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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)**

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

Matthew 22:1–14

1 Jesus spoke to them again in parables, saying,
 2 “The kingdom of heaven may be compared to a king who gave a wedding feast for his son.
 3 And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come.
 4 Again he sent out other slaves saying, ‘Tell those who have been invited, “Behold, I have prepared my dinner; my oxen and my fattened livestock are *all* butchered and everything is ready; come to the wedding feast.”’
 5 But they paid no attention and went their way, one to his own farm, another to his business,
 6 and the rest seized his slaves and mistreated them and killed them.
 7 But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire.
 8 Then he said to his slaves, ‘The wedding is ready, but those who were invited were not worthy.
 9 Go therefore to the main highways, and as many as you find *there*, invite to the wedding feast.’
 10 Those slaves went out into the streets and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests.
 11 “But when the king came in to look over the dinner guests, he saw a man there who was not dressed in wedding clothes,
 12 and he said to him, ‘Friend, how did you come in here without wedding clothes?’ And the man was speechless.
 13 Then the king said to the servants, ‘Bind him 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

15 Then the Pharisees went and plotted together how they might trap Him in what He said.
 16 And they sent their disciples to Him, along with the Herodians,
 saying,
 “Teacher, we know that You are truthful and teach the way of God in truth, and defer to no one; for You are not partial to any.
 17 Tell us then, what do You think? Is it lawful to give a poll-tax to Caesar, or not?”
 18 But Jesus perceived their malice, and said,
 “Why are you testing Me, you hypocrites?
 19 Show Me the coin *used* for the poll-tax.” And they brought Him a denarius.
 20 And He said to them,
 “Whose likeness and inscription is this?”
 21 They said to Him, “Caesar’s.”
 Then He said to them,
 “Then render to Caesar the things that are Caesar’s; and to God the things that are God’s.”
 22 And hearing *this*, they were amazed,

13 Then
 they sent some of the Pharisees and Herodians to Him in order to trap Him in a statement.
 14 They came and said to Him,
 “Teacher, we know that You are truthful and defer to no one; for You are not partial to any, but teach the way of God in truth.
 Is it lawful to pay a poll-tax to Caesar, or not?
 15 Shall we pay or shall we not pay?”
 But He, knowing their hypocrisy, said to them,
 “Why are you testing Me?
 Bring Me a denarius to look at.”
 16 They brought *one*.
 And He said to them,
 “Whose likeness and inscription is this?”
 And they said to Him, “Caesar’s.”
 17 And Jesus said to them,
 “Render to Caesar the things that are Caesar’s, and to God the things that are God’s.”
 And they were amazed at Him.

20 So they watched Him, and sent spies who pretended to be righteous, in order that they might catch Him in some statement, so that they *could* deliver Him to the rule and the authority of the governor.
 21 They questioned Him, saying,
 “Teacher, we know that You speak and teach correctly, and You are not partial to any, but teach the way of God in truth.
 22 “Is it lawful for us to pay taxes to Caesar, or not?”
 23 But He detected their trickery and said to them,
 24 “Show Me a denarius.
 Whose likeness and inscription does it have?”
 They said, “Caesar’s.”
 25 And He said to them,
 “Then render to Caesar the things that are Caesar’s, and to God the things that are God’s.”
 26 And they were unable to catch Him in a saying in the presence of the people; and being amazed at His answer,

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| and leaving Him, they went away. | they became silent. |
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Passion Week—Question about the Resurrection (Tuesday, March 31, 33)

| Matthew 22:23–33 | Mark 12:18–27 | Luke 20:27–30 |
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| <p>23 On that day <i>some</i> Sadducees (who say there is no resurrection) came to Jesus and questioned Him, 24 asking, “Teacher, Moses said, ‘IF A MAN DIES</p> <p>HAVING NO CHILDREN, HIS BROTHER AS NEXT OF KIN SHALL MARRY HIS WIFE AND RAISE UP CHILDREN FOR HIS BROTHER.’ [Deut 25:5]</p> <p>25 Now there were seven brothers with us; and the first married and died, and having no children left his wife to his brother; 26 so also the second,</p> <p>and the third, down to the seventh.</p> <p>27 Last of all, the woman died. 28 In the resurrection, therefore, whose wife of the seven will she be? For they all had <i>married</i> her.” 29 But Jesus answered and said to them, “You are mistaken, not understanding the Scriptures nor 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 in heaven.</p> <p>31 But regarding the resurrection of the dead, have you not read what was spoken to you by God:</p> <p>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 When the crowds heard <i>this</i>, they were astonished at His teaching.</p> | <p>18 <i>Some</i> Sadducees (who say that there is no resurrection) came to Jesus, and <i>began</i> questioning Him, saying, 19 “Teacher, Moses wrote for us that IF A MAN’S BROTHER DIES, and leaves behind a wife AND LEAVES NO CHILD, HIS BROTHER SHOULD MARRY THE WIFE AND RAISE UP CHILDREN TO HIS BROTHER. 20 There were seven brothers; and the first took a wife, and died leaving no children.</p> <p>21 The second one married her, and died leaving behind no children; and the third likewise; 22 and <i>so</i> all seven left no children. Last of all the woman died also. 23 In the resurrection, when they rise again, which one’s wife will she be? For all seven had married her.” 24 Jesus said to them, “Is this not the reason you are mistaken, that you do not understand 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 But regarding the fact that the dead rise again, have you not read in the book of Moses, in the <i>passage</i> about <i>the burning bush</i>, how God spoke to him, saying, ‘I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB’? 27 He is not the God of the dead, but of the living; you are greatly mistaken.”</p> | <p>27 Now there came to Him some of the Sadducees (who say that there is no resurrection), 28 and they questioned Him, saying, “Teacher, Moses wrote for us that IF A MAN’S BROTHER DIES, having a wife AND HE IS CHILDLESS, HIS BROTHER SHOULD MARRY THE WIFE AND RAISE UP CHILDREN TO HIS BROTHER. 29 Now there were seven brothers; and the first took a wife and died childless; 30 and the second</p> <p>31 and the third married her; and in the same way all seven died, leaving no children. 32 Finally the woman died also. 33 In the resurrection therefore, which one’s wife will she be? For all seven had married her.” 34 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 the resurrection from the dead, neither marry nor are given in marriage; 36 for they cannot even die anymore, because they are like angels, and are sons of God, being sons of the resurrection. 37 But that the dead are raised, even Moses showed, in the <i>passage</i> about <i>the burning bush</i>, where he calls the Lord THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB. 38 Now He is not the God of the dead but of the living; for all live to Him.”</p> <p>39 Some of the scribes answered and said,</p> |

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| | "Teacher, You have spoken well." |
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Passion Week – Question about the Law (Tuesday, March 31, 33)

| Matthew 22:34–40 | Mark 12:28–34a |
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| <p>34 But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together.</p> <p>35 One of them, a lawyer,</p> <p>asked Him <i>a question</i>, testing Him,</p> <p>36 "Teacher, which is the great commandment 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 great and foremost commandment.</p> <p>39 The second is like it, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'</p> <p>40 On these two commandments depend the whole Law and the Prophets."</p> | <p>28 One of the scribes came and heard them arguing, and recognizing that He had answered them well, asked Him,</p> <p>"What commandment is the foremost of all?"</p> <p>29 Jesus answered,</p> <p>"The foremost is, 'HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD; AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.' [Deut 6:4–5]</p> <p>31 The second is this, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' [Lev 19:18] There is no other commandment greater than these."</p> <p>32 The scribe said to Him, "Right, Teacher; You have truly stated that HE IS ONE, AND THERE IS NO ONE ELSE BESIDES HIM; AND TO LOVE HIM WITH ALL THE HEART AND WITH ALL THE UNDERSTANDING AND WITH ALL THE STRENGTH, AND TO LOVE ONE'S NEIGHBOR AS HIMSELF, is much more than all burnt offerings and sacrifices."</p> <p>34a When Jesus saw that he had answered intelligently, He 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 20:40–44 |
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| <p>41 Now while the Pharisees were gathered together, Jesus asked them a question:</p> <p>42 "What do you think about the Christ, whose son is He?"</p> <p>They said to Him, "<i>The son of David.</i>"</p> <p>43 He said to them, "Then how does David in 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 BENEATH YOUR FEET"?' [Ps 110:1]</p> <p>45 If David then calls Him 'Lord,' how is He his son?"</p> <p>46 No one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question.</p> | <p>35 And Jesus <i>began</i> to say, as He taught in the temple, "How <i>is it that</i> the scribes say that the Christ is the son of David?"</p> <p>36 David himself said in the Holy Spirit,</p> <p>'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET.'"</p> <p>37a David himself calls Him 'Lord'; so in what sense is He his son?"</p> <p>34b After that, no one would venture to ask Him any more questions.</p> <p>37b And the large crowd enjoyed listening to Him.</p> | <p>41 Then He said to them,</p> <p>"How <i>is it that</i> they say the Christ is David's son?"</p> <p>42 "For David himself says in the book of Psalms,</p> <p>'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET.'"</p> <p>44 "Therefore David calls Him 'Lord,' and how is He his son?"</p> <p>40 For they did not have courage to question Him any longer about anything.</p> |

21 And whoever swears by the temple, swears *both* by the temple and by Him who dwells within it.
 22 And whoever swears by heaven, swears *both* by the throne of God and by Him who sits upon it.
 23 “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others.
 24 You blind guides, who strain out a gnat and swallow a camel!
 25 “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence.
 26 You blind Pharisee, first clean the inside of the cup and of the dish, so that the outside of it may become clean also.
 27 “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men’s bones and all uncleanness.
 28 So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.
 29 “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and adorn the monuments of the righteous,
 30 and say, ‘If we had been *living* in the days of our fathers, we would not have been partners with them in *shedding* the blood of the prophets.’
 31 So you testify against yourselves, that you are sons of those who murdered the prophets.
 32 Fill up, then, the measure *of the guilt* of your fathers.
 33 You serpents, you brood of vipers, how will you escape the sentence of hell?
 34 “Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city,
 35 so that upon you may fall *the guilt of* all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, 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 often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling.
 38 Behold, your house is being left to you desolate!
 39 For I say to you, from now on you will not see Me until you say, ‘BLESSED IS HE 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 treasury, and *began* observing how the people were putting money into the treasury; and many rich people were putting in large sums.
 42 A poor widow came and put in two small copper coins, which amount to a cent.
 43 Calling His disciples to Him, He said to them, “Truly I say to you, this poor widow put in more than all the contributors to the treasury;
 44 for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on.”

1 And He looked up and saw the rich putting their gifts into the treasury.
 2 And He saw a poor widow putting in two small copper coins.
 3 And He said, “Truly I say to you, this poor widow put in more than all *of them*;
 4 for they all out of their surplus put into the offering; but she out of her poverty put in all that she had to live on.”

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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 |
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| <p>1 Jesus came out from the temple and was going away when His disciples came up to point out the temple buildings to Him.</p> <p>2 And He said to them, “Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down.”</p> | <p>1 As He was going out of the temple, one of His disciples said to Him, “Teacher, behold what wonderful stones and what wonderful buildings!”</p> <p>2 And Jesus said to him, “Do you see these great buildings? Not one stone will be left upon another which will not be torn down.”</p> | <p>5 And while some were talking about the temple, that it was adorned with beautiful stones and votive gifts, He said,</p> <p>6 “As for these things which you are looking at, the days will come in which there will not be left one stone upon another which will not be torn down.”</p> |

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

| Matthew 24:3 | Mark 13:3–4 | Luke 21:7 |
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| <p>3 As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, “Tell us, when will these things happen, and what <i>will be</i> the sign of Your coming, and of the end of the age?”</p> | <p>3 As He was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew were questioning Him privately,</p> <p>4 “Tell us, when will these things be, and what <i>will be</i> the sign when all these things are going to be fulfilled?”</p> | <p>7 They questioned Him, saying, “Teacher, when therefore will these things happen? And what <i>will be</i> the sign when these things 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 |
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| <p>4 And Jesus answered and said to them, “See to it that no one misleads you.</p> <p>5 For many will come in My name, saying, ‘I am the Christ,’ and will mislead many.</p> <p>6 You will be hearing of wars and rumors of wars. See that you are not frightened, for <i>those things</i> must take place, but <i>that</i> is not yet the end.</p> | <p>5 And Jesus began to say to them, “See to it that no one misleads you.</p> <p>6 Many will come in My name, saying, ‘I am <i>He!</i>’ and will mislead many.</p> <p>7 When you hear of wars and rumors of wars, do not be frightened; <i>those things</i> must take place; but <i>that is</i> not yet the end.</p> | <p>8 And He said, “See to it that you are not misled; 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 When you hear of wars and disturbances, do not be terrified; for these things must take place first, but the end <i>does not follow</i> immediately.”</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 |
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| <p>7 For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes.</p> <p>8 But all these things are <i>merely</i> the beginning of birth pangs. [Jer 30:6–7]</p> | <p>8 For nation will rise up against nation, and kingdom against kingdom; there will be earthquakes in various places; there will <i>also</i> be famines.</p> <p>These things are <i>merely</i> the beginning of birth pangs.</p> | <p>10 Then He continued by saying to them, “Nation will rise against nation and kingdom against kingdom, 11 and there will be great earthquakes, and in various places plagues and famines; and there will be terrors 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 |
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| <p>9 “But be on your guard; for they will deliver you to <i>the courts</i>, and you will be flogged in <i>the synagogues</i>, and you will stand before governors and kings for My sake, as a testimony to them.</p> <p>10 The gospel must first be preached to all the nations.</p> <p>11 When they arrest you and hand you over, do not worry beforehand about what you are to say, but say whatever is given you in that hour;</p> <p>for it is not you who speak, but <i>it is</i> the Holy Spirit.</p> <p>12 Brother will betray brother to death, and a father <i>his</i> child; and children will rise up against parents and have them put to death.</p> <p>13 You will be hated by all because of My name, but the one who endures to the end, he will be saved.</p> | <p>12 “But before all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before kings and governors for My name’s sake.</p> <p>13 It will lead to an opportunity for your testimony.</p> <p>14 So make up your minds not to prepare beforehand to defend yourselves;</p> <p>15 for I will give you utterance and wisdom which none of your opponents will be able to resist or refute.</p> <p>16 But you will be betrayed even by parents and brothers and relatives and friends, and they will put <i>some</i> of you to death, 17 and you will be hated by all because of My name.</p> <p>18 Yet not a hair of your head will perish.</p> <p>19 By your 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

20 “But when you see Jerusalem surrounded by armies, then recognize that her desolation is near.

21 Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city;

22 because these are days of vengeance, so that all things which are written will be fulfilled.

23 Woe to those who are pregnant and to those who are nursing babies in those days; for there will be great distress upon the land and wrath to 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 under foot by the Gentiles until the times of the Gentiles are fulfilled.

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

Matthew 24:9–14

9 “Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations because of My name.

10 At that time many will fall away and will betray one another and hate one another.

11 Many false prophets will arise and will mislead many.

12 Because lawlessness is increased, most people’s love will grow cold.

13 But the one who endures to the end, he will be saved.

14 This gospel of the kingdom shall be preached in the whole world as a testimony to all the nations, and then the end will come.

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

Matthew 24:15–28

15 “Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place [[Dan 9:27](#); [11:31](#); [12:11](#)] (let the reader understand),

16 then those who are in Judea must flee to the mountains.

17 Whoever is on the housetop must not go down to get the things out that are in his house.

18 Whoever is in the field must not turn back to get his

Mark 13:14–23

14 “But when you see the ABOMINATION OF DESOLATION standing where it should not be (let the reader understand), then those who are in Judea must flee to the mountains.

15 The one who is on the housetop must not go down, or go in to get anything out of his house;

16 and the one who is in the field must not turn back to get his

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| <p>cloak. 19 But woe to those who are pregnant and to those who are nursing babies in those days! 20 But pray that your flight will not be in the winter, or on a Sabbath. 21 For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will. 22 Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short. 23 Then if anyone says to you, ‘Behold, here is the Christ,’ or ‘There <i>He is,</i>’ do not believe <i>him</i>. 24 For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect. 25 Behold, I have told you in advance. 26 So 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>them</i>. 27 For just as the lightning comes from the east and flashes even to the west, so will the coming of the Son of Man be. 28 Wherever the corpse is, there the vultures will gather. [Luke 17:22–37]</p> | <p>coat. 17 But woe to those who are pregnant and to those who are nursing babies in those days! 18 But pray that it may not happen in the winter. 19 For those days will be a <i>time of</i> tribulation such as has not occurred since the beginning of the creation which God created until now, and never will. 20 Unless the Lord had shortened <i>those</i> days, no life would have been saved; but for the sake of the elect, whom He chose, He shortened the days. 21 And then if anyone says to you, ‘Behold, here is the Christ’; or, ‘Behold, <i>He is there</i>’; do not believe <i>him</i>; 22 for false Christs and false prophets will arise, and will show signs and wonders, in order to lead astray, if possible, the elect. 23 But take heed; behold, I have told you everything in advance.</p> |
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| Passion Week—The Olivet Discourse: Sign of the Second Coming (Tuesday, March 31, 33) | | |
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| Matthew 24:29–30 | Mark 13:24–26 | Luke 21:25–28 |
| <p>29 “But 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 the sky, and the powers of the heavens will be shaken. [Isa 13:10; 34:4; Ezek 32:7] 30 And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY 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 that are in the heavens will be shaken. 26 “Then they will see THE SON OF MAN COMING IN CLOUDS with great power and glory.</p> | <p>25 “There will be signs in sun and moon and stars, and on the earth dismay among nations, in perplexity at the roaring of the sea and the waves, 26 men fainting from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken. 27 Then they will see THE SON OF MAN COMING IN A CLOUD with power and great glory. 28 But when these things begin to take place, straighten up and lift up 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 |
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| 31 And He will send forth His angels with a GREAT TRUMPET and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other. | 27 And then He will send forth the angels, and will gather together His elect from the four winds, from the farthest end of the earth to the farthest 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 |
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| <p>32 “Now learn the parable from the fig tree:</p> <p>when its branch has already become tender and puts forth its leaves, you know that summer is near;</p> <p>33 so, you too, when you see all these things, recognize that He is near, <i>right</i> at the door.</p> <p>34 Truly I say to you, this generation will not pass away until all these things take place.</p> <p>35 Heaven and earth will pass away, but My words will not pass away.</p> | <p>28 “Now learn the parable from the fig tree:</p> <p>when its branch has already become tender and puts forth its leaves, you know that summer is near.</p> <p>29 Even so, you too, when you see these things happening, recognize that He is near, <i>right</i> at the door.</p> <p>30 Truly I say to you, this generation will not pass away until all these things take place.</p> <p>31 Heaven and earth will pass away, but My words will not pass away.</p> | <p>29 Then He told them a parable: “Behold the fig tree and all the trees;</p> <p>30 as soon as they put forth <i>leaves</i>, you see it and know for yourselves that summer is now near.</p> <p>31 So you also, when you see these things happening, recognize that the kingdom of God is near.</p> <p>32 Truly I say to you, this generation will not pass away until all things take place.</p> <p>33 Heaven and earth will pass away, but My words will not pass away.</p> |

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

| Matthew 24:36–42 | Mark 13:32–33 |
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| <p>36 “But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone.</p> <p>37 “For the coming of the Son of Man will be just like the days of Noah.</p> <p>38 “For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, [cf. Gen 7:7]</p> <p>39 and they did not understand until the flood came and took them all away; so will the coming of the Son of Man be.</p> <p>40 “Then there will be two men in the field; one will be taken and one will be left.</p> <p>41 “Two women <i>will be</i> grinding at the mill; one will be taken and one will be left.</p> <p>42 “Therefore be on the alert, for you do not know which day your Lord is coming.</p> | <p>32 But of that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father <i>alone</i>.</p> <p>33 “Take heed, keep on the alert; for you do not know when the <i>appointed</i> time will come.</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 |
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| <p>43 But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into.</p> <p>44 For this reason you also must be ready; for the Son of Man is coming at an hour when you do not think <i>He will</i>.</p> | <p>34 <i>It is</i> like a man away on a journey, <i>who</i> upon leaving his house and putting his slaves in charge, <i>assigning</i> to each one his task, also commanded the doorkeeper to stay 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, at midnight, or when the rooster crows, or in the morning—</p> <p>36 in case he should come suddenly and find you asleep.</p> <p>37 What I say to you I say to all, ‘Be on the alert!’”</p> | <p>34 “Be on guard, so that your hearts will not be weighted down with dissipation and drunkenness and the worries of life, and that day will not come on you suddenly like a trap;</p> <p>35 for it will come upon all those who dwell on the face of all the earth.</p> <p>36 But keep on the alert at all times, praying that you may have strength to escape all these things that are about to take place, 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 sensible slave whom his master put in charge of his household to give them their food at the proper time?

46 Blessed is that slave whom his master finds so doing when he comes.

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

48 But if that evil slave says in his heart, ‘My master is not coming for a long time,’

49 and begins to beat his fellow slaves and eat and drink with drunkards;

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

51 and will cut him in pieces and assign him a 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 will be comparable to ten virgins, who took their lamps and went out to meet the bridegroom.

2 Five of them were foolish, and five were prudent.

3 For when the foolish took their lamps, they took no oil with them,

4 but the prudent took oil in flasks along with their lamps.

5 Now while the bridegroom was delaying, they all got drowsy and *began* to sleep.

6 But at midnight there was a shout, ‘Behold, the bridegroom! Come out to meet *him*.’

7 Then all those virgins rose and trimmed their lamps.

8 The foolish said to the prudent, ‘Give us some of your oil, for our lamps are going out.’

9 But the prudent answered, ‘No, there will not be enough for us and you *too*; go instead to the dealers and buy *some* for yourselves.’

10 And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut.

11 Later the other virgins also came, saying, ‘Lord, lord, open up for us.’

12 But he answered, ‘Truly I say to you, I do not know you.’

13 Be on the alert then, for you do not know the day nor the hour.

Parable of the Talents

14 “For *it is* just like a man *about* to go on a journey, who called his own slaves and entrusted his possessions to them.

15 To one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey.
 16 Immediately the one who had received the five talents went and traded with them, and gained five more talents.
 17 In the same manner the one who *had received* the two *talents* gained two more.
 18 But he who received the one *talent* went away, and dug *a hole* in 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 The one who had received the five talents came up and brought five more talents, saying, 'Master, you entrusted five talents to me. See, I have gained five more talents.'
 21 His master said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.'
 22 "Also the one who *had received* the two talents came up and said, 'Master, you entrusted two talents to me. See, I have gained two more talents.'
 23 His master said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.'
 24 "And the one also who had received the one talent came up and said, 'Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no *seed*.
 25 And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.'
 26 "But his master answered and said to him, 'You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no *seed*.
 27 Then you ought to have put my money in the bank, and on my arrival I would have received my *money* back with interest.
 28 Therefore take away the talent from him, and give it to the one who has the ten talents.'
 29 "For to everyone who has, *more* shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away.
 30 Throw out 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 "But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.
 32 All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats;
 33 and He will put 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 of 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 invited Me in;
 36 naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.'
 37 Then the righteous will answer Him, '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 invite You in, or naked, and clothe You?
 39 When did we see You sick, or in prison, and come to You?'
 40 The King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, *even* the least *of them*, you did it to Me.'
 41 "Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels;
 42 for I was hungry, and you gave Me *nothing* to eat; I was thirsty, and you gave Me nothing to drink;
 43 I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.'
 44 Then they themselves also will answer, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?'
 45 Then He will answer them, 'Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.'
 46 These will go away 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

21:37 Now during the day He was teaching in the temple, but at evening He would go out and spend the night on the

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| <p>1 When Jesus had finished all these words, He said to His disciples,</p> <p>2 “You know that after two days the Passover is coming, and the Son of Man is <i>to be</i> handed over for crucifixion.”</p> <p>3 Then the chief priests and the elders of the people were gathered together in the court of the high priest, named Caiaphas;</p> <p>4 and they plotted together to seize Jesus by stealth and kill Him.</p> <p>5 But they were saying, “Not during the festival, otherwise a riot might occur among the people.”</p> | <p>1 Now the Passover and Unleavened Bread were two days away;</p> <p>and the chief priests and the scribes</p> <p>were seeking how to seize Him by stealth and kill <i>Him</i>;</p> <p>2 for they were saying, “Not during the festival, otherwise there might be a riot of the people.”</p> | <p>mount that is called Olivet.</p> <p>38 And all the people would get up early in the morning <i>to come</i> to Him in the temple to listen to Him.</p> <p>22:1 Now the Feast of Unleavened Bread, which is called the Passover, was approaching.</p> <p>2 The chief priests and the scribes</p> <p>were seeking how they might put Him to death;</p> <p>for 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 |
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| <p>17 Now on the first <i>day</i> of Unleavened Bread</p> <p>the disciples came to Jesus and asked, “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 say to him, ‘The Teacher says, “My time is near; I <i>am</i> to keep the Passover at your house with My disciples.”’”</p> <p>19 The disciples did as Jesus had directed them; and they prepared the Passover.</p> | <p>12 On the first day of Unleavened Bread, when the Passover <i>lamb</i> was being sacrificed, His disciples said to Him, “Where do You want us to go and prepare for You to 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 will meet you carrying a pitcher of water; follow him; 14 and wherever he enters, say to the owner of the house, ‘The Teacher says,</p> <p>“Where is My guest room in which I may eat the Passover with My disciples?’”</p> <p>15 And he himself will show you a large upper room furnished <i>and</i> ready; prepare for us there.”</p> <p>16 The disciples went out and came to the city, and found <i>it</i> just as He had told them; and they prepared the Passover.</p> | <p>7 Then came the <i>first</i> day of Unleavened Bread on which the Passover <i>lamb</i> had to be sacrificed.</p> <p>8 And Jesus sent Peter and John, saying, “Go and prepare the Passover for us, so that we may eat it.”</p> <p>9 They said to Him, “Where do You want us to prepare it?”</p> <p>10 And He said to them, “When you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters. 11 And you shall say to the owner of the house, ‘The Teacher says to you,</p> <p>“Where is the guest room in which I may eat the Passover with My disciples?’”</p> <p>12 And he will show you a large, furnished upper room; prepare it there.”</p> <p>13 And they left and 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 |
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| <p>20 Now when evening came, Jesus was reclining <i>at the table</i> with the twelve disciples.</p> | <p>17 When it was evening He came with the twelve.</p> | <p>14 When the hour had come, He reclined <i>at the table</i>, and the apostles with Him. 15 And He said to them, “I have earnestly desired to eat this Passover with you before I suffer; 16 for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God.”</p> <p>17 And when He had taken a cup <i>and</i> given thanks, He said, “Take this and share it among yourselves; 18 for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes.”</p> |

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

Luke 22:24–30

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| <p>24 And there arose also a dispute among them <i>as to</i> which one of them was regarded to be greatest. 25 And He said to them, “The kings of the Gentiles lord it over them; and those who have authority over them are called ‘Benefactors.’</p> <p>26 But <i>it is</i> not this way with you, but the one who is the greatest among you must become like the youngest, and the leader like the</p> |
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servant.

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 among you as the one who serves.

28 “You are those who have stood by Me in My trials;

29 and just as My Father has granted Me a kingdom, I grant you

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 the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.

2 During supper, the devil having already put into the heart of Judas Iscariot, *the son* of Simon, to betray Him,

3 *Jesus*, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God,

4 got up from supper, and laid aside His garments; and taking a towel, He girded Himself.

5 Then He poured water into the basin, and began to wash the disciples’ feet and to wipe them with the towel with which He was girded.

6 So He came to Simon Peter. He said to Him, “Lord, do You wash my feet?”

7 Jesus answered and said to him, “What I do you do not realize now, but you will understand hereafter.”

8 Peter said to Him, “Never shall You wash my feet!” Jesus answered him, “If I do not wash you, you have no part with Me.”

9 Simon Peter said to Him, “Lord, *then wash* not only my feet, but also my hands and my head.”

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

11 For He knew the one who was betraying Him; for this reason He said, “Not all of you are clean.”

12 So when He had washed their feet, and taken His garments and reclined *at the table* again, He said to them, “Do you know what I have done to you?”

13 You call Me Teacher and Lord; and you are right, for so I am.

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

15 For I gave you an example that you also should do as I did to you.

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

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

18 I do not speak of all of you. I know the ones I have chosen; but *it is* that the Scripture may be fulfilled, ‘HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME.’ [Ps 41:9]

19 From now on I am telling you before *it* comes to pass, so that when it does occur, you may believe that I am *He*.

20 Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him 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 |
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| <p>21 As they were eating, He said, “Truly I say to you that one of you will betray Me.”</p> <p>22 Being deeply grieved, they each one began to say to Him, “Surely not I, Lord?”</p> | <p>18 As they were reclining <i>at the table</i> and eating, Jesus said, “Truly I say to you that one of you will betray Me—one who is eating with Me.”</p> <p>19 They began to be grieved and to say to Him one by one, “Surely not I?”</p> | <p>21 But behold, the hand of the one betraying Me is with Mine on the table.</p> <p>23 And they began to discuss among themselves which one of them it might be who was going to do this thing.</p> | <p>21 When Jesus had said this, He became 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 <i>began</i> looking at one another, at a loss <i>to know</i> of which one He was speaking.</p> <p>23 There was reclining on Jesus’ bosom one of His disciples, whom Jesus loved.</p> <p>24 So Simon Peter gestured to him, and said to him, “Tell <i>us</i> who it is of whom He is speaking.”</p> |

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| <p>23 And He answered, "He who dipped his hand with Me in the bowl is the one who will betray Me.</p> <p>24 The Son of Man <i>is to go</i>, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."</p> <p>25 And Judas, who was betraying Him, said, "Surely it is not I, Rabbi?" Jesus said to him, "You have said <i>it</i> yourself."</p> | <p>20 And He said to them, "<i>It is one of the twelve, one who dips with Me in the bowl.</i></p> <p>21 For the Son of Man <i>is to go</i> just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! <i>It would have been good for that man if he had not been born.</i>"</p> | <p>22 For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!"</p> | <p>25 He, leaning back thus on Jesus' bosom, said to Him, "Lord, who is it?"</p> <p>26 Jesus then answered, "That is the one for whom I shall dip the morsel and give it to him."</p> <p>So when He had dipped the morsel, He took and gave it to Judas, <i>the son of Simon Iscariot.</i></p> <p>27 After the morsel, Satan then entered into him. Therefore Jesus said to him, "What you do, do quickly."</p> <p>28 Now no one of those reclining <i>at the table</i> knew for what purpose He had said this to him.</p> <p>29 For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast"; or else, that he should give something to the poor.</p> <p>30 So after receiving the morsel 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 Therefore when he had gone out, Jesus said, "Now is the Son of Man 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 Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going, you cannot come.'

34 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.

35 By this all men will know that you are My disciples, if you have love for one another."

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| <p>31 “Simon, Simon, behold, Satan has demanded <i>permission</i> to sift you like wheat; 32 but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers.” 33 But he said to Him, “Lord, with You I am ready to go both to prison and to death!” 34 And He said, “I say to you, Peter, the rooster will not crow today until you have denied three times that you know Me.” 35 And He said to them, “When I sent you out without money belt and bag and sandals, you did not lack anything, did you?” They said, “No, nothing.” 36 And He said to them, “But now, whoever has a money belt is to take it along, likewise also a bag, and whoever has no sword is to sell his coat and buy one. 37 “For I tell you that this which is written must be fulfilled in Me, ‘AND HE WAS NUMBERED WITH TRANSGRESSORS’; [Isa 53:12] for that which refers to Me has <i>its</i> fulfillment.” 38 They said, “Lord, look, here are two swords.” And He said to them, “It is enough.”</p> | <p>36 Simon Peter said to Him, “Lord, where are You going?” Jesus answered, “Where I go, you cannot follow Me now; but you will follow later.” 37 Peter said to Him, “Lord, why can I not follow You right now? I will lay down my life for You.” 38 Jesus answered, “Will you lay down your life for Me? Truly, truly, I say to you, a rooster will not crow until you deny Me three times.</p> |
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| Passion Week—Passover: New Covenant Memorialized by Lord’s Table (Thursday, April 2, 33) | | | |
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| Matthew 26:26–29 | Mark 14:22–25 | Luke 22:19–20 | 1 Corinthians 11:23–26 |
| <p>26 While they were eating, Jesus took <i>some</i> bread, and after a blessing, He broke <i>it</i> and gave <i>it</i> to the disciples, and said, “Take, eat; this is My body.” 27 And when He had taken a cup and given 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 forgiveness of sins.</p> | <p>22 While they were eating, He took <i>some</i> bread, and after a blessing He broke <i>it</i>, and gave <i>it</i> to them, and said, “Take <i>it</i>; this is My body.” 23 And when He had taken a cup and given 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.</p> | <p>19 And when He had taken <i>some</i> bread and given 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 He took the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood.</p> | <p>23 For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; 24 and when 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 took the cup also after supper, saying, “This cup is the new covenant in My blood; do this,</p> |

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| <p>29 But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."</p> | <p>25 Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."</p> | | <p>as often as you drink <i>it</i>, in remembrance of Me."</p> <p>26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.</p> |
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Passion Week—Passover: Let Not Your Heart Be Troubled (Thursday, April 2, 33)

John 14

- 1 “Do not let your heart be troubled; believe in God, believe also in Me.
- 2 In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.
- 3 If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, *there* 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 do we know the way?”
- 6 Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father but 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, “Have I been so long with you, and *yet* you have not come to know Me, Philip? He 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 on My own initiative, but the Father abiding in Me does His works.
- 11 Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.
- 12 Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater *works* than these he will do; because I go to the Father.
- 13 Whatever you ask in My name, that will I do, so 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 I will ask the Father, and He will give you another Helper, that He may be with you forever;
- 17 *that is* the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, *but* you know Him because He abides with you and will be in you.
- 18 “I will not leave you as orphans; I will come to you.
- 19 After a little while the world will no longer see Me, but you *will* see Me; because I live, you will live also.
- 20 In that day you will know that I am in My Father, and you in Me, and I in you.
- 21 He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.”
- 22 Judas (not Iscariot) said to Him, “Lord, what then has happened that You are going to disclose 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 make Our abode with him.
- 24 He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father’s who sent Me.
- 25 “These things I have spoken to you while abiding with you.
- 26 But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.
- 27 Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.
- 28 You heard that I said to you, ‘I go away, and I will come to you.’ If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I.
- 29 Now I have told you before it happens, so that when it happens, you may believe.
- 30 I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me;
- 31 but so that the world may know that I love the Father, I do exactly as the Father commanded Me. 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 in Me that does not bear fruit, He takes away; and every *branch* that bears fruit, He prunes it so that it may bear more fruit.
- 3 You are already clean because of the word which I have spoken to you.
- 4 Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither *can* you unless you abide in Me.
- 5 I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.
- 6 If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned.
- 7 If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you.

- 8 My Father is glorified by this, that you bear much fruit, and *so* prove to be My disciples.
 9 Just as the Father has loved Me, I have also loved you; abide in My love.
 10 If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love.
 11 These things I have spoken to you so that My joy may be in you, and *that* your joy may be made full.
 12 "This is My commandment, that you love one another, just as I have loved you.
 13 Greater love has no one than this, that one 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, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you.
 16 You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and *that* your fruit would remain, so that whatever you ask of the Father in My name He may give to you.
 17 This 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, because of this 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 all these things they will do to you for My name's sake, 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 have no excuse for their sin.
 23 He who hates Me hates My Father also.
 24 If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well.
 25 But *they have done this* to fulfill the word that is written in their Law, 'THEY HATED ME WITHOUT A CAUSE.' [[Ps 35:19; 69:4](#)]
 26 "When the Helper comes, whom I will send to you from the Father, *that is* the Spirit of truth who proceeds from the Father, He will testify about Me,
 27 and you *will* testify also, because you have been with Me from the beginning.
 16:1 "These things I have spoken to you so that you may be kept from stumbling.
 2 They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God.
 3 These things they will do because they have not known the Father or Me.
 4 But these things I have spoken to you, so that when their hour comes, you may remember that I told you of them. These things I did not say to you at the beginning, because I was with you.

The Coming Ministry of the Holy Spirit

- 5 "But now I am going to Him who sent Me; and none of you asks Me, 'Where are You going?'
 6 But because I have said these things to you, sorrow has filled your heart.
 7 But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.
 8 And He, when He comes, will convict the world concerning sin and righteousness and judgment;
 9 concerning sin, because they do not believe in Me;
 10 and concerning righteousness, because I go to the Father and you no longer see Me;
 11 and concerning judgment, because the ruler of this world has been judged.
 12 "I have many more things to say to you, but you cannot 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 on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.
 14 He will glorify Me, for He will take of Mine and will disclose *it* to you.
 15 All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose *it* to you.

Prediction of Joy over His Resurrection

- 16 "A little while, and you will no longer see Me; and again a little while, and you will see Me."
 17 *Some* of His disciples then said to one another, "What is this thing He is telling us, 'A little while, and you will not see Me; and again a little while, and you will see Me'; and, 'because I go to the Father'?"
 18 So they were saying, "What is this that He says, 'A little while'? We do not know what He is talking about."
 19 Jesus knew that they wished to question Him, and He said to them, "Are you deliberating together 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 grieve, but your grief will be turned

into joy.

21 Whenever a woman is in labor she has pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world.

22 Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one *will* take your joy away from you.

Promise of Answered Prayer and Peace

23 In that day you will not question Me about anything. Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you.

24 Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full.

25 “These things I have spoken to you in figurative language; an hour is coming when I will no longer speak to you in figurative language, but will tell you plainly of the Father.

26 In that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf;

27 for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father.

28 I came forth from the Father and have come into the world; I am leaving the world again and going to the Father.”

29 His disciples said, “Lo, now You are speaking plainly and are not using a figure of speech.

30 Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God.”

31 Jesus answered them, “Do you now believe?

32 Behold, an hour is coming, and has *already* come, for you to be scattered, each to his own *home*, and to leave Me alone; and yet I am not alone, because the Father is with Me.

33 These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.”

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

John 17

1 Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You,

2 even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life.

3 This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

4 I glorified You on the earth, having accomplished the work which You have given Me to do.

5 Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

6 “I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word.

7 Now they have come to know that everything You have given Me is from You;

8 for the words which You gave Me I have given to them; and they received *them* and truly understood that I came forth from You, and they believed that You sent Me.

9 I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours;

10 and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them.

11 I am no longer in the world; and *yet* they themselves are in the world, and I come to You. Holy Father, keep them in Your name, *the name* which You have given Me, that they may be one even as *We are*.

12 While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled.

13 But now I come to You; and these things I speak in the world so that they may have My joy made full in themselves.

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

15 I do not ask You to take them out of the world, but to keep them from the evil *one*.

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

17 Sanctify them in the truth; Your word is truth.

18 As You sent Me into the world, I also have sent them into the world.

19 For their sakes I sanctify Myself, that they themselves also may be sanctified in truth.

20 “I do not ask on behalf of these alone, but for those also who believe in Me through their word;

21 that they may all be one; even as You, Father, *are* in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me.

22 The glory which You have given Me I have given to them, that they may be one, just as *We are* one;

23 I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.

24 Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have

given Me, for You loved Me before the foundation of the world.

25 “O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me;
26 and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them,
and I 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 |
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| <p>30 After singing a hymn, they went out</p> <p>to the Mount of Olives.</p> <p>31 Then Jesus said to them, “You will all fall away because of Me this night, for it is written, ‘I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED.’ [Zech 13:7]</p> <p>32 But after I have been raised, I will go ahead of you to Galilee.”</p> <p>33 But Peter said to Him, “Even though all may fall away because of You, I will never fall away.”</p> <p>34 Jesus said to him, “Truly I say to you that this very night, before a rooster crows, you will deny Me three times.”</p> <p>35 Peter said to Him, “Even if I have to die with You, I will not deny You.” All the disciples said the same thing too.</p> | <p>26 After singing a hymn, they went out</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 DOWN THE SHEPHERD, AND THE SHEEP SHALL BE SCATTERED.’</p> <p>28 But after I have been raised, I will go ahead of you to Galilee.”</p> <p>29 But Peter said to Him, “Even though all may fall away, yet I will not.”</p> <p>30 And Jesus said to him, “Truly I say to you, that this very night, before a rooster crows twice, you yourself will deny Me three times.”</p> <p>31 But <i>Peter</i> kept saying insistently, “Even if I have to die with You, I will not deny You!” And they all were saying the same thing also.</p> | <p>39 And He came out and proceeded as was His custom</p> <p>to the Mount of Olives; and the disciples also followed Him.</p> | <p>1a When Jesus had spoken these words,</p> <p>He went forth with His disciples over 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 |
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| <p>36 Then Jesus came with them to a place called Gethsemane,</p> <p>and said to His disciples, “Sit here while I go over there and pray.”</p> <p>37 And He took with Him Peter and the two sons of Zebedee, and began to be grieved and distressed.</p> <p>38 Then He said to them, “My soul is deeply grieved, to the point of death; remain here and keep watch with Me.”</p> <p>39 And He went a little beyond <i>them</i>,</p> | <p>32 They came to a place named Gethsemane;</p> <p>and He said to His disciples, “Sit here until I have prayed.”</p> <p>33 And He took with Him Peter and James and John, and began to be very distressed and troubled.</p> <p>34 And He said to them, “My soul is deeply grieved to the point of death; remain here and keep watch.”</p> <p>35 And He went a little beyond <i>them</i>,</p> | <p>40 When He arrived at the place,</p> <p>He said to them,</p> <p>“Pray that you may not enter into temptation.”</p> <p>41 And He withdrew from them about a stone’s throw,</p> | <p>1b where there was a garden, in which He entered with His disciples.</p> |

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| <p>and fell on His face and prayed,</p> <p>saying, “My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.”</p> <p>40 And He came to the disciples and found them sleeping,</p> <p>and said to Peter,</p> <p>“So, you <i>men</i> could not keep watch with Me for one hour? 41 Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak.” 42 He went away again a second time and prayed, saying, “My Father, if this cannot pass away unless I drink it, Your will be done.” 43 Again He came and found them sleeping, for their eyes were heavy.</p> <p>44 And He left them again, and went away and prayed a third time, saying the same thing once more. 45 Then He came to the disciples and said to them, “Are you still sleeping and resting? Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners. 46 Get up, let us be going; behold, the one who betrays Me is at hand!”</p> | <p>and fell to the ground and <i>began</i> to pray that if it were possible, the hour might pass Him by. 36 And He was saying, “Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will.”</p> <p>37 And He came and found them sleeping,</p> <p>and said to Peter, “Simon, are you asleep? Could you not keep watch for one hour? 38 Keep watching and praying that you may not come into temptation; the spirit is willing, but the flesh is weak.” 39 Again He went away and prayed, saying the same words.</p> <p>40 And again He came and found them sleeping, for their eyes were very heavy; and they did not know what to answer Him.</p> <p>41 And He came the third time, 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 be going; behold, the one who betrays Me is at hand!”</p> | <p>and He knelt down and <i>began</i> to pray,</p> <p>42 saying, “Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done.” 43 Now an angel from heaven appeared to Him, strengthening Him. 44 And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground. 45 When He rose from prayer, He came to the disciples and found them sleeping from sorrow, 46 and said to them, “Why are you sleeping? Get up and pray that you may 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 |
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| <p>47 While He was still speaking, behold, Judas, one of the twelve, came up accompanied by a large crowd with swords and clubs, <i>who came</i> from the chief priests and elders of the people.</p> <p>48 Now he who was betraying Him gave them a sign, saying, “Whomever I kiss, He is the one; seize Him.”</p> <p>49 Immediately Judas went to Jesus and said, “Hail, Rabbi!” and kissed Him.</p> <p>50 And Jesus said to him, “Friend, <i>do</i> what you have come for.”</p> <p>Then they came and laid hands on Jesus and seized Him.</p> <p>51 And behold, one of those who were with Jesus</p> | <p>43 Immediately while He was still speaking, Judas, one of the twelve, came up accompanied by a crowd with swords and clubs, <i>who were</i> from the chief priests and the scribes and the elders.</p> <p>44 Now he who was betraying Him had given them a signal, saying, “Whomever I kiss, He is the one; seize Him and lead Him away under guard.”</p> <p>45 After coming, Judas immediately went to Him, saying, “Rabbi!” and kissed Him.</p> <p>46 They laid hands on Him and seized Him.</p> <p>47 But one of those who stood by</p> | <p>47 While He was still speaking, behold, a crowd <i>came</i>, and the one called Judas, one of the twelve, was preceding them;</p> <p>and he approached Jesus to kiss Him.</p> <p>48 But Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?”</p> <p>49 When those who were around Him saw what was going to happen, they said, “Lord, shall we strike with the sword?”</p> <p>50 And one of them</p> | <p>2 Now Judas also, who was betraying Him, knew the place, for Jesus had often met there with His disciples.</p> <p>3 Judas then, having received the <i>Roman</i> cohort and officers from the chief priests and the Pharisees, came there with lanterns and torches and weapons.</p> <p>4 So Jesus, knowing all the things that were coming upon Him, went forth and said to them, “Whom do you seek?”</p> <p>5 They answered Him, “Jesus the Nazarene.” He said to them, “I am <i>He</i>.” And Judas also, who was betraying Him, was 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 Therefore He again asked them, “Whom do you seek?” And they said, “Jesus the Nazarene.”</p> <p>8 Jesus answered, “I told you that I am <i>He</i>; so if you seek Me, let these go their way,”</p> <p>9 to fulfill the word which He spoke, “Of those whom You have given Me I lost not one.”</p> <p>10 Simon Peter then,</p> |

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| <p>reached and drew out his sword, and struck the slave of the high priest and cut off his ear.</p> <p>52 Then Jesus said to him,</p> <p>“Put your sword back into its place; for all those who take up the sword shall perish by the sword.</p> <p>53 Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels?</p> <p>54 How then will the Scriptures be fulfilled, <i>which say</i> that it must happen this way?”</p> <p>55 At that time Jesus said to the crowds,</p> <p>“Have you come out with swords and clubs to arrest Me as <i>you would</i> against a robber? Every day I used to sit in the temple teaching and you did not seize Me.</p> <p>56 But all this has taken place to fulfill the Scriptures of the prophets.”</p> <p>Then all the disciples left Him and fled.</p> | <p>drew his sword, and struck the slave of the high priest and cut off his ear.</p> <p>48 And Jesus said to them,</p> <p>“Have you come out with swords and clubs to arrest Me, as <i>you would</i> against a robber?</p> <p>49 Every day I was with you in the temple teaching, and you did not seize Me;</p> <p>but <i>this has taken place</i> to fulfill the Scriptures.”</p> <p>50 And they all left Him and fled.</p> <p>51 A young man was following Him, wearing <i>nothing but</i> a linen sheet over <i>his</i> naked <i>body</i>; and they seized him.</p> <p>52 But he pulled free of the linen sheet and escaped naked.</p> | <p>struck the slave of the high priest and cut off his right ear.</p> <p>51 But Jesus answered and said, “Stop! No more of this.”</p> <p>And He touched his ear and healed him.</p> <p>52 Then Jesus said to the chief priests and officers of the temple and elders who had come against Him, “Have you come out with swords and clubs as you would against a robber?</p> <p>53 While I was with you daily in the temple, you did not lay hands on Me; but this hour and the power of darkness are yours.”</p> <p>54a Having arrested Him, they led Him <i>away</i></p> | <p>having a sword, drew it and struck the high priest’s slave, and cut off his right ear; and the slave’s name was Malchus.</p> <p>11 So Jesus said to Peter,</p> <p>“Put the sword into the sheath;</p> <p>the cup which the Father has given Me, shall I not drink it?”</p> <p>12 So the <i>Roman</i> cohort and the commander and the officers of the Jews, arrested Jesus and bound Him,</p> |
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Passion Week—Jesus Taken to Annas (Friday, April 3 [14 Nisan], 33)

| Luke 22:54b | John 18:13–14 |
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| 54b and brought Him to the house of the high priest; | 13 and led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year. 14 Now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of 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 |
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| <p>58 But Peter was following Him at a distance</p> <p>as far as the courtyard of the high priest,</p> <p>and entered in,</p> <p>and sat down with the officers</p> <p>to see the outcome.</p> <p>69 Now Peter was sitting outside in the courtyard, and a servant-girl</p> <p>came to him</p> <p>and said, “You too were with Jesus the Galilean.”</p> <p>70 But he denied <i>it</i> before them all, saying, “I do not know what you are talking about.”</p> | <p>54 Peter had followed Him at a distance,</p> <p>right into the courtyard of the high priest;</p> <p>and he was sitting with the officers and warming himself at the fire.</p> <p>66 As Peter was below in the courtyard, one of the servant-girls of the high priest</p> <p>came,</p> <p>67 and seeing Peter warming himself, she looked at him and said, “You also were with Jesus the Nazarene.”</p> <p>68 But he denied <i>it</i>,</p> <p>saying, “I neither know nor understand what you are talking about.”</p> <p>And he went out onto the porch, and a rooster crowed.</p> | <p>54c but Peter was following at a distance.</p> <p>55 After they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them.</p> <p>56 And a servant-girl,</p> <p>seeing him as he sat in the firelight and looking intently at him, said, “This man was with Him too.”</p> <p>57 But he denied <i>it</i>,</p> <p>saying, “Woman, I do not know Him.”</p> | <p>15 Simon Peter was following Jesus, and <i>so was</i> another disciple. Now that disciple was known to the high priest, and entered with Jesus into the court of the high priest,</p> <p>16 but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in.</p> <p>18 Now the slaves and the officers were standing <i>there</i>, having made a charcoal fire, for it was cold and they were warming themselves; and Peter was also with them, standing and warming himself.</p> <p>17 Then the slave-girl who kept the door</p> <p>said to Peter, “You are not also <i>one</i> of this man’s disciples, are you?”</p> <p>He said, “I am not.”</p> |

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

John 18:19–23

19 The high priest then questioned Jesus about His disciples, and about His teaching.
 20 Jesus answered him, “I have spoken openly to the world; I always taught in synagogues and in the temple, where all the Jews come together; and I spoke nothing in secret.
 21 Why do you question Me? Question those who have heard what I spoke to them; they know what I said.”
 22 When He had said this, one of the officers standing nearby struck Jesus, saying, “Is that the way You answer the high priest?”
 23 Jesus answered him, “If I have spoken wrongly, testify of the wrong; but if rightly, 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 |
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| <p>71 When he had gone out to the gateway, another <i>servant-girl</i> saw him and said to those who were there, “This man was with Jesus of Nazareth.” 72 And again he denied <i>it</i> with an oath, “I do not know the man.”</p> | <p>69 The servant-girl saw him, and began once more to say to the bystanders, “This is <i>one</i> of them!” 70a But again he denied it.</p> | <p>58 A little later, another saw him and said, “You are <i>one</i> of them too!” But Peter said, “Man, I am not!”</p> | <p>25 Now Simon Peter was standing and warming himself. So they said to him, “You are not also <i>one</i> of His disciples, are you?” 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 |
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| <p>57 Those who had seized Jesus led Him away to Caiaphas, the high priest, where the scribes and the elders were gathered together. 59 Now the chief priests and the whole Council kept trying to obtain false testimony against Jesus, so that they might put Him to death. 60 They did not find <i>any</i>, even though many false witnesses came forward. But later on two came forward, 61 and said, “This man stated, ‘I am able to destroy the temple of God and to rebuild it in three days.’” 62 The high priest stood up and said to Him, “Do You not answer? What is it that these men are testifying against You?” 63 But Jesus kept silent. And the high priest</p> | <p>53 They led Jesus away to the high priest; and all the chief priests and the elders and the scribes gathered together. 55 Now the chief priests and the whole Council kept trying to obtain testimony against Jesus to put Him to death, and they were not finding any. 56 For many were giving false testimony against Him, but their testimony was not consistent. 57 Some stood up and <i>began</i> to give false testimony against Him, saying, 58 “We heard Him say, ‘I will destroy this temple made with hands, and in three days I will build another made without hands.’” 59 Not even in this respect was their testimony consistent. 60 The high priest stood up <i>and came</i> forward and questioned Jesus, saying, “Do You not answer? What is it that these men are testifying against You?” 61 But He kept silent and did not answer. Again the high priest</p> | <p>24 So Annas sent Him bound to Caiaphas the high priest.</p> |

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| <p>said to Him, “I adjure You by the living God, that You tell us whether You are the Christ, the Son of God.” 64 Jesus said to him, “You have said it <i>yourself</i>; nevertheless I tell you, hereafter you will see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, [Ps 110:1] and COMING ON THE CLOUDS OF HEAVEN.” [Dan 7:13] 65 Then the high priest tore his robes and said, “He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy; 66 what do you think?” They answered, “He deserves death!”</p> | <p>was questioning Him, and saying to Him, “Are You the Christ, the Son of the Blessed <i>One</i>?” 62 And Jesus said, “I am; and you shall see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING WITH THE CLOUDS OF HEAVEN.” 63 Tearing his clothes, the high priest said, “What further need do we have of witnesses? 64 You have heard the blasphemy; how does it seem to you?” And they all condemned Him to be deserving of death.</p> | |
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Passion Week—Jesus Mocked in the Courtyard (Friday, April 3, 33)

| Matthew 26:67–68 | Mark 14:65 | Luke 22:63–65 |
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| <p>67 Then they spat in His face and beat Him with their fists; and others slapped Him, 68 and said, “Prophesy to us, You Christ; who is the one who hit You?”</p> | <p>65 Some began to spit at Him, and to blindfold Him, and to beat Him with their fists, and to say to Him, “Prophesy!” And the officers received Him with slaps <i>in the face.</i></p> | <p>63a Now the men who were holding Jesus in custody were mocking Him 64a and they blindfolded Him 63b and beating Him, 64b and were asking Him, saying, “Prophesy, who is the one who hit You?” 65 And they were saying many other things against Him, blaspheming.</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 |
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| <p>73 A little later the bystanders came up and said to Peter, “Surely you too are <i>one</i> of them; for even the way you talk gives you away.” 74 Then he began to curse and swear,</p> | <p>70b And after a little while the bystanders were again saying to Peter, “Surely you are <i>one</i> of them, for you are a Galilean too.” 71 But he began to curse and swear,</p> | <p>59 After about an hour had passed, another man <i>began</i> to insist, saying, “Certainly this man also was with Him, for he is a Galilean too.” 60 But Peter said,</p> | <p>26 One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, said, “Did I not see you in the garden with Him?” 27 Peter then</p> |

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| <p>“I do not know the man!”</p> <p>And immediately a rooster crowed.</p> <p>75 And Peter remembered the word which Jesus had said, “Before a rooster crows, you will deny Me three times.” And he went out and wept bitterly.</p> | <p>“I do not know this man you are talking about!”</p> <p>72 Immediately a rooster crowed a second time.</p> <p>And Peter remembered how Jesus had made the remark to him, “Before a rooster crows twice, you will deny Me three times.” And he began to weep.</p> | <p>“Man, I do not know what you are talking about.”</p> <p>Immediately, while he was still speaking, a rooster crowed.</p> <p>61 The Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, “Before a rooster crows today, you will deny Me three times.” 62 And he went out and wept bitterly.</p> | <p>denied <i>it</i> again, and immediately a rooster crowed.</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 |
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| <p>1 Now when morning came, all the chief priests and the elders of the people conferred together against Jesus to put Him to death;</p> | <p>1a Early in the morning the chief priests with the elders and scribes and the whole Council, immediately held a consultation;</p> | <p>66 When it was day, the Council of elders of the people assembled, both chief priests and scribes, and they led Him away to their council <i>chamber</i>, saying, 67 "If You are the Christ, tell us." But He said to them, "If I tell you, you will not believe; 68 and if I ask a question, you will not 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 And they all said, "Are You the Son of God, then?" And He said to them, "Yes, I am." 71 Then they said, "What further need do we have of testimony? For we have heard it ourselves from His own mouth."</p> |

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

Matthew 27:3–10

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| <p>3 Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, 4 saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See <i>to that</i> yourself!" 5 And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself. 6 The chief priests took the pieces of silver and said, "It is not lawful to put them into the temple treasury, since it is the price of blood." 7 And they conferred together and with the money bought the Potter's Field as a burial place for strangers. 8 For this reason that field has been called the Field of Blood to this day. 9 Then that which was spoken through Jeremiah the prophet was fulfilled: "AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the sons of Israel; 10 AND THEY GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD DIRECTED ME." [Zech 11:12–13; Jer 18:2; 19:2, 11; 32:6–9]</p> |
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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 |
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| <p>2 and they bound Him, and led Him away and delivered Him to Pilate the governor.</p> | <p>1b and binding Jesus, they led Him away and delivered Him to Pilate.</p> | <p>1 Then the whole body of them got up and brought Him before Pilate.</p> | <p>28 Then they led Jesus from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium so that they would not be defiled, but might eat the Passover. 29 Therefore Pilate went out to them and said, "What accusation do you bring against this Man?" 30 They answered and said to him, "If this Man were not an evildoer, we would not have delivered Him to you."</p> |

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| <p>11 Now Jesus stood before the governor, and the governor questioned Him, saying, "Are You the King of the Jews?"</p> <p>And Jesus said to him, "<i>It is as you say.</i>"</p> <p>12 And while He was being accused by the chief priests and elders, He did not answer.</p> | <p>2 Pilate questioned Him, "Are You the King of the Jews?"</p> <p>And He answered him, "<i>It is as you say.</i>"</p> <p>3 The chief priests <i>began</i> to accuse Him harshly.</p> | <p>2 And they began to accuse Him, saying, "We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King."</p> <p>3 So Pilate asked Him, saying, "Are You the King of the Jews?"</p> <p>And He answered him and said, "<i>It is as you say.</i>"</p> | <p>31 So Pilate said to them, "Take Him yourselves, and judge Him according to your law." The Jews said to him, "We are not permitted to put anyone to death,"</p> <p>32 to fulfill the word of Jesus which He spoke, signifying by what kind of death He was about to die.</p> <p>33 Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, "Are You the King of the Jews?"</p> <p>34 Jesus answered, "Are you saying this on your own initiative, or did others tell you about Me?"</p> <p>35 Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?"</p> <p>36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm."</p> <p>37 Therefore Pilate said to Him, "So You are a king?" Jesus answered, "You say <i>correctly</i> that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice."</p> <p>38 Pilate said to Him, "What is truth?"</p> <p>And when he had said this, he went out again to the Jews</p> |
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| <p>13 Then Pilate said to Him,</p> <p>“Do You not hear how many things they testify against You?”</p> <p>14 And He did not answer him with regard to even a <i>single</i> charge, so the governor was quite amazed.</p> | <p>4 Then Pilate questioned Him again, saying, “Do You not answer? See how many charges they bring against You!”</p> <p>5 But Jesus made no further answer; so Pilate was amazed.</p> | <p>4 Then Pilate said to the chief priests and the crowds, “I find no guilt in this man.”</p> <p>5 But they kept on insisting, saying, “He stirs up the people, teaching all over Judea, starting from Galilee even as far as this place.”</p> | <p>and said to them,</p> <p>“I find no guilt in Him.</p> |
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Passion Week—Pilate Sends Jesus to Herod Antipas (Friday, April 3, 33)

Luke 23:6–12

6 When Pilate heard it, he asked whether the man was a Galilean.

7 And when he learned that He belonged to Herod’s jurisdiction, he sent Him to Herod, who himself also was in Jerusalem at that time.

8 Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him.

9 And he questioned Him at some length; but He answered him nothing.

10 And the chief priests and the scribes were standing there, accusing Him vehemently.

11 And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate.

12 Now Herod and Pilate became friends with one another that very day; for before they had been enemies with each other.

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 18:39–19:16

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| <p>15 Now at <i>the</i> feast the governor was accustomed to release for the people <i>any</i> one prisoner whom they wanted.</p> <p>16 At that time they were holding a notorious prisoner, called Barabbas.</p> <p>17 So when the people gathered together, Pilate said to them,</p> | <p>6 Now at <i>the</i> feast he used to release for them <i>any</i> one prisoner whom they requested.</p> <p>7 The man named Barabbas had been imprisoned with the insurrectionists who had committed murder in the insurrection.</p> <p>8 The crowd went up and began asking him <i>to do</i> as he had been accustomed to do for them.</p> <p>9 Pilate</p> <p>answered them, saying,</p> | <p>19 (He was one who had been thrown into prison for an insurrection made in the city, and for murder.)</p> <p>13 Pilate summoned the chief priests and the rulers and the people,</p> <p>14 and said to them,</p> | <p>40b Now Barabbas was a robber.</p> |
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| <p>with Jesus who is called Christ?"</p> <p>They all said, "Crucify Him!" 23 And he said, "Why, what evil has He done?"</p> <p>But they kept shouting all the more, saying, "Crucify Him!"</p> | <p>with Him whom you call the King of the Jews?"</p> <p>13 They shouted back, "Crucify Him!" 14 But Pilate said to them, "Why, what evil has He done?"</p> <p>But they shouted all the more, "Crucify Him!"</p> | <p>21 but they kept on calling out, saying, "Crucify, crucify Him!" 22 And he said to them the third time, "Why, what evil has this man done? I have found in Him no guilt <i>demanding</i> death; therefore I will punish Him and release Him." 23 But they were insistent, with loud voices asking that He be crucified.</p> | <p>"Behold, the Man!" 6 So when the chief priests and the officers saw Him, they cried out saying, "Crucify, crucify!"</p> <p>Pilate said to them, "Take Him yourselves and crucify Him, for I find no guilt in Him." 7 The Jews answered him, "We have a law, and by that law He ought to die because He made Himself out <i>to be</i> the Son of God." 8 Therefore when Pilate heard this statement, he was <i>even</i> more afraid; 9 and he entered into the Praetorium again and said to Jesus, "Where are You from?" But Jesus gave him no answer. 10 So Pilate said to Him, "You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?" 11 Jesus answered, "You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has <i>the</i> greater sin." 12 As a result of this Pilate made efforts to release Him, but the Jews cried out saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself out <i>to be</i> a king opposes Caesar." 13 Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha. 14 Now it was the day of</p> |
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| <p>24 When Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, "I am innocent of this Man's blood; see <i>to that</i> yourselves." 25 And all the people said, "His blood shall be on us and on our children!"</p> | | | <p>preparation for the Passover; it was about the sixth hour. And he said to the Jews, "Behold, your King!" 15 So they cried out, "Away with <i>Him</i>, away with <i>Him</i>, crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."</p> |
| <p>26 Then he released Barabbas for them;</p> <p>but after having Jesus scourged, he handed Him over to be crucified.</p> | <p>15 Wishing to satisfy the crowd, Pilate released Barabbas for them,</p> <p>and after having Jesus scourged, he handed Him over to be crucified.</p> | <p>And their voices <i>began</i> to prevail.</p> <p>24 And Pilate pronounced sentence that their demand be granted.</p> <p>25 And he released the man they were asking for who had been thrown into prison for insurrection and murder,</p> <p>but he delivered Jesus to their will.</p> | <p>16 So he</p> <p>then handed Him over to them to be crucified.</p> |

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Chronological Notes

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

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

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

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

| Matthew 27:27–30 | Mark 15:16–19 |
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| <p>27 Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole <i>Roman</i> cohort around Him.</p> <p>28 They stripped Him and put a scarlet robe on Him.</p> <p>29 And after twisting together a crown of thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him and mocked Him, saying, “Hail, King of the Jews!”</p> <p>30 They spat on Him, and took the reed and <i>began</i> to beat Him on the head.</p> | <p>16 The soldiers took Him away into the palace (that is, the Praetorium), and they called together the whole <i>Roman</i> cohort.</p> <p>17 They dressed Him up in purple, and after twisting a crown of thorns, they put it on Him;</p> <p>18 and they began to acclaim Him, “Hail, King of the Jews!”</p> <p>19 They kept beating His head with a reed, and spitting on Him, and kneeling and bowing before 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 19:17 |
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| <p>31 After they had mocked Him, they took the <i>scarlet</i> robe off Him and put His <i>own</i> garments back on Him, and led Him away to crucify Him.</p> <p>32 As they were coming out, they found a man of Cyrene named Simon, whom they pressed into service to bear His cross.</p> <p>33 And when they came to a place called Golgotha, which means Place of a Skull,</p> | <p>20 After they had mocked Him, they took the purple robe off Him and put His <i>own</i> garments on Him. And they led Him out to crucify Him.</p> <p>21 They pressed into service a passer-by coming from the country, Simon of Cyrene (the father of Alexander and Rufus), to bear His cross.</p> <p>22 Then they brought Him to the place Golgotha, which is translated, Place of a Skull.</p> | <p>26 When they led Him away, they seized a man, Simon of Cyrene, coming in from the country, and placed on him the cross to carry behind Jesus.</p> <p>27 And following Him was a large crowd of the people, and of women who were mourning and lamenting Him.</p> <p>28 But Jesus turning to them said, “Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children.</p> <p>29 “For behold, the days are coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.’</p> <p>30 “Then they will begin TO SAY TO THE MOUNTAINS, ‘FALL ON US,’ AND TO THE HILLS, ‘COVER US.’ [Hos 10:8]</p> <p>31 “For if they do these things when the tree is green, what will happen when it is dry?”</p> <p>32 Two others also, who were criminals, were being led away to be put to death with Him.</p> <p>33a When they came to the place called The Skull,</p> | <p>17 They took Jesus, therefore, and He went out, bearing His own cross,</p> <p>to the place called the Place of a Skull, which is called in Hebrew, Golgotha.</p> |

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| <p>36 And sitting down, they <i>began</i> to keep watch over Him there.</p> <p>39 And those passing by were hurling abuse at Him, wagging their heads 40 and saying, "You who <i>are going to</i> destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross." 41 In the same way the chief priests also, along with the scribes and elders, were mocking <i>Him</i> and saying, 42 "He saved others; He cannot save Himself.</p> <p>He is the King of Israel; let Him now come down from the cross, and we will believe in Him. 43 "HE TRUSTS IN GOD; LET GOD RESCUE <i>Him</i> now, IF HE DELIGHTS IN HIM; for He said, 'I am the Son of God.'"</p> <p>44 The robbers who had been crucified with Him were also insulting Him</p> | <p>29 Those passing by were hurling abuse at Him, wagging their heads, and saying, "Ha! You who <i>are going to</i> destroy the temple and rebuild it in three days, 30 save Yourself, and come down from the cross!" 31 In the same way the chief priests also, along with the scribes, were mocking <i>Him</i> among themselves and saying, "He saved others; He cannot save Himself. 32 "Let <i>this</i> Christ, the King of Israel, now come down from the cross, so that we may see and believe!"</p> <p>Those who were crucified with Him were also insulting Him.</p> | <p>35 And the people stood by, looking on.</p> <p>And even the rulers were sneering at Him, saying, "He saved others; let Him save Himself if this is the Christ of God, His Chosen One."</p> <p>36 The soldiers also mocked Him, coming up to Him, offering Him sour wine, 37 and saying, "If You are the King of the Jews, save Yourself!" 39 One of the criminals who were hanged <i>there</i> was hurling abuse at Him,</p> | <p>"THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS." [Ps 22:18] 25 Therefore the soldiers did these things.</p> <p>But standing by the cross of Jesus were His mother, and His mother's sister, Mary the <i>wife</i> of Clopas, and Mary Magdalene. 26 When Jesus then saw His mother, and the disciple whom He loved standing nearby, He said to His mother, "Woman, behold, your son!" 27 Then He said to the disciple, "Behold, your mother!" From that hour the disciple took her into his own <i>household</i>.</p> |
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| with the same words. | | <p>saying, “Are You not the Christ? Save Yourself and us!” 40 But the other answered, and rebuking him said, “Do you not even fear God, since you are under the same sentence of condemnation? 41 “And we indeed <i>are</i> <i>suffering</i> justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong.” 42 And he was saying, “Jesus, remember me when You come in Your kingdom!” 43 And He said to him, “Truly I say to you, today you shall be with Me in Paradise.”</p> | |
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| Passion Week—Crucifixion: Last Three Hours (Friday [Noon–3:00 pm], April 3, 33) | | |
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| Matthew 27:45 | Mark 15:33 | Luke 22:44–45a |
| 45 Now from the sixth hour darkness fell upon all the land until the ninth hour. | 33 When the sixth hour came, darkness fell over the whole land until the ninth hour. | 44 It was now about the sixth hour, and darkness fell over the whole land until the ninth hour, 45a because the sun was obscured; |

| Passion Week—Crucifixion: It Is Finished (Friday [~3:00 pm], April 3, 33) | | | |
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| Matthew 27:46–56 | Mark 15:34–41 | Luke 23:45b–49 | John 19:28–30 |
| <p>46 About the ninth hour Jesus cried out with a loud voice, saying, “ELI, ELI, LAMA SABACHTHANI?” that is, “MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?” [Ps 22:1] 47 And some of those who were standing there, when they heard it, <i>began</i> saying, “This man is calling for Elijah.”</p> <p>48 Immediately one of them ran, and taking a sponge, he filled it with sour wine and put it on a reed, and gave Him a drink. 49 But the rest of <i>them</i> said, “Let us see whether Elijah will come to save Him.”</p> | <p>34 At the ninth hour Jesus cried out with a loud voice, “ELI, ELI, LAMA SABACHTHANI?” which is translated, “MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?” 35 When some of the bystanders heard it, they <i>began</i> saying, “Behold, He is calling for Elijah.”</p> <p>36 Someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, saying, “Let us see whether Elijah will come to take Him down.”</p> | | <p>28 After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, “I am thirsty.” [Ps 22:15; 69:21] 29 A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon <i>a branch of hyssop</i> and brought it up to His mouth.</p> |

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| <p>50 And</p> <p>Jesus cried out again with a loud voice,</p> <p>and yielded up His spirit.</p> <p>51 And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split.</p> <p>52 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 entered the holy city and appeared to many.</p> <p>54 Now the centurion, and those who were with him keeping guard over Jesus, when they saw the earthquake and the things that were happening, became very frightened</p> <p>and said,</p> <p>“Truly this was the Son of God!”</p> <p>55 Many women were there looking on from a distance, who had followed Jesus from Galilee while ministering to Him.</p> <p>56 Among them was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.</p> | <p>37 And</p> <p>Jesus uttered a loud cry,</p> <p>and breathed His last.</p> <p>38 And the veil of the temple was torn in two from top to bottom.</p> <p>39 When the centurion, who was standing right in front of Him, saw</p> <p>the way He breathed His last,</p> <p>he said,</p> <p>“Truly this man was the Son of God!”</p> <p>40 There were also <i>some</i> women looking on from a distance, among whom <i>were</i> Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome.</p> <p>41 When He was in Galilee, they used to follow Him and minister to Him; and <i>there were</i> many other women who came up with Him to Jerusalem.</p> | <p>46 And</p> <p>Jesus, crying out with a loud voice, said,</p> <p>“Father, INTO YOUR HANDS I COMMIT MY SPIRIT.” [Ps 31:5]</p> <p>Having said this,</p> <p>He breathed His last.</p> <p>45b and the veil of the temple was torn in two.</p> <p>47 Now when the centurion</p> <p>saw</p> <p>what had happened,</p> <p>he <i>began</i> praising God, saying,</p> <p>“Certainly this man was innocent.”</p> <p>48 And all the crowds who came together for this spectacle, when they observed what had happened, <i>began</i> to return, beating their breasts.</p> <p>49 And all His acquaintances and the women who accompanied Him from Galilee were standing at a distance, seeing these things.</p> | <p>30 Therefore when Jesus had received the sour wine, He said,</p> <p>“It is finished!”</p> <p>And He bowed His head and gave up His 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 a high day), asked Pilate that their legs might be broken, and *that* they might be taken away.
 32 So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him;
 33 but coming to Jesus, when they saw that He was already dead, they did not break His legs.
 34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out.
 35 And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe.
 36 For these things came to pass to fulfill the Scripture, “NOT A BONE OF HIM SHALL BE BROKEN.” [[Ps 34:20](#); [Num 9:12](#)]
 37 And again another Scripture says, “THEY SHALL LOOK ON HIM WHOM THEY PIERCED.” [[Zech 12:10](#)]

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

| Matthew 27:57–61 | Mark 15:42–47 | Luke 23:50–56a | John 19:38–42 |
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| <p>57 When it was evening,</p> <p>there came a rich man from Arimathea, named Joseph,</p> <p>who himself had also become a disciple of Jesus.</p> <p>58 This man went to Pilate and asked for the body of Jesus.</p> <p>Then Pilate ordered it to be given <i>to him</i>.</p> <p>59 And Joseph took the body</p> <p>and wrapped it in a clean linen cloth,</p> | <p>42 When evening had already come, because it was the preparation day, that is, the day before the Sabbath,</p> <p>43 Joseph of Arimathea came, a prominent member of the Council,</p> <p>who himself was waiting for the kingdom of God; and he gathered up courage and went in before Pilate, and asked for the body of Jesus.</p> <p>44 Pilate wondered if He was dead by this time, and summoning the centurion, he questioned him as to whether He was already dead.</p> <p>45 And ascertaining this from the centurion, he granted the body to Joseph.</p> <p>46 Joseph bought a linen cloth, took Him down,</p> <p>wrapped Him in the linen cloth</p> | <p>50 And</p> <p>a man named Joseph, who was a member of the Council, a good and righteous man</p> <p>51 (he had not consented to their plan and action), <i>a man</i> from Arimathea, a city of the Jews,</p> <p>who was waiting for the kingdom of God;</p> <p>52 this man went to Pilate and asked for the body of Jesus.</p> <p>53a And he took it down</p> <p>and wrapped it in a linen cloth,</p> | <p>38 After these things</p> <p>Joseph of Arimathea,</p> <p>being a disciple of Jesus, but a secret <i>one</i> for fear of the Jews,</p> <p>asked Pilate that he might take away the body of Jesus;</p> <p>and Pilate granted permission.</p> <p>So he came and took away His body.</p> <p>39 Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds <i>weight</i>.</p> <p>40 So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews.</p> <p>41 Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid.</p> |

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| <p>60 and laid it in his own new tomb, which he had hewn out in the rock;</p> <p>and he rolled a large stone against the entrance of the tomb and went away.</p> <p>61 And Mary Magdalene was there, and the other Mary, sitting opposite the grave.</p> | <p>and laid Him in a tomb which had been hewn out in the rock;</p> <p>and he rolled a stone against the entrance of the tomb.</p> <p>47 Mary Magdalene and Mary the <i>mother</i> of Joses were looking on <i>to see</i> where He was laid.</p> | <p>54 It was the preparation day, and the Sabbath was about to begin.</p> <p>53b and laid Him in a tomb cut into the rock, where no one had ever lain.</p> <p>55 Now the women who had come with Him out of Galilee followed, and saw the tomb and how His body was laid.</p> <p>56a Then they returned and prepared spices and perfumes.</p> | <p>42 Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there.</p> |
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| <p style="text-align: center;">Passion Week—The Jews Secure the Tomb (Friday evening [15 Nisan], April 3, 33)</p> | |
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| <p style="text-align: center;">Matthew 27:62–66</p> | |
| <p>62 Now on the next day, the day after the preparation, the chief priests and the Pharisees gathered together with Pilate, 63 and said, “Sir, we remember that when He was still alive that deceiver said, ‘After three days I <i>am to</i> rise again.’ 64 “Therefore, give orders for the grave to be made secure until the third day, otherwise His disciples may come and steal Him away and say to the people, ‘He has risen from the dead,’ and the last deception will be worse than the first.” 65 Pilate said to them, “You have a guard; go, make it <i>as</i> secure as you know how.” 66 And they went and made the grave secure, and along with the guard they set a seal on the stone.</p> | |

| <p style="text-align: center;">Passion Week—Rest on the Sabbath (Saturday, April 4, 33)</p> | |
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| <p style="text-align: center;">Luke 23:56b</p> | |
| <p>56b And on the Sabbath they rested according to the commandment.</p> | |

| <p style="text-align: center;">The Physical, Bodily Resurrection of Jesus (Sunday morning [16 Nisan], April 5, 33)</p> | | | |
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| <p style="text-align: center;">Matthew 28:1–15</p> | <p style="text-align: center;">Mark 16:1–11</p> | <p style="text-align: center;">Luke 24:1–12</p> | <p style="text-align: center;">John 20:1–18</p> |
| <p>Journey to the Tomb</p> <p>1 Now after the Sabbath, as it began to dawn toward the first <i>day</i> of the week, Mary Magdalene and the other Mary came to look at the grave.</p> | <p>1 When the Sabbath was over, Mary Magdalene, and Mary the <i>mother</i> of James, and Salome, bought spices, so that they might come and anoint Him.</p> <p>2 Very early on the first day of the week, they came to the tomb when the sun had risen.</p> | <p>1 But on the first day of the week, at early dawn, they came to the tomb bringing the spices which they had prepared.</p> | <p>1 Now on the first <i>day</i> of the week Mary Magdalene came early to the tomb, while it was still dark,</p> |
| <p>Angels Roll Away the Stone</p> <p>2 And behold, a severe</p> | | | |

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| <p>earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it. 3 And his appearance was like lightning, and his clothing as white as snow. 4 The guards shook for fear of him and became like dead men.</p> | | | |
| <p>Discovery of the Empty Tomb</p> | <p>3 They were saying to one another, “Who will roll away the stone for us from the entrance of the tomb?” 4 Looking up, they saw that the stone had been rolled away, although it was extremely large. 5 Entering the tomb,</p> | <p>2 And they found the stone rolled away from the tomb, 3 but when they entered, they did not find the body of the Lord Jesus.</p> | <p>and saw the stone <i>already</i> 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 out of the tomb, and we do not know where they have laid Him.”</p> |
| <p>Appearance of the Angels</p> <p>5 The angel said to the women, “Do not be afraid; for I know that you are looking for Jesus who has been crucified. 6 “He is not here, for He has risen, just as He said. Come, see the place where He was lying.</p> | <p>they saw a young man sitting at the right, wearing a white robe; and they were amazed. 6 And he said to them, “Do not be amazed; you are looking for Jesus the Nazarene, who has been crucified. He has risen; He is not here; behold, <i>here is</i> the place where they laid Him.</p> | <p>4 While they were perplexed about this, behold, two men suddenly stood near them in dazzling clothing; 5 and as <i>the women</i> were terrified and bowed their faces to the ground, <i>the men</i> said to them, “Why do you seek the living One among the dead? 6 “He is not here, but He has risen. Remember how He spoke to</p> | |

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| <p>7 “Go quickly and tell His disciples that He has risen from the dead; and behold, He is going ahead of you into Galilee, there you will see Him; behold, I have told you.”</p> | <p>7 “But go, tell His disciples and Peter, ‘He is going ahead of you to Galilee; there you will see Him, just as He told you.’”</p> | <p>you while He was still in Galilee, 7 saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.”</p> | |
| <p>Jesus Appears to the Women 8 And they left the tomb quickly with fear and great joy and ran to report it to His disciples. 9 And behold, Jesus met them and greeted them. And they came up and took hold of His feet and worshiped Him. 10 Then Jesus said to them, “Do not be afraid; go and take word to My brethren to leave for Galilee, and there they will see Me.”</p> | <p>8 They went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid.</p> | <p>8 And they remembered His words,</p> | |
| <p>The Guard’s Report 11 Now while they were on their way, some of the guard came into the city and reported to the chief priests all that had happened. 12 And when they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, 13 and said, “You are to say, ‘His disciples came by night and stole Him away while we were asleep.’ 14 “And if this should come to the governor’s ears, we will win him over and keep you out of trouble.” 15 And they took the money and did as they had been</p> | | | |

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| instructed; and this story was widely spread among the Jews, <i>and is to this day.</i> | | | |
| The Disciples' Unbelief | | <p>9 and returned from the tomb and reported all these things to the eleven and to all the rest.</p> <p>10 Now they were Mary Magdalene and Joanna and Mary the <i>mother</i> of James; also the other women with them were telling these things to the apostles.</p> <p>11 But these words appeared to them as nonsense, and they would not 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>stooping and looking in, he saw the linen wrappings only;</p> <p>and he went away to his home, marveling at what had happened.</p> | <p>3 So Peter and the other disciple [<i>John</i>] went forth, and they were going to the tomb.</p> <p>4 The two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first;</p> <p>5 and stooping and looking in, he saw the linen wrappings lying <i>there</i>; but he did not go in.</p> <p>6 And so Simon Peter also came, following him, and entered the tomb; and he saw the linen wrappings lying <i>there</i>,</p> <p>7 and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself.</p> <p>8 So the other disciple who had first come to the tomb then also entered, and he saw and believed.</p> <p>9 For as yet they did not understand the Scripture, that He must rise again from the dead.</p> <p>10 So the disciples went away again to their own homes.</p> |
| Jesus and Mary Magdalene | | | 11 But Mary was standing |

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| | <p>9 [Now after He had risen early on the first day of the week, He first appeared to Mary Magdalene, from whom He had cast out seven demons.</p> | | <p>outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb; 12 and she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying. 13 And they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him." 14 When she had said this, she turned around and saw Jesus standing <i>there</i>, and did not know that it was Jesus. 15 Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing Him to be the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away." 16 Jesus said to her, "Mary!" She turned and said to Him in Hebrew, "Rabboni!" (which means, Teacher). 17 Jesus said to her, "Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, 'I ascend to My Father and your Father, and My God and your God.'"</p> |
| <p>Mary Returns to the Disciples</p> | <p>10 She went and reported to those who had been with Him, while they were mourning and weeping.</p> <p>11 When they heard that He was alive and had been seen by her, they refused to believe it.]</p> | | <p>18 Mary Magdalene came, announcing to the disciples,</p> <p>"I have seen the Lord," and <i>that</i> He had said these things 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 [After that, He appeared in a different form to two of them while they were walking along on their way to the country.

13a They went away]

Luke 24:13–33a

13 And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem.

14 And they were talking with each other about all these things which had taken place.

15 While they were talking and discussing, Jesus Himself approached and *began* traveling with them.

16 But their eyes were prevented from recognizing Him.

17 And He said to them, “What are these words that you are exchanging with one another as you are walking?” And they stood still, looking sad.

18 One *of them*, named Cleopas, answered and said to Him, “Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?”

19 And He said to them, “What things?” And they said to Him, “The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people, 20 and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him.

21 But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened.

22 But also some women among us amazed us. When they were at the tomb early in the morning,

23 and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive.

24 Some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see.”

25 And He said to them, “O foolish men and slow of heart to believe in all that the prophets have spoken!

26 Was it not necessary for the Christ to suffer these things and to enter into His glory?”

27 Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures. [cf. [Deut 18:15](#); [Psalm 22](#); [Isaiah 53](#); [Mal 3:1](#)]

28 And they approached the village where they were going, and He acted as though He were going farther.

29 But they urged Him, saying, “Stay with us, for it is *getting* toward evening, and the day is now nearly over.” So He went in to stay with them.

30 When He had reclined *at the table* with them, He took the bread and blessed *it*, and breaking *it*, He *began* giving *it* to them.

31 Then their eyes were opened and they recognized Him; and He vanished from their sight.

32 They said to one another, “Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?”

33a And they got up that very 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 |
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| <p>13b [and reported it to the others,</p> <p>but they did not believe them either.</p> <p>14 Afterward He appeared to the eleven themselves as they were reclining <i>at the table</i>;</p> <p>and He reproached them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen.]</p> | <p>33b and found gathered together the eleven and those who were with them, 34 saying, “The Lord has really risen and has appeared to Simon.” [1 Cor 15:5a] 35 They <i>began</i> to relate their experiences on the road and how He was recognized by them in the breaking of the bread.</p> <p>36 While they were telling these things, He Himself stood in their midst</p> <p>and said to them, “Peace be to you.” 37 But they were startled and frightened and thought that they were seeing a spirit. 38 And He said to them, “Why are you troubled, and why do doubts arise in your hearts?”</p> <p>39 See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have.” 40 And when He had said this, He showed them His hands and His feet. 41 While they still could not believe <i>it</i> because of their joy and amazement, He said to them, “Have you anything here to eat?” 42 They gave Him a piece of a broiled fish; 43 and He took it and ate <i>it</i> before them.</p> | <p>19 So when it was evening on that day, the first <i>day</i> of the week, and when the doors were shut where the disciples were, for fear of the Jews,</p> <p>Jesus came and stood in their midst</p> <p>and said to them, “Peace <i>be</i> with you.”</p> <p>20 And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord.</p> <p>21 So Jesus said to them again, “Peace <i>be</i> with you; as the Father has sent Me, I also send you.” 22 And when He had said this, He breathed on them and said to them, “Receive the Holy Spirit. 23 If you forgive the sins of any, <i>their sins</i> have been forgiven them; if you retain the <i>sins</i> of any, they have been retained.” 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 So the other disciples were saying to him, “We have seen the Lord!” But he said to them, “Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.”</p> |

Jesus' Second Appearance to the Disciples (Sunday, April 12, 33)

John 20:26–31

26 After eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst and said, "Peace *be* with you." [[1 Cor 15:5b](#)]

27 Then He said to Thomas, "Reach here with your finger, and see My hands; and reach here 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* they who did not see, and yet believed."

30 Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book;

31 but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that 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 manifested Himself again to the disciples at the Sea of Tiberias, and He manifested *Himself* in this way.

2 Simon Peter, and Thomas called Didymus, and Nathanael of 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 will also come with you." They went out and got into the boat; and that night they caught nothing.

4 But when the day was now breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus.

5 So Jesus said to them, "Children, you do not have any fish, do you?" They answered Him, "No."

6 And He said to them, "Cast the net on the right-hand side of the boat and you will find *a catch*." So they cast, and then they were not able to haul it in because of the great number of fish.

7 Therefore that disciple whom Jesus loved said to Peter, "It is the Lord." So when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped *for work*), and threw himself into the sea.

8 But the other disciples came in the little boat, for they were not far from the land, but about one hundred yards away, dragging the net *full* of fish.

9 So when they got out on the land, they saw a charcoal fire *already* laid and fish placed on it, and bread.

10 Jesus said to them, "Bring some of the fish which you have now caught."

11 Simon Peter went up and drew the net to land, full of large fish, a hundred and fifty-three; and although there were so many, the net was not torn.

12 Jesus said to them, "Come *and* have breakfast." None of the disciples ventured to question Him, "Who are You?" knowing that it was the Lord.

13 Jesus came and took the bread and gave *it* to them, and the fish likewise.

14 This is now the third time that Jesus was manifested to the disciples, after He was raised from the dead.

15 So when they had finished 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, "Tend 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 the third time, "Simon, *son* of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep.

18 Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to *go*."

19 Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, "Follow Me!"

20 Peter, turning around, saw the disciple whom Jesus loved following *them*; the one who also had leaned back on His bosom at the supper and said, "Lord, who is the one who betrays You?"

21 So Peter seeing him said to Jesus, "Lord, and what about this man?"

22 Jesus said to him, "If I want him to remain until I come, what *is that* to you? You follow Me!"

23 Therefore this saying went out among the brethren that that disciple would not die; yet Jesus did not say to him that he would not die, but *only*, "If I want him to remain until I come, what *is that* to you?"

24 This is the disciple who is testifying to these things and wrote these things, and we know that his testimony is true.

25 And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written.

The Great Commission (c. late April 33)

Matthew 28:16–20

16 But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated.

17 When they saw Him, they worshiped *Him*; but some were doubtful. [[1 Cor 15:6](#)]

18 And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,

20 teaching them to observe all that I 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 "He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned.

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| <p>and lo, I am with you always, even to the end of the age.”</p> | <p>17 “These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; 18 they will pick up serpents, and if they drink any deadly <i>poison</i>, it will not hurt them; they will lay hands on the sick, and they will recover.”]</p> |
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| Appearance to James, Jesus’ Brother (c. late April 33) | |
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| 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 |
| <p>44 Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” 45 Then He opened their minds to understand the Scriptures, 46 and He said to them, “Thus it is written, that the Christ would suffer and rise again from the dead the third day, 47 and that repentance for 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 forth the promise of My Father upon you; but you are to stay in the city</p> <p>until you are clothed with power from on high.”</p> | <p>1 The first account I composed, Theophilus, about all that Jesus began to do and teach, 2 until the day when He was taken up <i>to heaven</i>, after He had by the Holy Spirit given orders to the apostles whom He had chosen. 3 To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over <i>a period of</i> forty days and speaking of the things concerning the kingdom of God. 4 Gathering them together, He commanded them</p> <p>not to leave Jerusalem, but to wait for what the Father had promised, “Which,” <i>He said</i>, “you heard of 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 were asking Him, saying, “Lord, is it at this time You are restoring the kingdom to Israel?” 7 He said to them, “It is not for you to know times or epochs which the Father has fixed by His own authority; 8 but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”</p> |

| The Ascension (Thursday, May 14, 33) | | |
|--|---|---------------------------------------|
| Mark 16:19–20 | Luke 24:50–53 | Acts 1:9–14 |
| 19 [So then, when the Lord Jesus had spoken to them, | 50 And He led them out as far as Bethany, | 9 And after He had said these things, |

| | | |
|--|---|--|
| <p>He was received up</p> <p>into heaven and sat down at the right hand of God.</p> <p>20 And they went out</p> <p>and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed.]</p> <p><i>[And they promptly reported all these instructions to Peter and his companions. And after that, Jesus Himself sent out through them from east to west the sacred and imperishable proclamation of eternal salvation.]</i></p> | <p>and He lifted up His hands and blessed them.</p> <p>51 While He was blessing them, He parted from them and was carried up</p> <p>into heaven.</p> <p>52 And they, after worshiping Him, returned to Jerusalem with great joy,</p> <p>53 and were continually in the temple praising God.</p> | <p>He was lifted up while they were looking on, and a cloud received Him out of their sight.</p> <p>10 And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them.</p> <p>11 They also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven."</p> <p>12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away.</p> <p>13 When they had entered <i>the city</i>, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James <i>the son</i> of Alphaeus, and Simon the Zealot, and Judas <i>the son</i> of James.</p> <p>14 These all with one mind were continually devoting themselves to prayer, along with <i>the women</i>, and Mary the mother of Jesus, and with His brothers.</p> |
|--|---|--|

Matthias Added to the Apostles (May 14–24, 33)

Acts 1:15–26

15 At this time Peter stood up in the midst of the brethren (a gathering of about one hundred and twenty persons was there together), and said,

16 "Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus.

17 For he was counted among us and received his share in this ministry."

18 (Now this man acquired a field with the price of his wickedness, and falling headlong, he burst open in the middle and all his intestines gushed out.

19 And it became known to all who were living in Jerusalem; so that in their own language that field was called Hakeldama, 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 HOMESTEAD BE MADE DESOLATE,
AND LET NO ONE DWELL IN IT’; [[Ps 69:25–26](#)]

and,

‘LET ANOTHER MAN TAKE HIS OFFICE.’ [[Ps 109:8](#)]

21 Therefore it is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us—
22 beginning with the baptism of John until the day that He was taken up from us—one of these *must* become a witness with us of His resurrection.”

23 So they put forward two men, Joseph called Barsabbas (who was also called Justus), and Matthias.

24 And they prayed and said, “You, Lord, who know the hearts of all men, show which one of these two You have chosen

25 to occupy this ministry and apostleship from which Judas turned aside to go to his own place.”

26 And they drew lots for them, and the lot fell to Matthias; and he was added to the eleven apostles.

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

Acts 2:1–13

- 1 When the day of Pentecost had come, they were all together in one place.
 2 And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting.
 3 And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them.
 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.
 5 Now there were Jews living in Jerusalem, devout men from every nation under heaven.
 6 And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language.
 7 They were amazed and astonished, saying, “Why, are not all these who are speaking Galileans?
 8 And how is it that we each hear *them* in our own language to which we were born?
 9 Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia,
 10 Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes,
 11 Cretans and Arabs—we hear them in our *own* tongues speaking of the mighty deeds of God.”
 12 And they all continued in amazement and great perplexity, saying to one another, “What does this mean?”
 13 But others were mocking and saying, “They are full of sweet wine.”

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

Acts 2:14–41

- 14 But Peter, taking his stand with the eleven, raised his voice and declared to them: “Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words.
 15 For these men are not drunk, as you suppose, for it is *only* the third hour of the day;
 16 but this is what was spoken of through the prophet Joel:
- 17 ‘AND IT SHALL BE IN THE LAST DAYS,’ God says,
 ‘THAT I WILL POUR FORTH OF MY SPIRIT ON ALL MANKIND;
 AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY,
 AND YOUR YOUNG MEN SHALL SEE VISIONS,
 AND YOUR OLD MEN SHALL DREAM DREAMS;
 18 EVEN ON MY BONDSLAVES, BOTH MEN AND WOMEN,
 I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT
 And they shall prophesy.
 19 ‘AND I WILL GRANT WONDERS IN THE SKY ABOVE
 AND SIGNS ON THE EARTH BELOW,
 BLOOD, AND FIRE, AND VAPOR OF SMOKE.
 20 ‘THE SUN WILL BE TURNED INTO DARKNESS
 AND THE MOON INTO BLOOD,
 BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD SHALL COME.
 21 ‘AND IT SHALL BE THAT EVERYONE WHO CALLS ON THE NAME OF THE LORD WILL BE SAVED.’ [[Joel 2:28–32](#)]
- 22 “Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know—
 23 this *Man*, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put *Him* to death.
 24 But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.
 25 For David says of Him,
- ‘I SAW THE LORD ALWAYS IN MY PRESENCE;
 FOR HE IS AT MY RIGHT HAND, SO THAT I WILL NOT BE SHAKEN.
 26 ‘THEREFORE MY HEART WAS GLAD AND MY TONGUE EXULTED;
 MOREOVER MY FLESH ALSO WILL LIVE IN HOPE;
 27 BECAUSE YOU WILL NOT ABANDON MY SOUL TO HADES,
 NOR ALLOW YOUR HOLY ONE TO UNDERGO DECAY.
 28 ‘YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE;
 YOU WILL MAKE ME FULL OF GLADNESS WITH YOUR PRESENCE.’ [[Ps 16:8–11](#)]
- 29 “Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to

this day.

30 And so, 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 he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY.

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

33 Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.

34 For it was not David who ascended 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 for certain 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 rest of the apostles, “Brethren, what shall we do?”

38 Peter *said* to them, “Repent, and each of you be baptized 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 your children and for all who are far off, as many as the Lord our God will call to Himself.”

40 And with many other words he solemnly testified and kept on exhorting them, saying, “Be saved from this perverse generation!”

41 So then, those who had received his word were baptized; and that day there were added about three thousand souls.

The Early Church (c. Summer 33)

Acts 2:42–47

42 They were continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer.

43 Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles.

44 And all those who had believed were together and had all things in common;

45 and they *began* selling their property and possessions and were sharing them with all, as anyone might have need.

46 Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart,

47 praising God and having favor with all the people. And the Lord was adding to their number day by day 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 ninth *hour*, the hour of prayer.

2 And a man who had been lame from his mother’s womb was being carried along, whom they used to set down every day at the gate of the temple which is called Beautiful, in order to beg alms of those who were entering the temple.

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

4 But Peter, along with John, fixed his gaze on him and said, “Look at us!”

5 And he *began* to give them his attention, expecting to receive something from them.

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

7 And seizing him by the right hand, he raised him up; and immediately his feet and his ankles were strengthened.

8 With a leap he stood upright and *began* to walk; and he entered the temple with them, walking and leaping and praising God.

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

10 and they were taking note of him as being the one who used to sit at the Beautiful Gate of the temple to *beg* alms, and they were filled with wonder and amazement at what had happened to him.

Peter Preaches to the Crowd

11 While he was clinging to Peter and John, all the people ran together to them at the so-called portico of Solomon, full of amazement.

12 But when Peter saw *this*, he replied to the people, “Men of Israel, why are you amazed at this, or why do you gaze at us, as if by our own power or piety we had made him walk?

13 The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus, *the one* whom you delivered and

disowned in the presence of Pilate, when he had decided to release Him.

14 But you disowned the Holy and Righteous One and asked for a murderer to be granted to you,

15 but put to death the Prince of life, *the one* whom God raised from the dead, *a fact* to which we are witnesses.

16 And on the basis of faith in His name, *it is* the name of Jesus which has strengthened this man whom you see and know; and the faith which *comes* through Him has given him this perfect health in the presence of you all.

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

18 But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled.

19 Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord;

20 and that He may send Jesus, the Christ appointed for you,

21 whom heaven must receive until *the* period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.

22 Moses said, ‘THE LORD GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN; TO HIM YOU SHALL GIVE HEED to everything He says to you.

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

24 And likewise, all the prophets who have spoken, from Samuel and *his* successors onward, also announced these days.

25 It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, ‘AND IN YOUR SEED ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED.’ [cf. [Gen 22:18](#)]

26 For you first, God raised up His Servant and sent Him to bless you by turning every one *of you* from your wicked ways.”

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

Acts 4:1–31

Peter and John are Imprisoned

1 As they were speaking to the people, the priests and the captain of the temple *guard* and the Sadducees came up to them,

2 being greatly disturbed 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 jail until the next day, for it was already evening.

4 But many of those who had heard the message believed; and the number of the men came to be about five thousand.

Annas and Caiaphas Question Peter and John

5 On the next day, their rulers and elders and scribes were gathered together in Jerusalem;

6 and Annas the high priest *was there*, and Caiaphas and John and Alexander, and all who were of high-priestly descent.

7 When they had placed them in the center, they *began to* inquire, “By what power, or in what name, have you done this?”

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

9 if we are on trial today for a benefit done to a sick man, as to how this man has been made well,

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 this *name* this man stands here before you in good health.

11 He is the STONE WHICH WAS REJECTED by you, THE BUILDERS, *but* WHICH BECAME THE CHIEF CORNER *stone*. [[Ps 118:22](#)]

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

13 Now as they observed the confidence of Peter and John and understood that they were uneducated and untrained men, they were amazed, and *began to* recognize them as having been with Jesus.

14 And seeing the man who had been healed standing with them, they had nothing to say in reply.

15 But when they had ordered them to leave the Council, they *began to* confer with one another,

16 saying, “What shall we do with these men? For the fact that a noteworthy miracle has taken place through them is apparent to all who live in Jerusalem, and we cannot deny it.

17 But so that it will not spread any further among the people, let us warn them to speak no longer to any man in this name.”

18 And when they had summoned them, they commanded them not to speak or 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 give heed to you rather than to God, you be the judge;

20 for we cannot stop speaking about what we have seen and heard.”

21 When they had threatened them further, they let them go (finding no basis on which to punish them) on account of the people, because they were all glorifying God for what had happened;

22 for the man was more than forty years old on whom this miracle of healing had been performed.

The Disciples Pray for Courage to Preach the Gospel

23 When they had been released, they went to their own *companions* and reported all that the chief priests and the elders had said

to them.

24 And when they heard *this*, they lifted their voices to God with one accord and said, “O Lord, it is You who MADE THE HEAVEN AND THE EARTH AND THE SEA, AND ALL THAT IS IN THEM,

25 who by the Holy Spirit, *through* the mouth of our father David Your servant, said,

‘WHY DID THE GENTILES RAGE,
AND THE PEOPLES DEVISE FUTILE THINGS?

26 ‘THE KINGS OF THE EARTH TOOK THEIR STAND,
AND THE RULERS WERE GATHERED TOGETHER
AGAINST THE LORD AND AGAINST HIS CHRIST.’ [\[Ps 2:1-2\]](#)

27 For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel,

28 to do whatever Your hand and Your purpose predestined to occur.

29 And now, Lord, take note of their threats, and grant that Your bond-servants may speak Your word with all confidence,

30 while You extend Your hand to heal, and signs and wonders take place through the name of Your holy servant Jesus.”

31 And when they had prayed, the place where they had gathered together 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 And the congregation of those who believed were of one heart and soul; and not one of *them* claimed that anything belonging to him was his own, but all things were common property to them.

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

34 For there was not a needy person among them, for all who were owners of land or houses would sell them and bring the proceeds of the sales

35 and lay them at the apostles' feet, and they would be distributed to each as any had need.

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

36 Now Joseph, a Levite of Cyprian birth, who was also called Barnabas by the apostles (which translated means Son of Encouragement),

37 and who owned a tract of land, sold it and brought the money and laid it at the apostles' feet.

Ananias Conspires with His Wife Sapphira to Deceive the Apostles

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

2 and kept back *some* of the price for himself, with his wife's full knowledge, and bringing a portion of it, he laid it at the apostles' feet.

3 But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back *some* of the price of the land?

4 While it remained *unsold*, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God."

5 And as he heard these words, Ananias fell down and breathed his last; and great fear came over all who heard of it.

6 The young men got up and covered him up, and after carrying him out, they buried him.

Sapphira's Part in the Deception is Revealed

7 Now there elapsed an interval of about three hours, and his wife came in, not knowing what had happened.

8 And Peter responded to her, "Tell me whether you sold the land for such and such a price?" And she said, "Yes, that was the price."

9 Then Peter *said* to her, "Why is it that you have agreed together to put the Spirit of the Lord to the test? Behold, the feet of those who have buried your husband are at the door, and they will carry you out *as well*."

10 And immediately she fell at his feet and breathed her last, and the young men came in and found her dead, and they carried her out and buried her beside her husband.

11 And great fear came over the whole church, and over all who heard of these things.

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

Acts 5:12–16

12 At the hands of the apostles many signs and wonders were taking place among the people; and they were all with one accord in Solomon's portico.

13 But none of the rest dared to associate with them; however, the people held them in high esteem.

14 And all the more believers in the Lord, multitudes of men and women, were constantly added to *their number*,

15 to such an extent that they even carried the sick out into the streets and laid them on cots and pallets, so that when Peter came by at least his shadow might fall on any one of them.

16 Also the people from the cities in the vicinity of Jerusalem were coming together, bringing people who were sick or afflicted with unclean spirits, and they were all being healed.

Jewish Persecution Intensifies (c. 33/34)

Acts 5:17–42

The Apostles are Imprisoned

17 But the high priest rose up, along with all his associates (that is the sect of the Sadducees), and they were filled with jealousy.

18 They laid hands on the apostles and put them in a public jail.

An Angel Releases the Apostles

19 But during the night an angel of the Lord opened the gates of the prison, and taking them out he said,

20 "Go, stand and speak to the people in the temple the whole message of this Life."

21 Upon hearing *this*, they entered into the temple about daybreak and *began* to teach. Now when the high priest and his associates

came, they called the Council together, even all the Senate of the sons of Israel, and sent *orders* to the prison house for them to be brought.

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

23 saying, “We found the prison house locked quite securely and the guards standing at the doors; but when we had opened up, we found no one inside.”

24 Now when the captain of the temple *guard* and the chief priests heard these words, they were greatly perplexed about them as to what would come of this.

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

The Apostles Willingly Go Before the Jewish Council

26 Then the captain went along with the officers and *proceeded* to bring them *back* without violence (for they were afraid of the people, that they might be stoned).

27 When they had brought them, they stood them before the Council. The high priest questioned them,

28 saying, “We gave you strict orders not to continue teaching in this name, and yet, you have filled Jerusalem with your teaching and intend to bring this man’s blood upon us.”

29 But Peter and the apostles answered, “We must obey God rather than men.

30 The God of our fathers raised up Jesus, whom you had put to death by hanging Him on a cross.

31 He is the one whom God exalted to His right hand as a Prince and a 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 But when they heard this, they were cut to the quick and intended to kill them.

Gamaliel’s Wise Advice

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

35 And he said to them, “Men of Israel, take care what you propose to do with these men.

36 For some time ago Theudas rose up, claiming to be somebody, and a group of about four hundred men joined up with him. But he was killed, and all who followed him were dispersed and came to nothing.

37 After this man, Judas of Galilee rose up in the days of the census and drew away *some* people after him; he too perished, and all those who followed him were scattered.

38 So in the present case, I say to you, stay away from these men and let them alone, for if this plan or action is of men, it will be overthrown;

39 but if it is of God, you will not be able to overthrow them; or else you may even be found fighting against God.”

40 They took his advice; and after calling the apostles in, they flogged them and ordered them not to speak in the name of Jesus, and *then* released them.

The Apostles Continue Preaching the Gospel

41 So they went on their way from the presence of the Council, rejoicing that they had been considered worthy to suffer shame for *His* name.

42 And every day, in the temple and from house to house, they kept right on teaching and preaching Jesus *as* the Christ.

Ministry Distinctions Within the Church (c. early 34)

Acts 6:1–6

1 Now at this time while the disciples were increasing *in number*, a complaint arose on the part of the Hellenistic *Jews* against the *native* Hebrews, because their widows were being overlooked in the daily serving *of food*.

2 So the twelve summoned the congregation of the disciples and said, “It is not desirable for us to neglect the word of God in order to serve tables.

3 Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task.

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

5 The statement found approval with the whole congregation; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a proselyte from Antioch.

6 And these they brought before the apostles; and after praying, they laid their hands on them.

The Arrest of Stephen (c. Spring 34)

Acts 6:7–15

7 The word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many

of the priests were becoming obedient to the faith.

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

9 But some men from what was called the Synagogue of the Freedmen, *including* both Cyrenians and Alexandrians, and some from Cilicia and Asia, rose up and argued with Stephen.

10 But they were unable to cope with the wisdom and the Spirit with which he was speaking.

11 Then they secretly induced men to say, "We have heard him speak blasphemous words against Moses and *against* God."

12 And they stirred up the people, the elders and the scribes, and they came up to him and dragged him away and brought him before the Council.

13 They put forward false witnesses who said, "This man incessantly speaks against this holy place and the Law;

14 for we have heard him say that this Nazarene, Jesus, will destroy this place and alter the customs which Moses handed down to us."

15 And fixing their gaze on him, all who were sitting in the Council saw his face like the face of an angel.

Stephen's Sermon (c. Spring 34)

Acts 7:1–53

1 The high priest said, "Are these things so?"

2 And he said, "Hear me, brethren and fathers! The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran,

3 and said to him, 'LEAVE YOUR COUNTRY AND YOUR RELATIVES, AND COME INTO THE LAND THAT I WILL SHOW YOU.' [[Gen 12:1](#)]

4 Then he left the land of the Chaldeans and settled in Haran. From there, after his father died, *God* had him move to this country in which you are now living.

5 But He gave him no inheritance in it, not even a foot of ground, and *yet*, even when he had no child, He promised that HE WOULD GIVE IT TO HIM AS A POSSESSION, AND TO HIS DESCENDANTS AFTER HIM.

6 But God spoke to this effect, that his DESCENDANTS WOULD BE ALIENS IN A FOREIGN LAND, AND THAT THEY WOULD BE ENSLAVED AND MISTREATED FOR FOUR HUNDRED YEARS.

7 'AND WHATEVER NATION TO WHICH THEY WILL BE IN BONDAGE I MYSELF WILL JUDGE,' said God, 'AND AFTER THAT THEY WILL COME OUT AND SERVE ME IN THIS PLACE.' [[Gen 15:13–14](#); [Exod 3:12](#)]

8 And He gave him the covenant of circumcision; and so *Abraham* became the father of Isaac, and circumcised him on the eighth day; and Isaac *became the father of* Jacob, and Jacob *of* the twelve patriarchs.

9 "The patriarchs became jealous of Joseph and sold him into Egypt. *Yet* 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 made him governor over Egypt and all his household.

11 "Now a famine came over all Egypt and Canaan, and great affliction *with it*, and our fathers could find no food.

12 But when Jacob heard that there was grain in Egypt, he sent our fathers *there* the first time.

13 On the second *visit* Joseph made himself known to his brothers, and Joseph's family was disclosed to Pharaoh.

14 Then Joseph sent *word* and invited Jacob his father and all his relatives to come to him, seventy-five persons *in all*.

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

16 *From there* they were removed to Shechem and laid in the tomb which Abraham had purchased for a sum of money from the sons of Hamor in Shechem.

17 "But as the time of the promise was approaching which God had assured to Abraham, the people increased and multiplied in Egypt,

18 until THERE AROSE ANOTHER KING OVER EGYPT WHO KNEW NOTHING ABOUT JOSEPH. [[Exod 1:8](#)]

19 It was he who took shrewd advantage of our race and mistreated our fathers so that they would expose their infants and they would not survive.

20 It was at this time that Moses was born; and he was lovely in the sight of God, and he was nurtured three months in his father's home.

21 And after he had been set outside, Pharaoh's daughter took him away and nurtured him as her own son.

22 Moses was educated in all the learning of the Egyptians, and he was a man of power in words and deeds.

23 But when he was approaching the age of forty, it entered his mind to visit his brethren, the sons of Israel.

24 And when he saw one *of them* being treated unjustly, he defended him and took vengeance for the oppressed by striking down the Egyptian.

25 And he supposed that his brethren understood that God was granting them deliverance through him, but they did not understand.

26 On the following day he appeared to them as they were fighting together, and he tried to reconcile them in peace, saying, 'Men, you are brethren, why do you injure one another?'

27 But the one who was injuring his neighbor pushed him away, saying, 'WHO MADE YOU A RULER AND JUDGE OVER US?'

28 YOU DO NOT MEAN TO KILL ME AS YOU KILLED THE EGYPTIAN YESTERDAY, DO YOU?' [[Exod 2:14](#)]

29 At this remark, MOSES FLED AND BECAME AN ALIEN IN THE LAND OF MIDIAN, where he became the father of two sons.

30 “After forty years had passed, AN ANGEL APPEARED TO HIM IN THE WILDERNESS OF MOUNT Sinai, IN THE FLAME OF A BURNING THORN BUSH.

31 When Moses saw it, he marveled at the sight; and as he approached to look *more* closely, there came the voice of the Lord:

32 ‘I AM THE GOD OF YOUR FATHERS, THE GOD OF ABRAHAM AND ISAAC AND JACOB.’ Moses shook with fear and would not venture to look.

33 BUT THE LORD SAID TO HIM, ‘TAKE OFF THE SANDALS FROM YOUR FEET, FOR THE PLACE ON WHICH YOU ARE STANDING IS HOLY GROUND.

34 I HAVE CERTAINLY SEEN THE OPPRESSION OF MY PEOPLE IN EGYPT AND HAVE HEARD THEIR GROANS, AND I HAVE COME DOWN TO RESCUE THEM; COME NOW, AND I WILL SEND YOU TO EGYPT.’ [Exod 3:1–10]

35 “This Moses whom they disowned, saying, ‘WHO MADE YOU A RULER AND A JUDGE?’ is the one whom God sent *to be* both a ruler and a deliverer with the help of the angel who appeared to him in the thorn bush.

36 This man led them out, performing wonders and signs in the land of Egypt and in 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 YOUR BRETHREN.’ [Deut 18:15]

38 This is the one who was in the congregation in the wilderness together with the angel who was speaking to him on Mount Sinai, and *who was* with our fathers; and he received living oracles to pass on to you.

39 Our fathers were unwilling to be obedient to him, but repudiated him and in their hearts turned back to Egypt,

40 SAYING TO AARON, ‘MAKE FOR US GODS WHO WILL GO BEFORE US; FOR THIS MOSES WHO LED US OUT OF THE LAND OF EGYPT—WE DO NOT KNOW WHAT HAPPENED TO HIM.’ [Exod 32:1]

41 At that time they made a calf and brought a sacrifice to the idol, and were rejoicing in the works of their hands.

42 But God turned away and delivered them up to serve the host of heaven; as it is written in the book of the prophets, ‘IT WAS NOT TO ME THAT YOU OFFERED VICTIMS AND SACRIFICES FORTY YEARS IN THE WILDERNESS, WAS IT, O HOUSE OF ISRAEL?

43 YOU ALSO TOOK ALONG THE TABERNACLE OF MOLOCH AND THE STAR OF THE GOD ROMPHA, THE IMAGES WHICH YOU MADE TO WORSHIP. I ALSO WILL REMOVE YOU BEYOND BABYLON.’ [Amos 5:25–27]

44 “Our fathers had the tabernacle of testimony in the wilderness, just as He who spoke to Moses directed *him* to make it according to the pattern which he had seen.

45 And having received it in their turn, our fathers brought it in with Joshua upon dispossessing the nations whom God drove out before our fathers, until the time of David.

46 *David* found favor in God’s sight, and asked that he might find a dwelling place for the God of Jacob.

47 But it was Solomon who built a house for Him.

48 However, the Most High does not dwell in *houses* made by *human* hands; as the prophet says:

49 ‘HEAVEN IS MY THRONE,
AND EARTH IS THE FOOTSTOOL OF MY FEET;
WHAT KIND OF HOUSE WILL YOU BUILD FOR ME?’ says the Lord,
‘OR WHAT PLACE IS THERE FOR MY REPOSE?’

50 ‘WAS IT NOT MY HAND WHICH MADE ALL THESE THINGS?’ [Isa 66:1–2]

51 “You men who are stiff-necked and uncircumcised in heart and ears [cf. Jer 4:4; 9:26] are always resisting the Holy Spirit; you are doing just as your fathers did.

52 Which one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become;

53 you who received the law as ordained by angels, and *yet* did not keep it.”

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

Acts 7:54–8:1a

7:54 Now when they heard this, they were cut to the quick, and they *began* gnashing their teeth at him.

55 But being full of the Holy Spirit, he gazed 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 up and the Son of Man standing at the right hand of God.”

57 But they cried out with a loud voice, and covered their ears and rushed at him with one impulse.

58 When they had driven him out of the city, they *began* stoning *him*; and the witnesses laid aside their robes at the feet of a young man named Saul.

59 They went on stoning Stephen as he called on *the Lord* and said, “Lord Jesus, receive my spirit!”

60 Then falling on his knees, he cried out with a loud voice, “Lord, do not hold this sin against them!” Having said this, he fell asleep.

8:1a Saul was in hearty agreement with putting him to death.

The Great Persecution (c. Spring–Summer 34)

| Acts 8:1b–3 | Acts 22:4, 19b | Acts 26:10–11a |
|---|---|---|
| <p>1b And on that day a great persecution began against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles.</p> <p>2 <i>Some</i> devout men buried Stephen, and made loud lamentation over him.</p> <p>3 But Saul <i>began</i> ravaging the church, entering house after house, and dragging off men and women, he would put them in prison.</p> | <p>4 “I persecuted this Way to the death, binding and putting both men and women into prisons,</p> <p>19b in one synagogue after another I used to imprison and beat those who believed in You.</p> | <p>10 “And this is just what I did in Jerusalem; not only did I lock up many of the saints in prisons, having received authority from the chief priests, but also when they were being put to death I cast my vote against them. 11a And as I punished them often in all the synagogues,</p> <p>I tried to force them to blaspheme;</p> |

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

Acts 8:4–25

The Great Persecution Serves to Spread the Gospel Message

4 Therefore, those who had been scattered went about preaching the word.

Philip Preaches to the Samaritans

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

6 The crowds with one accord were giving attention to what was said by Philip, as they heard and saw the signs which he was performing.

7 For *in the case of* many who had unclean spirits, they were coming out *of them* shouting with a loud voice; and many who had been paralyzed and lame were healed.

8 So there was much rejoicing in that city.

Simon the Magician

9 Now there was a man named Simon, who formerly was practicing magic in the city and astonishing the people of Samaria, claiming to be someone great;

10 and they all, from smallest to greatest, were giving attention to him, saying, “This man is what is called the Great Power of God.”

11 And they were giving him attention because he had for a long time astonished them with his magic arts.

12 But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike.

13 Even Simon himself believed; and after being baptized, he continued on with Philip, and as he observed signs and great miracles taking place, he was constantly amazed.

Peter and John Visit the Work in Samaria

14 Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent them Peter and John, 15 who came down and prayed for them that they might receive the Holy Spirit.

16 For He had not yet fallen upon any of them; they had simply been baptized in the name of the Lord Jesus.

17 Then they *began* laying their hands on them, and they were receiving the Holy Spirit.

Peter Rebukes Simon

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

19 saying, “Give this authority to me as well, so that everyone on whom I lay my hands may receive the Holy Spirit.”

20 But Peter said to him, “May your silver perish with you, because you thought you could obtain the gift of God with money!

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

22 Therefore repent of this wickedness of yours, and pray the Lord that, if possible, the intention of your heart may be forgiven you.

23 For I see that you are in the gall of bitterness and in the bondage of iniquity.”
 24 But Simon answered and said, “Pray to the Lord for me yourselves, so that nothing of what you have said may come upon me.”
 25 So, when they had solemnly testified and spoken the word of the Lord, they started back to Jerusalem, and were preaching the gospel to many villages of the Samaritans.

Philip and the Ethiopian Eunuch (c. Summer 34)

Acts 8:26–40

26 But an angel of the Lord spoke to Philip saying, “Get up and go south to the road that descends from Jerusalem to Gaza.” (This is a desert *road*.)
 27 So he got up and went; and there was an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure; and he had come to Jerusalem to worship,
 28 and he was returning and sitting in his chariot, and was reading the prophet Isaiah.
 29 Then the Spirit said to Philip, “Go up and join this chariot.”
 30 Philip ran up and heard him reading Isaiah the prophet, and said, “Do you understand what you are reading?”
 31 And he said, “Well, how could I, unless someone guides me?” And he invited Philip to come up and sit with him.
 32 Now the passage of Scripture which he was reading was this:

“HE WAS LED AS A SHEEP TO SLAUGHTER;
 AND AS A LAMB BEFORE ITS SHEARER IS SILENT,
 SO HE DOES NOT OPEN HIS MOUTH.

33 “IN HUMILIATION HIS JUDGMENT WAS TAKEN AWAY;
 WHO WILL RELATE HIS GENERATION?
 FOR HIS LIFE IS REMOVED FROM THE EARTH.” [[Isa 53:7–8](#)]

34 The eunuch answered Philip and said, “Please *tell me*, of whom does the prophet say this? Of himself or of someone else?”
 35 Then Philip opened his mouth, and beginning from this Scripture he preached Jesus to him.
 36 As they went along the road they came to some water; and the eunuch said, “Look! Water! What prevents me from being baptized?”
 37 [And Philip said, “If you believe with all your heart, you may.” And he answered and said, “I believe that Jesus Christ is the Son of God.”]
 38 And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch, and he baptized him.
 39 When they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch no longer saw him, but went on his way rejoicing.
 40 But Philip found himself at Azotus, [*Ashdod*], and as he passed through he kept preaching the gospel to all the cities 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 Now Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest, 2 and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem. 3 As he was traveling, it happened that he was approaching Damascus,</p> <p style="padding-left: 40px;">and suddenly a light from heaven flashed around him;</p> <p>4 and he fell to the ground and heard a voice</p> | <p>6 But it happened that as I was on my way, approaching Damascus</p> <p style="padding-left: 40px;">about noontime, a very bright light suddenly flashed from heaven all around me,</p> <p>7 and I fell to the ground and heard a voice</p> | <p>12 While so engaged as I was journeying to Damascus with the authority and commission of the chief priests, 13 at midday, O King, I saw on the way a light from heaven, brighter than the sun, shining all around me and those who were journeying with me. 14 And when we had all fallen to the ground, I heard a voice saying</p> |

| | | |
|---|---|---|
| <p>saying to him, “Saul, Saul, why are you persecuting Me?”</p> <p>5 And he said, “Who are You, Lord?” And He <i>said</i>, “I am Jesus whom you are persecuting, 7 The men who traveled with him stood speechless, hearing the voice but seeing no one.</p> <p>6 but get up</p> <p>and enter the city, and it will be told you what you must do.” 8 Saul got up from the ground, and though his eyes were open, he could see nothing; and leading him by the hand, they brought him into Damascus. 9 And he was three days without sight, and neither ate nor drank. 10 Now there was a disciple at Damascus named Ananias;</p> <p>and the Lord said to him in a vision, “Ananias.” And he said, “Here I am, Lord.” 11 And the Lord <i>said</i> to him, “Get up and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for he is praying, 12 and he has seen in a vision a man named Ananias come in and lay his hands on him, so that he might regain his sight.” 13 But Ananias answered, “Lord, I have heard from many about this man, how much harm he did to Your saints at Jerusalem; 14 and here he has authority from the chief priests to bind all who call on Your</p> | <p>saying to me, ‘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.’ 9 And those who were with me saw the light, to be sure, but did not understand the voice of the One who was speaking to me. 10 And I said, ‘What shall I do, Lord?’ And the Lord said to me, ‘Get up</p> <p>and go on into Damascus, and there you will be told of all that has been appointed for you to do.’</p> <p>11 But since I could not see because of the brightness of that light, I was led by the hand by those who were with me and came into Damascus.</p> <p>12 A certain Ananias, a man who was devout by the standard of the Law, <i>and</i> well spoken of by all the Jews who lived there,</p> | <p>to me in the Hebrew dialect, ‘Saul, Saul, why are you persecuting Me?’ It is hard for you to kick against the goads.’ 15 And 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; for this purpose I have appeared to you, to appoint you a minister and a witness not only to the things which you have seen, but also to the things in which I will appear to you; 17 rescuing you from the <i>Jewish</i> people and from the Gentiles, to whom I am sending you, 18 to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.’</p> |
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| <p>name.” 15 But the Lord said to him, “Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel; 16 for I will show him how much he must suffer for My name’s sake.” 17 So Ananias departed and entered the house, and after laying his hands on him said, “Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight and be filled with the Holy Spirit.” 18 And immediately there fell from his eyes something like scales, and he regained his sight, and he got up and was baptized; 19a and he took food and was strengthened.</p> | <p>13 came to me, and standing near said to me, ‘Brother Saul, receive your sight!’ And at that very time I looked up at him. 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 an utterance from His mouth. 15 For you will be a witness for Him to all men of what you have seen and heard. 16 Now why do you delay? Get up and 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 | |
| <p>19b Now for several days he was with the disciples who were at Damascus, 20 and immediately he <i>began</i> to proclaim Jesus in the synagogues, saying, “He is the Son of God.” 21 All those hearing him continued to be amazed, and were saying, “Is this not he who in Jerusalem destroyed those who called on this name, and <i>who</i> had come here for the purpose of bringing them bound before the chief priests?” 22 But Saul kept increasing in strength and confounding the Jews who lived at Damascus by proving that this <i>Jesus</i> is the Christ.</p> | |

| Saul’s Extended Residence in Damascus and Arabia (late 34–early 37) | |
|--|--|
| Galatians 1:15–17 | |
| <p>15 But when God, who had set me apart <i>even</i> from my mother’s womb and called me through His grace, was pleased 16 to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately 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 returned once more to Damascus.</p> | |

| Saul Narrowly Escapes Capture in Damascus (early 37) | |
|---|--|
| Acts 9:23–25 | 2 Corinthians 11:32–33 |
| <p>23 When many days had elapsed, the Jews plotted together to do away with him, 24 but their plot became known to Saul. They were also watching the gates day and night so that they might put him to death;</p> | <p>32 In Damascus the ethnarch under Aretas the king was guarding the city of the Damascenes in order to seize me,</p> |

| | |
|---|---|
| 25 but his disciples took him by night and let him down through <i>an opening in the wall</i> , lowering him in a large basket. | 33 and I was let down in a basket through a window in the wall, and so escaped his hands. |
|---|---|

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

| Acts 9:26–29 | Galatians 1:18–20 |
|---|---|
| <p>26 When he came to Jerusalem, he was trying to associate with the disciples; but they were all afraid of him, not believing that he was a disciple.</p> <p>27 But Barnabas took hold of him and brought him to the apostles and described to them how he had seen the Lord on the road, and that He had talked to him, and how at Damascus he had spoken out boldly in the name of Jesus.</p> <p>28 And he was with them, moving about freely in Jerusalem,</p> <p>speaking out boldly in the name of the Lord.</p> <p>29 And he was talking and arguing with the Hellenistic <i>Jews</i>; but they were attempting to put him to death.</p> | <p>18 Then three years later [<i>from his conversion</i>] I went up to Jerusalem to become acquainted with Cephas,</p> <p>and stayed with him fifteen days.</p> <p>19 But I did not see any other of the apostles except James, the Lord's brother.</p> <p>20 (Now in what I am writing to you, I assure you 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 But when the brethren learned <i>of it</i>, they brought him down to Caesarea and sent him away to Tarsus.</p> | <p>21 Then I went into the regions of Syria and Cilicia.</p> <p>22 I was <i>still</i> unknown by sight to the churches of Judea which were in Christ;</p> <p>23 but only, they kept hearing, "He who once persecuted us is now preaching the faith which he once tried to destroy."</p> <p>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 majority view).² I prefer to connect Galatians 2:1–10 with the famine visit of Acts 11.³ In support of this view are the following

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

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

³ I find myself in good company: Richard N. **Longenecker**, *Galatians*, Word Biblical Commentary, Vol. 41 (Dallas: Word, 1990): lxxiii–lxxxviii. See also Stanley D. **Toussaint**, "The Chronological Problem of Galatians 2:1–10," *Bibliotheca Sacra* 120:480 (Oct 1963): 335–340; Paul R. **Trebilco**, "Itineraries, travel plans, journeys, apostolic parousia," in *Dictionary of Paul & His Letters*, G. F. Hawthorne, R. P. Martin and D. G. Reid eds. (Downers Grove, Illinois, Inter-Varsity Press, 1993): 446–456; Joe **Morgado**, Jr., "Paul in Jerusalem: A Comparison of His Visits in Acts and Galatians," *Journal of the Evangelical Theological Society* 37.1 (March 1994): 55–68; David J.

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

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 So the church throughout all Judea and Galilee and Samaria enjoyed peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase.

Aeneas Healed at Lydda

32 Now as Peter was traveling through all *those regions*, he came down also to the saints who lived at Lydda.

33 There he found a man named Aeneas, who had been bedridden eight years, for he was paralyzed.

34 Peter said to him, "Aeneas, Jesus Christ heals you; get up and make your bed." Immediately he got up.

35 And all who lived at Lydda and Sharon saw him, and they turned to the Lord.

Dorcas Raised at Joppa

36 Now in Joppa there was a disciple named Tabitha (which translated *in Greek* is called Dorcas); this woman was abounding with deeds of kindness and charity which she continually did.

37 And it happened at that time that she fell sick and died; and when they had washed her body, they laid it in an upper room.

38 Since Lydda was near Joppa, the disciples, having heard that Peter was there, sent two men to him, imploring him, "Do not delay in coming to us."

39 So Peter arose and went with them. When he arrived, they brought him into the upper room; and all the widows stood beside him, weeping and showing all the tunics and garments that Dorcas used to make while she was with them.

40 But Peter sent them all out and knelt down and prayed, and turning to the body, he said, "Tabitha, arise." 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 calling the saints and widows, he presented her alive.

42 It became known all over Joppa, and many believed in the Lord.

43 And Peter stayed many days in Joppa with a tanner *named* Simon.

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

Acts 10

Cornelius' Vision

1 Now *there was* a man at Caesarea named Cornelius, a centurion of what was called the Italian cohort,

2 a devout man and one who feared God with all his household, and gave many alms to the *Jewish* people and prayed to God continually.

3 About the ninth hour of the day he clearly saw in a vision an angel of God who had *just* come in and said to him, "Cornelius!"

4 And fixing his gaze on him and being much alarmed, he said, "What is it, Lord?" And he said to him, "Your prayers and alms have ascended as a memorial before God.

5 "Now dispatch *some* men to Joppa and send for a man *named* Simon, who is also called Peter;

6 he is staying with a tanner *named* Simon, whose house is by the sea."

Cornelius Sends Men to Joppa for Peter

7 When the angel who was speaking to him had left, he summoned two of his servants and a devout soldier of those who were his personal attendants,

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

Peter's Vision of Unclean Animals

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

10 But he became hungry and was desiring to eat; but while they were making preparations, he fell into a trance;

11 and he saw the sky opened up, and an object like a great sheet coming down, lowered by four corners to the ground,

12 and there were in it all *kinds of* four-footed animals and crawling creatures of the earth and birds of the air.

13 A voice came to him, "Get up, Peter, kill and eat!"

14 But Peter said, "By no means, Lord, for I have never eaten anything unholy and unclean."

15 Again a voice *came* to him a second time, "What God has cleansed, no *longer* consider unholy."

16 This happened three times, and immediately the object was taken up into the sky.

The Arrival of Cornelius' Servants

17 Now while Peter was greatly perplexed in mind as to what the vision which he had seen might be, behold, the men who had been sent by Cornelius, having asked directions for Simon's house, appeared at the gate;

18 and calling out, they were asking whether Simon, who was also called Peter, was staying there.

19 While Peter was reflecting on the vision, the Spirit said to him, “Behold, three men are looking for you.
 20 But get up, go downstairs and accompany them without misgivings, for I have sent them Myself.”
 21 Peter went down to the men and said, “Behold, I am the one you are looking for; what is the reason for which you have come?”
 22 They said, “Cornelius, a centurion, a righteous and God-fearing man well spoken of by the entire nation of the Jews, was *divinely* directed by a holy angel to send for you *to come* to his house and hear a message from you.”
 23a So he invited them in and gave them lodging.

Peter at Cornelius’ House in Caesarea

23b And on the next day he got up and went away with them, and some of the brethren from Joppa accompanied him.
 24 On the following day he entered Caesarea. Now Cornelius was waiting for them and had called together his relatives and close friends.
 25 When Peter entered, Cornelius met him, and fell at his feet and worshiped *him*.
 26 But Peter raised him up, saying, “Stand up; I too am *just* a man.”
 27 As he talked with him, he entered and found many people assembled.
 28 And he said to them, “You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and *yet* God has shown me that I should not call any man unholy or unclean.
 29 That is why I came without even raising any objection when I was sent for. So I ask for what reason you have sent for me.”
 30 Cornelius said, “Four days ago to this hour, I was praying in my house during the ninth hour; and behold, a man stood before me in shining garments,
 31 and he said, ‘Cornelius, your prayer has been heard and your alms have been remembered before God.
 32 ‘Therefore send to Joppa and invite Simon, who is also called Peter, to come to you; he is staying at the house of Simon *the* tanner by the sea.’
 33 So I sent for you immediately, and you have been kind enough to come. Now then, we are all here present before God to hear all that you have been commanded by the Lord.”

Peter Presents the Gospel

34 Opening his mouth, Peter said: “I most certainly understand *now* that God is not one to show partiality,
 35 but in every nation the man who fears Him and does what is right is welcome to Him.
 36 The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all)—
 37 you yourselves know the thing which took place throughout all Judea, starting from Galilee, after the baptism which John proclaimed.
 38 *You know of* Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and *how* He went about doing good and healing all who were oppressed by the devil, for God was with Him.
 39 We are witnesses of all the things He did both in the land of the Jews and in Jerusalem. They also put Him to death by hanging Him on a cross.
 40 God raised Him up on the third day and granted that He become visible,
 41 not to all the people, but to witnesses who were chosen beforehand by God, *that is*, to us who ate and drank with Him after He arose from the dead.
 42 And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead.
 43 Of Him all the prophets bear witness 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 upon all those who were listening to the message.
 45 All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also.
 46 For they were hearing them speaking with tongues and exalting God. Then Peter answered,
 47 “Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we *did*, can he?”
 48 And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few 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 brethren who were throughout Judea heard that the Gentiles also had received the word of God.
 2 And when Peter came up to Jerusalem, those who were circumcised took issue with him,
 3 saying, “You went to uncircumcised men and ate with them.”

Peter's Defense of Gentile Conversion Apart from Circumcision

4 But Peter began *speaking* and *proceeded* to explain to them in orderly sequence, saying,

5 "I was in the city of Joppa praying; and in a trance I saw a vision, an object coming down like a great sheet lowered by four corners from the sky; and it came right down to me,

6 and when I had fixed my gaze on it and was observing it I saw the four-footed animals of the earth and the wild beasts and the crawling creatures and the birds of the air.

7 I also heard a voice saying to me, 'Get up, Peter; kill and eat.'

8 But I said, 'By no means, Lord, for nothing unholy or unclean has ever entered my mouth.'

9 But a voice from heaven answered a second time, 'What God has cleansed, no longer consider unholy.'

10 This happened three times, and everything was drawn back up into the sky.

11 And behold, at that moment three men appeared at the house in which we were *staying*, having been sent to me from Caesarea.

12 The Spirit told me to go with them without misgivings. These six brethren also went with me and we entered 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 have Simon, who is also called Peter, brought here;

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

15 And as I began to speak, the Holy Spirit fell upon them just as *He did* upon us at the beginning.

16 And I remembered the word of the Lord, how He used to say, '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 to them the same gift as *He gave* to us also after believing in the Lord Jesus Christ, who was I that I could stand in God's way?"

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

18 When they heard this, they quieted down and glorified God, saying, "Well then, God has granted to the Gentiles also the repentance *that leads* to life."

Herod Agrippa I Executes James (c. 43)

Acts 12:1–2

1 Now about that time Herod the king laid hands on some who belonged to the church in order to mistreat them.

2 And he had James the brother of John put to death with a sword.

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

Acts 12:3–19

Peter Arrested and Imprisoned

3 When he saw that it pleased the Jews, he proceeded to arrest Peter also. Now it was during the days of Unleavened Bread.

4 When he had seized him, he put him in prison, delivering him to four squads of soldiers to guard him, intending after the Passover to bring him out before the people.

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

Peter Rescued by an Angel

6 On the very night when Herod was about to bring him forward, Peter was sleeping between two soldiers, bound with two chains, and guards in front of the door were watching over the prison.

7 And behold, an angel of the Lord suddenly appeared and a light shone in the cell; and he struck Peter's side and woke him up, saying, "Get up quickly." And his chains fell off 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 continued to follow, and he did not know that what was being done by the angel was real, but thought he was seeing a vision.

10 When they had passed the first and second guard, they came to the iron gate that leads into the city, which opened for them by itself; and they went out and went along one street, and immediately the angel departed from him.

11 When Peter came to himself, he said, "Now I know for sure that the Lord has sent forth His angel and rescued me from the hand of Herod and from all that the Jewish people were expecting."

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 was also called Mark, where many were gathered together and were praying.

13 When he knocked at the door of the gate, a servant-girl named Rhoda came to answer.

14 When she recognized Peter's voice, because of her joy she did not open the gate, but ran in and announced that Peter was standing in front of the gate.
 15 They said to her, "You are out of your mind!" But she kept insisting that it was so. They kept saying, "It is his angel."
 16 But Peter continued knocking; and when they had opened *the door*, they saw him and were amazed.
 17 But motioning to them with his hand to be silent, he described to them how the Lord had led him out of the prison. And he said, "Report these things to James and the brethren." Then he left and went to another place.

Herod Executes the Guards

18 Now when day came, there was no small disturbance among the soldiers *as to* what could have become of Peter.
 19 When Herod had searched for him and had not found him, he examined the guards and ordered that they be led away *to execution*. Then he went down from Judea to Caesarea and was spending time there.

The Death of Herod Agrippa I (44)

Acts 12:20–23

20 Now he was very angry with the people of Tyre and Sidon; and with one accord they came to him, and having won over Blastus the king's chamberlain, they were asking for peace, because their country was fed by the king's country.
 21 On an appointed day Herod, having put on his royal apparel, took his seat on the rostrum and *began* delivering an address to them.
 22 The people kept crying out, "The voice of a god and not of a man!"
 23 And immediately an angel of the Lord struck him because he did not give God the glory, 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 bond-servant of God and of the Lord Jesus Christ, To the twelve tribes who are dispersed abroad: Greetings.

The Value of Trials and Testing

2 Consider it all joy, my brethren, when you encounter various trials,

3 knowing that the testing of your faith produces endurance.

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

5 But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him.

6 But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind.

7 For that man ought not to expect that he will receive anything from the Lord,

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

9 But the brother of humble circumstances is to glory in his high position;

10 and the rich man *is to glory* in his humiliation, because like flowering grass he will pass away.

11 For the sun rises with a scorching wind and withers the grass; and its flower falls off and the beauty of its appearance is destroyed; so too the rich man in the midst of his pursuits will fade away.

Dealing With Temptation During Testing

12 Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which *the Lord* has promised to those who love Him.

13 Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone.

14 But each one is tempted when he is carried away and enticed by his own lust.

15 Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.

16 Do not be deceived, my beloved brethren.

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

18 In the exercise of His will He brought us forth by the word of truth, so that we would be a kind of first fruits among His creatures.

The Importance of Obedience

19 *This* you know, my beloved brethren. But everyone must be quick to hear, slow to speak *and* slow to anger;

20 for the anger of man does not achieve the righteousness of God.

21 Therefore, putting aside all filthiness and *all* that remains of wickedness, in humility receive the word implanted, which is able to save your souls.

22 But prove yourselves doers of the word, and not merely hearers who delude themselves.

23 For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror;

24 for *once* he has looked at himself and gone away, he has immediately forgotten what kind of person he was.

25 But one who looks intently at the perfect law, the *law* of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.

26 If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his *own* heart, this man's religion is worthless.

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

Rebuke for Partiality Between Believers

2:1 My brethren, do not hold your faith in our glorious Lord Jesus Christ with *an attitude* of personal favoritism.

2 For if a man comes into your assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes,

3 and you pay special attention to the one who is wearing the fine clothes, and say, "You sit here in a good place," and you say to the poor man, "You stand over there, or sit down by my footstool,"

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

5 Listen, my beloved brethren: did not God choose the poor of this world *to be* rich in faith and heirs of the kingdom which He promised to those who love Him?

6 But you have dishonored the poor man. Is it not the rich who oppress you and personally drag you into court?

7 Do they not blaspheme the fair name by which you have been called?

8 If, however, you are fulfilling 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 are committing sin *and* are convicted by the law as transgressors.

10 For whoever keeps the whole law and yet stumbles in one *point*, he has become guilty of all.

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

12 So speak and so act as those who are to be judged by *the* law of liberty.

13 For judgment *will be* merciless to one who has shown no mercy; mercy triumphs over judgment.

The Faith that Saves Obeys

14 What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him?

15 If a brother or sister is without clothing and in need of daily food,

16 and one of you says to them, “Go in peace, be warmed and be filled,” and yet you do not give them what is necessary for *their* body, what use is that?

17 Even so faith, if it has no works, is dead, *being* by itself.

18 But someone may *well* say, “You have faith and I have works; show me your faith without the works, and I will show you my faith by my works.”

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

20 But are you willing to recognize, you foolish fellow, that faith without works is useless?

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

22 You see that faith was working with his works, and as a result of the works, faith was perfected;

23 and the Scripture was fulfilled which says, “AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS,” and he was called the friend of God. [[Gen 15:6](#)]

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

25 In the same way, was not Rahab the harlot also justified by works when she received the messengers and sent them out by another way? [[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 Let not many of *you* become teachers, my brethren, knowing that as such we will incur a stricter judgment.

2 For we all stumble in many *ways*. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well.

3 Now if we put the bits into the horses’ mouths so that they will obey us, we direct their entire body as well.

4 Look at the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder wherever the inclination of the pilot desires.

5 So also the tongue is a small part of the body, and *yet* it boasts of great things. See how great a forest is set aflame by such a small fire!

6 And the tongue is a fire, the *very* world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of *our* life, and is set on fire by hell.

7 For every species of beasts and birds, of reptiles and creatures of the sea, is tamed and has been tamed by the human race.

8 But no one can tame the tongue; *it is* a restless evil *and* full of deadly poison.

9 With it we bless *our* Lord and Father, and with it we curse men, who have been made in the likeness of God;

10 from the same mouth come *both* blessing and cursing. My brethren, these things ought not to be this way.

11 Does a fountain send out from the same opening *both* fresh and bitter *water*?

12 Can a fig tree, my brethren, produce olives, or a vine produce figs? [[Matt 7:16](#)] Nor *can* salt water produce fresh.

True Heavenly Wisdom

13 Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom.

14 But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and *so* lie against the truth.

15 This wisdom is not that which comes down from above, but is earthly, natural, demonic.

16 For where jealousy and selfish ambition exist, there is disorder and every evil thing.

17 But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.

18 And the seed whose fruit is righteousness is sown in peace by those who make peace.

Rebuke for Interpersonal Conflicts

4:1 What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members?

2 You lust and do not have; *so* you commit murder. You are envious and cannot obtain; *so* 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, so that you may spend *it* on your pleasures.

4 You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.

- 5 Or do you think that the Scripture speaks to no purpose: “He jealously desires the Spirit which He has made to dwell in us”?
- 6 But He gives a greater grace. Therefore *it* says, “GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.” [[Prov 3:34](#)]
- 7 Submit therefore to God. 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 Be miserable and mourn and weep; let your laughter be turned into mourning and your joy to gloom.
- 10 Humble yourselves in the presence of the Lord, and He will exalt you.
- 11 Do not speak against one another, brethren. He who speaks against a brother or judges his brother, speaks against the law and judges the law; but if you judge the law, you are not a doer of the law but a judge *of it*.
- 12 There is *only* one Lawgiver and Judge, the One who is able to save and to destroy; but who are you who judge your neighbor?

Rebuke for Arrogance and Self-reliance

- 13 Come now, you who say, “Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit.”
- 14 Yet you do not know what your life will be like tomorrow. You are *just* a vapor that appears for a little while and then vanishes away.
- 15 Instead, *you ought* to say, “If the Lord wills, we will live and also do this or that.”
- 16 But as it is, you boast in your arrogance; all such boasting is evil.
- 17 Therefore, to one who knows *the* right thing to do and does not do it, to him it is sin.

Rebuke for Greed and Selfish Living

- 5:1 Come now, you rich, weep and howl for your miseries which are coming upon you.
- 2 Your riches have rotted and your garments have become moth-eaten.
- 3 Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure!
- 4 Behold, the pay of the laborers who mowed your fields, *and* which has been withheld by you, cries out *against you*; and the outcry of those who did the harvesting has reached the ears of the Lord of Sabaoth.
- 5 You have lived luxuriously on the earth and led a life of wanton pleasure; you have fattened your hearts in a day of slaughter.
- 6 You have condemned and put to death the righteous *man*; he does not resist you.

Exhortation to Endure to the End by Faith

- 7 Therefore be patient, brethren, until the coming of the Lord. The farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains.
- 8 You too be patient; strengthen your hearts, for the coming of the Lord is near.
- 9 Do not complain, brethren, against one another, so that you yourselves may not be judged; behold, the Judge is standing right at the door.
- 10 As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord.
- 11 We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord’s dealings, that the Lord is full of compassion and *is* merciful. [[Job 42:10–17](#)]
- 12 But above all, my brethren, do not swear, either by heaven or by earth or with any other oath; but your yes is to be yes, and your no, no, so that you may not fall under judgment.

The Power of Prayer

- 13 Is anyone among you suffering? *Then* he must pray. Is anyone cheerful? He is to sing praises.
- 14 Is anyone among you sick? *Then* he must call for the elders of the church and they are to pray over him, anointing him with oil in the name of the Lord;
- 15 and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him.
- 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 man can accomplish much.
- 17 Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain, and it did not rain on the earth for three years and six months.
- 18 Then he prayed again, and the sky poured rain and the earth produced its fruit. [[1 Kgs 17–18](#)]

True Love for Others

- 19 My brethren, if any among you strays from the truth and one turns him back,
- 20 let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins.

Chronological Notes

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

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

² Kostenberger, 711–712.

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

Acts 11:19–21

19 So then those who were scattered because of the persecution that occurred in connection with Stephen made their way to Phoenicia and Cyprus and Antioch, speaking the word to no one except to Jews alone.
 20 But there were some of them, men of Cyprus and Cyrene, who came to Antioch and *began* speaking to the Greeks also, preaching 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 The news about them reached the ears of the church at Jerusalem, and they sent Barnabas off to Antioch.
 23 Then when he arrived and witnessed the grace of God, he rejoiced and *began* to encourage them all with resolute heart to remain *true* to the Lord;
 24 for he was a good man, and full of the Holy Spirit and of faith. And considerable numbers were brought to the Lord.
 25 And he left for Tarsus to look for Saul;
 26 and when he had found him, he brought him to Antioch. And for an entire year they met with the church and taught considerable numbers; and the disciples were first called Christians in Antioch.

Agabus' Prophecy of Coming Famine (c. 46)

Acts 11:27–28

27 Now at this time some prophets came down from Jerusalem to Antioch.
 28 One of them named Agabus stood up and *began* to indicate by the Spirit that there would certainly be a great famine all over the world. And this took place in the *reign* of Claudius.

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

Acts 11:29–30

29 And in the proportion that any of the disciples had means, each of them determined to send *a contribution* for the relief of the brethren living in Judea.
 30 And this they did, sending it in charge of Barnabas and Saul to the elders.

Galatians 2:1–10

1 Then after an interval of fourteen years [*from his conversion*]
 I went up again to Jerusalem with Barnabas, taking Titus along also.
 2 It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but *I did* so in private to those who were of reputation, for fear that I might be running, or had run, in vain.
 3 But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised.
 4 But *it was* because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage.
 5 But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you.
 6 But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)—well, those who were of reputation contributed nothing to me.
 7 But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter *had been* to the circumcised
 8 (for He who effectually worked for Peter in *his* apostleship to the circumcised effectually worked for me also to the Gentiles),
 9 and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to

me and Barnabas the right hand of fellowship, so that we *might go* to the Gentiles and they to the circumcised.

10 *They only asked us to remember the poor—the very thing I also was eager to do.*

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

Acts 12:24–25

24 But the word of the Lord continued to grow and to be multiplied.

25 And Barnabas and Saul returned from Jerusalem when they had fulfilled their mission, taking along with *them* John, who was 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 at Antioch, in the church that was *there*, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul.

2 While they were ministering to the Lord and fasting, the Holy Spirit said, “Set apart for Me Barnabas and Saul for the work to which I have called them.”

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

Cyprus and the False Prophet Bar-Jesus (Elymas)

4 So, being sent out by the Holy Spirit, they went down to Seleucia and from there they sailed to Cyprus.

5 When they reached Salamis, they *began* to proclaim the word of God in the synagogues of the Jews; and they also had John as their helper.

6 When they had gone through the whole island as far as Paphos, they found a magician, a Jewish false prophet whose name was Bar-Jesus,

7 who was with the proconsul, Sergius Paulus, a man of intelligence. This man summoned Barnabas and Saul and sought to hear the word of God.

8 But Elymas the magician (for so his name is translated) was opposing them, seeking to turn the proconsul away from the faith.

9 But Saul, who was also *known as Paul*, filled with the Holy Spirit, fixed his gaze on him,

10 and said, “You who are full of all deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord?”

11 Now, behold, the hand of the Lord is upon you, and you will be blind and not see the sun for a time.” And immediately a mist and a darkness fell upon him, and he went about seeking those who would lead him by the hand.

12 Then the proconsul believed when he saw what had happened, being amazed at the teaching of 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 left them and returned to Jerusalem.

Pisidian Antioch and the Pauline Synagogue Speech

14 But going on from Perga, they arrived at Pisidian Antioch, and on the Sabbath day they went into the synagogue and sat down.

15 After the reading of the Law and the Prophets the synagogue officials sent to them, saying, “Brethren, if you have any word of exhortation for the people, say it.”

16 Paul stood up, and motioning with his hand said, “Men of Israel, and you who fear God, listen:

17 The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with an uplifted arm He led them out from it.

18 For a period of about forty years He put up with them in the wilderness.

19 When He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance—*all of which took* about four hundred and fifty years.

20 After these things He gave *them* judges until Samuel the prophet.

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

22 After He had removed him, He raised up David to be their king, concerning whom He also testified and said, ‘I HAVE FOUND DAVID the son of Jesse, A MAN AFTER MY HEART, who will do all My will.’ [Ps 89:20; 1 Sam 13:14]

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

24 after John had proclaimed before His coming a baptism of repentance to all the people of Israel.

25 And while John was completing his course, he kept saying, 'What do you suppose that I am? I am not *He*. But behold, one is coming after me the sandals of whose feet I am not worthy to untie.'

26 "Brethren, sons of Abraham's family, 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, recognizing neither Him nor the utterances of the prophets which are read every Sabbath, fulfilled *these* by condemning *Him*.

28 And though they found no ground for *putting Him to death*, they asked Pilate that He be executed.

29 When they had carried out all that was written concerning Him, they took Him down from the cross and laid Him in a tomb.

30 But God raised Him from the dead;

31 and for many days He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people.

32 And we preach to you the good news of the promise made to the fathers,

33 that God has fulfilled this *promise* to our children in that He raised up Jesus, as it is also written in the second Psalm, 'YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU.' [Ps 2:7]

34 *As for the fact* that He raised Him up from the dead, no longer to return to decay, He has spoken in this way: 'I WILL GIVE YOU THE HOLY *and SURE blessings* OF DAVID.' [Isa 55:3]

35 Therefore He also says in another *Psalm*, 'YOU WILL NOT ALLOW YOUR HOLY ONE TO UNDERGO DECAY.' [Ps 16:10]

36 For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers and underwent decay;

37 but He whom God raised did not undergo decay.

38 Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you,

39 and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses.

40 Therefore take heed, so that the thing spoken of in the Prophets may not come upon *you*:

41 'BEHOLD, YOU SCOFFERS, AND MARVEL, AND PERISH;
FOR I AM ACCOMPLISHING A WORK IN YOUR DAYS,
A WORK WHICH YOU WILL NEVER BELIEVE, THOUGH SOMEONE SHOULD DESCRIBE IT TO YOU.'" [Hab 1:5]

42 As Paul and Barnabas were going out, the people kept begging that these things might be spoken to them the next Sabbath.

43 Now when *the meeting of the synagogue* had broken up, many of the Jews and of the God-fearing proselytes followed Paul and Barnabas, who, speaking to them, were urging them to continue in the grace of God.

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

44 The next Sabbath nearly the whole city assembled to hear the word of the Lord.

45 But when the Jews saw the crowds, they were filled with jealousy and *began* contradicting the things spoken by Paul, and were blaspheming.

46 Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God be spoken to you first; since you repudiate it and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles.

47 For so the Lord has commanded us,

'I HAVE PLACED YOU AS A LIGHT FOR THE GENTILES,
THAT YOU MAY BRING SALVATION TO THE END OF THE EARTH.'" [cf. Isa 42:6; 49:6]

48 When the Gentiles heard this, they *began* rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed.

49 And the word of the Lord was being spread through the whole region.

50 But the Jews incited the devout women of prominence and the leading men of the city, and instigated a persecution against Paul and Barnabas, and drove them out of their district.

51 But they shook off the dust of their feet *in protest* against them and went to Iconium.

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

Iconium and More Jewish Persecution

14:1 In Iconium they entered the synagogue of the Jews together, and spoke in such a manner that a large number of people believed, both of Jews and of Greeks.

2 But the Jews who disbelieved stirred up the minds of the Gentiles and embittered them against the brethren.

3 Therefore they spent a long time *there* speaking boldly *with reliance* upon the Lord, who was testifying to the word of His grace, granting that signs and wonders be done by their hands.

4 But the people of the city were divided; and some sided with the Jews, and some with the apostles.

5 And when an attempt was made by both the Gentiles and the Jews with their rulers, to mistreat and to stone them,

6 they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region;
7 and there they continued to preach the gospel.

Lystra/Derbe and the Stoning of Paul

8 At Lystra a man was sitting who had no strength in his feet, lame from his mother's womb, who had never walked.
9 This man was listening to Paul as he spoke, who, when he had fixed his gaze on him and had seen that he had faith to be made well,
10 said with a loud voice, "Stand upright on your feet." And he leaped up and *began* to walk.
11 When the crowds saw what Paul had done, they raised their voice, saying in the Lycaonian language, "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 chief speaker.
13 The priest of Zeus, whose *temple* was just outside the city, brought oxen and garlands to the gates, and wanted to offer sacrifice with the crowds.
14 But when the apostles Barnabas and Paul heard of it, they tore their robes and rushed out into the crowd, crying out
15 and saying, "Men, why are you doing these things? We are also men of the same nature as you, and preach the gospel to you that you should turn from these vain things to a living God, WHO MADE THE HEAVEN AND THE EARTH AND THE SEA AND ALL THAT IS IN THEM. [[Exod 20:11](#)]
16 In the generations gone by He permitted all the nations to go their own ways;
17 and yet He did not leave Himself without witness, in that He did good and gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness."
18 *Even* saying these things, with difficulty they restrained the crowds from offering sacrifice to them.
19 But Jews came from Antioch and Iconium, and having won over the crowds, they stoned Paul and dragged him out of the city, supposing him to be dead.
20 But while the disciples stood around him, he got up and entered the city. The next day he went away with Barnabas to Derbe.

Return Journey to Syrian Antioch

21 After they had preached the gospel to that city and had 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 tribulations we must enter the kingdom of God."
23 When they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed.
24 They passed through Pisidia and came into Pamphylia.
25 When they had spoken the word in Perga, they went down to Attalia.
26 From there they sailed to Antioch, from which they had been commended to the grace of God for the work that they had accomplished.
27 When they had arrived and gathered the church together, they *began* to report all things that God had done with them and how He had opened a door of faith to the Gentiles.
28 And they spent a long time with the disciples.

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Paul Rebukes Peter at Syrian Antioch (late 48)

Acts 15:1–2

1 Some men came down from Judea and *began* teaching the brethren, “Unless you are circumcised according to the custom of Moses, you cannot be saved.”

2 And when Paul and Barnabas had great dissension and debate with them, *the brethren* determined that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders concerning this issue.

Galatians 2:11–14

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

12 For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came,

he *began* to withdraw and hold himself aloof, fearing the party of the circumcision.

13 The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.

14 But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, “If you, being a Jew, live like the Gentiles and not like the Jews, how *is it that* you 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 *sent* from men nor through the agency of man, but through Jesus Christ and God the Father, who raised Him from the dead),

2 and all the brethren who are with me, To the churches of Galatia:

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

4 who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father,

5 to whom *be* the glory forevermore. Amen.

Reason for the Letter

6 I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel;

7 which is *really* not another; only there are some who are disturbing you and want to distort the gospel of Christ.

8 But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed!

9 As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!

10 For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ.

Declaration of the Divine Origin of Paul’s Gospel

11 For I would have you know, brethren, that the gospel which was preached by me is not according to man.

12 For I neither received 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 of my former manner of life in Judaism, how I used to persecute the church of God beyond measure and tried to destroy it;

14 and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions.

15 But when God, who had set me apart *even* from my mother’s womb and called me through His grace, was pleased

16 to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately 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 returned once more to Damascus.

18 Then three years later I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days.

19 But I did not see any other of the apostles except James, the Lord’s brother.

- 20 (Now in what I am writing to you, I assure you before God that I am not lying.)
 21 Then I went into the regions of Syria and Cilicia.
 22 I was *still* unknown by sight to the churches of Judea which were in Christ;
 23 but only, they kept hearing, “He who once persecuted us is now preaching the faith which he once tried to destroy.”
 24 And they were glorifying God because of me.

The Famine Visit (see Acts 11:27–30)

- 2:1 Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also.
 2 It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but *I did so* in private to those who were of reputation, for fear that I might be running, or had run, in vain.
 3 But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised.
 4 But *it was* because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage.
 5 But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you.
 6 But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)—well, those who were of reputation contributed nothing to me.
 7 But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter *had been* to the circumcised
 8 (for He who effectually worked for Peter in *his* apostleship to the circumcised effectually worked for me also to the Gentiles),
 9 and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we *might go* to the Gentiles and they to the circumcised.
 10 *They only asked* us to remember the poor—the very thing I also was eager to do.

Paul Opposes Peter at Syrian Antioch

- 11 But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.
 12 For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he *began* to withdraw and hold himself aloof, fearing the party of the circumcision.
 13 The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.
 14 But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, “If you, being a Jew, live like the Gentiles and not like the Jews, how *is it that* you 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 nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.
 17 But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be!
 18 For if I rebuild what I have *once* destroyed, I prove myself to be a transgressor.
 19 For through the Law I died to the Law, so that I might live to God.
 20 I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.
 21 I do not nullify the grace of God, for if righteousness *comes* through the Law, then Christ died needlessly.”

The Galatians’ Conversion Confirms Justification Apart from Circumcision

- 3:1 You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed *as* crucified?
 2 This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?
 3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?
 4 Did you suffer so many things in vain—if indeed it was in vain?
 5 So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?

Abraham’s Conversion Confirms Justification Apart from Circumcision

- 6 Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS. [[Gen 15:6](#)]
 7 Therefore, be sure that it is those who are of faith who are sons of Abraham.
 8 The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, *saying*, “ALL THE NATIONS WILL BE BLESSED IN YOU.” [[Gen 12:3](#); [18:18](#); [22:18](#)]
 9 So then those who are of faith are blessed with Abraham, the believer.

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 THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM.” [Deut 27:26]

11 Now that no one is justified by the Law before God is evident; for, “THE RIGHTEOUS MAN SHALL LIVE BY FAITH.” [Hab 2:4]

12 However, the Law is not of faith; on the contrary, “HE WHO PRACTICES THEM SHALL LIVE BY THEM.” [Lev 18:5]

13 Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, “CURSED IS EVERYONE WHO HANGS ON A TREE”— [Deut 21:23]

14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.

The Nature of the Abrahamic Covenant Confirms Justification Apart from Circumcision

15 Brethren, I speak in terms of human relations: even though it is *only* a man’s covenant, yet when it has been ratified, no one sets it aside or adds conditions to it.

16 Now the promises were spoken to Abraham and to his seed. He does not say, “And to seeds,” as *referring* to many, but *rather* to one, “And to your seed,” that is, Christ. [Gen 22:18]

17 What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise.

18 For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise.

Digression to Discuss the Purpose of the Law

19 Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made. [cf. Deut 33:2]

20 Now a mediator is not for one *party only*; whereas God is *only* one.

21 Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.

22 But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

23 But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.

24 Therefore the Law has become our tutor *to lead us* to Christ, so that we may be justified by faith.

25 But now that faith has come, we are no longer under a tutor.

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 all of you who were baptized into Christ have clothed yourselves with Christ.

28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

29 And if you belong to Christ, then you are Abraham’s descendants, heirs according to promise.

4:1 Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything,

2 but he is under guardians and managers until the date set by the father.

3 So also we, while we were children, were held in bondage under the elemental things of the world.

4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law,

5 so that He might redeem those who were under the Law, that we might receive the adoption as sons.

6 Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, “Abba! Father!”

7 Therefore you are no longer a slave, but a son; and if a son, then 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

¹ The destination of most of Paul’s letters is clear: Rome, Corinth, Ephesus, Colossae, Philippi, Thessalonica, Timothy, Titus and Philemon.

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.
 - (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 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.

⁸ Schreiner, 28.

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:

| Galatians | Event | Acts | Event |
|-----------|-----------------------|----------|----------------------------|
| 1:15–17 | Paul's Conversion | 9:1–25 | Paul's Conversion |
| 1:18–20 | First Jerusalem Visit | 9:26–30 | With Barnabas in Jerusalem |
| 2:1–10 | Private Meeting Visit | 11:27–30 | Famine Visit |
| 2:11–14 | Dispute in Antioch | 15:1–2 | Dispute in Antioch |
| --- | Paul writes Galatians | --- | --- |
| --- | --- | 15:3–29 | Jerusalem Council Visit |
| --- | --- | 18:22 | Hasty Visit |
| --- | --- | 21:15–17 | Collection Visit |

⁹ Stanley D. Toussaint, "The Chronological Problem of Galatians 2:1–10", *Bibliotheca Sacra* 120.480 (1963): 335–340.

Paul's Letter to the Galatian Churches – Part 2 (late 48)

Galatians 4:8–6:18

Paul's Own Life and Ministry Confirms Justification Apart from Circumcision

4:8 However at that time, when you did not know God, you were slaves to those which by nature are no gods.
 9 But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again?
 10 You observe days and months and seasons and years.
 11 I fear for you, that perhaps I have labored over you in vain.
 12 I beg of you, brethren, become as I *am*, for I also *have become* as you *are*. You have done me no wrong;
 13 but you know that it was because of a bodily illness that I preached the gospel to you the first time;
 14 and that which was a trial to you in my bodily condition you did not despise or loathe, but you received me as an angel of God, as Christ Jesus *Himself*.
 15 Where then is that sense of blessing you had? For I bear you witness that, if possible, you would have plucked out your eyes and given them to me.
 16 So have I become your enemy by telling you the truth?
 17 They eagerly seek you, not commendably, but they wish to shut you out so that you will seek them.
 18 But it is good always to be eagerly sought in a commendable manner, and not only when I am present with you.
 19 My children, with whom I am again in labor until Christ is formed in you—
 20 but I could wish to be present with you now and to change my tone, for I am perplexed about you.

An Allegory to Illustrate Justification Apart from Circumcision

21 Tell me, you who want to be under law, do you not listen to the law?
 22 For it is written that Abraham had two sons, one by the bondwoman and one by the free woman. [cf. [Gen 16, 21](#)]
 23 But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise.
 24 This is allegorically speaking, for these *women* are two covenants: one *proceeding* from Mount Sinai bearing children who are to be slaves; she is Hagar.
 25 Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children.
 26 But the Jerusalem above is free; she is our mother.
 27 For it is written,

“REJOICE, BARREN WOMAN WHO DOES NOT BEAR;
 BREAK FORTH AND SHOUT, YOU WHO ARE NOT IN LABOR;
 FOR MORE NUMEROUS ARE THE CHILDREN OF THE DESOLATE
 THAN OF THE ONE WHO HAS A HUSBAND.” [\[Isa 54:1\]](#)

28 And you brethren, like Isaac, are children of promise.
 29 But as at that time he who was born according to the flesh persecuted him *who was born* according to the Spirit, so it is now also.
 30 But what does the Scripture say?

“CAST OUT THE BONDWOMAN AND HER SON,
 FOR THE SON OF THE BONDWOMAN SHALL NOT BE AN HEIR WITH THE SON OF THE FREE WOMAN.” [\[Gen 21:10\]](#)

31 So then, brethren, we are not children of a bondwoman, but of the free woman.

Stand Firm in Your Freedom

5:1 It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.
 2 Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you.
 3 And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law.
 4 You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.
 5 For we through the Spirit, by faith, are waiting for the hope of righteousness.
 6 For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love.
 7 You were running well; who hindered you from obeying the truth?
 8 This persuasion *did not come* from Him who calls you.
 9 A little leaven leavens the whole lump *of dough*.
 10 I have confidence in you in the Lord that you will adopt no other view; but the one who is disturbing you will bear his judgment, whoever he is.
 11 But I, brethren, if I still preach circumcision, why am I still persecuted? Then the stumbling block of the cross has been abolished.
 12 I wish that those who are troubling you would even mutilate themselves.

Don't Allow Your Freedom to Become a License for the Flesh

13 For you were called to freedom, brethren; only *do* not *turn* your freedom into an opportunity for the flesh, but through love serve one another.

14 For the whole Law is fulfilled in one word, in the *statement*, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF." [[Lev 19:18](#)]

15 But if you bite and devour one another, take care that you are not consumed by one another.

16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh.

17 For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.

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: immorality, impurity, sensuality,

20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions,

21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those 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 Jesus have crucified the flesh with its passions and desires.

25 If we live by the Spirit, let us also walk by the Spirit.

26 Let us not become boastful, challenging one another, envying one another.

Spiritual Responsibilities

6:1 Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; *each one* looking to yourself, so that you too will not be tempted.

2 Bear one another's burdens, and thereby fulfill the law of Christ. [cf. [1 Cor 9:19–23](#)]

3 For if anyone thinks he is something when he is nothing, he deceives himself.

4 But each one must examine his own work, and then he will have *reason for* boasting in regard to himself alone, and not in regard to another.

5 For each one will bear his own load.

6 The one who is taught the word is to share all good things with the one who teaches *him*.

7 Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap.

8 For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.

9 Let us not lose heart in doing good, for in due time we will reap if we do not grow weary.

10 So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith.

Closing Remarks

11 See with what large letters I am writing to you with my own hand.

12 Those who desire to make a good showing in the flesh try to compel you to be circumcised, simply so that they will not be persecuted for the cross of Christ.

13 For those who are circumcised do not even keep the Law themselves, but they desire to have you circumcised so that they may boast in your flesh.

14 But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which 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 those who will walk by this rule, peace and mercy *be* upon them, and upon the Israel of God.

17 From now on let no one cause trouble for me, for I bear on my body the brand-marks of Jesus.

18 The grace of our Lord Jesus Christ be with your spirit, brethren. 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 Therefore, being sent on their way by the church, they were passing through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and were bringing great joy to all the brethren.

4 When they arrived at Jerusalem, they were received by the church and the apostles and the elders, and they reported all that God had done with them.

The Debate is Defined

5 But some of the sect of the Pharisees who had believed stood up, saying, “It is necessary to circumcise them and to direct them to observe the Law of Moses.”

6 The apostles and the elders came together to look into this matter.

Peter’s Speech

7 After there had been much debate, Peter stood up and said to them, “Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles would hear the word of the gospel and believe.

8 And God, who knows the heart, testified to them 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 Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear?

11 But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are.”

Paul and Barnabas Tell About Their Missionary Journey

12 All the people kept silent, and they were listening to Barnabas and Paul as they were relating what signs and wonders God had done through them among the Gentiles.

James’ Speech

13 After they had stopped speaking, James answered, saying, “Brethren, listen to me.

14 “Simeon has related how God first concerned Himself about taking from among the Gentiles a people for His name.

15 “With this the words of the Prophets agree, just as it is written,

16 ‘AFTER THESE THINGS I will return,
AND I WILL REBUILD THE TABERNACLE OF DAVID WHICH HAS FALLEN,
AND I WILL REBUILD ITS RUINS,
AND I WILL RESTORE IT,

17 SO THAT THE REST OF MANKIND MAY SEEK THE LORD,
AND ALL THE GENTILES WHO ARE CALLED BY MY NAME,’

18 SAYS THE LORD, WHO MAKES THESE THINGS KNOWN FROM LONG AGO. [[Amos 9:11–12](#); cf. [Isa 45:21](#)]

19 Therefore it is my judgment that we do not trouble those who are turning to God from among the Gentiles,

20 but that we write to them that they abstain from things contaminated by idols and from fornication and from what is strangled and from blood.

21 For Moses from ancient generations has in every city those who preach him, since he is read in the synagogues every Sabbath.”

The First Official Statement of the Early Church

22 Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them to send to Antioch with Paul and Barnabas—Judas called Barsabbas, and Silas, leading men among the brethren,

23 and they sent this letter by them,

“The apostles and the brethren who are elders, to the brethren in Antioch and Syria and Cilicia who are from the Gentiles, greetings.

24 Since we have heard that some of our number to whom we gave no instruction have disturbed you with *their* words, unsettling your souls, [cf. [Acts 15:1–2](#); [Gal 2:11–12](#)]

25 it seemed good to us, having become of one mind, to select men to send to you with our beloved Barnabas and Paul,
26 men who have risked their lives for the name of our Lord Jesus Christ.

27 Therefore we have sent Judas and Silas, who themselves will also report the same things by word of mouth.

28 For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these essentials:

29 that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication; if you keep yourselves free from such things, you will do well. Farewell.”

Paul and Barnabas Return to Syrian Antioch

30 So when they were sent away, they went down to Antioch; and having gathered the congregation together, they delivered the letter.

31 When they had read it, they rejoiced because of its encouragement.

32 Judas and Silas, also being prophets themselves, encouraged and strengthened the brethren with a lengthy message.

33 After they had spent time *there*, they were sent away from the brethren in peace to those who had sent them out.

34 [But it seemed good to Silas to remain there.]

35 But Paul and Barnabas stayed in Antioch, teaching and preaching with many others also, the word of the Lord.

Paul’s Second Missionary Journey—A Strained Beginning (Spring 49)

Acts 15:36–41

36 After some days Paul said to Barnabas, “Let us return and visit the brethren in every city in which we proclaimed the word of the Lord, *and see* how they are.”

37 Barnabas wanted to take John, called Mark, along with them also.

38 But Paul kept insisting that they should not take him along who had deserted them in Pamphylia and had not gone with them to the work.

39 And there occurred such a sharp disagreement that they separated from one another, and Barnabas took Mark with him and sailed away to Cyprus.

40 But Paul chose Silas and left, being committed by the brethren to the grace of the Lord.

41 And he was traveling through Syria and Cilicia, strengthening the churches.

Paul’s Second Missionary Journey—Return to the Galatian Churches (Summer 49)

Acts 16:1–5

1 Paul came also to Derbe and to Lystra. And a disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek,

2 and he was well spoken of by the brethren who were in Lystra and Iconium.

3 Paul wanted this man to go with him; and he took him and circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek.

4 Now while they were passing through the cities, they were delivering the decrees which had been decided upon by the apostles and elders who were in Jerusalem, for them to observe.

5 So the churches were being strengthened in the faith, and were increasing in number daily.

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Paul's Second Missionary Journey—A Man of Macedonia (Summer 49)

Acts 16:6–12

6 They passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit to speak the word in Asia;
 7 and after they came to Mysia, they were trying to go into Bithynia, and the Spirit of Jesus did not permit them;
 8 and passing by Mysia, they came down to Troas.
 9 A vision appeared to Paul in the night: a man of Macedonia was standing and appealing to him, and saying, "Come over to Macedonia and help us."
 10 When he had seen the vision, immediately we sought to go into Macedonia, concluding that God had called us to preach the gospel to them.
 11 So putting out to sea from Troas, we ran a straight course to Samothrace, and on the day following to Neapolis;
 12 and from there to Philippi, which is a leading city of the 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 Sabbath day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer; and we sat down and began speaking to the women who had assembled.
 14 A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul.
 15 And when she and her household had been baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come into my house and stay." And she prevailed upon us.

The Demon Possessed Fortune Teller

16 It happened that as we were going to the place of prayer, a slave-girl having a spirit of divination met us, who was bringing her masters much profit by fortune-telling.
 17 Following after Paul and us, she kept crying out, saying, "These men are bond-servants of the Most High God, who are proclaiming to you the way of salvation."
 18 She continued doing this for many days. But Paul was greatly annoyed, and turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her!" And it came out at that very moment.

Paul and Silas Seized, Beaten and Imprisoned

19 But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the market place before the authorities,
 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 which it is not lawful for us to accept or to observe, being Romans."
 22 The crowd rose up together against them, and the chief magistrates tore their robes off them and proceeded to order *them* to be beaten with rods.
 23 When they had struck them with many blows, they threw them into prison, commanding the jailer to guard them securely;
 24 and he, having received such a command, threw them into the inner prison and fastened their feet in the stocks.

The Great Earthquake

25 But about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them;
 26 and suddenly there came a great earthquake, so that the foundations of the prison house were shaken; and immediately all the doors were opened and everyone's chains were unfastened.
 27 When the jailer awoke and saw the prison doors opened, he drew his sword and was about to kill himself, supposing that the prisoners had escaped.
 28 But Paul cried out with a loud voice, saying, "Do not harm yourself, for we are all here!"
 29 And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas,

The Philippian Jailer is Saved

30 and after he brought them out, he said, "Sirs, what must I do to be saved?"
 31 They said, "Believe in the Lord Jesus, and you will be saved, you and your household."
 32 And they spoke the word of the Lord to him together with all who were in his house.
 33 And he took them that *very* hour of the night and washed their wounds, and immediately he was baptized, he and all his household.

34 And he brought them into his house and set food before them, and rejoiced greatly, having believed in God with his whole household.

Paul Demands Justice

35 Now when day came, the chief magistrates sent their policemen, saying, "Release those men."

36 And the jailer reported these words to Paul, *saying*, "The chief magistrates have sent to release you. Therefore come out now and go in peace."

37 But Paul said to them, "They have beaten us in public without trial, men who are Romans, and have thrown us into prison; and now are they sending us away secretly? No indeed! But let them come themselves and bring us out."

38 The policemen reported these words to the chief magistrates. They were afraid when they heard that they were Romans,

39 and they came and appealed to them, and when they had brought them out, they kept begging them to leave the city.

40 They went out of the prison and entered *the house of Lydia*, and when they saw the brethren, they encouraged them and departed.

Paul's Second Missionary Journey—Thessalonica (Fall 49)

Acts 17:1–9

1 Now when they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

2 And according to Paul's custom, he went to them, and for three Sabbaths reasoned with them from the Scriptures,

3 explaining and giving evidence that the Christ had to suffer and rise again 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, along with a large number of the God-fearing Greeks and a number of the leading women.

5 But the Jews, becoming jealous and taking along some wicked men from the market place, formed a mob and set the city in an uproar; and attacking the house of Jason, they were seeking to bring them out to the people.

6 When they did not find them, they *began* dragging Jason and some brethren before the city authorities, shouting, "These men who have upset the world have come here also;

7 and Jason has welcomed them, and they all act contrary to the decrees of Caesar, saying that there is another king, Jesus."

8 They stirred up the crowd and the city authorities who heard these things.

9 And when they had received a pledge from Jason and the others, they released them.

Paul's Second Missionary Journey—Berea (Fall 49)

Acts 17:10–15

10 The brethren immediately sent Paul and Silas away by night to Berea, and when they arrived, they went into the synagogue of the Jews.

11 Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily *to see* whether these things were so.

12 Therefore many of them believed, along with a number of prominent Greek women and men.

13 But when the Jews of Thessalonica found out that the word of God had been proclaimed by Paul in Berea also, they came there as well, agitating and stirring up the crowds.

14 Then immediately the brethren sent Paul out to go as far as the sea; and Silas and Timothy remained there.

15 Now those who escorted Paul brought him as far as Athens; and receiving a command for Silas and Timothy to come to him as soon as possible, they left.

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 at Athens, his spirit was being provoked within him as he was observing the city full of idols.

17 So he was reasoning in the synagogue with the Jews and the God-fearing *Gentiles*, and in the market place every day with those who happened to be present.

18 And also some of the Epicurean and Stoic philosophers were conversing with him. Some were saying, "What would this idle babbler wish to say?" Others, "He seems to be a proclaimer of strange deities,"—because he was preaching Jesus and the resurrection.

Paul's Speech at the Areopagus

19 And they took him and brought him to the Areopagus, saying, "May we know what this new teaching is which you are proclaiming?"

20 For you are bringing some strange things to our ears; so we want to know what these things mean."

21 (Now all the Athenians and the strangers visiting there used to spend their time in nothing other than telling or hearing something new.)

22 So Paul stood in the midst of the Areopagus and said, "Men of Athens, I observe that you are very religious in all respects.

23 For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, 'TO AN UNKNOWN GOD.' Therefore what you worship in ignorance, this I proclaim to you.

24 The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands;

25 nor is He served by human hands, as though He needed anything, since He Himself gives to all *people* life and breath and all things;

26 and He made from one *man* every nation of mankind to live on all the face of the earth, having determined *their* appointed times and the boundaries of their habitation,

27 that they would seek God, if perhaps they might grope for Him and find Him, though He is not far 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 children.'

29 Being then the children of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man.

30 Therefore having overlooked the times of ignorance, God is now declaring to men that all *people* everywhere should repent,

31 because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead."

32 Now when they heard of the resurrection of the dead, some *began* to sneer, but others said, "We shall hear you again concerning this."

33 So Paul went out of their midst.

34 But some men 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 left Athens and went to Corinth.

2 And he found a Jew named Aquila, a native of Pontus, having recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. He came to them,

3 and because he was of the same trade, he stayed with them and they were working, for by trade they were tent-makers.

Paul Once Again Rejected by the Jews

4 And he was reasoning in the synagogue every Sabbath and trying to persuade Jews and Greeks.

5 But when Silas and Timothy came down from Macedonia, Paul *began* devoting himself completely to the word, solemnly testifying to the Jews that Jesus was the Christ.

6 But when they resisted and blasphemed, he shook out his garments and said to them, "Your blood *be* on your own heads! I am clean. From now on I will go to the Gentiles." [cf. [Ezek 33:1–9](#); [Neh 5:13](#)]

God Encourages Paul

7 Then he left there and went to the house of a man named Titius Justus, a worshiper of God, whose house was next to the synagogue.

8 Crispus, the leader of the synagogue, believed in the Lord with all his household, and many of the Corinthians when they heard were believing and being baptized.

9 And the Lord said to Paul in the night by a vision, "Do not be afraid *any longer*, but go on speaking and do not be silent;

10 for I am with you, and no man will attack you in order to harm you, for I have many people in this city." [cf. [1 Cor 2:1–4](#)]

11 And he settled *there* a year and six months, teaching the word of God among them. [cf. [1 Cor 3:10–11](#)]

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 for all of you, making mention *of you* in our prayers;

3 constantly bearing in mind 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, brethren beloved by God, *His* choice of you;

5 for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of men we proved to be among you for your sake.

6 You also became imitators of us and of the Lord, having received the word in much tribulation with the joy of the Holy Spirit,

7 so that you became an example to all the believers in Macedonia and in Achaia.

8 For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth, so that we have no need to say anything.

9 For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God,

10 and to wait for His Son from heaven, whom He raised from the dead, *that is* Jesus, who rescues us from the wrath to come.

Review and Defense of Paul's Ministry in Thessalonica

2:1 For you yourselves know, brethren, that our coming to you was not in vain,

2 but after we had already suffered and been mistreated in Philippi, as you know, we had the boldness in our God to speak to you the gospel of God amid much opposition.

3 For our exhortation does not *come* from error or impurity or by way of deceit;

4 but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men, but God who examines our hearts.

5 For we never came with flattering speech, as you know, nor with a pretext for greed—God is witness—

6 nor did we seek glory from men, either from you or from others, even though as apostles of Christ we might have asserted our authority.

7 But we proved to be gentle among you, as a nursing *mother* tenderly cares for her own children.

8 Having so fond an affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us.

9 For you recall, brethren, our labor and hardship, *how* working night and day so as 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 uprightly and blamelessly we behaved toward you believers;

11 just as you know how we *were* exhorting and encouraging and imploring each one of you as a father *would* his own children,

12 so that you would walk in a manner worthy of the God who calls you into His own kingdom and glory.

Thanksgiving for Their Perseverance in Suffering

13 For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted *it* not *as* the word of men, but *for* what it really is, the word of God, which also performs its work in you who believe.

14 For you, brethren, became imitators of the churches of God in Christ Jesus that are in Judea, for you also endured the same sufferings at the hands of your own countrymen, even as they *did* from the Jews,

15 who both killed the Lord Jesus and the prophets, and drove us out. They are not pleasing to God, but hostile to all men,

16 hindering us from speaking to the Gentiles so that they may be saved; with the result that they always fill up the measure of their sins. But wrath has come upon them to the utmost.

Paul's Desire to Visit Them Hindered

17 But we, brethren, having been taken away from you for a short while—in person, not in spirit—were all the more eager with great desire to see your face.

18 For we wanted to come to you—I, Paul, more than once—and *yet* Satan hindered us.

19 For who is our hope or joy or crown of exultation? 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 endure *it* no longer, we thought it best to be left behind at Athens alone,

2 and we sent Timothy, our brother and God's fellow worker in the gospel of Christ, to strengthen and encourage you as to your faith,

3 so that no one would be disturbed by these afflictions; for you yourselves know that we have been destined for this.

4 For indeed when we were with you, we *kept* telling you in advance that we were going to suffer affliction; and so it came to pass, as you know.

5 For this reason, when I could endure *it* no longer, I also sent to find out about your faith, for fear that the tempter might have tempted you, and our labor would be in vain.

Gratitude for the Joy They Have Brought Him

6 But now that Timothy has come to us from you, and has brought us good news of your faith and love, and that you always think kindly of us, longing to see us just as we also long to see you,

7 for this reason, brethren, in all our distress and affliction we were comforted about you through your faith;

8 for now we *really* live, if you stand firm in the Lord.

9 For what thanks can we render to God for you in return for all the joy with which we rejoice before our God on your account,

10 as we night and day keep praying most earnestly that we may see your face, and may complete what is lacking in your faith?

Prayer for Growth

11 Now may our God and Father Himself and Jesus our Lord direct our way to you;

12 and may the Lord cause you to increase and abound in love for one another, and for all people, just as we also *do* for you;

13 so that He may establish your hearts without blame 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 then, brethren, we request and exhort you in the Lord Jesus, that as you received from us *instruction* as to how you ought to walk and please God (just as you actually do walk), that you excel still more.

2 For you know what commandments we gave you by *the authority of* the Lord Jesus.

Concerning Holiness and Moral Purity

3 For this is the will of God, your sanctification; *that is*, 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, like the Gentiles who do not know God;

6 *and* that no man transgress and defraud his brother in the matter because the Lord is *the* avenger in all these things, just as we also told you before and solemnly warned *you*.

7 For God has not called us for the purpose of impurity, but in sanctification.

8 So, he who rejects *this* is not rejecting man but the God who gives His Holy Spirit to you.

Concerning Brotherly Love

9 Now as to the love of the brethren, you have no need for *anyone* to write to you, for you yourselves are taught by God to love one another;

10 for indeed you do practice it toward all the brethren who are in all Macedonia. But we urge you, brethren, to excel still more,

11 and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you,

12 so that you will behave properly toward outsiders and not be in any need.

Concerning the Dead in Christ (classic passage on the Rapture in the Premillennial perspective)

13 But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope.

14 For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus.

15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep.

16 For the Lord Himself will descend from heaven with a shout, 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 and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.

18 Therefore comfort one another with these words.

Concerning the Day of the Lord (it will come upon the wicked suddenly)

5:1 Now as to the times and the epochs, brethren, you have no need of anything to be written to you.

2 For you yourselves know full well that the day of the Lord will come just like a thief in the night. [cf. [Joel 1–3](#); [Zeph 1–3](#)]

3 While they are saying, “Peace and safety!” then destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape.

4 But you, brethren, are not in darkness, that the day would overtake you like a thief;

5 for you are all sons of light and sons of day. We are not of night nor of darkness;

6 so then let us not sleep as others do, but let us be alert and sober.

7 For those who sleep do their sleeping at night, and those who get drunk get drunk at night.

8 But since we are of *the* day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation.

9 For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ,

10 who died for us, so that whether we are awake or asleep, we will live together with Him.

11 Therefore encourage one another and build up one another, just as you also are doing.

Duties of the Church and Practical Christian Living

12 But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction,

13 and that you esteem them very highly in love because of their work. Live in peace with one another.

14 We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone.

15 See that no one repays another with evil for evil, but always seek after that which is good for one another and for all people.

16 Rejoice always;

17 pray without ceasing;

18 in everything give thanks; for this is God’s will for you in Christ Jesus.

19 Do not quench the Spirit;

20 do not despise prophetic utterances.

21 But examine everything *carefully*; hold fast to that which is good;

22 abstain from every form of evil.

Closing

23 Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

24 Faithful is He who calls you, and He also will bring it to pass.

25 Brethren, pray for us.

26 Greet all the brethren with a holy kiss.

27 I adjure you by the Lord to have this letter read to all the brethren.

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>.

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.

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

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 always to give thanks to God for you, brethren, as is *only* fitting, because your faith is greatly enlarged, and the love of each one of you toward one another grows *ever* greater;

4 therefore, we ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure.

The Judgment of Christ at His Return

5 *This is* a plain indication of God's righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering.

6 For after all it is *only* just for God to repay with affliction those who afflict you,

7 and *to give* relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire,

8 dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus.

9 These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power,

10 when He comes to be glorified in His saints on that day, and to be marveled at among all who have believed—for our testimony to you was believed.

A Prayer for God's Power

11 To this end also we pray for you always, that our God will count you worthy of your calling, and fulfill every desire for goodness and the work of faith with power,

12 so that the name of our Lord Jesus will 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 request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him,

2 that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come.

Events that Must Precede That Day

3 Let no one in any way deceive you, for *it will not come* unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction,

4 who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.

What Holds Back That Day

5 Do you not remember that while I was still with you, I was telling you these things?

6 And you know what restrains him now, so that in his time he will be revealed.

7 For the mystery of lawlessness is already at work; only he who now restrains *will do so* until he is taken out of the way.

What Will Take Place on That Day

8 Then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming;

9 *that is*, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders,

10 and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved.

11 For this reason God will send upon them a deluding influence so that they will believe what is false,

12 in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.

Stand Firm in the Faith

13 But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.

14 It was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ.

15 So then, brethren, stand firm and hold to the traditions which you were taught, whether by word *of mouth* 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 comfort and good hope by grace,

17 comfort and strengthen your hearts in every good work and word.

Request for Prayer

3:1 Finally, brethren, pray for us that the word of the Lord will spread rapidly and be glorified, just as *it did* also with you;

2 and that we will be rescued from perverse and evil men; for not all have faith.

Confidence in Their Faithfulness and Obedience

3 But the Lord is faithful, and He will strengthen and protect you from the evil *one*.

4 We have confidence in the Lord concerning you, that you are doing and will *continue to do* what we command.

5 May the Lord direct your hearts into the love of God and into the steadfastness of Christ.

Concerning Those Who Will Not Work

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from every brother who leads an unruly life and not according to the tradition which you received from us.

7 For you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you,

8 nor did we eat anyone's bread without paying for it, but with labor and hardship we *kept* working night and day so that we would not be a burden to any of you;

9 not because we do not have the right *to this*, but in order to offer ourselves as a model for you, so that you would follow our example.

10 For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either.

11 For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies.

12 Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread.

13 But as for you, brethren, do not grow weary of doing good.

14 If anyone does not obey our instruction in this letter, take special note of that person and do not associate with him, so that he will be put to shame.

15 *Yet* do not regard him as an enemy, but admonish him as a brother.

Closing

16 Now may the Lord of peace Himself continually grant you peace in every circumstance. The Lord be with you all!

17 I, Paul, write this greeting with my own hand, and this is a distinguishing mark in every letter; this is the way I write.

18 The grace of our Lord Jesus Christ be with you all.

Paul's Second Missionary Journey—Paul Before Gallio in Corinth (Summer 51)

Acts 18:12–17

12 But while Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him before the judgment seat,

13 saying, "This man persuades men to worship God contrary to the law."

14 But when Paul was about to open his mouth, Gallio said to the Jews, "If it were a matter of wrong or of vicious crime, O Jews, it would be reasonable for me to put up with you;

15 but if there are questions about words and names and your own law, look after it yourselves; I am unwilling to be a judge of these matters."

16 And he drove them away from the judgment seat.

17 And they all took hold of Sosthenes, the leader of the synagogue, and *began* beating him in front of the judgment seat. But Gallio was not concerned about any of these things.

Paul's Second Missionary Journey—Ephesus (Fall 51)

Acts 18:18–21a

18 Paul, having remained many days longer, took leave of the brethren and put out to sea for Syria, and with him were Priscilla and Aquila. In Cenchrea he had his hair cut, for he was keeping a vow.

19 They came to Ephesus, and he left them there. Now he himself entered the synagogue and reasoned with the Jews.

20 When they asked him to stay for a longer time, he did not consent,

21a but taking leave of them and saying, "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 When he had landed 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 Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures.

25 This man had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John;

26 and he began to speak out boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.

In Corinth

27 And when he wanted to go across to Achaia, the brethren encouraged him and wrote to the disciples to welcome him; and when he had arrived, he greatly helped those who had believed through grace,

28 for he powerfully refuted the Jews in public, demonstrating by the Scriptures that Jesus was the Christ. [cf. [1 Cor 3:1–9](#)]

Paul's Third Missionary Journey—Return to the Galatian Churches (Spring 52)

Acts 18:23

23 And having spent some time *there* [*Syrian Antioch*], he left and passed successively through the Galatian region and Phrygia, strengthening all the disciples.

Paul's Third Missionary Journey—Return to Ephesus (Summer 52)

Acts 19:1–9

1 It happened that while Apollos was at Corinth, Paul passed through the upper country and came to Ephesus, and found some disciples.

2 He said to them, "Did you receive the Holy Spirit when you believed?" And they *said* to him, "No, we have not even heard whether there is a Holy Spirit."

3 And he said, "Into what then were you baptized?" And they said, "Into John's baptism."

4 Paul said, "John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus."

5 When they heard this, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid his hands upon them, the Holy Spirit came on them, and they *began* speaking with tongues and prophesying.

7 There were in all about twelve men.

8 And he entered the synagogue and continued speaking out boldly for three months, reasoning and persuading *them* about the kingdom of God.

9 But when some were becoming hardened and disobedient, speaking evil of the Way before the people, he withdrew from them and took away the disciples, reasoning daily in the school of Tyrannus.

Paul's Third Missionary Journey—Extended Ministry in Ephesus (Summer 52 to Summer 54)

Acts 19:10–20

Paul's Miracles

10 This took place for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks.

11 God was performing extraordinary miracles by the hands of Paul,

12 so that handkerchiefs or aprons were even carried from his body to the sick, and the diseases left them and the evil spirits went out.

The Seven Sons of Sceva

13 But also some of the Jewish exorcists, who went from place to place, attempted to name over those who had the evil spirits the name of the Lord Jesus, saying, "I adjure you by Jesus whom Paul preaches."

14 Seven sons of one Sceva, a Jewish chief priest, were doing this.

15 And the evil spirit answered and said to them, “I recognize Jesus, and I know about Paul, but who are you?”

16 And the man, in whom was the evil spirit, leaped on them and subdued all of them and overpowered them, so that they fled out of that house naked and wounded.

17 This became known to all, both Jews and Greeks, who lived in Ephesus; and fear fell upon them all and the name of the Lord Jesus was being magnified.

Destruction of Magic and Sorcery Books

18 Many also of those who had believed kept coming, confessing and disclosing their practices.

19 And many of those who practiced magic brought their books together and *began* burning them in the sight of everyone; and they counted up the price of them and found it fifty thousand pieces of silver.

20 So the word of the Lord was growing mightily and 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 you in my letter not to associate with immoral people;

10 I *did* not at all *mean* with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world.

11 But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one.

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 after these things were finished, Paul purposed in the spirit to go to Jerusalem after he had passed through Macedonia and Achaia, saying, "After I have been there, I must also see Rome."

22 And having sent into Macedonia two of those who ministered to him, Timothy and Erastus,

he himself stayed in Asia for a while.

4:17 For this reason I have sent to you Timothy, who is my beloved and faithful child in the Lord, and he will remind you of my ways which are in Christ, just as I teach everywhere in every church.

16:8 But I will remain in Ephesus until Pentecost;

9 for a wide door for effective *service* has opened to me, and there are many adversaries.

Paul's Second Letter to the Corinthians – Part 1 (early 54)

1 Corinthians 1–4

Address and Greeting

1:1 Paul, called *as* an apostle of Jesus Christ by the will of God, and Sosthenes our brother,

2 To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call on the name of our Lord Jesus Christ, 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 thank my God always concerning you for the grace of God which was given you in Christ Jesus,

5 that in everything you were enriched in Him, in all speech and all knowledge,

6 even as the testimony concerning Christ was confirmed in you,

7 so that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ,

8 who will also confirm you to the end, blameless in the day of our Lord Jesus Christ.

9 God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.

Reaction to Chloe's Report of Factions in the Church

10 Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment.

11 For I have been informed concerning you, my brethren, by Chloe's *people*, that there are quarrels among you.

12 Now I mean this, that each one of you is saying, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of 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 thank God that I baptized none of you except Crispus and Gaius,

15 so that no one would say you were baptized in my name.

16 Now I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized any other.

17 For Christ did not send me to baptize, but to preach the gospel, not in cleverness of speech, so that the cross of Christ would not be made void.

The Foolish Wisdom of the Cross

18 For the word of 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 CLEVERNESS OF THE CLEVER I WILL SET ASIDE.” [\[Isa 29:14\]](#)

20 Where is the wise man? 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 *come to* know God, God was well-pleased through the foolishness of the message preached to save those who believe.

22 For indeed Jews ask for signs and Greeks search for wisdom;

23 but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness,

24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

God’s Choice of the Foolish

26 For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble;

27 but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong,

28 and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are,

29 so that no man may boast before God.

30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption,

31 so that, just as it is written, “LET HIM WHO BOASTS, BOAST IN THE LORD.” [\[Jer 9:24\]](#)

Paul’s First Visit to Corinth

2:1 And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God.

2 For I determined to know nothing among you except Jesus Christ, and Him crucified.

3 I was with you in weakness and in fear and in much trembling,

4 and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power,

5 so that your faith would not rest on the wisdom of men, but on the power of God.

The Spirit’s Revelation of God’s Wisdom

6 Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away;

7 but we speak God’s wisdom in a mystery, the hidden *wisdom* which God predestined before the ages to our glory;

8 *the wisdom* which none of the rulers of this age has understood; for if they had understood 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 *which* HAVE NOT ENTERED THE HEART OF MAN,
ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM.” [\[Isa 64:4\]](#)

10 For to us God revealed *them* through the Spirit; for the Spirit searches all things, even the depths of God.

11 For who among men knows the *thoughts* of a man except the spirit of the man which is in him? Even so the *thoughts* of God no one knows except the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God,

13 which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual *thoughts* with spiritual *words*.

14 But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.

15 But he who is spiritual appraises all things, yet he himself is appraised by no one.

16 For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? [\[Isa 40:13\]](#) But we have the mind of Christ.

A Correct Understanding of Christian Service

3:1 And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ.

2 I gave you milk to drink, not solid food; for you were not yet able *to receive it*. Indeed, even now you are not yet able,

3 for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere

men?

4 For when one says, "I am of Paul," and another, "I am of Apollos," are you not *mere* men?

5 What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave *opportunity* to each one.

6 I planted, Apollos watered, but God was causing the growth.

7 So then neither the one who plants nor the one who waters is anything, but God who causes the growth.

8 Now he who plants and he who waters are one; but each 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 which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it.

11 For no man can lay a foundation other than the one which is laid, which is Jesus Christ.

12 Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw,

13 each man's work will become evident; for the day will show it because it is *to be* revealed with fire, and the fire itself will test the quality of each man's work.

14 If any man's work which he has built on it remains, he will receive a reward.

15 If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.

16 Do you not know that you are a temple of God and *that* the Spirit of God dwells in you?

17 If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are.

How to Regard Self and Others

18 Let no man deceive himself. If any man among you thinks that he is wise in this age, he must become foolish, so that he may become wise.

19 For the wisdom of this world is foolishness before God. For it is written, "*He is THE ONE WHO CATCHES THE WISE IN THEIR CRAFTINESS*"; [[Job 5:13](#)]

20 and again, "*THE LORD KNOWS THE REASONINGS OF THE WISE, THAT THEY ARE USELESS.*" [[Ps 94:11](#)]

21 So then let no one boast in men. For all things belong to you,

22 whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all things belong to you,

23 and you belong to Christ; and Christ belongs to God.

4:1 Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God.

2 In this case, moreover, it is required of stewards that one be found trustworthy.

3 But to me it is a very small thing that I may be examined by you, or by *any* human court; in fact, I do not even examine myself.

4 For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord.

5 Therefore do not go on passing judgment before the time, *but wait* until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of *men's* hearts; and then each man's praise will come to him from God.

Apostles as Models of the Wisdom of the Cross

6 Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, so that in us you may learn not to exceed what is written, so that no one of you will become arrogant in behalf of one against the other.

7 For who regards you as superior? What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it?

8 You are already filled, you have already become rich, you have become kings without us; and indeed, *I* wish that you had become kings so that we also might reign with you.

9 For, I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men.

10 We are fools for Christ's sake, but you are prudent in Christ; we are weak, but you are strong; you are distinguished, but we are without honor.

11 To this present hour we are both hungry and thirsty, and are poorly clothed, and are roughly treated, and are 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 try to conciliate; we have become as the scum of the world, the dregs of all things, *even* until now.

Appeal to Imitate Their Father Paul

14 I do not write these things to shame you, but to admonish you as my beloved children.

15 For if you were to have countless tutors in Christ, yet *you would* not *have* many fathers, for in Christ Jesus I became your father through the gospel.

16 Therefore I exhort you, be imitators of me.

17 For this reason I have sent to you Timothy, who is my beloved and faithful child in the Lord, and he will remind you of my ways which are in Christ, just as I teach everywhere in every church.

18 Now some have become arrogant, as though I were not coming to you.

19 But I will come to you soon, if the Lord wills, and I shall find out, not the words of those who are arrogant but their power.

20 For the kingdom of God does not consist in words but in power.

21 What do you desire? Shall I come to you with a rod, or with love and a spirit of gentleness?

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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 actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife.

2 You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst.

3 For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present.

4 In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus,

5 *I have decided* to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus.

6 Your boasting is not good. Do you not know that a little leaven leavens the whole lump *of dough*?

7 Clean out the old leaven so that you may be a new lump, just as you are *in fact* unleavened. For Christ our Passover also has been sacrificed.

8 Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Dealing With Unrepentant Sin in the Church (Paul's first letter to the Corinthians)

9 I wrote you in my letter not to associate with immoral people;

10 *I did* not at all *mean* with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world.

11 But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one.

12 For what have I to do with judging outsiders? Do you not judge those who are within *the church*?

13 But those who are outside, God judges. REMOVE THE WICKED MAN FROM AMONG YOURSELVES. [cf. [Deut 13:5](#)]

Rebuke for Taking Disputes Between Believers into the Courts

6:1 Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous and not before the saints?

2 Or do you not know that the saints will judge the world? If the world is judged by you, are you not competent *to constitute* the smallest law courts?

3 Do you not know that we will judge angels? How much more matters of this life?

4 So if you have law courts dealing with matters of this life, do you appoint them as judges who are of no account in the church?

5 I say *this* to your shame. *Is it so, that* there is not among you one wise man who will be able to decide between his brethren,

6 but brother goes to law with brother, and that before unbelievers?

7 Actually, then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded?

8 On the contrary, you yourselves wrong and defraud. *You do* this even to *your* brethren.

9 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,

10 nor thieves, nor *the* covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.

11 Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

Paul Cites Certain Slogans and Corrects their Misuse—Freedom Should Never be Used to Excuse Sinful Practices

12 All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything.

13 Food is for the stomach and the stomach is for food, but God will do away with both of them. Yet the body is not for immorality, but for the Lord, and the Lord is for the body.

14 Now God has not only raised the Lord, but will also raise us up through His power.

15 Do you not know that your bodies are members of Christ? Shall I then 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 He says, "THE TWO SHALL BECOME ONE FLESH." [[Gen 2:24](#)]

17 But the one who joins himself to the Lord is one spirit *with Him*.

18 Flee immorality. Every *other* sin that a man commits is outside the body, but the immoral man sins against his own body.

19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?

20 For you have been bought with a price: therefore glorify God in 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 immoralities, each man is to have his own wife, and each woman is to have her own husband.

3 The husband must fulfill his duty to his wife, and likewise also the wife to her husband.

4 The wife does not have authority over her own body, but the husband *does*; and likewise also the husband does not have authority over his own body, but the wife *does*.

5 Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer, and come together again so that Satan will not tempt you because of your lack of self-control.

6 But this I say by way of concession, not of command.

7 Yet I wish that all men were even as I myself am. However, each man has his own gift from God, one in this manner, and another in that.

Concerning the Unmarried and Widows

8 But I say to the unmarried and to widows that it is good for them if they remain even as I.

9 But if they do not have self-control, let them marry; for it is better to marry than to burn *with passion*.

Instructions About Divorce for Those Married to Christians

10 But to the married I give instructions, not I, but the Lord, that the wife should not leave her husband

11 (but if she does leave, she must remain unmarried, or else be reconciled to her husband), and that the husband should not divorce his wife.

Instructions About Divorce for Those Married to Non-Christians

12 But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not divorce her.

13 And a woman who has an unbelieving husband, and he consents to live with her, she must not send her husband away.

14 For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy.

15 Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such *cases*, but God has called us to peace.

16 For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?

Be Content to Remain as You Are (If You Can Better Your Situation, Take the Opportunity)

17 Only, as the Lord has assigned to each one, as God has called each, in this manner let him walk. And so I direct in all the churches.

18 Was any man called *when he was already* circumcised? He is not to become uncircumcised. Has anyone been called in uncircumcision? He is not to be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but *what matters is* the keeping of the commandments of God.

20 Each man must remain in that condition in which he was called.

21 Were you called while a slave? Do not worry about it; but if you are able also to become free, rather do that.

22 For he who was called in the Lord while a slave, is the Lord's freedman; likewise he who was called while free, is Christ's slave.

23 You were bought with a price; do not become slaves of men.

24 Brethren, each one is to remain with God in that *condition* in which he was called.

Issues to Consider for Those Not Yet Married

25 Now concerning virgins I have no command of the Lord, but I give an opinion as one who by the mercy of the Lord is trustworthy.

26 I think then that this is good in view of the present distress, that it is good for a man to remain as he is.

27 Are you bound to a wife? Do not seek to be released. Are you released from a wife? Do not seek a wife.

28 But if you marry, you have not sinned; and if a virgin marries, she has not sinned. Yet such will have trouble in this life, and I am trying to spare you.

29 But this I say, brethren, the time has been shortened, so that from now on those who have wives should be as though they had none;

30 and those who weep, as though they did not weep; and those who rejoice, as though they did not rejoice; and those who buy, as though they did not possess;

31 and those who use the world, as though they did not make full use of it; for the form of this world is passing away.

32 But I want you to be free from concern. One who is unmarried is concerned about the things of the Lord, how he may please the Lord;

33 but one who is married is concerned about the things of the world, how he may please his wife,
34 and *his interests* are divided. The woman who is unmarried, and the virgin, is concerned about the things of the Lord, that she may be holy both in body and spirit; but one who is married is concerned about the things of the world, how she may please her husband.
35 This I say for your own benefit; not to put a restraint upon you, but to promote what is appropriate and *to secure* undistracted devotion to the Lord.
36 But if any man thinks that he is acting unbecomingly toward his virgin *daughter*, if she is past her youth, and if it must be so, let him do what he wishes, he does not sin; let her marry.
37 But he who stands firm in his heart, being under no constraint, but has authority over his own will, and has decided this in his own heart, to keep his own virgin *daughter*, he will do well.
38 So then both he who gives his own virgin *daughter* in marriage does well, and he who does not give her in marriage will do better.

Widows and Remarriage

39 A wife is bound as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord.
40 But in my opinion she is happier if she remains as she is; and I think that I also 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 things sacrificed to idols, we know that we all have knowledge. Knowledge makes arrogant, but love edifies.
 2 If anyone supposes that he knows anything, he has not yet known as he ought to know;
 3 but if anyone loves God, he is known by Him.
 4 Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no God but one.
 5 For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords,
 6 yet for us there is *but* one God, the Father, from whom are all things and we *exist* for Him; and one Lord, Jesus Christ, by whom are all things, and we *exist* through Him.
 7 However not all men have this knowledge; but some, being accustomed to the idol until now, eat *food* as if it were sacrificed to an idol; and their conscience being weak is defiled.
 8 But food will not commend us to God; we are neither the worse if we do not eat, nor the better if we do eat.
 9 But take care that this liberty of yours does not somehow become a stumbling block to the weak.
 10 For if someone sees you, who have knowledge, dining in an idol's temple, will not his conscience, if he is weak, be strengthened to eat things sacrificed to idols?
 11 For through your knowledge he who is weak is ruined, the brother for whose sake Christ died.
 12 And so, by sinning against the brethren and wounding their conscience when it is weak, you sin against Christ.
 13 Therefore, if food causes my brother to stumble, I will never eat meat again, so that I will not cause my brother to stumble.

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, at least I am to you; for you are the seal of my apostleship in the Lord.
 3 My defense to those who examine me is this:
 4 Do we not have a right to eat and drink?
 5 Do we not have a right to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas?
 6 Or do only Barnabas and I not have a right to refrain from working?
 7 Who at any time serves as a soldier at his own expense? Who plants a vineyard and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock?
 8 I am not speaking these things according to human judgment, am I? Or does not the Law also say these things?
 9 For it is written in the Law of Moses, "YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING." [[Deut 25:4](#)] God is not concerned about oxen, is He?
 10 Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher *to thresh* in hope of sharing *the crops*.
 11 If we sowed spiritual things in you, is it too much if we reap material things from you?
 12 If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things so that we will cause no hindrance to the gospel of Christ.
 13 Do you not know that those who perform sacred services eat the *food* of the temple, *and* those who attend regularly to the altar have their share from the altar? [cf. [Lev 7](#)]
 14 So also the Lord directed those who proclaim the gospel to get their living 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 used none of these things. And I am not writing these things so that it will be done so in my case; for it would be better for me to die than have any man make my boast an empty one.
 16 For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel.
 17 For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me.
 18 What then is my reward? That, when I preach the gospel, I may offer the gospel without charge, so as 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 though I am free from all *men*, I have made myself a slave to all, so that I may win more.
 20 To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law;
 21 to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law.
 22 To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some.
 23 I do all things for the sake of the gospel, so that I may become a fellow partaker of it.

The Importance of Self-Discipline

24 Do you not know that those who run in a race all run, but *only* one receives the prize? Run in such a way that you may win.
 25 Everyone who competes in the games exercises self-control in all things. They then *do it* to receive a perishable wreath, but we an imperishable.
 26 Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air;
 27 but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.

Israel—An Example of Apostasy

10:1 For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed 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 were drinking from a spiritual rock which followed them; and the rock was Christ.
 5 Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness.
 6 Now these things happened as examples for us, so that we would not crave evil things as they also craved.
 7 Do not be idolaters, as some of them were; as it is written, “THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO PLAY.” [\[Exod 32:6\]](#)
 8 Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day. [\[Num 25:1–9\]](#)
 9 Nor let us try the Lord, as some of them did, and were destroyed by the serpents. [\[Num 21:4–9\]](#)
 10 Nor grumble, as some of them did, and were destroyed by the destroyer. [cf. [Num 11:1–3](#)]
 11 Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.
 12 Therefore let him who thinks he stands take heed that he does not fall.
 13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.

Paul Argues Against Participating in Pagan Festivals

14 Therefore, my beloved, flee from idolatry.
 15 I speak as to wise men; you judge what I say.
 16 Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ?
 17 Since there is one bread, we who are many are one body; for we all partake of the one bread.
 18 Look at the nation Israel; are not those who eat the sacrifices sharers in the altar?
 19 What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything?
 20 *No*, but *I say* that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers in demons.
 21 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.
 22 Or do we provoke the Lord to jealousy? We are not stronger than He, are we?

A Specific Example of How to Deal With Issues of Conscience

23 All things are lawful, but not all things are profitable. All things are lawful, but not all things edify.
 24 Let no one seek his own *good*, but that of his neighbor.
 25 Eat anything that is sold in the meat market without asking questions for conscience' sake;
 26 FOR THE EARTH IS THE LORD'S, AND ALL IT CONTAINS. [\[Ps 24:1\]](#)
 27 If one of the unbelievers invites you and you want to go, eat anything that is set before you without asking questions for conscience' sake.
 28 But if anyone says to you, “This is meat sacrificed to idols,” do not eat *it*, for the sake of the one who informed *you*, and for conscience' sake;
 29 I mean not your own conscience, but the other *man's*; 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 Whether, then, you eat or drink or whatever you do, do all to the glory of God.
 32 Give no offense either to Jews or to Greeks or to the church of God;
 33 just as I also please all men in all things, not seeking my own profit but the *profit* of the many, so that they may be saved.
 11:1 Be imitators of me, just as I also am of Christ.

Honoring the Authority Structure of the Church

2 Now I praise you because you remember me in everything and hold firmly to the traditions, just as I delivered them to you.
 3 But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.

- 4 Every man who has *something* on his head while praying or prophesying disgraces his head.
- 5 But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman whose head is shaved.
- 6 For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head.
- 7 For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man.
- 8 For man does not originate from woman, but woman from man;
- 9 for indeed man was not created for the woman's sake, but woman for the man's sake.
- 10 Therefore the woman ought to have *a symbol of* authority on her head, because of the angels.
- 11 However, in the Lord, neither is woman independent of man, nor is man independent of woman.
- 12 For as the woman originates from the man, so also the man *has his birth* through the woman; and all things originate from God.
- 13 Judge for yourselves: is it proper for a woman to pray to God *with her head* uncovered?
- 14 Does not even nature itself teach you that if a man has long hair, it is a dishonor to him,
- 15 but if a woman has long hair, it is a glory to her? For her hair is given to her for a covering.
- 16 But if one is inclined to be contentious, we have no other practice, nor have 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 that divisions exist among you; and in part I believe it.
- 19 For there must also be factions among you, so that those who are approved may become evident among you.
- 20 Therefore when you meet together, it is not to eat the Lord's Supper,
- 21 for in your eating each one takes his own supper first; and one is hungry and another is drunk.
- 22 What! Do you not have houses in which to eat and drink? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you? In this I will not praise you.
- 23 For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread;
- 24 and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me."
- 25 In the same way *He took* the cup also after supper, 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 the cup, you proclaim the Lord's death until He comes.
- 27 Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord.
- 28 But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup.
- 29 For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly.
- 30 For this reason many among you are weak and sick, and a number sleep.
- 31 But if we judged ourselves rightly, we would not be judged.
- 32 But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world.
- 33 So then, my brethren, when you come together to eat, wait for one another.
- 34 If anyone is hungry, let him eat at home, so that you will not come together for judgment. The remaining matters I will arrange when 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*, brethren, I do not want you to be unaware.

2 You know that when you were pagans, *you were* led astray to the mute 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 can 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 There are varieties of effects, but the same God who works all things in all *persons*.

7 But to each one is given the manifestation of the Spirit for the common good.

Gifts of the Spirit

8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit;

9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit,

10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another *various* kinds of tongues, and to another the interpretation of tongues.

11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.

The Diversity and Interdependence of Members of the Body

12 For even as the body is one and *yet* has many members, and all the members of the body, though they are many, are one body, so also is Christ.

13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

14 For the body is not one member, but many.

15 If the foot says, "Because I am not a hand, I am not *a part* of the body," it is not for this reason any the less *a part* of the body.

16 And if the ear says, "Because I am not an eye, I am not *a part* of the body," it is not for this reason any the less *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 desired.

19 If they were all one member, where would the body be?

20 But now there are many members, but one body.

21 And the eye cannot say to the hand, "I have no need of you"; or again the head to the feet, "I have no need of you."

22 On the contrary, it is much truer that the members of the body which seem to be weaker are necessary;

23 and those *members* of the body which we deem less honorable, on these we bestow more abundant honor, and our less presentable members become much more presentable,

24 whereas our more presentable members have no need *of it*. But God has *so* composed the body, giving more abundant honor to that *member* which lacked,

25 so that there may be no division in the body, but *that* the members may have the same care for one another.

26 And if one member suffers, all the members suffer with it; if *one* member is honored, all the members rejoice with it.

27 Now you are Christ's body, and individually members of it.

28 And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, *various* kinds of tongues.

29 All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not *workers of* miracles, are they?

30 All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they?

31 But earnestly desire the greater gifts. And I 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 noisy gong or a clanging cymbal.

2 If I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing.

3 And if I give all my possessions to feed *the poor*, and if I surrender my body to be burned, but do not have love, it profits me nothing.

4 Love is patient, love is kind *and* is not jealous; love does not brag *and* is not arrogant,

5 does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong *suffered*,

6 does not rejoice in unrighteousness, but rejoices with the truth;

7 bears all things, believes all things, hopes all things, endures all things.

8 Love never fails; but if *there are gifts of prophecy*, they will be done away; if *there are tongues*, they will cease; if *there is knowledge*, it will be done away.

9 For we know in part and we prophesy in part;

10 but when the perfect comes, the partial will be done away.

11 When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things.

12 For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known.

13 But now faith, hope, love, abide these three; but the greatest of these is love.

The Importance of Edification—A Comparison of Tongues and Prophecy

14:1 Pursue love, yet desire earnestly spiritual *gifts*, but especially that you may prophesy.

2 For one who speaks in a tongue does not speak to men but to God; for no one understands, but in *his* spirit he speaks mysteries.

3 But one who prophesies speaks to men for edification and exhortation and consolation.

4 One who speaks in a tongue edifies himself; but one who prophesies edifies the church.

5 Now I wish that you all spoke in tongues, but *even* more that you would prophesy; and greater is one who prophesies than one who speaks in tongues, unless he interprets, so that the church may receive edifying.

6 But now, brethren, if I come to you speaking in tongues, what will I profit you unless I speak to you either by way of revelation or of knowledge or of prophecy or of teaching?

7 Yet *even* lifeless things, either flute or harp, in producing a sound, if they do not produce a distinction in the tones, how will it be known what is played on the flute or on the harp?

8 For if the bugle produces an indistinct sound, who will prepare himself for battle?

9 So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be speaking into the air.

10 There are, perhaps, a great many kinds of languages in the world, and no *kind* is without meaning.

11 If then I do not know the meaning of the language, I will be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me.

12 So also you, since you are zealous of spiritual *gifts*, seek to abound for the edification of the church.

13 Therefore let one who speaks in a tongue pray that he may interpret.

14 For if I pray in a tongue, my spirit prays, but my mind is unfruitful.

15 What is *the outcome* then? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also.

16 Otherwise if you bless in the spirit *only*, how will the one who fills the place of the ungifted say the “Amen” at your giving of thanks, since he does not know what you are saying?

17 For you are giving thanks well enough, but the other person is not edified.

18 I thank God, I speak in tongues more than you all;

19 however, in the church I desire to speak five words with my mind so that I may instruct others also, rather than ten thousand words in a tongue.

The Greater Gift

20 Brethren, do not be children in your thinking; yet in evil be infants, but in your thinking be mature.

21 In the Law it is written, “BY MEN OF STRANGE TONGUES AND BY THE LIPS OF STRANGERS I WILL SPEAK TO THIS PEOPLE, AND EVEN SO THEY WILL NOT LISTEN TO 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 for a sign*, not to unbelievers but to those who believe.

23 Therefore if the whole church assembles together and all speak in tongues, and ungifted men or unbelievers enter, will they not say that you are mad?

24 But if all prophesy, and an unbeliever or an ungifted man enters, he is convicted by all, he is called to account by all;

25 the secrets of his heart are disclosed; and so he will fall on his face and worship God, declaring that God is certainly among you.

Proper Corporate Worship

26 What is *the outcome* then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification.

27 If anyone speaks in a tongue, *it should be* by two or at the most three, and *each* in turn, and one must interpret;

28 but if there is no interpreter, he must keep silent in the church; and let him speak to himself and to God.

29 Let two or three prophets speak, and let the others pass judgment.

30 But if a revelation is made to another who is seated, the first one must keep silent.

31 For you can all prophesy one by one, so that all may learn and all may be exhorted;
32 and the spirits of prophets are subject to prophets;
33 for God is not a *God* of confusion but of peace, as in all the churches of the saints.
34 The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. [cf. [Gen 3:16](#); [Num 12:1–15](#)]
35 If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.
36 Was it from you that the word of God *first* went forth? Or has it come to you only?
37 If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment.
38 But if anyone does not recognize *this*, he is not recognized.
39 Therefore, my brethren, desire earnestly to prophesy, and do not forbid to speak in tongues.
40 But all things must be done properly and in an orderly manner.

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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, brethren, the gospel which I preached to you, which also you received, in which also you stand, 2 by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain.
 3 For I delivered 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 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 After that He appeared to more than five hundred brethren at one time, most 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 to one untimely born, He appeared to me also.
 9 For I am the least of the apostles, and not fit 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 toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me.
 11 Whether then *it was* I or they, so we preach and so you believed.

The Implications of the Claim That There is No Resurrection of the Dead

12 Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?
 13 But if there is no resurrection of the dead, not even Christ has been raised;
 14 and if Christ has not been raised, then our preaching is vain, your faith also is vain.
 15 Moreover we are even found *to be* false witnesses of God, because we testified against God that He raised Christ, whom He did not raise, if in fact the dead are not raised.
 16 For if the dead are not raised, not even Christ has been raised;
 17 and if Christ has not been raised, your faith is worthless; you are still in your sins.
 18 Then those also who have fallen asleep in Christ have perished.
 19 If we have hoped in Christ in this life only, we are of all men most to be pitied.

The Consequences of Christ's Resurrection

20 But now Christ has been raised from the dead, the first fruits of those who are asleep.
 21 For since by a man *came* death, by a man also *came* the resurrection of the dead.
 22 For as in Adam all die, so also in Christ all will be made alive.
 23 But each in his own order: Christ the first fruits, after that those who are Christ's at His coming,
 24 then *comes* 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 He must reign until He has put all His enemies under His feet.
 26 The last enemy that will be abolished is death.
 27 FOR HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. [[Ps 8:6](#); cf. [Heb 2:8–10](#)] But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him.
 28 When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.

The Absurdity of the Claim That There is No Resurrection of the Dead

29 Otherwise, what will those do who are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?
 30 Why are we also in danger every hour?
 31 I affirm, brethren, by the boasting in you which I have in Christ Jesus our Lord, I die daily.
 32 If from human motives I fought with wild beasts at Ephesus, what does it profit 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 Become sober-minded as you ought, and stop sinning; for some have no knowledge of God. I speak *this* to your shame.

The Bodily Character of the Resurrection

35 But someone will say, "How are the dead raised? And with what kind of body do they come?"
 36 You fool! That which you sow does not come to life unless it dies;
 37 and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else.
 38 But God gives it a body just as He wished, and to each of the seeds a body of its own.
 39 All flesh is not the same flesh, but there is one *flesh* of men, and another flesh of beasts, and another

of fish.

40 There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the *glory* of the earthly is another.

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 So also is the resurrection of the dead. It is sown a perishable *body*, it is raised an imperishable *body*;

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 So also it is written, “The first MAN, Adam, BECAME A LIVING SOUL.” [Gen 2:7]; The last Adam *became* a life-giving spirit.

46 However, the spiritual is not first, but the natural; then the spiritual.

47 The first man is from the earth, earthy; the second man is from heaven.

48 As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly.

49 Just as we have borne the image of the earthy, we will also bear the image of the heavenly.

All Will Be Changed (see 1 Thess 4:13–18)

50 Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable.

51 Behold, I tell you a mystery; we will not all sleep, but we will all be changed,

52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

53 For this perishable must put on the imperishable, and this mortal must put on immortality.

54 But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, “DEATH IS SWALLOWED UP in victory. [Isa 25:8]

55 “O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?” [Hos 13:14]

56 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 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not *in vain* in the Lord.

The Collection for the Saints in Jerusalem

16:1 Now concerning the collection for the saints, as I directed the churches of Galatia, so do you also.

2 On the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made when I come.

3 When I arrive, whomever you may approve, I will send them with letters to carry your gift to Jerusalem;

4 and if it is fitting for me to go also, they will go with me.

5 But I will come to you after 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 wish to see you now *just* in passing; for I hope to remain with you for some time, if the Lord permits.

8 But I will remain in Ephesus until Pentecost;

9 for a wide door for effective *service* has opened to me, and there are many adversaries.

10 Now if Timothy comes, see that he is with you without cause to be afraid, for he is doing the Lord’s work, as I also am.

11 So let no one despise him. But send him on his way in peace, so that he may come to me; for I expect him with the brethren.

12 But concerning Apollos our brother, I encouraged him greatly to come to you with the brethren; and it was not at all *his* desire to come now, but he will come when he has opportunity.

Closing Remarks

13 Be on the alert, stand firm in the faith, act like men, be strong.

14 Let all that you do be done in love.

15 Now I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints),

16 that you also be in subjection to such men and to everyone who helps in the work and labors.

17 I rejoice over the coming of Stephanas and Fortunatus and Achaicus, because they have supplied what was lacking on your part.

18 For they have refreshed my spirit and yours. Therefore acknowledge such men.

19 The churches of Asia greet you. Aquila and Prisca greet you heartily in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet one another with a holy kiss.

21 The greeting is in my own hand—Paul.

22 If anyone does not love the Lord, he is to be accursed. Maranatha.

23 The grace of the Lord Jesus be with you.

24 My love be with you all in Christ Jesus. Amen.