completion, gives birth to death.

16 Do not be deceived, my dear brothers.

17 Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow of change.

18 *By his* will he gave birth to us through the message of truth, so that we should be a kind of first fruits of his creatures.

The Importance of Obedience

19 Understand *this*, my dear brothers: every person must be quick to hear, slow to speak, slow to anger,

20 for human anger does not accomplish the righteousness of God.

21 Therefore, putting aside all moral uncleanness and wicked excess, welcome with humility the implanted message which is able to save your souls.

22 But be doers of the message and not hearers only, deceiving yourselves,

23 because if anyone is a hearer of the message and not a doer, this one is like someone staring at his own face in a mirror,

24 for he looks at himself and goes away and immediately forgets what sort of *person* he was.

25 But the one who looks into the perfect law of liberty and continues *to do it*, not being a forgetful hearer but a doer who acts, this one will be blessed in what he does.

26 If anyone thinks he is religious, *although he* does not bridle his tongue but deceives his heart, this person's religion *is* worthless.

27 Pure and undefiled religion in the sight of our God and Father is this: to look after orphans and widows in their affliction, *and* to keep oneself unstained by the world.

Rebuke for Partiality Between Believers

2:1 My brothers, do not hold your faith in our glorious Lord Jesus Christ with partiality.

2 For if someone enters into your assembly in fine clothing with a gold ring on his finger, and a poor person in filthy clothing also enters,

3 and you look favorably on the one wearing the fine clothing and you say, "Be seated here in a good place," and to the poor person you say, "You stand or be seated there by my footstool,"

4 have you not made distinctions among yourselves and become judges with evil thoughts?

5 Listen, my dear brothers! Did not God choose the poor of the world *to be* rich in faith, and heirs of the kingdom that he has promised to those who love him?

6 But you have dishonored the poor! Are not the rich exploiting you and they themselves dragging you into the courts?

7 Do they themselves not blaspheme the good name of the one to whom you belong?

8 However, if you carry out the royal law according to the scripture, "You shall love your neighbor as yourself," you are doing

well. [[Lev 19:18](#)]

9 But if you show partiality, you commit sin, *and thus* are convicted by the law as transgressors.

10 For whoever keeps the whole law but stumbles in one *point only* has become guilty of all *of it*.

11 For the one who said “Do not commit adultery” also said “Do not murder.” [[Exod 20:13–14](#)] Now if you do not commit adultery but you do murder, you have become a transgressor of the law.

12 Thus speak and thus act as those who are going to be judged by the law of liberty.

13 For judgment *is* merciless to the one who has not practiced mercy. Mercy triumphs over judgment.

The Faith that Saves Obeys

14 What *is* the benefit, my brothers, if someone says *that he* has faith but does not have works? That faith *is* not able to save him, *is it*?

15 If a brother or a sister is poorly clothed and lacking food for the day,

16 and one of you should say to them, “Go in peace, keep warm and eat well,” but does not give them what is necessary for the body, what *is* the benefit?

17 Thus also faith, if it does not have works, is dead by itself.

18 But someone will say, “You have faith and I have works.” Show me your faith apart from your works, and I will show you my faith by my works.

19 You believe that God is one; you do well. Even the demons believe, and shudder!

20 But do you want to know, O foolish person, that faith apart from works is useless?

21 Was not Abraham our father justified by works *when he* offered up his son Isaac on the altar?

22 You see that faith was working together with his works, and by the works the faith was perfected.

23 And the scripture was fulfilled that says, “And Abraham believed God, and it was credited to him for righteousness,” and he was called God’s friend. [[Gen 15:6](#)]

24 You see that a person is justified by works and not by faith alone.

25 And likewise was not Rahab the prostitute also justified by works *when she* welcomed the messengers and sent *them* out by a different route? [[Josh 2](#)]

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

The Power of the Tongue

3:1 Not many should become teachers, my brothers, *because you* know that we will receive a greater judgment.

2 For we all stumble *in many ways*. If anyone does not stumble in what he says, he *is* a perfect individual, able to hold in check his whole body also.

3 And if we put bits in the mouths of horses so that they obey us, we also guide their whole bodies.

4 Behold also ships: *although they* are so large and are driven by strong winds, they are guided by a very small rudder wherever the inclination of the pilot wishes.

5 So also the tongue is a small member *of the body* and boasts great *things*. Behold how small a fire sets ablaze how great a forest!

6 And the tongue *is* a fire! The world of unrighteousness, the tongue, is set among our members, defiling the whole body and setting on fire the course of human existence, being set on fire by hell.

7 For every species of animals and birds, of reptiles and sea creatures, is being tamed and has been tamed by the human species,

8 but no human being is able to tame the tongue. *It is* a restless evil, full of deadly poison.

9 With it we bless the Lord and Father, and with it we curse people who are made in the likeness of God.

10 From the same mouth come blessing and cursing. My brothers, these *things* ought not to be so!

11 A spring does not pour forth from the same opening fresh and bitter *water*, *does it*?

12 A fig tree is not able, my brothers, to produce olives, or a grapevine figs. [[Matt 7:16](#)] Neither can a saltwater spring produce fresh water.

True Heavenly Wisdom

13 Who *is* wise and understanding among you? Let him show by his good behavior his works, with the humility of wisdom.

14 But if you have bitter jealousy and selfish ambition in your hearts, do not boast and tell lies against the truth.

15 This is not the wisdom that comes down from above, but *is* earthly, unspiritual, demonic.

16 For where *there is* jealousy and selfish ambition, there *is* disorder and every evil practice.

17 But the wisdom from above is first pure, then peaceful, gentle, obedient, full of mercy and good fruits, nonjudgmental, without hypocrisy,

18 And the fruit of righteousness is sown in peace among those who make peace.

Rebuke for Interpersonal Conflicts

4:1 From where *are* conflicts and from where *are* quarrels among you? *Is it* not from this, from your pleasures that wage war among your members?

2 You desire and do not have; you murder and are filled with envy, and are not able to obtain; you fight and quarrel. You do not have because you do not ask.

3 You ask and do not receive, because you ask with wrong motives, in order that you may spend *it* on your pleasures.

4 Adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wants to be a friend of the world makes *himself* an enemy of God.

5 Or do you think that in vain the scripture says, “The spirit which he caused to dwell in us desires jealousy”?

6 But he gives greater grace. Therefore it says,

“God opposes the proud,
but gives grace to the humble.” [\[Pro 3:34\]](#)

7 Therefore subject yourselves to God. But resist the devil, and he will flee from you.

8 Draw near to God, and he will draw near to you. Cleanse *your* hands, *you* sinners, and purify *your* hearts, *you* double-minded!

9 Lament and mourn and weep! Let your laughter be turned to mourning, and your joy to gloominess.

10 Humble yourselves before the Lord, and he will exalt you.

11 Do not speak evil of one another, brothers. The one who speaks evil of a brother or judges his brother speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge *of the law*.

12 There is one lawgiver and judge who is able to save and to destroy. But who are you to judge your neighbor?

Rebuke for Arrogance and Self-reliance

13 Come now, you who say, “Today or tomorrow we will travel to such and such a city and spend a year there, and carry on business and make a profit,”

14 you who do not know what will happen tomorrow, what your life will be like. For you are a smoky vapor that appears for a short time and then disappears.

15 Instead you should say, “If the Lord wills, we will live and do this or that.”

16 But now you boast in your arrogance. All such boasting is evil.

17 Therefore, to the one who knows to do good and does not do *it*, to him it is sin.

Rebuke for Greed and Selfish Living

5:1 Come now, you rich people, weep *and* cry aloud over the miseries that are coming upon you!

2 Your wealth has rotted, and your clothing has become moth-eaten.

3 Your gold and silver have become corroded, and their corrosion will be a witness against you, and it will consume your flesh like fire. You have stored up treasure in the last days.

4 Behold, the wages that were held back by you from the workers who reap your fields cry out, and the cries of the reapers have come to the ears of the Lord of hosts.

5 You have lived self-indulgently on the earth and have lived luxuriously. You have fattened your hearts in the day of slaughter.

6 You have condemned, you have murdered the righteous *person*; he does not resist you.

Exhortation to Endure to the End by Faith

7 Therefore be patient, brothers, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the soil, being patient concerning it until it receives the early and late rains.

8 You also be patient. Strengthen your hearts, because the coming of the Lord is near.

9 Brothers, do not complain against one another, in order that you may not be judged. Behold, the judge stands before the doors!

10 Brothers, take *as an* example of perseverance and endurance the prophets who spoke in the name of the Lord.

11 Behold, we consider blessed those who have endured. You have heard about the patient endurance of Job, and you saw the outcome from the Lord, that the Lord is compassionate and merciful. [\[Job 42:10–17\]](#)

12 Now above all, my brothers, do not swear either by heaven or by earth or by any other oath, but let your yes be yes and your no, no, in order that you may not fall under judgment.

The Power of Prayer

13 Is anyone among you suffering misfortune? He should pray. Is anyone cheerful? He should sing praise.

14 Is anyone among you sick? He should summon the elders of the church and they should pray over him, anointing him with olive oil in the name of the Lord.

15 And the prayer of faith will save the one who is sick, and the Lord will raise him up, and if he has committed sins he will be forgiven.

16 Therefore confess your sins to one another, and pray for one another, so that you may be healed. The effective prayer of a righteous person accomplishes much.

17 Elijah was a human being with the same nature as us, and he prayed fervently for *it* not to rain, and it did not rain on the land *for*

three years and six months.

18 And he prayed again, and the sky gave rain and the earth produced its fruit. [[1 Kgs 17–18](#)]

True Love for Others

19 My brothers, if anyone among you should wander away from the truth and someone turns him back,

20 he should know that the one who turns a sinner back from the error of his way will save that person's soul from death, and will cover over a great number of sins.

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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 those who had been scattered because of the persecution that took place over Stephen traveled as far as Phoenicia and Cyprus and Antioch, proclaiming the message to no one except Jews alone.
 20 But some of them were men from Cyprus and Cyrene, who, *when they* came to Antioch, began to speak to the Hellenists also, proclaiming the good news about the Lord Jesus.
 21 And the hand of the Lord was with them, and a large number who believed turned to the Lord.

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

Acts 11:22–26

22 And the report came to the attention of the church that was in Jerusalem about them, and they sent out Barnabas as far as Antioch,
 23 who, *when he* arrived and saw the grace of God, rejoiced and encouraged *them* all to remain true to the Lord with devoted hearts,
 24 because he was a good man and full of the Holy Spirit and of faith. And a large number were added to the Lord.
 25 So he departed for Tarsus to look for Saul.
 26 And *when he* found *him*, he brought *him* to Antioch. And it happened to them also *that they* met together *for* a whole year with the church and taught a large number *of people*. And in Antioch the disciples were first called Christians.

Agabus' Prophecy of Coming Famine (c. 46)

Acts 11:27–28

27 Now in those days prophets came down from Jerusalem to Antioch.
 28 And one of them named Agabus stood up *and* indicated by the Spirit *that* a great famine was about to come over the whole inhabited earth (which took place in the time of Claudius).

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

Acts 11:29–30

29 So from the disciples, according to their ability to give, each one of them determined to send *financial aid* for support to the brothers who lived in Judea,
 30 which they also did, sending *the aid* to the elders by the hand of Barnabas and Saul.

Galatians 2:1–10

1 Then after fourteen years [*from his conversion*]

 I went up again to Jerusalem with Barnabas, taking along Titus also.
 2 Now I went up *there* because of a revelation and laid out to them the gospel that I preach among the Gentiles, but in private to the influential people, lest somehow I was running, or had run, in vain.
 3 But not even Titus *who was* with me, *although* he was a Greek, was compelled to be circumcised.
 4 Now *this was* because of the false brothers secretly brought in, who slipped in to spy out our freedom that we have in Christ Jesus, in order that they might enslave us,
 5 to whom not even for an hour did we yield in subjection, in order that the truth of the gospel might remain continually with you.
 6 But from those who were influential (whatever they were, *it makes* no difference to me, God does not show partiality)—for those who were influential added nothing to me.
 7 But these, *when they* saw that I had been entrusted *with* the gospel to the uncircumcision, just as Peter to the circumcision
 8 (for the one who was at work through Peter for *his* apostleship to the circumcision was at work also through me for the Gentiles),

9 and *when* James and Cephas and John—those thought to be pillars—acknowledged the grace given to me, they gave to me and Barnabas the right *hand* of fellowship, in order that we *should go* to the Gentiles and they to the circumcision.
10 *They asked* only that we should remember the poor, the very thing I was also eager to do.

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

Acts 12:24–25

24 But the word of God kept on increasing and multiplying.

25 So Barnabas and Saul returned [*from*] Jerusalem *when they* had completed *their* service, having taken along with *them* John (who is also called 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 prophets and teachers in Antioch in the church that was there: Barnabas, and Simeon (who was called Niger), and Lucius the Cyrenian, and Manaen (a close friend of Herod the tetrarch), and Saul.

2 And *while* they were serving the Lord and fasting, the Holy Spirit said, “Set apart now for me Barnabas and Saul for the work to which I have called them.”

3 Then, *after they* had fasted and prayed and placed *their* hands on them, they sent *them* away.

Cyprus and the False Prophet Bar-Jesus (Elymas)

4 Therefore, sent out by the Holy Spirit, they came down to Seleucia, and from there they sailed away to Cyprus.

5 And *when they* came to Salamis, they began to proclaim the word of God in the synagogues of the Jews. And they also had John as assistant.

6 And *when they* had crossed over the whole island as far as Paphos, they found a certain man, a magician, a Jewish false prophet whose name *was* Bar-Jesus,

7 who was with the proconsul Sergius Paulus, an intelligent man. This man summoned Barnabas and Saul *and* wished to hear the word of God.

8 But Elymas the magician (for his name is translated in this way) opposed them, attempting to turn the proconsul away from the faith.

9 But Saul (also called Paul), filled with the Holy Spirit, looked intently at him

10 *and* said, “O *you who are* full of all deceit and of all unscrupulousness, *you* son of the devil, *you* enemy of all righteousness! Will you not stop making crooked the straight paths of the Lord!

11 And now behold, the hand of the Lord *is* against you, and you will be blind, not seeing the sun for a while. And immediately mist and darkness fell over him, and he was going around looking for *people* to lead *him* by the hand.

12 Then *when* the proconsul saw what had happened, he believed, *because he* was astounded at the teaching about the Lord.

Perga and John Mark's Departure

13 Now Paul and his companions put out to sea from Paphos *and* came to Perga in Pamphylia, but John departed from them *and* returned to Jerusalem.

Pisidian Antioch and the Pauline Synagogue Speech

14 And they went on from Perga *and* arrived at Pisidian Antioch. And they entered into the synagogue on the day of the Sabbath *and* sat down.

15 So after the reading from the law and the prophets, the rulers of the synagogue sent *word* to them, saying, “Men *and* brothers, if there is any message of exhortation by you for the people, *say it*.”

16 So Paul stood up, and motioning with *his* hand, he said, “Israelite men, and those who fear God, listen!

17 The God of this people Israel chose our fathers and exalted the people during *their* stay in the land of Egypt, and with uplifted arm he led them out of it.

18 And for a period of time *of* about forty years, he put up with them in the wilderness.

19 And *after* destroying seven nations in the land of Canaan, he gave their land *to his people* as an inheritance.

20 *This took* about four hundred and fifty years. And after these *things*, he gave *them* judges until Samuel the prophet.

21 And then they asked for a king, and God gave them Saul son of Kish, a man from the tribe of Benjamin, *for* forty years.

22 And *after* removing him, he raised up David for their king, about whom he also said, testifying, ‘I have found David the *son* of

Jesse *to be* a man in accordance with my heart, who will carry out all my will.’ [Ps 89:20; 1 Sam 13:14]

23 From the descendants of this man, according to *his* promise, God brought to Israel a Savior, Jesus.

24 Before his coming John had publicly proclaimed a baptism of repentance to all the people of Israel.

25 But while John was completing *his* mission, he said, ‘What do you suppose me to be? I am not *he*! But behold, one is coming after me of whom I am not worthy to untie the sandals of *his* feet!’

26 “Men *and* brothers, sons of the family of Abraham and those among you who fear God—to us the message of this salvation has been sent!

27 For those who live in Jerusalem and their rulers, *because they* did not recognize this one, and the voices of the prophets that are read on every Sabbath, fulfilled *them by* condemning *him*.

28 And *although they* found no charge *worthy* of death, they asked Pilate *that* he be executed.

29 And when they had carried out all the things that were written about him, they took *him* down from the tree *and* placed *him* in a tomb.

30 But God raised him from the dead,

31 who appeared for many days to those who had come up with him from Galilee to Jerusalem—who are now his witnesses to the people.

32 And we proclaim the good news to you: that the promise that was made to the fathers,

33 this *promise* God has fulfilled to our children *by* raising Jesus, as it is also written in the second psalm,

‘You are my Son;
today I have fathered you.’ [Ps 2:7]

34 But that he has raised him from the dead, no more going to return to decay, he has spoken in this way: ‘I will give you the reliable divine decrees of David.’ [Isa 55:3]

35 Therefore he also says in another *psalm*,

‘You will not permit your Holy One to experience decay.’ [Ps 16:10]

36 For David, *after* serving the purpose of God in his own generation, fell asleep and was buried with his fathers, and experienced decay.

37 But he whom God raised up did not experience decay.

38 “Therefore let it be known to you, men *and* brothers, that through this one forgiveness of sins is proclaimed to you, and from all *the things* from which you were not able to be justified by the law of Moses,

39 by this one everyone who believes is justified!

40 Watch out, therefore, lest what is stated by the prophets come upon *you*:

41 ‘Look, you scoffers,
and be astonished and perish!
For I am doing a work in your days,
a work that you would never believe
even if someone were to tell it to you.” [Hab 1:5]

42 And *as they* were going out, they began urging *that* these things be spoken about to them on the next Sabbath.

43 And *after* the synagogue had broken up, many of the Jews and the devout proselytes followed Paul and Barnabas, who were speaking to them *and* were persuading them to continue in the grace of God.

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

44 And on the coming Sabbath, nearly the whole city came together to hear the word of the Lord.

45 But *when* the Jews saw the crowds, they were filled with jealousy, and began contradicting what was being said by Paul *by* reviling *him*.

46 Both Paul and Barnabas spoke boldly *and* said, “It was necessary *that* the word of God be spoken first to you, since you reject it and do not consider yourselves worthy of eternal life! Behold, we are turning to the Gentiles!

47 For so the Lord has commanded us:

‘I have appointed you to be a light for the Gentiles,
that you would bring salvation to the end of the earth.’ [cf. Isa 42:6; 49:6]

48 And *when* the Gentiles heard *this*, they began to rejoice and to glorify the word of the Lord. And all those who were designated for eternal life believed.

49 So the word of the Lord was carried through the whole region.

50 But the Jews incited the devout women of high social standing and the most prominent men of the city, and stirred up persecution against Paul and Barnabas and threw them out of their district.

51 So *after* shaking off the dust from *their* feet against them, they went to Iconium.

52 And the disciples were filled with joy and with the Holy Spirit.

Iconium and More Jewish Persecution

14:1 Now it happened that in Iconium they entered together into the synagogue of the Jews and spoke in such a way that a large number of both Jews and Greeks believed.

2 But the Jews who were disobedient stirred up and poisoned the minds of the Gentiles against the brothers.

3 So they stayed *there* for a considerable time, speaking boldly for the Lord, who testified to the message of his grace, granting signs and wonders to be performed through their hands.

4 But the population of the city was divided, and some were with the Jews and some with the apostles.

5 So when an inclination took place *on the part* of both the Gentiles and the Jews, together with their rulers, to mistreat *them* and to stone them,

6 they became aware of *it and* fled to the Lycaonian cities—Lystra and Derbe and the surrounding region.

7 And there they were continuing to proclaim the good news.

Lystra/Derbe and the Stoning of Paul

8 And in Lystra a certain man was sitting powerless in his feet, lame from birth, who had never walked.

9 This man listened *while* Paul was speaking. Paul, looking intently at him and seeing that he had faith to be healed,

10 said with a loud voice, “Stand upright on your feet!” And he leaped up and began walking.

11 And *when* the crowds saw what Paul had done, they raised their voices in the Lycaonian language, saying, “The gods have become like men *and* have come down to us!”

12 And they began calling Barnabas Zeus and Paul Hermes, because he was the principal speaker.

13 And the priest of the *temple* of Zeus that was just outside the city brought bulls and garlands to the gates *and* was wanting to offer sacrifice, along with the crowds.

14 But *when* the apostles Barnabas and Paul heard about *it*, they tore their clothing *and* rushed out into the crowd, shouting

15 and saying, “Men, why are you doing these *things*? We also are men with the same nature as you, proclaiming the good news *that* you should turn from these worthless things to the living God, who made the heaven and the earth and the sea and all the things *that are* in them— [Exod 20:11]

16 who in generations that are past permitted all the nations to go their *own* ways.

17 And yet he did not leave himself without witness *by* doing good, giving you rain from heaven and fruitful seasons, satisfying *you* with food and your hearts with gladness.”

18 And *although* they said these *things*, *only* with difficulty did they dissuade the crowds from offering sacrifice to them.

19 But Jews arrived from Antioch and Iconium, and *when they* had won over the crowds and stoned Paul, they dragged *him* outside the city, thinking he was dead.

20 But *after* the disciples surrounded him, he got up *and* went into the city. And on the next day he departed with Barnabas for Derbe.

Return Journey to Syrian Antioch

21 And *after they* had proclaimed the good news in that city and made many disciples, they returned to Lystra and to Iconium and to Antioch,

22 strengthening the souls of the disciples, encouraging *them* to continue in the faith and *saying*, “Through many persecutions it is necessary *for* us to enter into the kingdom of God.”

23 And *when they* had appointed elders for them in every church, *after* praying with fasting, they entrusted them to the Lord, in whom they had believed.

24 And they passed through Pisidia *and* came to Pamphylia.

25 And *after* they proclaimed the message in Perga, they went down to Attalia,

26 and from there they sailed away to Antioch where they had been commended to the grace of God for the work that they had completed.

27 And *when they* arrived and called the church together, they reported all that God had done with them, and that he had opened a door of faith for the Gentiles.

28 And they stayed no little time with the disciples.

Paul Rebukes Peter at Syrian Antioch (late 48)

Acts 15:1–2

1 And some men came down from Judea *and* began teaching the brothers, “Unless you are circumcised according to the custom *prescribed* by Moses, you cannot be saved.”

2 And *after* there was no little strife and debate by Paul and Barnabas against them, they appointed Paul and Barnabas and some others from among them to go up to the apostles and elders in Jerusalem concerning this issue.

Galatians 2:11–14

11 But when Cephas came to Antioch, I opposed *him* to his face, because he was condemned.

12 For before certain people came from James, he used to eat with the Gentiles, but when they came,

he withdrew and separated himself, *because he* was afraid of those *who were* of the circumcision,

13 and the rest of the Jews also joined in *this* hypocrisy with him, so that even Barnabas was carried away with them in *their* hypocrisy.

14 But when I saw that they were not being straightforward with the truth of the gospel, I said to Cephas in the presence of *them* all, “If you, *although you* are a Jew, live like a Gentile and not like a Jew, how can you try to compel the Gentiles to live like Jews?”

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

Galatians 1:1–4:7

Introduction

1:1 Paul, an apostle not from men nor by men but through Jesus Christ and God the Father who raised him from the dead,

2 and all the brothers with me, to the churches of Galatia.

3 Grace to you and peace from God the Father and our Lord Jesus Christ,

4 who gave himself for our sins in order to rescue us from the present evil age, according to the will of our God and Father,

5 to whom *be* the glory forever and ever. Amen.

Reason for the Letter

6 I am astonished that you are turning away so quickly from the one who called you by the grace of Christ to a different gospel,

7 not that *there* is a different *gospel*, except there are some who are disturbing you and wanting to distort the gospel of Christ.

8 But even if we or an angel from heaven should proclaim a gospel to you contrary to what we proclaimed to you, let him be accursed!

9 As we said before, and now I say again, if anyone is proclaiming a gospel *to* you contrary to what you have received, let him be accursed!

10 For am I now making an appeal to people or *to* God? Or am I seeking to please people? If I were still trying to please people, I would not be a slave of Christ.

Declaration of the Divine Origin of Paul’s Gospel

11 For I make known to you, brothers, the gospel that has been proclaimed by me, that it is not of human origin.

12 For neither did I receive it from man, nor was I taught *it*, but *I received it* through a revelation of Jesus Christ.

Autobiographical Detail Supporting Paul’s Declaration

13 For you have heard about my former way of life in Judaism, that to an extraordinary degree I was persecuting the church of God, and trying to destroy it,

14 and was progressing in Judaism beyond many contemporaries in my nation, *because* I was a far more zealous adherent of the traditions handed down by my forefathers.

15 But when the one who set me apart from my mother’s womb and called *me* by his grace was pleased

16 to reveal his Son in me in order that I would proclaim the gospel *about* him among the Gentiles, immediately I did not consult with flesh and blood,

17 nor did I go up to Jerusalem to those *who were* apostles before me, but I went away to Arabia and I returned again to Damascus.

18 Then after three years I went up to Jerusalem to become acquainted with Cephas, and I stayed with him fifteen days,

19 but I did not see *any* others of the apostles except James, the brother of the Lord.

20 (Now *the things* which I am writing to you, behold, *I assure you* before God that I am not lying.)

21 Then I came to the regions of Syria and of Cilicia,

22 but I was unknown in person to the churches of Judea *that are* in Christ,

23 and they were only hearing, “The one formerly persecuting us is now proclaiming the faith that formerly he was attempting to destroy,”

24 and they were glorifying God because of me.

The Famine Visit (see Acts 11:27–30)

2:1 Then after fourteen years I went up again to Jerusalem with Barnabas, taking along Titus also.

2 Now I went up *there* because of a revelation and laid out to them the gospel that I preach among the Gentiles, but in private to the influential people, lest somehow I was running, or had run, in vain.

3 But not even Titus *who was* with me, *although* he was a Greek, was compelled to be circumcised.

4 Now *this was* because of the false brothers secretly brought in, who slipped in to spy out our freedom that we have in Christ Jesus, in order that they might enslave us,

5 to whom not even for an hour did we yield in subjection, in order that the truth of the gospel might remain continually with you.

6 But from those who were influential (whatever they were, *it makes* no difference to me, God does not show partiality)—for those who were influential added nothing to me.

7 But these, *when they* saw that I had been entrusted *with* the gospel to the uncircumcision, just as Peter to the circumcision

8 (for the one who was at work through Peter for *his* apostleship to the circumcision was at work also through me for the Gentiles),

9 and *when* James and Cephas and John—those thought to be pillars—acknowledged the grace given to me, they gave to me and Barnabas the right *hand* of fellowship, in order that *we should go* to the Gentiles and they to the circumcision.

10 *They asked* only that we should remember the poor, the very thing I was also eager to do.

Paul Opposes Peter at Syrian Antioch

11 But when Cephas came to Antioch, I opposed *him* to his face, because he was condemned.

12 For before certain people came from James, he used to eat with the Gentiles, but when they came, he withdrew and separated himself, *because he* was afraid of those *who were* of the circumcision,

13 and the rest of the Jews also joined in *this* hypocrisy with him, so that even Barnabas was carried away with them in *their* hypocrisy.

14 But when I saw that they were not being straightforward with the truth of the gospel, I said to Cephas in the presence of *them* all, “If you, *although you* are a Jew, live like a Gentile and not like a Jew, how can you try to compel the Gentiles to live like Jews?”

Justification by Faith Apart from Circumcision

15 *We are* Jews by nature and not sinners from among the Gentiles,

16 but knowing that a person is not justified by the works of the law, if not by faith in Jesus Christ, and we have believed in Christ Jesus so that we may be justified by faith in Christ and not by the works of the law, because by the works of the law no human being will be justified.

17 But if *while* seeking to be justified by Christ, *we* ourselves also have been found *to be* sinners, then *is* Christ an agent of sin? May it never be!

18 For if I build up again these *things* which I destroyed, I show myself *to be* a transgressor.

19 For through the law I died to the law, in order that I might live to God. I have been crucified with Christ,

20 and I no longer live, but Christ lives in me, and that *life* I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me.

21 I do not declare invalid the grace of God, for if righteousness *is* through the law, then Christ died to no purpose.

The Galatians’ Conversion Confirms Justification Apart from Circumcision

3:1 O foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed *as* having been crucified?

2 I want only to learn this from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?

3 Are you so foolish? Having begun by the Spirit, are you now trying to be made complete by the flesh?

4 Have you suffered so many *things* for nothing—if indeed also *it was* for nothing?

5 Therefore does the one who gives you the Spirit and who works miracles among you *do so* by the works of the law, or by the hearing of faith?

Abraham’s Conversion Confirms Justification Apart from Circumcision

6 Just as Abraham believed God, and it was credited to him for righteousness, [[Gen 15:6](#)]

7 then understand that the ones who have faith, these are sons of Abraham.

8 And the scripture, foreseeing that God would justify the Gentiles by faith, proclaimed the good news in advance to Abraham: “In you all the nations will be blessed.” [[Gen 12:3](#); [18:18](#); [22:18](#)]

9 So then, the ones *who have* faith are blessed together with Abraham who believed.

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 a curse, for it is written, “Cursed *is* everyone who does not abide by all *the things* that are written in the book of the law to do them.” [[Deut 27:26](#)]

11 Now *it is* clear that no one is justified in the sight of God by the law, because “the one who is righteous will live by faith.” [[Hab 2:4](#)]

12 But the law is not from faith, but “the one who does these *things* will live by them.” [[Lev 18:5](#)]

13 Christ redeemed us from the curse of the law *by* becoming a curse for us, because it is written, “Cursed *is* everyone who hangs on a tree,” [[Deut 21:23](#)]

14 in order that the blessing of Abraham might come to the Gentiles in Christ Jesus, so that we might receive the promise of the Spirit through faith.

The Nature of the Abrahamic Covenant Confirms Justification Apart from Circumcision

15 Brothers, I am speaking according to a human perspective. Nevertheless, *when* the covenant of a man has been ratified, no one declares *it* invalid or adds additional provisions *to it*.

16 Now to Abraham and to his descendant the promises were spoken. It does not say, “and to descendants,” as concerning many, but as concerning one, “and to your descendant,” who is Christ. [[Gen 22:18](#)]

17 Now I am saying this: the law, that came after four hundred and thirty years, does not revoke a covenant previously ratified by God, in order to nullify the promise.

18 For if the inheritance *is* from the law, *it is* no longer from the promise, but God graciously gave *it* to Abraham through the promise.

Digression to Discuss the Purpose of the Law

19 Why then the law? It was added on account of transgressions, until the descendant should come to whom it had been promised, having been ordered through angels by the hand of a mediator. [cf. [Deut 33:2](#)]

20 Now the mediator is not for one, but God is one.

21 Therefore *is* the law opposed to the promises of God? May it never be! For if a law had been given that was able to give life, certainly righteousness would have been from the law.

22 But the scripture imprisoned all under sin, in order that the promise could be given by faith in Jesus Christ to those who believe.

23 But before faith came, we were detained under the law, imprisoned until the coming faith was revealed.

24 So then, the law became our guardian until Christ, in order that we could be justified by faith.

25 But *after* faith has come, we are no longer under a guardian.

Our Spiritual Union with Christ Confirms Justification Apart from Circumcision

26 For you are all sons of God through faith in Christ Jesus,

27 for as many *of you* as were baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male and female, for you are all one in Christ Jesus.

29 And if you *are* Christ’s, then you are descendants of Abraham, heirs according to the promise.

4:1 Now I say, for as long a time *as* the heir is a child, *he is* no different from a slave, *although he* is master of everything,

2 but he is under guardians and managers until the time set by *his* father.

3 So also we, when we were children, we were enslaved under the elemental spirits of the world.

4 But when the fullness of time came, God sent out his Son, born of a woman, born under the law,

5 in order that he might redeem those under the law, in order that we might receive the adoption.

6 And because you are sons, God sent out the Spirit of his Son into our hearts, crying out, “Abba! (Father!),”

7 so that you are no longer a slave but a son, and if a son, also an heir through God.

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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
- 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.

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.

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.

- (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).
- 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:

⁸ Schreiner, 28.

⁹ Stanley D. Toussaint, "The Chronological Problem of Galatians 2:1–10", *Bibliotheca Sacra* 120.480 (1963): 335–340.

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

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 But at that time *when you* did not know God, you were enslaved to the things which by nature are not gods.
 9 But now, *because you* have come to know God, or rather have come to be known by God, how can you turn back again to the weak and miserable elemental spirits? Do you want to be enslaved to them all over again?
 10 You carefully observe days and months and seasons and years.
 11 I am afraid *for you*, lest perhaps I have labored for you in vain!
 12 I ask you, brothers, become like me, because I also *have become* like you. You have done me no *wrong!*
 13 But you know that because of an illness of the flesh I proclaimed the gospel to you the first time.
 14 And you did not despise or disdain *what was* a trial for you in my flesh, but you welcomed me like an angel of God, like Christ Jesus.
 15 So where *is* your blessing? For I testify to you that, if possible, you would have torn out your eyes *and given them* to me!
 16 So then, have I become your enemy *by being* truthful to you?
 17 They zealously seek you, not commendably, but they want to exclude you, in order that you may seek them *zealously*.
 18 But *it is* good to be sought zealously in good at all times, and not only when I am present with you.
 19 My children, for whom I am having birth pains again, until Christ is formed in you!
 20 But I could wish to be present with you now, and to change my tone because I am perplexed about you.

An Allegory to Illustrate Justification Apart from Circumcision

21 Tell me, *you* who are wanting to be under the law, do you not understand the law?
 22 For it is written that Abraham had two sons, one by the female slave and one by the free woman.
 23 But the one by the female slave was born according to human descent, and the one by the free woman through the promise,
 24 which *things* are spoken allegorically, for these *women* are two covenants, one from Mount Sinai, bearing *children* for slavery, who is Hagar.
 25 Now Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, for she is a slave with her children.
 26 But the Jerusalem above is free, which is our mother.
 27 For it is written,

“Rejoice, O barren woman, who does not give birth to *children*;
 burst out and shout, *you* who do not have birth pains,
 because many *are* the children of the desolate *woman*,
 even more than *those of* the one who has a husband.” [\[Isa 54:1\]](#)

28 But you, brothers, are children of the promise, just as Isaac.
 29 But just as at that time the *child* born according to human descent persecuted the *child born* according to the Spirit, so also now.
 30 But what does the scripture say? “Drive out the female slave and her son, for the son of the female slave will never inherit with the son” of the free woman. [\[Gen 21:10\]](#)
 31 Therefore, brothers, we are not children of the female slave but of the free woman.

Stand Firm in Your Freedom

5:1 For freedom Christ has set us free. Stand firm, therefore, and do not be subject again to a yoke of slavery.
 2 Look! I, Paul, tell you that if you become circumcised, Christ will profit you nothing!
 3 And again I testify to every man who becomes circumcised, that he is under obligation to keep the whole law.
 4 You are estranged from Christ, *you* who are attempting to be justified by the law; you have fallen from grace.
 5 For through the Spirit by faith we eagerly await the hope of righteousness.
 6 For in Christ Jesus neither circumcision counts for anything nor uncircumcision, but faith working through love.
 7 You were running well. Who hindered you from obeying the truth?
 8 This persuasion *is* not from the one who calls you!
 9 A little leaven leavens the whole batch of dough.
 10 I have confidence in you in the Lord that you will think nothing different, but the one who is confusing you will pay the penalty, whoever he may be.
 11 Now, brothers, if I am still preaching circumcision, why am I still being persecuted? In that case the stumbling block of the cross has been abolished.
 12 I wish that the ones who are disturbing you would also castrate themselves!

Don't Allow Your Freedom to Become a License for the Flesh

13 For you were called to freedom, brothers. Only do not let your freedom *become* an opportunity for the flesh, but through love

serve one another.

14 For the whole law is fulfilled in one statement, namely, “You shall love your neighbor as yourself.” [[Lev 19:18](#)]

15 But if you bite and devour one another, watch out *that* you are not consumed by one another.

16 But I say, live by the Spirit, and you will never carry out the desire of the flesh.

17 For the flesh desires against the Spirit, and the Spirit against the flesh, for these are in opposition to one another, so that whatever you want, you may not do these *things*.

18 But if you are led by the Spirit, you are not under the law.

19 Now the deeds of the flesh are evident, which are sexual immorality, impurity, licentiousness,

20 idolatry, sorcery, enmity, strife, jealousy, outbursts of anger, selfish ambition, dissension, factions,

21 envy, drunkenness, carousing, and things like these, *things* which I am telling you *in advance*, just as I said before, that the ones who practice such things will not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

23 gentleness, self control. Against such things *there* is no law.

24 Now those who belong to Christ have crucified the flesh together with its feelings and its desires.

25 If we live by the Spirit, we must also follow the Spirit.

26 We must not become conceited, provoking one another, envying one another.

Spiritual Responsibilities

6:1 Brothers, even if a person is caught in some trespass, you *who are* spiritual restore such a person in a spirit of humility, looking out for yourself, lest you also be tempted.

2 Carry the burdens of one another, and so fulfill the law of Christ. [cf. [1 Cor 9:19–23](#)]

3 For if anyone thinks he is something *although he* is nothing, he is deceiving himself.

4 But let each one examine his own work, and then he will have a reason for boasting in himself alone, and not in someone else.

5 For each one will carry his own burden.

6 Now the one who is taught the word must share in all good *things* with the one who teaches.

7 Do not be deceived: God is not to be mocked, for whatever a person sows, this he will also reap,

8 because the one who sows to his own flesh will reap corruption from the flesh, but the one who sows to the Spirit will reap eternal life from the Spirit.

9 And let us not grow weary in doing good, for at the proper time we will reap, *if we* do not give up.

10 So then, as we have opportunity, let us do good to all *people*, and especially to those who belong to the household of faith.

Closing Remarks

11 See with what large letters I am writing to you with my *own* hand.

12 As many as are wanting to make a good showing in the flesh, these are attempting to compel you to be circumcised, only so that they will not be persecuted for the cross of Christ.

13 For not even those who are circumcised observe the law themselves, but they want you to be circumcised in order that they may boast in your flesh.

14 But *as* for me, may it never be *that I* boast, except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me, and I to the world.

15 For neither is circumcision anything nor uncircumcision, but a new creation. [cf. [1 Cor 7:19](#)]

16 And all those who follow this rule, peace and mercy *be* on them and on the Israel of God.

17 Finally, let no one cause me trouble, for I carry on my body the marks of Jesus.

18 The grace of our Lord Jesus Christ *be* with your spirit, brothers. Amen.

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The Jerusalem Council—Salvation Apart from Circumcision (early 49)

Acts 15:3–35

Paul and Barnabas Travel to Jerusalem

3 So they were sent on their way by the church, *and* passed through both Phoenicia and Samaria, telling in detail the conversion of the Gentiles and bringing great joy to all the brothers.

4 And *when they* arrived in Jerusalem, they were received by the church and the apostles and the elders, and reported all that God had done with them.

The Debate is Defined

5 But some of those who had believed from the party of the Pharisees stood up, saying, “It is necessary to circumcise them and to command *them* to observe the law of Moses!”

6 Both the apostles and the elders assembled to deliberate concerning this matter.

Peter’s Speech

7 And *after* there was much debate, Peter stood up *and* said to them, “Men *and* brothers, you know that in the early days God chose among you through my mouth *that* the Gentiles should hear the message of the gospel and believe.

8 And God, who knows the heart, testified to them *by* giving *them* the Holy Spirit, just as he also *did* to us.

9 And he made no distinction between us and them, cleansing their hearts by faith.

10 So now *why* are you putting God to the test *by* placing on the neck of the disciples a yoke that neither our fathers nor we have been able to bear?

11 But we believe *we* will be saved through the grace of the Lord Jesus in the same way those also *are*.”

Paul and Barnabas Tell About Their Missionary Journey

12 And the whole group became silent and listened to Barnabas and Paul describing all the signs and wonders God had done among the Gentiles through them.

James’ Speech

13 And after they had stopped speaking, James answered, saying, “Men *and* brothers, listen to me!

14 Simeon has described how God first concerned himself to take from among the Gentiles a people for his name.

15 And with this the words of the prophets agree, just as it is written:

16 ‘After these *things* I will return
and build up again the tent of David that has fallen,
and the *parts* of it that had been torn down I will build up again
and will restore it,

17 so that the rest of humanity may seek the Lord,
even all the Gentiles who are called by my name,
says the Lord, who makes these *things* 18 known from of old.’ [[Amos 9:11–12](#); cf. [Isa 45:21](#)]

19 Therefore I conclude we should not cause difficulty for those from among the Gentiles who turn to God,

20 but we should write a letter to them to abstain from the pollution of idols and from sexual immorality and from what has been strangled and from blood.

21 For Moses has those who proclaim him in every city from ancient generations, *because he* is read aloud in the synagogues on every Sabbath.”

The First Official Statement of the Early Church

22 Then it seemed best to the apostles and the elders, together with the whole church, to send men chosen from among them to Antioch with Paul and Barnabas—Judas who was called Barsabbas and Silas, men *who were* leaders among the brothers—

23 writing *this letter* to be delivered by them:

The apostles and the elders, brothers.

To the brothers *who are* from among the Gentiles in Antioch and Syria and Cilicia.

Greetings!

24 Because we have heard that some have gone out from among us—to whom we gave no orders—*and* have thrown you into confusion by words upsetting your minds, [cf. [Acts 15:1–2](#); [Gal 2:11–12](#)]

25 it seemed best to us, having reached a unanimous decision, *and* having chosen men,
to send *them* to you together with our dear friends Barnabas and Paul,

26 men who have risked their lives on behalf of the name of our Lord Jesus Christ.

27 Therefore we have sent Judas and Silas, and they will report the same *things* by word of mouth.
 28 For it seemed best to the Holy Spirit and to us to place on you no greater burden except these necessary things:
 29 *that you* abstain from food sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. *If you* keep yourselves from these things you will do well.
 Farewell.

30 So *when* they were sent off, they came down to Antioch, and *after* calling together the community, they delivered the letter.
 31 And *when they* read it aloud, they rejoiced at the encouragement.
 32 Both Judas and Silas, who were also prophets themselves, encouraged and strengthened the brothers by a long message.
 33 And *after* spending *some* time, they were sent away in peace from the brothers to those who had sent them.
 34 [*not in earliest mss*]
 35 But Paul and Barnabas remained in Antioch teaching and proclaiming 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 after some days, Paul said to Barnabas, "Come then, *let us* return *and* visit the brothers in every town in which we proclaimed the word of the Lord, *to see* how they are *doing*."
 37 Now Barnabas wanted to take John who was called Mark along also,
 38 but Paul held the opinion they should not take this one along, who departed from them in Pamphylia and did not accompany them in the work.
 39 And a sharp disagreement took place, so that they separated from one another. And Barnabas took along Mark *and* sailed away to Cyprus,
 40 but Paul chose Silas *and* departed, *after* being commended to the grace of the Lord by the brothers.
 41 And he traveled through Syria and Cilicia, strengthening the churches.

Paul's Second Missionary Journey—Return to the Galatian Churches (Summer 49)

Acts 16:1–5

1 And he came also to Derbe and to Lystra. And behold, a certain disciple was there named Timothy, the son of a believing Jewish woman but of a Greek father,
 2 who was well spoken of by the brothers in Lystra and Iconium.
 3 Paul wanted this one to go with him, and he took *him and* circumcised him because of the Jews who were in those places, for *they* all knew that his father was Greek.
 4 And as they went through the towns, they passed on to them to observe the rules that had been decided by the apostles and elders *who were* in Jerusalem.
 5 So the churches were being strengthened in the faith and were growing in number every day.

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Paul's Second Missionary Journey—A Man of Macedonia (Summer 49)

Acts 16:6–12

6 And they traveled through the Phrygian and Galatian region, having been prevented by the Holy Spirit from speaking the message in Asia.

7 And *when they* came to Mysia, they attempted to go into Bithynia, and the Spirit of Jesus did not permit them.

8 So going through Mysia, they went down to Troas.

9 And a vision appeared to Paul during the night: a certain Macedonian man was standing there and imploring him and saying, "Come over to Macedonia *and* help us!"

10 And when he had seen the vision, we wanted at once to go away to Macedonia, concluding that God had called us to proclaim the good news to them.

11 So putting out to sea from Troas, we sailed a straight course to Samothrace, and on the following *day* to Neapolis,

12 and from there to Philippi, which is a leading city *of that* district of Macedonia, a *Roman* colony. And we were staying in this city for some days.

Paul's Second Missionary Journey—Philippi (late Summer 49)

Acts 16:13–40

Paul and Silas Meet Lydia

13 And on the day of the Sabbath, we went outside the *city* gate beside the river, where we thought there was a place of prayer, and we sat down *and* spoke to the women assembled *there*.

14 And a certain woman named Lydia from the city of Thyatira, a merchant dealing in purple cloth who showed reverence for God, was listening. The Lord opened her heart to pay attention to what was being said by Paul.

15 And after she was baptized, and her household, she urged *us*, saying, "If you consider me to be a believer in the Lord, come to my house *and* stay." And she prevailed upon us.

The Demon Possessed Fortune Teller

16 And it happened that *as* we were going to the place of prayer, a certain female slave who had a spirit of divination met us, who was bringing a large profit to her owners *by* fortune-telling.

17 She followed Paul and *us and* was crying out, saying, "These men are slaves of the Most High God, who are proclaiming to you the way of salvation!"

18 And she was doing this for many days. But Paul, becoming greatly annoyed and turning around, said to the spirit, "I command you in the name of Jesus Christ to come out of her!" And it came out immediately.

Paul and Silas Seized, Beaten and Imprisoned

19 But *when* her owners saw that their hope of profit was gone, they seized Paul and Silas *and* dragged *them* into the marketplace before the rulers.

20 And *when they* had brought them to the chief magistrates, they said, "These men are throwing our city into confusion, being Jews,

21 and are proclaiming customs that are not permitted for us to accept or to practice, *because we* are Romans!"

22 And the crowd joined in attacking them, and the chief magistrates tore off their clothing *and* gave orders to beat *them* with rods.

23 And *after they* had inflicted many blows on them, they threw *them* into prison, giving orders to the jailer to guard them securely.

24 Having received such an order, he put them in the inner prison and fastened their feet in the stocks.

The Great Earthquake

25 Now about midnight, Paul and Silas were praying *and* singing hymns to God, and the prisoners were listening to 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 all the bonds were unfastened.

27 And *after* the jailer was awake and saw the doors of the prison open, he drew *his* sword *and* was about to kill himself, *because he* thought the prisoners had escaped.

28 But Paul called out with a loud voice, saying, "Do no harm to yourself, for we are all here!"

29 And demanding lights, he rushed in and, beginning to tremble, fell down at the feet of Paul and Silas.

The Philippian Jailer is Saved

30 And he brought them outside *and* said, "Sirs, what must I do so that I can be saved?"

31 And they said, "Believe in the Lord Jesus and you will be saved, you and your household!"

32 And they spoke the message of the Lord to him, together with all those in his house.

33 And he took them at that *very* hour of the night *and* washed *their* wounds, and he himself was baptized at once, and all those of his *household*.

34 And he brought them up into *his* house *and* set a meal before *them*, and rejoiced greatly that he had believed in God with his whole household.

Paul Demands Justice

35 And *when it* was day, the chief magistrates sent the police officers, saying, “Release those men.”

36 And the jailer reported these words to Paul: “The chief magistrates have sent *an order* that you should be released. So come out now *and* go in peace!”

37 But Paul said to them, “They beat us in public without due process—men who are Roman citizens—*and* threw *us* into prison, and now they are wanting to release us secretly? Certainly not! Rather let them come themselves *and* bring us out!”

38 So the police officers reported these words to the chief magistrates, and they were afraid *when they* heard that they were Roman citizens.

39 And they came *and* apologized to them, and *after they* brought *them* out they asked *them* to depart from the city.

40 And *when they* came out of the prison, they went to Lydia and *when they* saw *them*, they encouraged the brothers and departed.

Paul’s Second Missionary Journey—Thessalonica (Fall 49)

Acts 17:1–9

1 Now *after they* traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

2 And as was his custom, Paul went in to them and on three Sabbath *days* he discussed with them from the scriptures,

3 explaining and demonstrating that it was necessary *for* the Christ to suffer and to rise from the dead, and *saying*, “This Jesus whom I am proclaiming to you is the Christ.”

4 And some of them were persuaded and joined Paul and Silas, and *also* a large number of God-fearing Greeks and not a few of the prominent women.

5 But the Jews were filled with jealousy and, taking along some worthless men from the rabble in the marketplace and forming a mob, threw the city into an uproar. And attacking Jason’s house, they were looking for them to bring *them* out to the popular assembly.

6 And *when they* did not find them, they dragged Jason and some brothers before the city officials, shouting, “These *people* who have stirred up trouble *throughout* the world have come here also,

7 whom Jason has entertained as guests! And these *people are* all acting contrary to the decrees of Caesar, saying there is another king, Jesus!”

8 And they threw the crowd into confusion, and the city officials who heard these *things*.

9 And *after* taking money as security from Jason and the rest, they released them.

Paul’s Second Missionary Journey—Berea (Fall 49)

Acts 17:10–15

10 Now the brothers sent away both Paul and Silas at once, during the night, to Berea. They went into the synagogue of the Jews *when they* arrived.

11 Now these were more open-minded than those in Thessalonica. They accepted the message with all eagerness, examining the scriptures every day *to see* if these *things* were so.

12 Therefore many of them believed, and not a few of the prominent Greek women and men.

13 But when the Jews from Thessalonica found out that the message of God had been proclaimed by Paul in Berea also, they came there too, inciting and stirring up the crowds.

14 So then the brothers sent Paul away at once to go to the sea, and both Silas and Timothy remained there.

15 And those who conducted Paul brought *him* as far as Athens, and *after* receiving an order for Silas and Timothy that they should come to him as soon as possible, they went away.

Paul’s Second Missionary Journey—Athens (Fall 49)

Acts 17:16–34

Paul in the Synagogue at Athens

16 Now while Paul was waiting for them in Athens, his spirit was provoked within him *when he* observed the city was full of idols.

17 So he was discussing in the synagogue with the Jews and the God-fearing *Gentiles*, and in the marketplace every day with those who happened to be there.

18 And even some of the Epicurean and Stoic philosophers were conversing with him, and some were saying, “What does this babbler want to say?” But *others said*, “He appears to be a proclaimer of foreign deities,” because he was proclaiming the good news *about* Jesus and the resurrection.

Paul's Speech at the Areopagus

19 And they took hold of him *and* brought *him* to the Areopagus, saying, “May we learn what *is* this new teaching being proclaimed by you?
 20 For you are bringing some astonishing things to our ears. Therefore we want to know what these things mean.”
 21 (Now all the Athenians and the foreigners who stayed there used to spend *their* time in nothing else than telling something or listening to something new.)
 22 So Paul stood there in the middle of the Areopagus *and* said, “Men of Athens, I see you *are* very religious in every respect.
 23 For *as I* was passing through and observing carefully your objects of worship, I even found an altar on which was inscribed, ‘To an unknown God.’ Therefore what you worship without knowing *it*, this I proclaim to you—
 24 the God who made the world and all the things in it. This one, being Lord of heaven and earth, does not live in temples made by human hands,
 25 nor is he served by human hands *as if he* needed anything, *because* he himself gives to everyone life and breath and everything.
 26 And he made from one *man* every nation of humanity to live on all the face of the earth, determining *their* fixed times and the fixed boundaries of their habitation,
 27 to search for God, if perhaps indeed they might feel around for him and find *him*. And indeed he is not far away from each one of us,
 28 for in him we live and move and exist, as even some of your own poets have said: ‘For we also are his offspring.’
 29 Therefore, *because we* are offspring of God, we ought not to think the divine being is like gold or silver or stone, an image formed by human skill and thought.
 30 Therefore *although* God has overlooked the times of ignorance, he now commands all people everywhere to repent,
 31 because he has set a day on which he is going to judge the world in righteousness by the man who he has appointed, having provided proof to everyone *by* raising him from the dead.”
 32 Now *when they* heard about the resurrection of the dead, *some* scoffed, but *others* said, “We will hear you about this again also.”
 33 So Paul went out from the midst of them.
 34 But some people joined him *and* believed, among whom also *were* 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* he departed from Athens *and* went to Corinth.
 2 And he found a certain Jew named Aquila, a native of Pontus who had arrived recently from Italy along with Priscilla his wife, because Claudius had ordered all the Jews to depart from Rome, *and* he went to them.
 3 And because *he* was practicing the same trade, he stayed with them and worked, for they were tentmakers by trade.

Paul Once Again Rejected by the Jews

4 And he argued in the synagogue every Sabbath, attempting to persuade both Jews and Greeks.
 5 Now when both Silas and Timothy came down from Macedonia, Paul began to be occupied with the message, solemnly testifying to the Jews *that* the Christ was Jesus.
 6 And *when they* resisted and reviled *him*, he shook out *his* clothes *and* said to them, “Your blood *be* on your *own* heads! I am guiltless! From now on I will go to the Gentiles!” [cf. [Ezek 33:1–9](#); [Neh 5:13](#)]

God Encourages Paul

7 And leaving there, he entered into the house of someone named Titius Justus, a worshiper of God whose house was next door to the synagogue.
 8 And Crispus, the ruler of the synagogue, believed in the Lord together with his whole household. And many of the Corinthians, *when they* heard about *it*, believed and were baptized.
 9 And the Lord said to Paul by a vision in the night, “Do not be afraid, but speak and do not keep silent,
 10 because I am with you and no one will attack you to harm you, because many people are mine in this city.” [cf. [1 Cor 2:1–4](#)]
 11 So he stayed a year and six months, teaching the word of God among them. [cf. [1 Cor 3:10–11](#)]

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Paul's First Letter to the Thessalonians (50–51)

1 Thessalonians 1–5

Opening Greeting

1:1 Paul and Silvanus and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ. Grace to you and peace.

Thanksgiving for the Conversion and Zeal of the Thessalonians

2 We give thanks to God always concerning all of you, making mention constantly in our prayers,
 3 *because we* remember your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of our God and Father,
 4 knowing, brothers *dearly* loved by God, that he has chosen you,
 5 because our gospel did not come to you with word only, but also with power and with the Holy Spirit and with much certainty, just as you know what sort of *people* we became among you for your sake.
 6 And you became imitators of us and of the Lord, receiving the word in much affliction, with the joy of the Holy Spirit,
 7 so that you became an example to all those who believe in Macedonia and in Achaia,
 8 for from you the word of the Lord has sounded forth, not only in Macedonia and Achaia, but in every place your faith toward God has gone out, so that we have no need to say anything.
 9 For *they* themselves report about us, what sort of welcome we had with you, and how you turned to God from idols to serve *the* living and true God,
 10 and to await his Son from heaven, whom he raised from the dead, Jesus, the one who delivers us from the coming wrath.

Review and Defense of Paul's Ministry in Thessalonica

2:1 For *you* yourselves know, brothers, our reception with you, that it was not in vain,
 2 but *after we* had already suffered and been mistreated in Philippi, just as you know, we had the courage in our God to speak to you the gospel of God amid much opposition.
 3 For our exhortation *is* not from error or from impurity or with deceit,
 4 but just as we have been approved by God to be entrusted with the gospel, thus we speak, not as pleasing people but God, who examines our hearts.
 5 For never did we come with a word of flattery, just as you know, nor with a pretext of greediness (God *is* witness),
 6 nor seeking glory from people, neither from you nor from others.
 7 Although we could have insisted on our own importance as apostles of Christ, yet we became infants in your midst, like a nursing mother cherishes her own children.
 8 Longing for you in this way, we determined to share with you not only the gospel of God but also our own souls, because you had become dear to us.
 9 For you remember, brothers, our labor and hardship: working by night and day in order not to be a burden to any of you, we proclaimed to you the gospel of God.
 10 You *are* witnesses, and *so is* God, how devoutly and righteously and blamelessly we became to you who believe,
 11 just as you know how *we treated* each one of you, like a father his own children,
 12 exhorting and consoling you and insisting that you live in a manner worthy of God, who calls you to his own kingdom and glory.

Thanksgiving for Their Perseverance in Suffering

13 And because of this we also give thanks to God constantly, that *when you* received God's word that you heard from us, you accepted *it* not *as the* word of men, but as *it* truly is, *the* word of God, which also is at work in you who believe.
 14 For you became imitators, brothers, of the churches of God *which* are in Judea in Christ Jesus, because you also suffered the same *things* at the hands of your own people, just as *they* themselves *did* also at the hands of the Jews,
 15 who killed both the Lord Jesus and the prophets, and who persecuted us, and *who are* not pleasing to God and *are* opposed to all people,
 16 hindering us from speaking to the Gentiles in order that they may be saved, so that *they* always fill up their sins. But wrath has come upon them to the end.

Paul's Desire to Visit Them Hindered

17 But *when* we were made orphans by separation from you, brothers, for a short time (in face, not in heart), *we were* even more eager with great desire to see your face,
 18 because we wanted to come to you—I, Paul, on more than one occasion—and Satan hindered us.
 19 For who *is* our hope or joy or crown of boasting? *Is it* not even you, in the presence of our Lord Jesus at his coming?
 20 For you are our glory and joy.

Timothy's Return to Thessalonica

3:1 Therefore *when we* could bear *it* no longer, we determined to be left behind in Athens alone,
2 and we sent Timothy, our brother and fellow worker for God in the gospel of Christ, in order to strengthen and to encourage you about your faith,
3 *so that* no one would be shaken by these afflictions. For *you* yourselves know that we are appointed for this,
4 for indeed when we were with you we told you beforehand that we were about to be afflicted, just as indeed it happened, and you know.
5 Because of this, I also, *when I* could endure *it* no longer, sent in order to know your faith, lest somehow the tempter tempted you and our labor should be in vain.

Gratitude for the Joy They Have Brought Him

6 But now, *because* Timothy has come to us from you and has brought good news to us of your faith and love, and that you always think kindly of us, desiring to see us just as also we *desire to see you*,
7 because of this, brothers, we have been comforted because of you in all our distress and affliction through your faith,
8 because now we live, if you stand firm in the Lord.
9 For what thanks can we repay to God concerning you, because of all the joy *with* which we rejoice because of you before our God,
10 night and day praying beyond all measure that *we* may see your face and complete what is lacking in your faith?

Prayer for Growth

11 Now *may* our God and Father himself and our Lord Jesus direct our way to you,
12 and *may* the Lord *cause* you to increase and to abound in love for one another and for all, just as also we *do* for you,
13 so that your hearts may be established blameless in holiness before our God and Father at the coming of our Lord Jesus with all his saints.

Exhortation to Please God

4:1 Finally therefore, brothers, we ask you and appeal to *you* in the Lord Jesus that, just as you have received from us how it is necessary for you to live and to please God, just as indeed you are living, that you progress even more.
2 For you know what commands we gave to you through the Lord Jesus.

Concerning Holiness and Moral Purity

3 For this is the will of God, your sanctification: *that* you abstain from sexual immorality;
4 *that* each of you know how to possess his own vessel in sanctification and honor,
5 not in lustful passion, just as also the Gentiles who do not know God;
6 not to transgress and to exploit his brother in the matter, because the Lord *is* the one who avenges concerning all these *things*, just as also we told you beforehand and testified solemnly.
7 For God did not call us to impurity, but in holiness.
8 Therefore the one who rejects *this is* not rejecting man, but God, *who* also gives his Holy Spirit to you.

Concerning Brotherly Love

9 But concerning brotherly love, I do not have need to write to you, for you yourselves are taught by God to love one another,
10 for indeed you are practicing it toward all the brothers in all of Macedonia. But we urge you, brothers, to progress even more,
11 and to aspire to live a quiet life, and to attend to your own business, and to work with your hands, just as we commanded you,
12 so that you may live decently toward those outside, and may have need of nothing.

Concerning the Dead in Christ (classic passage on the Rapture in the Premillennial perspective)

13 Now we do not want you to be ignorant, brothers, concerning those who have fallen asleep, so that you will not grieve as also the rest, who have no hope.
14 For if we believe that Jesus died and rose *again*, thus also God will bring those who have fallen asleep through Jesus together with him.
15 For this we say to you by the word of the Lord, that we who are alive, who remain until the Lord's coming, will not possibly precede those who have fallen asleep.
16 For the Lord himself will descend from heaven with a shout of command, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.
17 Then we who are alive, who remain, will be snatched away at the same time together with them in the clouds for a meeting with the Lord in the air, and thus we will be together with the Lord always.
18 Therefore comfort one another with these words.

Concerning the Day of the Lord (it will come upon the wicked suddenly)

5:1 Now concerning the times and the seasons, brothers, you have no need *of anything* to be written to you,
 2 for *you* yourselves well know that the day of the Lord is coming in the *same* way as a thief in the night. [cf. [Joel 1–3](#); [Zeph 1–3](#)]
 3 Whenever they say “Peace and security,” then sudden destruction will overtake them like the birth pains of a pregnant woman, and they will not possibly escape.
 4 But you, brothers, are not in the darkness, so that the day should catch you like a thief,
 5 for you are all sons of light and sons of day. We are not of the night nor of darkness.
 6 So then, we must not sleep like the rest, but must be on the alert and be self-controlled.
 7 For those who sleep, sleep at night, and those who get drunk, are drunk at night.
 8 But *because* we are of the day, we must be sober, *by* putting on the breastplate of faith and love and *as* a helmet the hope of salvation,
 9 because God did not appoint us for wrath, but for the obtaining of salvation through our Lord Jesus Christ,
 10 who died for us, so that whether we are awake or asleep, we will live at the same time with him.
 11 Therefore encourage one another and build up each other, just as indeed you are doing.

Duties of the Church and Practical Christian Living

12 Now we ask you, brothers, to respect those who labor among you and rule over you in the Lord and admonish you,
 13 and to esteem them beyond all measure in love, because of their work. Be at peace among yourselves.
 14 And we urge you, brothers, admonish the disorderly, console the discouraged, help the sick, be patient toward all *people*.
 15 See to it that no one pays back evil for evil to anyone, but always pursue good toward one another and toward all *people*.
 16 Rejoice always,
 17 pray constantly,
 18 give thanks in everything; for this *is* the will of God for you in Christ Jesus.
 19 Do not quench the Spirit.
 20 Do not despise prophecies,
 21 but examine all *things*; hold fast to *what is good*.
 22 Abstain from every form of evil.

Closing

23 Now may the God of peace himself sanctify you completely, and may your spirit and soul and body be kept complete, blameless at the coming of our Lord Jesus Christ.
 24 The one who calls you *is* faithful, who also will do *this*.
 25 Brothers, pray for us.
 26 Greet all the brothers with a holy kiss.
 27 I adjure you by the Lord, have this letter read aloud to all the brothers.
 28 The grace of our Lord Jesus Christ *be* with you.

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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

¹ Thomas L. Constable, “Notes on 1 Thessalonians,” Online: <http://www.soniclight.com/constable/notes/pdf/1thessalonians.pdf>.

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

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 Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ.
2 Grace to you and peace from God the Father and the Lord Jesus Christ.

Thanksgiving for Their Perseverance in Suffering

3 We ought to give thanks to God always concerning you, brothers, just as it is fitting, because your faith is flourishing and the love of each one of you all toward one another is increasing
4 so that we ourselves boast in you in the churches of God about your patient endurance and faith in all your persecutions and the afflictions that you are enduring,

The Judgment of Christ at His Return

5 a proof of the righteous judgment of God, so that you may be considered worthy of the kingdom of God, on behalf of which also you are suffering,
6 since *it is* righteous in the sight of God to pay back those who are afflicting you with affliction,
7 and to you who are being afflicted, rest with us at the revelation of the Lord Jesus from heaven with his powerful angels,
8 with burning flame giving punishment to those who do not know God and who do not obey the gospel of our Lord Jesus,
9 who will pay the penalty *of* eternal destruction, away from the presence of the Lord and from the glory of his strength,
10 whenever he should come to be glorified on that day by his saints and to be marveled at by all who believe, because our testimony was believed among you,

A Prayer for God's Power

11 for which *purpose* we also pray always for you, that you may be considered worthy of the calling of our God, and he might fulfill every desire for goodness and work of faith with power,
12 in order that the name of our Lord Jesus may be glorified in you, and you 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 ask you, brothers, concerning the coming of our Lord Jesus Christ and our assembling to him,
2 that you not be easily shaken from your composure, nor be troubled either by a spirit or by a message or by a letter alleged to be from us, to the effect that the day of the Lord has arrived.

Events that Must Precede That Day

3 Do not let anyone deceive you in any way, for *that day will not come* unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction,
4 who opposes and who exalts himself over every so-called god or object of worship, so that he sits down in the temple of God, proclaiming that he himself is God.

What Holds Back That Day

5 Do you not remember that *while* we were still with you, we were saying these *things* to you?
6 And you know that which restrains *him* now, so that he will be revealed in his own time.
7 For the mystery of lawlessness is at work already; only the one who now restrains *will do so* until he is out of the way,

What Will Take Place on That Day

8 and then the lawless one will be revealed, whom the Lord Jesus will slay with the breath of his mouth, and wipe out by the appearance of his coming,
9 whose coming is in accordance with the working of Satan, with all power and signs and lying wonders,
10 and with every unrighteous deception against those who are perishing, in place of which they did not accept the love of the truth, so that they would be saved.
11 And because of this, God sends them a powerful delusion so that they will believe the lie,
12 in order that all may be condemned who did not believe the truth, but delighted in unrighteousness.

Stand Firm in the Faith

13 But we ought to give thanks to God always concerning you, brothers *dearly* loved by the Lord, because God has chosen you *as* first fruits for salvation by the sanctification of the Spirit and faith in the truth,
14 for which *purpose* he called you through our gospel for the obtaining of the glory of our Lord Jesus Christ.
15 So then, brothers, stand firm and hold fast to the traditions which you were taught, whether by *spoken* word or by letter from us.

16 Now may our Lord Jesus Christ himself and God our Father, who has loved us and given *us* eternal encouragement and good hope by grace,

17 encourage your hearts and strengthen *you* in every good work and word.

Request for Prayer

3:1 Finally, brothers, pray for us, that the word of the Lord may progress and be honored, just as also *it was* with you,

2 and that we may be delivered from evil and wicked people, for not all have the faith.

Confidence in Their Faithfulness and Obedience

3 But the Lord is faithful, who will strengthen you and guard *you* from the evil one.

4 And we have confidence in the Lord about you, that you are both doing and you will do *the things* that we are commanding.

5 Now may the Lord direct your hearts toward the love of God and toward the patient endurance of Christ.

Concerning Those Who Will Not Work

6 But we command you, brothers, in the name of our Lord Jesus Christ, *that* you keep away from every brother who lives irresponsibly and not according to the tradition that they received from us.

7 For you yourselves know how it is necessary to imitate us, that we did not behave irresponsibly among you,

8 nor did we eat bread from anyone without paying, but with toil and labor, *we were* working night and day in order not to be a burden to any of you,

9 not that we do not have the right, but so that we may give ourselves *as* an example to you, so that *you* may imitate us.

10 For even when we were with you, we used to command this to you: that if anyone does not want to work, neither should he eat.

11 For we hear *that* some among you are living irresponsibly, working *at* nothing, but being busybodies.

12 Now we command and we exhort such people in the Lord Jesus Christ that, working with quietness, they eat their own bread.

13 But *as for* you, brothers, do not be discouraged *while* doing what is right.

14 But if anyone does not obey our message through this letter, take note not to associate with him, in order that he may be put to shame.

15 And do not consider *him* as an enemy, but admonish *him* as a brother.

Closing

16 Now may the Lord of peace himself grant you peace through everything in every way. *May* the Lord *be* with all of you.

17 The greeting *is* by my hand, Paul's, which is a sign of genuineness in every letter: this is how I write.

18 The grace of our Lord Jesus Christ *be* with all of you.

Paul's Second Missionary Journey—Paul Before Gallio in Corinth (Summer 51)

Acts 18:12–17

12 Now *when* Gallio was proconsul of Achaia, the Jews rose up with one purpose against Paul and brought him before the judgment seat,

13 saying, "This man is persuading people to worship God contrary to the law!"

14 But *when* Paul was about to open *his* mouth, Gallio said to the Jews, "If it was some crime or wicked villainy, O Jews, I would have been justified in accepting your complaint.

15 But if it is questions concerning a word and names and your own law, see to *it* yourselves! I do not wish to be a judge of these *things*."

16 And he drove them away from the judgment seat.

17 So they all seized Sosthenes, the ruler of the synagogue, *and* began beating *him* in front of the judgment seat. And none of these *things* was a concern to Gallio.

Paul's Second Missionary Journey—Ephesus (Fall 51)

Acts 18:18–21a

18 So Paul, *after* remaining many days longer, said farewell to the brothers *and* sailed away to Syria, and with him Priscilla and Aquila. He shaved *his* head at Cenchrea, because he had *taken* a vow.

19 So they arrived at Ephesus, and those he left behind there, but he himself entered into the synagogue *and* discussed with the Jews.

20 And *when* they asked *him* to stay for a longer time, he did not give his consent,

21a but saying farewell and telling *them*, "I will return to you again *if* God wills,"

Paul's Second Missionary Journey—Caesarea, Jerusalem and Syrian Antioch (Fall 51)

Acts 18:21b–22

21b he set sail from Ephesus.

22 And *when he* arrived at Caesarea, he went up and greeted the church, *and* went down to Antioch.

Apollos' Ministry in Ephesus and Corinth (c. 51/52)

Acts 18:24–28

In Ephesus

24 Now a certain Jew named Apollos, a native Alexandrian, arrived in Ephesus—an eloquent man who was well-versed in the scriptures.

25 This man had been instructed *in* the way of the Lord, and being enthusiastic in spirit, he was speaking and teaching accurately the *things* about Jesus, *although he* knew only the baptism of John.

26 And he began to speak boldly in the synagogue, but *when* Priscilla and Aquila heard him, they took him aside and explained the way of God to him more accurately.

In Corinth

27 And *when* he wanted to cross over to Achaia, the brothers encouraged *him and* wrote to the disciples to welcome him. *When he* arrived, he assisted greatly those who had believed through grace.

28 For he was vigorously refuting the Jews in public, demonstrating through the scriptures *that* the Christ was Jesus. [cf. [1 Cor 3:1–9](#)]

Paul's Third Missionary Journey—Return to the Galatian Churches (Spring 52)

Acts 18:23

23 And *after* spending some time *there* [Syrian Antioch], he departed, traveling through one *place* after another *in* the Galatian region and Phrygia, strengthening all the disciples.

Paul's Third Missionary Journey—Return to Ephesus (Summer 52)

Acts 19:1–9

1 And it happened that *while* Apollos was in Corinth, Paul traveled through the inland regions *and* came to Ephesus and found some disciples.

2 And he said to them, “Did you receive the Holy Spirit *when you* believed?” And they *said* to him, “But we have not even heard that there is a Holy Spirit!”

3 And he said, “Into what then were you baptized?” And they said, “Into the baptism of John.”

4 And Paul said, “John baptized *with* a baptism of repentance, telling the people that they should believe in the one who was to come after him—that is, in Jesus.”

5 And *when they* heard *this*, they were baptized in the name of the Lord Jesus.

6 And *when* Paul laid hands on them, the Holy Spirit came upon them and they began to speak in tongues and to prophesy.

7 (Now the total *number of* men was about twelve.)

8 So he entered into the synagogue *and* was speaking boldly for three months, discussing and attempting to convince *them* concerning the kingdom of God.

9 But when some became hardened and were disobedient, reviling the Way before the congregation, he departed from them *and* took away the disciples, leading discussions every day in the lecture hall of 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 took place for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks.

11 And God was performing extraordinary miracles by the hands of Paul,

12 so that even handkerchiefs or work aprons that had touched his skin were carried away to those who were sick, and *their* diseases left them and the evil spirits came out *of them*.

The Seven Sons of Sceva

13 But some itinerant Jewish exorcists also attempted to pronounce the name of the Lord Jesus over those who had evil spirits, saying, “I adjure you by Jesus whom Paul preaches!”

14 (Now seven sons of a certain Sceva, a Jewish chief priest, were doing this.)

15 But the evil spirit answered *and* said to them, “Jesus I know, and Paul I am acquainted with, but who are you?”

16 And the man who had the evil spirit leaped on them, subdued all of them, *and* prevailed against them, so that they ran away from that house naked and wounded.

17 And this became known to all who lived in Ephesus, both Jews and Greeks, and fear fell upon them all, and the name of the Lord Jesus was exalted.

Destruction of Magic and Sorcery Books

18 And many of those who had believed came, confessing and disclosing their practices,

19 and many of those who practiced magic brought together *their* books *and* burned *them* up in the sight of everyone. And they counted up their value and found *it* was fifty thousand silver coins.

20 In this way the word of the Lord was growing in power and was prevailing.

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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 to you in the letter not to associate with sexually immoral people.

10 By no means *did I mean* the sexually immoral people of this world or the greedy people and swindlers or idolaters, since then you would have to depart out of the world.

11 But now I have written to you not to associate with any so-called brother, if he is a sexually immoral person or a greedy person or an idolater or an abusive person or a drunkard or a swindler—with such a person not even 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 Now when these *things* were completed, Paul resolved in the Spirit to go to Jerusalem, passing through Macedonia and Achaia, saying, “After I have been there, it is necessary *for* me to see Rome also.”

22 So *after* sending two of those who were assisting him, Timothy and Erastus, to Macedonia,

he himself stayed *some* time in Asia.

4:17 Because of this, I have sent to you Timothy, who is my dear and faithful child in the Lord, who will remind you of my ways in Christ Jesus, just as I teach everywhere in every church.

16:8 But I will remain in Ephesus until Pentecost, 9 for a great and effective door has opened for me, and *there are* many opponents.

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 Christ Jesus through the will of God, and Sosthenes our brother,

2 to the church of God sanctified in Christ Jesus that is in Corinth, called *to be* saints, together with all those who call upon the name of our Lord Jesus Christ in every place, their *Lord* and ours.

3 Grace to you and peace from God our Father and the Lord Jesus Christ.

Thanksgiving for Corinth's Spiritual Gifts

4 I give thanks to my God always concerning you, because of the grace of God which was given to you in Christ Jesus,

5 that in everything you were made rich in him, in all speech and all knowledge,

6 just as the testimony about Christ has been confirmed in you,

7 so that you do not lack in any spiritual gift *as you* eagerly await the revelation of our Lord Jesus Christ,

8 who will also confirm you until the end, blameless in the day of our Lord Jesus Christ.

9 God *is* faithful, by whom you were called to fellowship with his Son Jesus Christ our Lord.

Reaction to Chloe's Report of Factions in the Church

10 Now I exhort you, brothers, by the name of our Lord Jesus Christ, that you all say the same *thing* and there not be divisions among you, and that you be made complete in the same mind and with the same purpose.

11 For it has been made clear to me concerning you, my brothers, by Chloe's people, that there are quarrels among you.

12 But I say this, that each of you is saying, “I am with Paul,” and “I *am* with Apollos,” and “I *am* with Cephas,” and “I *am* with Christ.”

13 Has Christ been divided? Paul was not crucified for you, was he? Or were you baptized in the name of Paul?

14 I give thanks that I baptized none of you except Crispus and Gaius,

15 lest anyone should say that you were baptized in my name.

16 (Now I also baptized the household of Stephanas. Beyond that I do not know if I baptized anyone else.)

17 For Christ did not send me to baptize, but to proclaim the gospel, not with clever speech, lest the cross of Christ be emptied.

The Foolish Wisdom of the Cross

18 For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

19 For it is written, “I will destroy the wisdom of the wise, and the intelligence of the intelligent I will confound.” [[Isa 29:14](#)]

20 Where *is* the wise person? Where *is* the scribe? Where *is* the debater of this age? Has not God made foolish the wisdom of the world?

21 For since, in the wisdom of God, the world through its wisdom did not know God, God was pleased through the foolishness of preaching to save those who believe.

22 For indeed, Jews ask for sign miracles and Greeks seek wisdom,

23 but we preach Christ crucified, to the Jews a cause for stumbling, but to the Gentiles foolishness,

24 but to those *who are* called, both Jews and Greeks, Christ *is* the power of God and the wisdom of God.

25 For the foolishness of God is wiser than human *wisdom*, and the weakness of God *is* stronger than human *strength*.

God's Choice of the Foolish

26 For consider your calling, brothers, that not many *were* wise according to human standards, not many *were* powerful, not many *were* well born.

27 But the foolish *things* of the world God chose in order that he might put to shame the wise, and the weak *things* of the world God chose in order that he might put to shame the strong,

28 and the insignificant of the world, and the despised, God chose, the things that are not, in order that he might abolish the things that are,

29 so that all flesh may not boast before God.

30 But from him you are in Christ Jesus, who became wisdom to us from God, and righteousness and sanctification and redemption,

31 so that, just as it is written, "The one who boasts, let him boast in the Lord." [[Jer 9:24](#)]

Paul's First Visit to Corinth

2:1 And I, *when I* came to you, brothers, did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God.

2 For I decided not to know anything among you except Jesus Christ and him crucified.

3 And I came to you in weakness and in fear and with much trembling,

4 and my speech and my preaching *were* not with the persuasiveness of wisdom, but with a demonstration of the Spirit and power,

5 in order that your faith would not be in the wisdom of men, but in the power of God.

The Spirit's Revelation of God's Wisdom

6 Now we do speak wisdom among the mature, but wisdom not of this age or of the rulers of this age, who are perishing,

7 but we speak the hidden wisdom of God in a mystery, which God predestined before the ages for our glory,

8 which none of the rulers of this age knew. For if they had known *it*, they would not have crucified the Lord of glory.

9 But just as it is written, "*Things* which eye has not seen and ear has not heard, and have not entered into the heart of man, all that God has prepared for those who love him." [[Isa 64:4](#)]

10 For to us God has revealed *them* through the Spirit. For the Spirit searches all *things*, even the depths of God.

11 For who among men knows the things of a man, except the spirit of the man that *is* in him? Thus also no one knows the things of God except the Spirit of God.

12 Now we have received not the spirit of the world, but the Spirit who *is* from God, in order that we may know the things freely given to us by God,

13 *things* which we also speak, not in words taught by human wisdom, but in *words* taught by the Spirit, explaining spiritual *things* to spiritual *people*.

14 But the natural man does not accept the things of the Spirit of God, for they are foolishness to him, and he is not able to understand *them*, because they are spiritually discerned.

15 Now the spiritual *person* discerns all *things*, but he himself is judged by no one.

16 "For who has known the mind of the Lord; who has advised him?" [[Isa 40:13](#)] But we have the mind of Christ.

A Correct Understanding of Christian Service

3:1 And I, brothers, was not able to speak to you as to spiritual *people*, but as to fleshly *people*, as to infants in Christ.

2 I gave you milk to drink, not solid food, for you were not yet able *to eat it*. But now you are still not able,

3 for you are still fleshly. For where *there is* jealousy and strife among you, are you not fleshly, and do you not live like *unregenerate* people?

4 For whenever anyone says, "I am with Paul," and another, "I *am* with Apollos," are you not *merely* human?

5 Therefore, what is Apollos and what is Paul? Servants through whom you believed, and to each as the Lord gave.

6 I planted, Apollos watered, but God was causing *it* to grow.

7 So then, neither the one who plants nor the one who waters is anything, but God who is causing *it* to grow.

8 Now the one who plants and the one who waters are one, but each one will receive his own reward according to his own labor.

9 For we are God's fellow workers; you are God's field, God's building.

10 According to the grace of God given to me, like a skilled master builder I laid a foundation, and another is building upon *it*. But each one must direct his attention to how he is building upon *it*.

11 For no one is able to lay another foundation than the one which is laid, which is Jesus Christ.

- 12 Now if anyone builds upon the foundation *with* gold, silver, precious stones, wood, grass, straw,
13 the work of each one will become evident. For the day will reveal *it*, because it will be revealed with fire, and the fire itself will test the work of each one, of what sort it is.
14 If anyone's work that he has built upon *it* remains, he will receive a reward.
15 If anyone's work is burned up, he will suffer loss, but he himself will be saved, but so as through fire.
16 Do you not know that you are God's temple and the Spirit of God dwells in you?
17 If anyone destroys God's temple, God will destroy this one. For God's temple is holy, which you are.

How to Regard Self and Others

- 18 Let no one deceive himself. If anyone thinks *himself* to be wise among you in this age, let him become a fool, in order that he may become wise.
19 For the wisdom of this world is foolishness with God, for it is written, "The one who catches the wise in their craftiness," [\[Job 5:13\]](#)
20 and again, "The Lord knows the thoughts of the wise, that they are futile." [\[Ps 94:11\]](#)
21 So then, let no one boast in people. 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 *things are* yours,
23 and you *are* Christ's, and Christ *is* God's.
4:1 Thus let a person consider us as servants of Christ and stewards of God's mysteries.
2 In this case, moreover, it is sought in stewards that one be found faithful.
3 But to me it is a very little matter that I be judged by you or by a human court, but I do not *even* judge myself.
4 For I am conscious of nothing against myself, but not by this am I vindicated. But the one who judges me is the Lord.
5 Therefore do not judge anything before the time, until the Lord should come, who will both enlighten the hidden things of darkness and will reveal the counsels of hearts, and then praise will come to each one from God.

Apostles as Models of the Wisdom of the Cross

- 6 Now I have applied these things, brothers, to myself and Apollos for your sake, in order that in us you may learn not *to go* beyond what is written, lest someone be inflated with pride on behalf of one *person* against the other.
7 For who concedes you *superiority*? And what do you have that you did not receive? But if indeed you received *it*, why do you boast as *if you* did not receive *it*?
8 Already you are satiated! Already you are rich! Apart from us you reign as kings! And would that indeed you reigned as kings, in order that we also might reign as kings with you!
9 For, I think, God has exhibited us apostles last of all, as condemned to death, because we have become a spectacle to the world and to angels and to people.
10 We *are* fools for the sake of Christ, but you *are* prudent in Christ! We *are* weak, but you *are* strong! You *are* honored, but we *are* dishonored!
11 Until the present hour we are both hungry and thirsty and poorly clothed and roughly treated and homeless,
12 and we toil, working with our own hands. *When we are* reviled, we bless; *when we are* persecuted, we endure;
13 *when we are* slandered, we encourage. We have become like the refuse of the world, the offscouring of all *things*, until now.

Appeal to Imitate Their Father Paul

- 14 I am not writing these *things* to shame you, but admonishing *you* as my dear children.
15 For if you have ten thousand guardians in Christ, yet *you do* not *have* many fathers, for in Christ Jesus I fathered you through the gospel.
16 Therefore I exhort you, become imitators of me.
17 Because of this, I have sent to you Timothy, who is my dear and faithful child in the Lord, who will remind you of my ways in Christ Jesus, just as I teach everywhere in every church.
18 But some have become arrogant, as *if* I were not coming to you.
19 But I am coming to you soon, if the Lord wills, and I will know not the talk of the ones who have become arrogant, but the power.
20 For the kingdom of God *is* not with talk, but with power.
21 What do you want? Shall I come to you with a rod, or with love and a spirit of gentleness?

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 54 is most likely.

2) Paul and the Corinthians.²

- A) Paul’s history with the Corinthians is complex, but it is 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).

¹ Andreas J. Kostenberger, L. Scott Kellum, Charles L. Quarles, *The Cradle, the Cross, and the Crown* (B&H Academic, 2009): 469–70.

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 everywhere *that there* is sexual immorality among you, and sexual immorality of such a kind which *does not even exist* among the Gentiles, so that someone has the wife of *his* father.

2 And you are inflated with pride, and should you not rather have mourned, so that the one who has done this deed would be removed from your midst?

3 For *although I* am absent in body but present in spirit, I have already passed judgment on the one who has done this in this way, as *if I* were present.

4 In the name of our Lord Jesus, *when* you are assembled, and my spirit, together with the power of our Lord Jesus,

5 *I have decided* to hand over such a person to Satan for the destruction of the flesh, in order that his spirit may be saved in the day of the Lord.

6 Your boasting *is* not good. Do you not know that a little leaven leavens the whole batch of dough?

7 Clean out the old leaven in order that you may be a new batch of dough, just as you are unleavened. For Christ our Passover has been sacrificed.

8 So then, let us celebrate the feast, not with the old leaven or with the leaven of wickedness and sinfulness, 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 to you in the letter not to associate with sexually immoral people.

10 By no means *did I mean* the sexually immoral people of this world or the greedy people and swindlers or idolaters, since then you would have to depart out of the world.

11 But now I have written to you not to associate with any so-called brother, if he is a sexually immoral person or a greedy person or an idolater or an abusive person or a drunkard or a swindler—with such a person not even to eat.

12 For what *is it* to me to judge those outside? Should you not judge those inside?

13 But those outside God will judge. Remove the evil person from among yourselves. [cf. [Deut 13:5](#)]

Rebuke for Taking Disputes Between Believers into the Courts

6:1 Does anyone among you, *if he* has a matter against someone else, dare to go to court before the unrighteous, and not before the saints?

2 Or do you not know that the saints will judge the world? And if by you the world is judged, are you unworthy of the most insignificant courts?

3 Do you not know that we will judge angels, not to mention ordinary matters?

4 Therefore, if you have courts with regard to ordinary matters, do you seat these despised *people* in the church?

5 I say *this* to your shame. So is there not anyone wise among you who will be able to render a decision between his brothers?

6 But brother goes to court with brother, and this before unbelievers!

7 Therefore it is already completely a loss for you that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded?

8 But you wrong and defraud, and *do this to* brothers!

9 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived! Neither sexually immoral people, nor idolaters, nor adulterers, nor passive homosexual partners, nor dominant homosexual partners,

10 nor thieves, nor greedy persons, not drunkards, not abusive persons, not swindlers will inherit the kingdom of God.

11 And some of you were these *things*, but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

Paul Cites Certain Slogans and Corrects their Misuse—Freedom Should Never be Used to Excuse Sinful Practices

12 All *things* are permitted for me, but not all *things* are profitable. All *things* are permitted for me, but I will not be controlled by anything.

13 Food *is* for the stomach, and the stomach for food, but God will abolish both of them. Now the body *is* not for sexual immorality, but for the Lord, and the Lord for the body.

14 And God both raised up the Lord and will raise us up by his power.

15 Do you not know that your bodies are members of Christ? Therefore, shall I take away the members of Christ *and* make *them* members of a prostitute? May it never be!

16 Or do you not know that the one who joins himself to a prostitute is one body *with her*? For it says, “The two will become one flesh.” [[Gen 2:24](#)]

17 But the one who joins himself to the Lord is one spirit *with him*.

18 Flee sexual immorality. Every sin that a person commits is outside his body, but the one who commits sexual immorality sins against his own body.

19 Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own?

20 For you were bought at a price; therefore glorify God with your body.

Concerning Sexual Relations Within Marriage

7:1 Now concerning *the things* about which you wrote: “*It is good* for a man not to touch a woman.”

2 But because of sexual immorality, let each man have his own wife and let each woman have her own husband.

3 The husband must fulfill his obligation to his wife, and likewise also the wife to her husband.

4 The wife does not have authority over her own body, but her husband *does*. And likewise also the husband does not have authority over his own body, but his wife *does*.

5 Do not defraud one another, except perhaps by agreement, for a time, in order that you may devote yourselves to prayer, and *then* you should be together again, lest Satan tempt you because of your lack of self control.

6 But I say this as a concession, not as a command.

7 I wish all people could be like myself, but each one has his own gift from God, one in this way and another in that way.

Concerning the Unmarried and Widows

8 Now I say to the unmarried and to the widows: *It is good* for them if they remain as I *am*.

9 But if they cannot control themselves, they should marry, for it is better to marry than to burn *with sexual desire*.

Instructions About Divorce for Those Married to Christians

10 To the married I command—not I, but the Lord—a wife must not separate from *her* husband.

11 But if indeed she does separate, she must remain unmarried or be reconciled to her husband. And a husband must not divorce *his* wife.

Instructions About Divorce for Those Married to Non-Christians

12 Now to the rest I say—not the Lord—if any brother has an unbelieving wife and she consents to live with him, he must not divorce her.

13 And if any wife has an unbelieving husband and he consents to live with her, she must not divorce her husband.

14 For the unbelieving husband is sanctified by his wife, and the unbelieving wife is sanctified by the brother, since otherwise your children are unclean, but now they are holy.

15 But if the unbeliever leaves, let him leave. The brother or the sister is not bound in such *cases*. But God has called us in peace.

16 For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

Be Content to Remain as You Are (If You Can Better Your Situation, Take the Opportunity)

17 But to each one as the Lord has apportioned. As God has called each one, thus let him live—and thus I order in all the churches.

18 Was anyone called *after* being circumcised? He must not undo his circumcision. Was anyone called in uncircumcision? He must not become circumcised.

19 Circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God.

20 Each one in the calling in which he was called—in this he should remain.

21 Were you called *while* a slave? Do not let it be a concern to you. But if indeed you are able to become free, rather make use of *it*.

22 For the one who is called in the Lord *while* a slave is the Lord’s freedperson. Likewise the one who is called *while* free is a slave of Christ.

23 You were bought at a price; do not become slaves of men.

24 Each one in *the situation* in which he was called, brothers—in this he should remain with God.

Issues to Consider for Those Not Yet Married

25 Now concerning virgins I do not have a command from the Lord, but I am giving an opinion as one shown mercy by the Lord to be trustworthy.

26 Therefore, I consider this to be good because of the impending distress, that *it is good* for a man to be thus.

27 Are you bound to a wife? Do not seek release. Are you free from a wife? Do not seek a wife.

28 But if you marry, you have not sinned, and if the virgin marries, she has not sinned. But such people will have affliction in the flesh, and I would spare you.

29 But I say this, brothers: the time is shortened, that from now on even those who have wives should be as *if they* do not have *wives*,

30 and those who weep as *if they* do not weep, and those who rejoice as *if they* do not rejoice, and those who buy as *if they* do not possess,

31 and those who make use of the world as *if they* do not make full use of *it*. For the present form of this world is passing away.

32 But I want you to be free from care. The unmarried person cares for the things of the Lord, how he may please the Lord.

33 But the one who is married cares for the things of the world, how he may please his wife,

34 and he is divided. And the unmarried woman or the virgin cares for the things of the Lord, in order that she may be holy both in body and in spirit. But the married woman cares for the things of the world, how she may please her husband.

35 Now I am saying this for your own benefit, not that I may put a restriction on you, but to promote appropriate and devoted service to the Lord without distraction.

36 But if anyone thinks he is behaving dishonorably concerning his virgin, if she is past her prime and it ought to be thus, let him do what he wishes. He does not sin. Let them marry.

37 But he who stands firm in his heart, not having necessity, but has authority concerning his own will, and has decided this in his own heart, to keep his own virgin, he will do well.

38 So then, the one who marries his own virgin does well, and the one who does not marry *her* will do better.

Widows and Remarriage

39 A wife is bound for as long a time *as* her husband lives. But if her husband dies, she is free to marry whomever she wishes, only in the Lord.

40 But she is happier if she remains thus, according to my opinion—and I think I have the Spirit of God.

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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 concerning food sacrificed to idols, we know that “we all have knowledge.” Knowledge puffs up, but love builds up.
 2 If anyone thinks he knows anything, he has not yet known as it is necessary to know.
 3 But if anyone loves God, this one is known by him.
 4 Therefore, concerning the eating of food sacrificed to idols, we know that “an idol *is* nothing in the world” and that “*there is* no God except one.”
 5 For even if after all *there* are so-called gods, whether in heaven or on earth, just as *there* are many gods and many lords,
 6 yet to us *there is* one God, the Father, from whom *are* all *things*, and we *are* for him, and *there is* one Lord, Jesus Christ, through whom *are* all *things*, and we *are* through him.
 7 But this knowledge *is* not in everyone. But some, being accustomed until now to the idol, eat *this food* as food sacrificed to idols, and their conscience, *because it* is weak, is defiled.
 8 But food does not bring us close to God. For neither if we eat do we have more, nor if we do not eat do we lack.
 9 But watch out lest somehow this right of yours becomes a cause for stumbling to the weak.
 10 For if someone should see you who has knowledge reclining for a meal in an idol's temple, will not his conscience, *because it* is weak, be strengthened so that *he* eats the food sacrificed to idols?
 11 For the one who is weak—the brother for whom Christ died—is destroyed by your knowledge.
 12 Now *if you* sin in this way against the brothers and wound their conscience, which is weak, you sin against Christ.
 13 Therefore, if food causes my brother to sin, I will never eat meat forever, in order that I may not cause my brother to sin.

Paul Argues That as an Apostle He Has a Right to Receive Financial Support

9:1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?
 2 If to others I am not an apostle, yet indeed I am to you, for you are my seal of apostleship in the Lord.
 3 My defense to those who examine me is this:
 4 Do we not have the right to eat and drink?
 5 Do we not have the right to take along a sister *as* wife, like the rest of the apostles and the brothers of the Lord and Cephas?
 6 Or do only I and Barnabas not have the right to refrain from working?
 7 Who ever serves as a soldier at his own expense? Who plants a vineyard and does not eat the fruit of it? Who shepherds a flock and does not drink from the milk of the flock?
 8 I am not saying these *things* according to a human perspective. Or does the law not also say these *things*?
 9 For in the law of Moses it is written, “You must not muzzle an ox *while it* is threshing.” [Deut 25:4] It is not about oxen God is concerned, is it?
 10 Or doubtless does he speak for our sake? For it is written for our sake, because the one who plows ought to plow in hope and the one who threshes *ought to do so* in hope of a share.
 11 If we have sown spiritual *things* among you, *is it too great a thing* if we reap material *things* from you?
 12 If others share this right over you, do we not *do so* even more? Yet we have not made use of this right, but we endure all *things*, in order that we may not cause any hindrance to the gospel of Christ.
 13 Do you not know that those performing the holy services eat the things from the temple, *and* those attending to the altar have a share with the altar? [cf. Lev 7]
 14 In the *same* way also the Lord ordered those who proclaim the gospel to live from the gospel. [cf. Luke 10:7]

Paul Denied His Own Right in Order to Further the Spread of the Gospel

15 But I have not made use of any of these *rights*. And I am not writing these *things* in order that it may be thus with me. For *it would be* better to me rather to die than *for* anyone to deprive me of my reason for boasting.
 16 For if I proclaim the gospel, it is not to me a reason for boasting, for necessity is imposed on me. For woe is to me if I do not proclaim the gospel.
 17 For if I do this voluntarily, I have a reward, but if *I do so* unwillingly, I have been entrusted with a stewardship.
 18 What then is my reward? That *when I* proclaim the gospel, I may offer the gospel free of charge, in order not to make full use of my right in the gospel.

Paul Put His Freedom Aside in Order to Win More to Christ

19 For *although I* am free from all *people*, I have enslaved myself to all, in order that I may gain more.
 20 I have become like a Jew to the Jews, in order that I may gain the Jews. To those under the law *I became* as under the law (*although I* myself am not under the law) in order that I may gain those under the law.
 21 To those outside the law *I became* as outside the law (*although I* am not outside the law of God, but subject to the law of Christ) in order that I may gain those outside the law.
 22 To the weak *I became* weak, in order that I may gain the weak. I have become all *things* to all *people*, in order that by all means I

may save some.

23 I do all *this* for the sake of the gospel, in order that I may become a participant with it.

The Importance of Self-Discipline

24 Do you not know that those who run in the stadium all run, but one receives the prize? Run in such a way that you may win.

25 And everyone who competes exercises self-control in all *things*. Thus those *do so* in order that they may receive a perishable crown, but we an imperishable *one*.

26 Therefore I run in this way, not as *running* aimlessly; I box in this way, not as beating the air.

27 But I discipline my body and subjugate *it*, lest somehow *after* preaching to others, *I* myself should become disqualified.

Israel—An Example of Apostasy

10:1 For I do not want you to be ignorant, brothers, that our fathers were all under the cloud and all went through the sea,

2 and all were baptized into Moses in the cloud and in the sea,

3 and all ate the same spiritual food,

4 and all drank the same spiritual drink. For they drank from the spiritual rock that followed *them*, and the rock was Christ.

5 But God was not pleased with the majority of them, for they were struck down in the desert.

6 Now these *things* happened *as* examples for us, so that we should not be desirers of evil *things*, just as those also desired *them*,

7 and not become idolaters, as some of them *did*, just as it is written, “The people sat down to eat and drink, and stood up to play,” [Exod 32:6]

8 nor commit sexual immorality, as some of them committed sexual immorality, and twenty-three thousand fell in one day, [Num 25:1–9]

9 nor put Christ to the test, as some of them tested *him*, and were destroyed by snakes, [Num 21:4–9]

10 nor grumble, just as some of them grumbled, and were destroyed by the destroyer. [cf. Num 11:1–3]

11 Now these *things* happened to those *people* as an example, but are written for our instruction, on whom the ends of the ages have come.

12 Therefore, the one who thinks that he stands must watch out lest he fall.

13 Temptation has not come upon you except *what is* common to humanity. But God *is* faithful, who will not permit you to be tempted beyond what you are able, but will also make a way out together with the temptation, *so that you* may be able to endure *it*.

Paul Argues Against Participating in Pagan Festivals

14 Therefore, my dear friends, flee from idolatry.

15 I am speaking as to sensible *people*; you judge what I am saying.

16 The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?

17 Because *there is* one bread, *we* who *are* many are one body, for *we* all share from the one bread.

18 Consider Israel according to the flesh: are not the ones who eat the sacrifices sharers in the altar?

19 Therefore, what am I saying? That food sacrificed to idols is anything, or that an idol is anything?

20 *No*, but that *the things* which they sacrifice, they sacrifice to demons and not to God, and I do not want you to become sharers with demons.

21 You are not able to drink the cup of the Lord and the cup of demons. You are not able to share the table of the Lord and the table of demons.

22 Or are we attempting to provoke the Lord to jealousy? We are not stronger than he *is*, *are we*?

A Specific Example of How to Deal With Issues of Conscience

23 All *things* are permitted, but not all *things* are profitable. All *things* are permitted, but not all *things* build up.

24 Let no one seek his own good but the *good* of the other.

25 Eat everything that is sold in the meat market, asking no questions for the sake of the conscience,

26 for “the earth *is* the Lord’s, and its fullness.” [Ps 24:1]

27 If any of the unbelievers invites you, and you want to go, eat everything that is set before you, asking no questions for the sake of the conscience.

28 But if someone says to you, “This is offered to idols,” do not eat *it*, for the sake of that one who informed *you* and the conscience.

29 Now I am not speaking about your own conscience, but the *conscience* of the other *person*. For why *is* my freedom judged by another’s conscience?

30 If I partake with thankfulness, why am I slandered concerning that for which I give thanks?

31 Therefore, whether you eat or you drink or whatever you do, do all *things* for the glory of God.

32 Give no offense both to Jews and to Greeks and to the church of God,

33 just as I also please all *people* in all *things*, not seeking my own benefit, but the *benefit* of the many, in order that they may be saved.

11:1 Become imitators of me, just as I also *am* of Christ.

Honoring the Authority Structure of the Church

2 Now I praise you that you remember me *in all things*, and just as I handed over to you the traditions, you hold fast to *them*.

3 But I want you to know that Christ is the head of every man, and the man *is the* head of the woman, and *the* head of Christ *is* God.

4 Every man who prays or prophesies *while having something* on *his* head dishonors his head,

5 but every woman who prays or prophesies with uncovered head dishonors her head, for she is one and the same with the one whose *head* is shaved.

6 For if a woman does not cover herself, let her *hair* be shorn off. But if *it is* shameful for a woman to *have her head* shorn or shaved, let her cover her *head*.

7 For indeed a man ought not to cover his head, *because he* is the image and glory of God, but the woman is the glory of the man.

8 For man is not from woman, but woman from man.

9 For indeed man was not created for the sake of the woman, but woman for the sake of the man.

10 Because of this, the woman ought to have *a symbol of* authority on her head, on account of the angels.

11 Nevertheless, neither *is* woman *anything* apart from man, nor *is* man *anything* apart from woman in the Lord.

12 For just as the woman *is* from the man, thus also the man *is* through the woman. But all *things are* from God.

13 You judge for yourselves: is it fitting for a woman to pray to God *with her head* uncovered?

14 And does not nature itself teach you that a man, if he wears long hair, it is a dishonor to him?

15 But a woman, if she wears long hair, it is her glory, because her hair is given for a covering.

16 But if anyone is disposed to be contentious, we have no such custom, nor do the churches of God.

Concerning the Lord's Table

17 But in giving this instruction I do not praise *you*, because you come together not for the better but for the worse.

18 For in the first place, *when you* come together as a church, I hear there are divisions among you, and in part I believe it.

19 For indeed it is necessary that there be factions among you, in order that those who are approved may become evident among you.

20 Therefore, *when you* come together in the same *place*, it is not to eat the Lord's supper.

21 For *when you* eat *it*, each one of you goes ahead to take his own supper, and one is hungry and another is drunk.

22 For do you not have houses for eating and drinking? Or do you despise the church of God and humiliate those who do not have *anything*? What shall I say to you? Shall I praise you? In this I will not praise *you*!

23 For I received from the Lord what I also passed on to you, that the Lord Jesus, on the night in which he was betrayed, took bread,

24 and *after he* had given thanks, he broke *it* and said, "This is my body which *is* for you. Do this in remembrance of me."

25 Likewise also the cup, after they had eaten, saying, "This cup is the new covenant in my blood. Do this, as often as you drink *it*, in remembrance of me." [[Luke 22:19–20](#)]

26 For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

27 So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and the blood of the Lord.

28 But let a person examine himself, and in this way let him eat from the bread and let him drink from the cup.

29 For the one who eats and drinks, *if he* does not recognize the body, eats and drinks judgment against himself.

30 Because of this, many *are* weak and sick among you, and quite a few have died.

31 But if we were evaluating ourselves, we would not be judged.

32 But *if we* are judged by the Lord, we are being disciplined, in order that we will not be condemned with the world.

33 So then, my brothers, *when you* come together in order to eat *the Lord's supper*, wait for one another.

34 If anyone is hungry, let him eat at home, lest you come together for judgment. And I will give directions about the remaining *matters* whenever I come.

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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*, brothers, I do not want you to be ignorant.

2 You know that when you were pagans, you were led astray to the speechless idols, however you were led.

3 Therefore I make known to you that no one speaking by the Spirit of God says, “Jesus *is* accursed,” and no one is able to say “Jesus *is* Lord” except by the Holy Spirit.

The Single Source of Spiritual Gifts

4 Now there are varieties of gifts, but the same Spirit,

5 and there are varieties of ministries, and the same Lord,

6 and there are varieties of activities, but the same God, who works all *things* in all *people*.

7 But to each one is given the manifestation of the Spirit for what is beneficial *to all*.

Gifts of the Spirit

8 For to one is given a word of wisdom through the Spirit, and to another a word of knowledge by the same Spirit,

9 to another faith by the same Spirit, to another gifts of healing by the one Spirit,

10 to another miraculous powers, to another prophecy, to another distinguishing of spirits, to another kinds of tongues, to another interpretation of tongues.

11 But in all these *things* one and the same Spirit is at work, distributing to each one individually just as he wishes.

The Diversity and Interdependence of Members of the Body

12 For just as the body is one and has many members, but all the members of the body, *although they* are many, are one body, thus also Christ.

13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free *persons*, and all were made to drink one Spirit.

14 For the body is not one member, but many.

15 If the foot should say, “Because I am not a hand, I am not *a part* of the body,” not because of this is it not *a part* of the body.

16 And if the ear should say, “Because I am not an eye, I am not *a part* of the body, not because of this is it not *a part* of the body.

17 If the whole body *were* an eye, where *would* the hearing *be*? If the whole *were* hearing, where *would* the sense of smell *be*?

18 But now God has placed the members, each one of them, in the body just as he wanted.

19 And if they all were one member, where *would* the body *be*?

20 But now *there are* many members, but one body.

21 Now the eye is not able to say to the hand, “I do not have need of you,” or again, the head to the feet, “I do not have need of you.”

22 But by much more the members of the body which are thought to be weaker are necessary,

23 and *the parts* of the body which we think to be less honorable, these we clothe with more abundant honor, and our unpresentable *parts* come to have more abundant presentability,

24 but our presentable *parts* do not have need *of this*. Yet God composed the body by giving more abundant honor to the part which lacked *it*,

25 in order that there not be a division in the body, but the members would have the same concern for one another.

26 And if one member suffers, all the members suffer together; if a member is honored, all the members rejoice with *it*.

27 Now you are the body of Christ, and members of it individually,

28 and whom God has appointed in the church: first, apostles, second, prophets, third, teachers, then miracles, then gifts of healing, helps, administrations, kinds of tongues.

29 Not all *are* apostles, *are they*? Not all *are* prophets, *are they*? Not all *are* teachers, *are they*? Not all *are* workers of miracles, *are they*?

30 Not all have gifts of healing, *do they*? Not all speak with tongues, *do they*? Not all interpret, *do they*?

31 But strive for the greater gifts. And I will show you a still more excellent way.

Love—A More Excellent Way

13:1 If I speak with the tongues of men and of angels, but do not have love, I have become a ringing brass gong or a clashing cymbal.

2 And if I have *the gift* of prophecy and I know all mysteries and all knowledge, and if I have all faith so that *I can* remove mountains, but do not have love, I am nothing.

3 And if I parcel out all my possessions, and if I hand over my body in order that I will be burned, but do not have love, it benefits *me* nothing.

4 Love is patient, love is kind, love is not jealous, *it* does not boast, *it* does not become conceited,

5 *it* does not behave dishonorably, *it* is not selfish, *it* does not become angry, *it* does not keep a record of wrongs,

6 *it* does not rejoice at unrighteousness, but rejoices with the truth,
 7 bears all *things*, believes all *things*, hopes all *things*, endures all *things*.
 8 Love never ends. But if *there are* prophecies, they will pass away. If *there are* tongues, they will cease. If *there is* knowledge, it will pass away.
 9 For we know in part and we prophesy in part,
 10 but whenever the perfect comes, the partial will pass away.
 11 When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I set aside the things of a child.
 12 For now we see through a mirror indirectly, but then face to face. Now I know in part, but then I will know completely, just as I have also been completely known.
 13 And now these three *things* remain: faith, hope, *and* love. But the greatest of these *is* love.

The Importance of Edification—A Comparison of Tongues and Prophecy

14:1 Pursue love, and strive for spiritual *gifts*, but especially that you may prophesy.
 2 For the one who speaks in a tongue does not speak to people but to God, because no one understands, but by the Spirit he speaks mysteries.
 3 But the one who prophesies speaks to people edification and encouragement and consolation.
 4 The one who speaks in a tongue edifies himself, but the one who prophesies edifies the church.
 5 Now I want you all to speak with tongues, but even more that you may prophesy. The one who prophesies *is* greater than the one who speaks with tongues, unless he interprets, in order that the church may receive edification.
 6 But now, brothers, if I come to you speaking with tongues, how do I benefit you, unless I speak to you either with a revelation or with knowledge or with a prophecy or with a teaching?
 7 Likewise, the inanimate things which produce a sound, whether flute or lyre, if they do not produce a distinction in the tones, how will it be known what is played on the flute or on the lyre?
 8 For indeed, if the trumpet produces an indistinct sound, who will prepare for battle?
 9 And so you through the tongue, unless you produce a clear message, how will it be known what is spoken? For you will be speaking into the air.
 10 There are probably so many kinds of languages in the world, and none without meaning.
 11 Therefore, if I do not know the meaning of the language, I will be a barbarian to the one who is speaking, and the one who is speaking *will be* a barbarian in my *judgment*.
 12 In this way also you, since you are zealous of spiritual *gifts*, seek for the edification of the church, in order that you may abound.
 13 Therefore the one who speaks in a tongue must pray that he may interpret.
 14 For if I pray in a tongue, my spirit prays but my mind is unproductive.
 15 Therefore what should I do? I will pray with my spirit, but I will also pray with my mind. I will sing praise with my spirit, but I will also sing praise with my mind.
 16 For otherwise, if you praise in *your* spirit, how will the one who fills the place of the outsider say the “amen” at your thanksgiving, because he does not know what you are saying?
 17 For indeed you are giving thanks well, but the other person is not edified.
 18 I give thanks to God *that* I speak with tongues more than all of you,
 19 but in the church I prefer to speak five words with my mind, in order that I may instruct other *people*, than ten thousand words in a tongue.

The Greater Gift

20 Brothers, do not become children in *your* understanding, but with respect to wickedness be as a child, and in *your* understanding be mature.
 21 In the law it is written: “By those who speak a foreign language and by the lips of others I will speak to this people, and not even in this way will they obey me,” says the Lord. [[Isa 28:11–12](#)]
 22 So then, tongues are for a sign not to those who believe, but to unbelievers, but prophecy *is* not for unbelievers, but for those who believe.
 23 Therefore, if the whole church comes together at the same *time* and all speak with tongues, and outsiders or unbelievers enter, will they not say that you are out of your minds?
 24 But if all prophesy, and some unbeliever or outsider enters, he is convicted by all, he is judged by all,
 25 the secret things of his heart become evident, and so, falling on *his* face, he will worship God, proclaiming, “God is truly among you!”

Proper Corporate Worship

26 Therefore what should you do, brothers? Whenever you come together, each one of you has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. All *things* must be *done* for edification.

27 If anyone speaks in a tongue, *it must be* on one occasion two or at most three, and one after the other, and one must interpret.
28 But if there is no interpreter, he must be silent in the church, but let him speak to himself and to God.
29 Let two or three prophets speak, and the others evaluate.
30 And if *something* is revealed to another who is seated, the first must be silent.
31 For you are all able to prophesy in turn, in order that all may learn and all may be encouraged,
32 and the spirits of prophets are subject to prophets.
33 For God is not *a God of* disorder but of peace. As in all the churches of the saints,
34 the women must be silent in the churches, for it is not permitted for them to speak, but they must be in submission, just as the law also says. [cf. [Gen 3:16](#); [Num 12:1–15](#)]
35 But if they want to learn something, let them ask their own husbands at home, for it is shameful for a woman to speak in church.
36 Or has the word of God gone out from you, or has it come to you only?
37 If anyone thinks he is a prophet or spiritual, he should recognize that *the things* which I am writing to you are of the Lord.
38 But if anyone ignores *this*, he is ignored.
39 So then, my brothers, desire to prophesy, and do not prevent speaking with tongues.
40 But let all *things* be *done* decently and according to proper procedure.

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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 Now I make known to you, brothers, the gospel which I proclaimed to you, which you have also received, in which you also stand,

2 by which you are also being saved, if you hold fast to the message I proclaimed to you, unless you believed to no purpose.

3 For I passed on to you as of first importance what I also received, that Christ died for our sins according to the scriptures, [cf. [Isa 53](#)]

4 and that he was buried, and that he was raised up on the third day according to the scriptures, [cf. [Ps 16:10](#); [Hos 6:2](#)]

5 and that he appeared to Cephas, then to the twelve,

6 then he appeared to more than five hundred brothers at once, the majority of whom remain until now, but some have fallen asleep.

7 Then he appeared to James, then to all the apostles,

8 and last of all, as it were to one born at the wrong time, he appeared also to me.

9 For I am the least of the apostles, not worthy 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 to me has not been in vain, but I labored even more than all of them, and not I, but the grace of God with me.

11 Therefore whether I or those, in this way we preached, and in this way you believed.

The Implications of the Claim That There is No Resurrection of the Dead

12 Now if Christ is preached as raised up from the dead, how do some among you say that *there* is no resurrection of the dead?

13 But if *there* is no resurrection of the dead, Christ has not been raised *either*.

14 But if Christ has not been raised, then our preaching *is* in vain, and your faith *is* in vain.

15 And also we are found *to be* false witnesses of God, because we testified against God that he raised Christ, whom he did not raise if after all, then, the dead are not raised.

16 For if the dead are not raised, Christ has not been raised *either*.

17 But if Christ has not been raised, your faith *is* empty; you are still in your sins.

18 And as a further result, those who have fallen asleep in Christ have perished.

19 If we have put our hope in Christ in this life only, we are of all people most pitiable.

The Consequences of Christ's Resurrection

20 But now Christ has been raised from the dead, the first fruits of those who have fallen asleep.

21 For since through a man *came* death, also through a man *came* the resurrection of the dead.

22 For just as in Adam all die, so also in Christ all will be made alive.

23 But each in his own group: Christ the first fruits, then those *who are* Christ's at his coming,

24 then the end, when he hands over the kingdom to the God and Father, when he has abolished all rule and all authority and power.

25 For it is necessary for him to reign until he has put all his enemies under his feet.

26 The last enemy to be abolished *is* death.

27 For "he subjected all *things* under his feet." [[Ps 8:6](#); cf. [Heb 2:8–10](#)] But when it says "all *things*" are subjected, *it is* clear that the one who subjected all *things* to him *is* not included.

28 But whenever all *things* are subjected to him, then the Son himself will be subjected to the one who subjected all *things* to him, in order that God may be all in all.

The Absurdity of the Claim That There is No Resurrection of the Dead

29 Otherwise, why do they do *it*, those who are being baptized on behalf of the dead? If the dead are not raised at all, why indeed are they being baptized on behalf of them?

30 And why are we in danger every hour?

31 I die every day—yes indeed, by my boasting in you, which I have in Christ Jesus our Lord!

32 If according to a human perspective I fought wild beasts at Ephesus, what benefit *is it* to me? If the dead are not raised, let us eat and drink, for tomorrow we die.

33 Do not be deceived! "Bad company corrupts good morals."

34 Sober up correctly and stop sinning, for some have no knowledge of God—I say *this* to your shame.

The Bodily Character of the Resurrection

35 But someone will say, "How are the dead raised? And with what sort of body do they come?"

36 Foolish person! What you sow does not come to life unless it dies.

37 And what you sow *is* not the body which it will become, but you sow the bare seed, whether perhaps of wheat or of some of the

rest.

38 But God gives to it a body just as he wishes, and to each one of the seeds its own body.

39 Not all flesh *is* the same, but *there is* one flesh of human beings, and another flesh of animals, and another flesh of birds, and another of fish,

40 and heavenly bodies and earthly bodies. But the glory of the heavenly *bodies is* of one kind, and the *glory* of the earthly *bodies is* of another kind.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars, for star differs from star in glory.

42 Thus also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruptibility.

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. If *there is* a natural body, *there is* also a spiritual *body*.

45 Thus also it is written, “The first man, Adam, became a living soul” [[Gen 2:7](#)]; the last Adam *became* a life-giving spirit.

46 But the spiritual *is* not first, but the natural; then the spiritual.

47 The first man *is* from the earth, made of earth; the second man *is* from heaven.

48 As the one *who is* made of earth, so also *are* those *who are* made of earth, and as the heavenly, so also *are* those *who are* heavenly.

49 And just as we have borne the image of the *one who is* made of earth, we will also bear the image of the heavenly.

All Will Be Changed (see 1 Thess 4:13–18)

50 But I say this, brothers, that flesh and blood is not able to inherit the kingdom of God, nor can corruption inherit incorruptibility.

51 Behold, I tell you a mystery: we will not all fall asleep, but we will all be changed,

52 in a moment, in the blink of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

53 For it is necessary *for* this perishable *body* to put on incorruptibility, and this mortal *body* to put on immortality.

54 But whenever this perishable *body* puts on incorruptibility and this mortal *body* puts on immortality, then the saying that is written will take place:

“Death is swallowed up in victory. [[Isa 25:8](#)]

55 Where, O death, *is* your victory?

Where, O death, *is* your sting? [[Hos 13:14](#)]

56 Now the sting of death *is* sin, and the power of sin *is* the law.

57 But thanks *be* to God, who gives us the victory through our Lord Jesus Christ!

58 So then, my dear brothers, be steadfast, immovable, always abounding in the work of the Lord, *because you* know that your labor is not *in vain* in the Lord.

The Collection for the Saints in Jerusalem

16:1 Now concerning the collection for the saints: just as I gave directions about *it* to the churches of Galatia, so you do also.

2 On the first *day* of the week, each one of you put aside *something*, saving up to whatever extent he has prospered, in order that whenever I come, at that time collections do not take place.

3 And whenever I arrive, whomever you approve by letters, I will send these to take your gift to Jerusalem.

4 And if it is worthwhile for me to go also, they will travel with me.

5 But I will come to you whenever I go through Macedonia (for I am going through Macedonia),

6 and perhaps I will stay with you, or even spend the winter, so that you may send me on my way wherever I may go.

7 For I do not want to see you now in passing, for I hope to remain some time with you, if the Lord allows *it*.

8 But I will remain in Ephesus until Pentecost,

9 for a great and effective door has opened for me, and *there are* many opponents.

10 But if Timothy comes, see that he is with you without cause to fear, for he is carrying out the Lord’s work, as I also *am*.

11 Therefore do not let anyone disdain him, but send him *on his way* in peace in order that he may come to me, for I am expecting him with the brothers.

12 Now concerning Apollos our brother, I urged him many *times* that he should come to you with the brothers, and he was not at all willing that he should come now, but he will come whenever he has *an* opportunity.

Closing Remarks

13 Be on the alert, stand firm in the faith, act courageously, be strong.

14 All your *actions* must be done in love.

15 Now I urge you, brothers—you know about the household of Stephanas, that they are the first fruits of Achaia, and they have devoted themselves to the ministry for the saints—

16 that you also be subject to such people, and to all those who work together and labor.

17 Now I rejoice over the arrival of Stephanas and Fortunatus and Achaicus, because these make up for your absence,
18 for they have refreshed my spirit and yours. Therefore recognize such people.
19 The churches of *the province of Asia* greet you. Aquila and Prisca greet you in the Lord many *times*, together with the church in their house.
20 All the brothers greet you. Greet one another with a holy kiss.
21 The greeting *is* by my hand—Paul's.
22 If anyone does not love the Lord, let him be accursed. O Lord, come!
23 The grace of the Lord Jesus *be* with you.
24 My love *be* with all of you in Christ Jesus.

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