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Chronological Bible Plan November



NOVEMBER

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

November 1	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
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Passion Week—Parable of the King's Wedding Banquet (Tuesday, March 31, 33)

Matthew 22:1–14

1 Jesus spoke to them again in parables, saying:
 2 “The kingdom of heaven can be compared to a king who gave a wedding banquet for his son.
 3 He sent his slaves to summon those who had been invited to the banquet, but they would not come.
 4 Again he sent other slaves, saying, ‘Tell those who have been invited, “Look! The feast I have prepared for you is ready. My oxen and fattened cattle have been slaughtered, and everything is ready. Come to the wedding banquet.”’
 5 But they were indifferent and went away, one to his farm, another to his business.
 6 The rest seized his slaves, insolently mistreated them, and killed them.
 7 The king was furious! He sent his soldiers, and they put those murderers to death and set their city on fire.
 8 Then he said to his slaves, ‘The wedding is ready, but the ones who had been invited were not worthy.
 9 So go into the main streets and invite everyone you find to the wedding banquet.’
 10 And those slaves went out into the streets and gathered all they found, both bad and good, and the wedding hall was filled with guests.
 11 But when the king came in to see the wedding guests, he saw a man there who was not wearing wedding clothes.
 12 And he said to him, ‘Friend, how did you get in here without wedding clothes?’ But he had nothing to say.
 13 Then the king said to his attendants, ‘Tie him up hand and foot and throw him into the outer darkness, where 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 out and planned together to entrap him with his own words.

 16 They sent to him their disciples along with the Herodians, saying, “Teacher, we know that you are truthful, and teach the way of God in accordance with the truth. You do not court anyone’s favor because you show no partiality.
 17 Tell us then, what do you think? Is it right to pay taxes to Caesar or not?”

 18 But Jesus realized their evil intentions and said, “Hypocrites! Why are you testing me?
 19 Show me the coin used for the tax.” So they brought him a denarius.
 20 Jesus said to them, “Whose image is this, and whose inscription?”
 21 They replied, “Caesar’s.” He said to them, “Then give to Caesar the things that are Caesar’s, and to God the things that are God’s.”

 22 Now when they heard this they were stunned, and they left him and went away.

13 Then they sent some of the Pharisees and Herodians to trap him with his own words.

 14 When they came they said to him, “Teacher, we know that you are truthful and do not court anyone’s favor, because you show no partiality but teach the way of God in accordance with the truth.

 Is it right to pay taxes to Caesar or not?
 Should we pay or shouldn’t we?”
 15 But he saw through their hypocrisy and said to them, “Why are you testing me?
 Bring me a denarius and let me look at it.”
 16 So they brought one, and he said to them, “Whose image is this, and whose inscription?”
 They replied, “Caesar’s.”
 17 Then Jesus said to them, “Give to Caesar the things that are Caesar’s, and to God the things that are God’s.”

 And they were utterly amazed at him.

20 Then they watched him carefully and sent spies who pretended to be sincere. They wanted to take advantage of what he might say so that they could deliver him up to the authority and jurisdiction of the governor.
 21 Thus they asked him, “Teacher, we know that you speak and teach correctly, and show no partiality, but teach the way of God in accordance with the truth.

 22 Is it right for us to pay the tribute tax to Caesar or not?”

 23 But Jesus perceived their deceit and said to them,
 24 “Show me a denarius.

 Whose image and inscription are on it?”
 They said, “Caesar’s.”
 25 So he said to them, “Then give to Caesar the things that are Caesar’s, and to God the things that are God’s.”
 26 Thus they were unable in the presence of the people to trap him with his own words.

 And stunned by his answer, they fell silent.

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

Matthew 22:23–33	Mark 12:18–27	Luke 20:27–39
<p>23 The same day Sadducees (who say there is no resurrection) came to Him and asked him,</p> <p>24 “Teacher, Moses said, <i>‘If a man dies without having children, his brother must marry the widow and father children for his brother.’</i> [Deut 25:5]</p> <p>25 Now there were seven brothers among us. The first one married and died, and since he had no children he left his wife to his brother.</p> <p>26 The second did the same,</p> <p>and the third, down to the seventh.</p> <p>27 Last of all, the woman died.</p> <p>28 In the resurrection, therefore, whose wife of the seven will she be? For they all had married her.”</p> <p>29 Jesus answered them, “You are deceived, because you don’t know the scriptures or the power of God.</p> <p>30 For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.</p> <p>31 Now as for the resurrection of the dead, have you not read what was spoken to you by God,</p> <p>32 <i>‘I am the God of Abraham, the God of Isaac, and the God of Jacob?’</i> [Exod 3:6] He is not the God of the dead but of the living!”</p> <p>33 When the crowds heard this, they were amazed at his teaching.</p>	<p>18 Sadducees (who say there is no resurrection) also came to him and asked him,</p> <p>19 “Teacher, Moses wrote for us: <i>‘If a man’s brother dies and leaves a wife but no children, that man must marry the widow and father children for his brother.’</i></p> <p>20 There were seven brothers. The first one married, and when he died he had no children.</p> <p>21 The second married her and died without any children, and likewise the third.</p> <p>22 None of the seven had children.</p> <p>Finally, the woman died too.</p> <p>23 In the resurrection, when they rise again, whose wife will she be? For all seven had married her.”</p> <p>24 Jesus said to them, “Aren’t you deceived for this reason, because you don’t know the scriptures or the power of God?</p> <p>25 For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven.</p> <p>26 Now as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God said to him, <i>‘I am the God of Abraham, the God of Isaac, and the God of Jacob?’</i></p> <p>27 He is not the God of the dead but of the living. You are badly mistaken!”</p>	<p>27 Now some Sadducees (who contend that there is no resurrection) came to him.</p> <p>28 They asked him, “Teacher, Moses wrote for us that <i>if a man’s brother dies leaving a wife but no children, that man must marry the widow and father children for his brother.</i></p> <p>29 Now there were seven brothers. The first one married a woman and died without children.</p> <p>30 The second</p> <p>31 and then the third married her, and in this same way all seven died, leaving no children.</p> <p>32 Finally the woman died too.</p> <p>33 In the resurrection, therefore, whose wife will the woman be? For all seven had married her.”</p> <p>34 So Jesus said to them,</p> <p>“The people of this age marry and are given in marriage.</p> <p>35 But those who are regarded as worthy to share in that age and in the resurrection from the dead neither marry nor are given in marriage.</p> <p>36 In fact, they can no longer die, because they are equal to angels and are sons of God, since they are sons of the resurrection.</p> <p>37 But even Moses revealed that the dead are raised in the passage about the bush, where he calls the Lord <i>the God of Abraham and the God of Isaac and the God of Jacob.</i></p> <p>38 Now he is not God of the dead, but of the living, for all live before him.”</p> <p>39 Then some of the experts in the law answered, “Teacher, you have spoken well!”</p>

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

Matthew 22:34–40	Mark 12:28–34a
<p>34 Now when the Pharisees heard that he had silenced the Sadducees, they assembled together.</p> <p>35 And one of them, an expert in religious law, asked him a question to test him:</p>	<p>28 Now one of the experts in the law came and heard them debating. When he saw that Jesus answered them well, he asked him,</p>

<p>36 “Teacher, which commandment in the law is the greatest?” 37 Jesus said to him,</p> <p><i>“Love the Lord your God with all your heart, with all your soul, and with all your mind.”</i> 38 This is the first and greatest commandment. 39 The second is like it: <i>‘Love your neighbor as yourself.’</i></p> <p>40 All the law and the prophets depend on these two commandments.”</p>	<p>“Which commandment is the most important of all?” 29 Jesus answered, “The most important is: <i>‘Listen, Israel, the Lord our God, the Lord is one.</i> 30 <i>Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.’</i> [Deut 6:4–5]</p> <p>31 The second is: <i>‘Love your neighbor as yourself.’</i> [Lev 19:18] There is no other commandment greater than these.”</p> <p>32 The expert in the law said to him, “That is true, Teacher; you are right to say that he is one, and there is no one else besides him. 33 And to love him with all your heart, with all your mind, and with all your strength and to love your neighbor as yourself is more important than all burnt offerings and sacrifices.” 34a When Jesus saw that he had answered thoughtfully, he said to him, “You are not far from the kingdom of God.”</p>
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Passion Week – Question about the Messiah (Tuesday, March 31, 33)

Matthew 22:41–46	Mark 12:34b–37	Luke 20:40–44
<p>41 While the Pharisees were assembled, Jesus asked them a question: 42 “What do you think about the Christ? Whose son is he?” They said, “The son of David.” 43 He said to them, “How then does David by the Spirit call him ‘Lord,’ saying, 44 <i>‘The Lord said to my lord, “Sit at my right hand, until I put your enemies under your feet”’?</i> [Ps 110:1] 45 If David then calls him ‘Lord,’ how can he be his son?” 46 No one was able to answer him a word, and from that day on no one dared to question him any longer.</p>	<p>35 While Jesus was teaching in the temple courts, he said, “How is it that the experts in the law say that the Christ is David’s son? 36 David himself, by the Holy Spirit, said, <i>‘The Lord said to my lord, “Sit at my right hand, until I put your enemies under your feet.”’</i> 37a If David himself calls him ‘Lord,’ how can he be his son?”</p> <p>34b Then no one dared any longer to question him. 37b And the large crowd was listening to him with delight.</p>	<p>41 But he said to them, “How is it that they say that the Christ is David’s son? 42 For David himself says in the book of Psalms, <i>‘The Lord said to my lord, “Sit at my right hand, until I make your enemies a footstool for your feet.”’</i> 44 If David then calls him ‘Lord,’ how can he be his son?”</p> <p>40 For they did not dare any longer to ask him anything.</p>

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

Matthew 23	Mark 12:38–40	Luke 20:45–47
<p>1 Then Jesus said to the crowds and to his disciples,</p> <p>2 “The experts in the law and the Pharisees sit on Moses’ seat.</p> <p>3 Therefore pay attention to what they tell you and do it.</p> <p>But do not do what they do, for they do not practice what they teach.</p> <p>4 They tie up heavy loads, hard to carry, and put them on men’s shoulders, but they themselves are not willing even to lift a finger to move them.</p> <p>5 They do all their deeds to be seen by people, for they make their phylacteries wide and their tassels long.</p> <p>6 They love the place of honor at banquets and the best seats in the synagogues</p> <p>7 and elaborate greetings in the marketplaces, and to have people call them ‘Rabbi.’</p> <p>8 But you are not to be called ‘Rabbi,’ for you have one Teacher and you are all brothers.</p> <p>9 And call no one your ‘father’ on earth, for you have one Father, who is in heaven.</p> <p>10 Nor are you to be called ‘teacher,’ for you have one teacher, the Christ.</p> <p>11 The greatest among you will be your servant.</p> <p>12 And whoever exalts himself will be humbled, and whoever humbles himself will be exalted.</p> <p>13 “But woe to you, experts in the law and you Pharisees, hypocrites! You keep locking people out of the kingdom of heaven! For you neither enter nor permit those trying to enter to go in.</p> <p>14 <i>[verse not in best manuscripts]</i></p> <p>15 “Woe to you, experts in the law and you Pharisees, hypocrites! You cross land and sea to make one convert, and when you get one, you make him twice as much a child of hell as yourselves!</p>	<p>38 In his teaching Jesus also said,</p> <p>“Watch out for the experts in the law.</p> <p>They like walking around in long robes and elaborate greetings in the marketplaces,</p> <p>39 and the best seats in the synagogues and the places of honor at banquets.</p> <p>40 They devour widows’ property, and as a show make long prayers. These men will receive a more severe punishment.”</p>	<p>45 As all the people were listening, Jesus said to his disciples,</p> <p>46 “Beware of the experts in the law.</p> <p>They like walking around in long robes, and they love elaborate greetings in the marketplaces and the best seats in the synagogues and the places of honor at banquets.</p> <p>47 They devour widows’ property, and as a show make long prayers. They will receive a more severe punishment.”</p>
<p>16 “Woe to you, blind guides, who say, ‘Whoever swears by the temple is bound by nothing. But whoever swears by the gold of the temple is bound by the oath.’</p> <p>17 Blind fools! Which is greater, the gold or the temple that makes the gold sacred?</p> <p>18 And, ‘Whoever swears by the altar is bound by nothing. But if anyone swears by the gift on it he is bound by the oath.’</p> <p>19 You are blind! For which is greater, the gift or the altar that makes the gift sacred?</p> <p>20 So whoever swears by the altar swears by it and by everything on it.</p> <p>21 And whoever swears by the temple swears by it and the one who dwells in it.</p> <p>22 And whoever swears by heaven swears by the throne of God and the one who sits on it.</p> <p>23 “Woe to you, experts in the law and you Pharisees, hypocrites! You give a tenth of mint, dill, and cumin, yet you neglect what is more important in the law—justice, mercy, and faithfulness! You should have done these things without neglecting the others.</p>		

24 Blind guides! You strain out a gnat yet swallow a camel!

25 “Woe to you, experts in the law and you Pharisees, hypocrites! You clean the outside of the cup and the dish, but inside they are full of greed and self-indulgence.

26 Blind Pharisee! First clean the inside of the cup, so that the outside may become clean too!

27 “Woe to you, experts in the law and you Pharisees, hypocrites! You are like whitewashed tombs that look beautiful on the outside but inside are full of the bones of the dead and of everything unclean.

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

29 “Woe to you, experts in the law and you Pharisees, hypocrites! You build tombs for the prophets and decorate the graves of the righteous.

30 And you say, ‘If we had lived in the days of our ancestors, we would not have participated with them in shedding the blood of the prophets.’

31 By saying this you testify against yourselves that you are descendants of those who murdered the prophets.

32 Fill up then the measure of your ancestors!

33 You snakes, you offspring of vipers! How will you escape being condemned to hell?

34 “For this reason I am sending you prophets and wise men and experts in the law, some of whom you will kill and crucify, and some you will flog in your synagogues and pursue from town to town,

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

36 I tell you the truth, this generation will be held responsible for all these things!

37 “O Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you! How often I have longed to gather your children together as a hen gathers her chicks under her wings, but you would have none of it!

38 Look, your house is left to you desolate!

39 For I tell you, you will not see me from now until you say, ‘Blessed is the one who comes in the name of the Lord!’” [Ps 118:26]

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

Mark 12:41–44

Luke 21:1–4

41 Then he sat down opposite the offering box, and watched the crowd putting coins into it. Many rich people were throwing in large amounts.
42 And a poor widow came and put in two small copper coins, worth less than a penny.
43 He called his disciples and said to them, “I tell you the truth, this poor widow has put more into the offering box than all the others.
44 For they all gave out of their wealth. But she, out of her poverty, put in what she had to live on, everything she had.”

1 Jesus looked up and saw the rich putting their gifts into the offering box.
2 He also saw a poor widow put in two small copper coins.
3 He said, “I tell you the truth, this poor widow has put in more than all of them.
4 For they all offered their gifts out of their wealth. But she, out of her poverty, put in everything 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
<p>1 Now as Jesus was going out of the temple courts and walking away, his disciples came to show him the temple buildings.</p> <p>2 And he said to them, “Do you see all these things? I tell you the truth, not one stone will be left on another. All will be torn down!”</p>	<p>1 Now as Jesus was going out of the temple courts, one of his disciples said to him, “Teacher, look at these tremendous stones and buildings!”</p> <p>2 Jesus said to him, “Do you see these great buildings? Not one stone will be left on another. All will be torn down!”</p>	<p>5 Now while some were speaking about the temple, how it was adorned with beautiful stones and offerings, Jesus said,</p> <p>6 “As for these things that you are gazing at, the days will come when not one stone will be left on another. All will 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
<p>3 As he was sitting on the Mount of Olives, his disciples came to him privately and said, “Tell us, when will these things happen? And what will be the sign of your coming and of the end of the age?”</p>	<p>3 So while he was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately,</p> <p>4 “Tell us, when will these things happen? And what will be the sign that all these things are about to take place?”</p>	<p>7 So they asked him, “Teacher, when will these things happen? And what will be the sign that 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
<p>4 Jesus answered them, “Watch out that no one misleads you.</p> <p>5 For many will come in my name, saying, ‘I am the Christ,’ and they will mislead many.</p> <p>6 You will hear of wars and rumors of wars. Make sure that you are not alarmed, for this must happen, but the end is still to come.</p>	<p>5 Jesus began to say to them, “Watch out that no one misleads you.</p> <p>6 Many will come in my name, saying, ‘I am he,’ and they will mislead many.</p> <p>7 When you hear of wars and rumors of wars, do not be alarmed. These things must happen, but the end is still to come.</p>	<p>8 He said, “Watch out that you are not misled. For many will come in my name, saying, ‘I am he,’ and, ‘The time is near.’</p> <p>Do not follow them!</p> <p>9 And when you hear of wars and rebellions, do not be afraid. For these things must happen first, but the end will not come at once.”</p>

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

Matthew 24:7–8	Mark 13:8	Luke 21:10–11
<p>7 For nation will rise up in arms against nation, and kingdom against kingdom. And there will be famines and earthquakes in various places.</p> <p>8 All these things are the beginning of birth pains. [Jer 30:6–7]</p>	<p>8 For nation will rise up in arms against nation, and kingdom against kingdom. There will be earthquakes in various places, and there will be famines.</p> <p>These are but the beginning of birth pains.</p>	<p>10 Then he said to them, “Nation will rise up in arms against nation, and kingdom against kingdom.</p> <p>11 There will be great earthquakes, and famines and plagues in various places, and there will be terrifying sights and great signs from heaven.</p>

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

Mark 13:9–13	Luke 21:12–19
<p>9 “You must watch out for yourselves. You will be handed over to councils and beaten in the synagogues. You will stand before governors and kings because of me, as a witness to them.</p> <p>10 First the gospel must be preached to all nations.</p> <p>11 When they arrest you and hand you over for trial, do not worry about what to speak. But say whatever is given you at that time, for it is not you speaking, but the Holy Spirit.</p> <p>12 Brother will hand over brother to death, and a father his child. Children will rise against parents and have them put to death.</p> <p>13 You will be hated by everyone because of my name.</p> <p>But the one who endures to the end will be saved.</p>	<p>12 But before all this, they will seize you and persecute you, handing you over to the synagogues and prisons. You will be brought before kings and governors because of my name.</p> <p>13 This will be a time for you to serve as witnesses.</p> <p>14 Therefore be resolved not to rehearse ahead of time how to make your defense.</p> <p>15 For I will give you the words along with the wisdom that none of your adversaries will be able to withstand or contradict.</p> <p>16 You will be betrayed even by parents, brothers, relatives, and friends, and they will have some of you put to death.</p> <p>17 You will be hated by everyone 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 know that its desolation has come near.

21 Then those who are in Judea must flee to the mountains. Those who are inside the city must depart. Those who are out in the country must not enter it,

22 because these are days of vengeance, to fulfill all that is written.

23 Woe to those who are pregnant and to those who are nursing their babies in those days! For there will be great distress on the earth and wrath against this people.

24 They will fall by the edge of the sword and be led away as captives among all nations. Jerusalem will be trampled down 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 hand you over to be persecuted and will kill you. You will be hated by all the nations because of my name.

10 Then many will be led into sin, and they will betray one another and hate one another.

11 And many false prophets will appear and deceive many,

12 and because lawlessness will increase so much, the love of many will grow cold.

13 But the person who endures to the end will be saved.

14 And this gospel of the kingdom will be preached throughout the whole inhabited earth 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

Mark 13:14–23

<p>15 “So when you see <i>the abomination of desolation</i>—spoken about by Daniel the prophet— [Dan 9:27; 11:31; 12:11] standing in the holy place (let the reader understand),</p> <p>16 then those in Judea must flee to the mountains.</p> <p>17 The one on the roof must not come down to take anything out of his house,</p> <p>18 and the one in the field must not turn back to get his cloak.</p> <p>19 Woe to those who are pregnant and to those who are nursing</p>	<p>14 “But when you see <i>the abomination of desolation</i> standing where it should not be (let the reader understand), then those in Judea must flee to the mountains.</p> <p>15 The one on the roof must not come down or go inside to take anything out of his house.</p> <p>16 The one in the field must not turn back to get his cloak.</p> <p>17 Woe to those who are pregnant and to those who are nursing</p>
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<p>their babies in those days! 20 Pray that your flight may not be in winter or on a Sabbath. 21 For then there will be great suffering unlike anything that has happened from the beginning of the world until now, or ever will happen. 22 And if those days had not been cut short, no one would be saved. But for the sake of the elect those days will be cut short. 23 Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There he is!’ do not believe him. 24 For false messiahs and false prophets will appear and perform great signs and wonders to deceive, if possible, even the elect. 25 Remember, I have told you ahead of time. 26 So then, if someone says to you, ‘Look, he is in the wilderness,’ do not go out, or ‘Look, he is in the inner rooms,’ do not believe him. 27 For just like the lightning comes from the east and flashes to the west, so the coming of the Son of Man will be. 28 Wherever the corpse is, there the vultures will gather. [Luke 17:22–37]</p>	<p>their babies in those days! 18 Pray that it may not be in winter. 19 For in those days there will be suffering unlike anything that has happened from the beginning of the creation that God created until now, or ever will happen. 20 And if the Lord had not cut short those days, no one would be saved. But because of the elect, whom he chose, he has cut them short. 21 Then if anyone says to you, ‘Look, here is the Christ!’ or ‘Look, there he is!’ do not believe him. 22 For false messiahs and false prophets will appear and perform signs and wonders to deceive, if possible, the elect. 23 Be careful! I have told you everything ahead of time.</p>
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Passion Week—The Olivet Discourse: Sign of the Second Coming (Tuesday, March 31, 33)		
Matthew 24:29–30	Mark 13:24–26	Luke 21:25–28
<p>29 “Immediately after the suffering of those days, <i>the sun will be darkened, and the moon will not give its light; the stars will fall from heaven,</i></p> <p><i>and the powers of heaven will be shaken.</i> [Isa 13:10; 34:4; Ezek 32:7]</p> <p>30 Then the sign of the Son of Man will appear in heaven, and all the tribes of the earth will mourn. They will see <i>the Son of Man arriving on the clouds of heaven</i> with power and great glory. [Dan 7:13]</p>	<p>24 “But in those days, after that suffering, <i>the sun will be darkened and the moon will not give its light;</i> 25 <i>the stars will be falling from heaven,</i></p> <p><i>and the powers in the heavens will be shaken.</i></p> <p>26 Then everyone will see <i>the Son of Man arriving in the clouds</i> with great power and glory.</p>	<p>25 “And there will be signs in the sun and moon and stars, and on the earth nations will be in distress, anxious over the roaring of the sea and the surging waves. 26 People will be fainting from fear and from the expectation of what is coming on the world, for <i>the powers of the heavens will be shaken.</i></p> <p>27 Then they will see <i>the Son of Man arriving in a cloud</i> with power and great glory. 28 But when these things begin to happen, stand up and raise your heads, because your redemption is drawing near.”</p>

Passion Week—The Olivet Discourse: Gathering of the Elect (Tuesday, March 31, 33)	
Matthew 24:31	Mark 13:27
<p>31 And he will send his angels with a loud trumpet blast, and they will gather his elect from the four winds, from one end of heaven to the other.</p>	<p>27 Then he will send angels and they will gather his elect from the four winds, from the ends of the earth to the ends of heaven.</p>

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

Matthew 24:32–35	Mark 13:28–31	Luke 21:29–33
<p>32 “Learn this parable from the fig tree:</p> <p>Whenever its branch becomes tender and puts out its leaves, you know that summer is near.</p> <p>33 So also you, when you see all these things, know that he is near, right at the door.</p> <p>34 I tell you the truth, 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 never pass away.</p>	<p>28 “Learn this parable from the fig tree:</p> <p>Whenever its branch becomes tender and puts out its leaves, you know that summer is near.</p> <p>29 So also you, when you see these things happening, know that he is near, right at the door.</p> <p>30 I tell you the truth, 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 never pass away.</p>	<p>29 Then he told them a parable: “Look at the fig tree and all the other trees.</p> <p>30 When they sprout leaves, you see for yourselves and know that summer is now near.</p> <p>31 So also you, when you see these things happening, know that the kingdom of God is near.</p> <p>32 I tell you the truth, this generation will not pass away until all these things take place.</p> <p>33 Heaven and earth will pass away, but my words will never pass away.</p>

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

Matthew 24:36–42	Mark 13:32–33
<p>36 “But as for that day and hour no one knows it— not even the angels in heaven—except the Father alone.</p> <p>37 For just like the days of Noah were, so the coming of the Son of Man will be.</p> <p>38 For in those days before the flood, people were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark. [cf. Gen 7:7]</p> <p>39 And they knew nothing until the flood came and took them all away. It will be the same at the coming of the Son of Man.</p> <p>40 Then there will be two men in the field; one will be taken and one left.</p> <p>41 There will be two women grinding grain with a mill; one will be taken and one left.</p> <p>42 “Therefore stay alert, because you do not know on what day your Lord will come.</p>	<p>32 “But as for that day or hour no one knows it— neither the angels in heaven, nor the Son—except the Father.</p> <p>33 Watch out! Stay alert! For you do not know when the 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
<p>43 But understand this: If the owner of the house had known at what time of night the thief was coming, he would have been alert and would not have let his house be broken into.</p> <p>44 Therefore you also must be ready, because the Son of Man will come at an hour when you do not expect him.</p>	<p>34 It is like a man going on a journey. He left his house and put his slaves in charge, assigning to each his work, and commanded the doorkeeper to stay alert.</p> <p>35 Stay alert, then, because you do not know when the owner of the house will return—whether during evening, at midnight, when the rooster crows, or at dawn—</p> <p>36 or else he might find you asleep when he returns suddenly.</p> <p>37 What I say to you I say to everyone: Stay alert!”</p>	<p>34 “But be on your guard so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day close down upon you suddenly like a trap.</p> <p>35 For it will overtake all who live on the face of the whole earth.</p> <p>36 But stay alert at all times, praying that you may have strength to escape all these things that must happen, and to stand before the Son of Man.”</p>

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

Matthew 24:45–25:30

Parable of the Wise and Foolish Slaves

24:45 “Who then is the faithful and wise slave, whom the master has put in charge of his household, to give the other slaves their food at the proper time?

46 Blessed is that slave whom the master finds at work when he comes.

47 I tell you the truth, the master will put him in charge of all his possessions.

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

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

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

51 and will cut him in two, and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth.

Parable of the Ten Virgins

25:1 “At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom.

2 Five of the virgins were foolish, and five were wise.

3 When the foolish ones took their lamps, they did not take extra olive oil with them.

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

5 When the bridegroom was delayed a long time, they all became drowsy and fell asleep.

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

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

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

9 ‘No,’ they replied. ‘There won’t be enough for you and for us. Go instead to those who sell oil and buy some for yourselves.’

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

11 Later, the other virgins came too, saying, ‘Lord, lord! Let us in!’

12 But he replied, ‘I tell you the truth, I do not know you!’

13 Therefore stay alert, because you do not know the day or the hour.

Parable of the Talents

14 “For it is like a man going on a journey, who summoned his slaves and entrusted his property to them.

15 To one he gave five talents, to another two, and to another one, each according to his ability. Then he went on his journey.

16 The one who had received five talents went off right away and put his money to work and gained five more.

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

18 But the one who had received one talent went out and dug a hole in the ground and hid his master's money in it.
 19 After a long time, the master of those slaves came and settled his accounts with them.
 20 The one who had received the five talents came and brought five more, saying, 'Sir, you entrusted me with five talents. See, I have gained five more.'
 21 His master answered, 'Well done, good and faithful slave! You have been faithful in a few things. I will put you in charge of many things. Enter into the joy of your master.'
 22 The one with the two talents also came and said, 'Sir, you entrusted two talents to me. See, I have gained two more.'
 23 His master answered, 'Well done, good and faithful slave! You have been faithful with a few things. I will put you in charge of many things. Enter into the joy of your master.'
 24 Then the one who had received the one talent came and said, 'Sir, I knew that you were a hard man, harvesting where you did not sow, and gathering where you did not scatter seed,
 25 so I was afraid, and I went and hid your talent in the ground. See, you have what is yours.'
 26 But his master answered, 'Evil and lazy slave! So you knew that I harvest where I didn't sow and gather where I didn't scatter?
 27 Then you should have deposited my money with the bankers, and on my return I would have received my money back with interest!
 28 Therefore take the talent from him and give it to the one who has ten.
 29 For the one who has will be given more, and he will have more than enough. But the one who does not have, even what he has will be taken from him.
 30 And throw that worthless slave into the outer darkness, where 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 "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 assembled before him, and he will separate people one from another like a shepherd separates the sheep from the goats.
 33 He will put the sheep on his right and the goats on his left.
 34 Then the king will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.
 35 For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you invited me in,
 36 I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited 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 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 visit you?'
 40 And the king will answer them, 'I tell you the truth, just as you did it for one of the least of these brothers or sisters of mine, you did it for me.'
 41 "Then he will say to those on his left, 'Depart from me, you accursed, into the eternal fire that 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 receive me as a guest, naked and you did not clothe me, sick and in prison and you did not visit me.'
 44 Then they too will answer, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not give you whatever you needed?'
 45 Then he will answer them, 'I tell you the truth, just as you did not do it for one of the least of these, you did not do it for me.'
 46 And these will depart into eternal punishment, but the righteous into eternal life."

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

Matthew 26:1–5

Mark 14:1–2

Luke 21:37–22:2

1 When Jesus had finished saying all these things, he told his disciples,
 2 "You know that after two days

1 Two days

21:37 So every day Jesus was teaching in the temple courts, but at night he went and stayed on the Mount of Olives.
 38 And all the people came to him early in the morning to listen to him in the temple courts.

22:1 Now

<p>the Passover is coming, and the Son of Man will be handed over to be crucified.” 3 Then the chief priests and the elders of the people met together in the palace of the high priest, who was named Caiaphas. 4 They planned to arrest Jesus by stealth and kill him. 5 But they said, “Not during the feast, so that there won’t be a riot among the people.”</p>	<p>before the Passover and the Feast of Unleavened Bread, the chief priests and the experts in the law were trying to find a way to arrest Jesus by stealth and kill him. 2 For they said, “Not during the feast, so there won’t be a riot among the people.”</p>	<p>the Feast of Unleavened Bread, which is called the Passover, was approaching. 2 The chief priests and the experts in the law were trying to find some way to execute Jesus, 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
<p>17 Now on the first day of the feast of Unleavened Bread</p> <p>the disciples came to Jesus and said, “Where do you want us to prepare for you to eat the Passover?”</p> <p>18 He said, “Go</p> <p>into the city to a certain man</p> <p>and tell him, ‘The Teacher says, “My time is near. I will observe the Passover with my disciples at your house.”’”</p> <p>19 So the disciples did as Jesus had instructed them, and they prepared the Passover.</p>	<p>12 Now on the first day of the feast of Unleavened Bread, when the Passover lamb is sacrificed, Jesus’ disciples said to him, “Where do you want us to prepare for you to eat the Passover?”</p> <p>13 He sent two of his disciples and told them, “Go</p> <p>into the city, and a man carrying a jar of water will meet you. Follow him.</p> <p>14 Wherever he enters, tell the owner of the house, ‘The Teacher says, “Where is my guest room where I may eat the Passover with my disciples?”’</p> <p>15 He will show you a large room upstairs, furnished and ready. Make preparations for us there.”</p> <p>16 So the disciples left, went into the city, and found things just as he had told them, and they prepared the Passover.</p>	<p>7 Then the day for the feast of Unleavened Bread came, on which the Passover lamb had to be sacrificed.</p> <p>8 Jesus sent Peter and John, saying, “Go and prepare the Passover for us to eat.”</p> <p>9 They said to him, “Where do you want us to prepare it?”</p> <p>10 He said to them, “Listen, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters,</p> <p>11 and tell the owner of the house, ‘The Teacher says to you, “Where is the guest room where I may eat the Passover with my disciples?”’</p> <p>12 Then he will show you a large furnished room upstairs. Make preparations there.”</p> <p>13 So they went and found things just as he had told them, and they prepared the Passover.</p>

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

Matthew 26:20	Mark 14:17	Luke 22:14–18
<p>20 When it was evening, he took his place at the table with the twelve.</p>	<p>17 Then, when it was evening, he came to the house with the twelve.</p>	<p>14 Now when the hour came, Jesus took his place at the table and the apostles joined him.</p> <p>15 And he said to them, “I have earnestly desired to eat this Passover with you before I suffer.</p> <p>16 For I tell you, I will not eat it again until it is fulfilled in the kingdom of God.”</p> <p>17 Then he took a cup, and after giving thanks he said, “Take this and divide it among yourselves.</p> <p>18 For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.”</p>

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

Luke 22:24–30

24 A dispute also started among them over which of them was to be regarded as the greatest.

25 So Jesus said to them, “The kings of the Gentiles lord it over them, and those in authority over them are called ‘benefactors.’

26 Not so with you; instead the one who is greatest among you must become like the youngest, and the leader like the one who serves.

27 For who is greater, the one who is seated at the table, or the one who serves? Is it not the one who is seated at the table? But I am among you as one who serves.

28 “You are the ones who have remained with me in my trials.

29 Thus I grant to you a kingdom, just as my Father granted to me,

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

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

John 13:1–20

- 1 Just before the Passover feast, Jesus knew that his time had come to depart from this world to the Father. Having loved his own who were in the world, he now loved them to the very end.
- 2 The evening meal was in progress, and the devil had already put into the heart of Judas Iscariot, Simon's son, that he should betray Jesus.
- 3 Because Jesus knew that the Father had handed all things over to him, and that he had come from God and was going back to God, 4 he got up from the meal, removed his outer clothes, took a towel and tied it around himself.
- 5 He poured water into the washbasin and began to wash the disciples' feet and to dry them with the towel he had wrapped around himself.
- 6 Then he came to Simon Peter. Peter said to him, "Lord, are you going to wash my feet?"
- 7 Jesus replied, "You do not understand what I am doing now, but you will understand after these things."
- 8 Peter said to him, "You will never wash my feet!" Jesus replied, "If I do not wash you, you have no share with me."
- 9 Simon Peter said to him, "Lord, wash not only my feet, but also my hands and my head!"
- 10 Jesus replied, "The one who has bathed needs only to wash his feet, but is completely clean. And you disciples are clean, but not every one of you."
- 11 (For Jesus knew the one who was going to betray him. For this reason he said, "Not every one of you is clean.")
- 12 So when Jesus had washed their feet and put his outer clothing back on, he took his place at the table again and said to them, "Do you understand what I have done for you?"
- 13 You call me 'Teacher' and 'Lord,' and do so correctly, for that is what I am.
- 14 If I then, your Lord and Teacher, have washed your feet, you too ought to wash one another's feet.
- 15 For I have given you an example—you should do just as I have done for you.
- 16 I tell you the solemn truth, the slave is not greater than his master, nor is the one who is sent as a messenger greater than the one who sent him.
- 17 If you understand these things, you will be blessed if you do them.
- 18 "What I am saying does not refer to all of you. I know the ones I have chosen. But this is to fulfill the scripture, '*The one who eats my bread has turned against me.*'" [\[Ps 41:9\]](#)
- 19 I am telling you this now, before it happens, so that when it happens you may believe that I am he.
- 20 I tell you the solemn truth, whoever accepts the one I send accepts me, and whoever accepts me accepts the one who sent me."

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

Matthew 26:21–25	Mark 14:18–21	Luke 22:21–23	John 13:21–30
<p>21 And while they were eating he</p> <p>said,</p> <p>"I tell you the truth, one of you will betray me."</p> <p>22 They became greatly distressed and each one began to say to him, "Surely not I, Lord?"</p>	<p>18 While they were at the table eating, Jesus</p> <p>said,</p> <p>"I tell you the truth, one of you eating with me will betray me."</p> <p>19 They were distressed, and one by one said to him, "Surely not I?"</p>	<p>21 "But look, the hand of the one who betrays me is with me on the table.</p> <p>23 So they began to question one another as to which of them it could possibly be who would do this.</p>	<p>21 When he had said these things, Jesus was greatly distressed in spirit, and testified,</p> <p>"I tell you the solemn truth, one of you will betray me."</p> <p>22 The disciples began to look at one another, worried and perplexed to know which of them he was talking about.</p> <p>23 One of his disciples, the one Jesus loved, was at the table to the right of Jesus in a place of honor.</p> <p>24 So Simon Peter gestured to this disciple to ask Jesus who it was he was referring to.</p> <p>25 Then the disciple whom Jesus loved leaned back against Jesus' chest and asked him, "Lord, who is it?"</p>

<p>23 He answered, "The one who has dipped his hand into the bowl with me will betray me. 24 The Son of Man will go as it is written about him, but woe to that man by whom the Son of Man is betrayed! It would be better for him if he had never been born."</p> <p>25 Then Judas, the one who would betray him, said, "Surely not I, Rabbi?" Jesus replied, "You have said it yourself."</p>	<p>20 He said to them, "It is one of the twelve, one who dips his hand with me into the bowl. 21 For the Son of Man will go as it is written about him, but woe to that man by whom the Son of Man is betrayed! It would be better for him if he had never been born."</p>	<p>22 For the Son of Man is to go just as it has been determined, but woe to that man by whom he is betrayed!"</p>	<p>26 Jesus replied, "It is the one to whom I will give this piece of bread after I have dipped it in the dish."</p> <p>Then he dipped the piece of bread in the dish and gave it to Judas Iscariot, Simon's son.</p> <p>27 And after Judas took the piece of bread, Satan entered into him. Jesus said to him, "What you are about to do, do quickly." 28 (Now none of those present at the table understood why Jesus said this to Judas. 29 Some thought that, because Judas had the money box, Jesus was telling him to buy whatever they needed for the feast, or to give something to the poor.) 30 Judas took the piece of bread and went out immediately. (Now 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
<p>31 "Simon, Simon, pay attention! Satan has demanded to have you all, to sift you like wheat, 32 but I have prayed for you, Simon, that your faith may not fail. When you have turned back, strengthen your brothers." 33 But Peter said to him, "Lord,</p>	<p>31 When Judas had gone out, Jesus said, "Now the Son of Man is glorified, and God is glorified in him. 32 If God is glorified in him, God will also glorify him in himself, and he will glorify him right away. 33 Children, I am still with you for a little while. You will look for me, and just as I said to the Jewish religious leaders, 'Where I am going you cannot come,' now I tell you the same. 34 "I give you a new commandment—to love one another. Just as I have loved you, you also are to love one another. 35 Everyone will know by this that you are my disciples—if you have love for one another." 36 Simon Peter said to him, "Lord, where are you going?" Jesus replied, "Where I am going, you cannot follow me now, but you will follow later." 37 Peter said to him, "Lord, why can't I follow you now?"</p>

<p>I am ready to go with you both to prison and to death!"</p> <p>34 Jesus replied, "I tell you, Peter, the rooster will not crow today until you have denied three times that you know me."</p> <p>35 Then Jesus said to them, "When I sent you out with no money bag, or traveler's bag, or sandals, you didn't lack anything, did you?" They replied, "Nothing."</p> <p>36 He said to them, "But now, the one who has a money bag must take it, and likewise a traveler's bag too. And the one who has no sword must sell his cloak and buy one."</p> <p>37 For I tell you that this scripture must be fulfilled in me, 'And he was counted with the transgressors.' [Isa 53:12] For what is written about me is being fulfilled."</p> <p>38 So they said, "Look, Lord, here are two swords." Then he told them, "It is enough."</p>	<p>I will lay down my life for you!"</p> <p>38 Jesus answered, "Will you lay down your life for me? I tell you the solemn truth, the rooster will not crow until you have denied me three times!"</p>
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Passion Week—Passover: New Covenant Memorialized by Lord's Table (Thursday, April 2, 33)

Matthew 26:26–29	Mark 14:22–25	Luke 22:19–20	1 Corinthians 11:23–26
<p>26 While they were eating, Jesus took bread, and after giving thanks he broke it, gave it to his disciples, and said, "Take, eat, this is my body."</p> <p>27 And after taking the cup and giving thanks, he gave it to them, saying, "Drink from it, all of you,</p> <p>28 for this is my blood, the blood of the covenant, that is poured out for many for the forgiveness of sins.</p> <p>29 I tell you, from now on I will not drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."</p>	<p>22 While they were eating, he took bread, and after giving thanks he broke it, gave it to them, and said, "Take it. This is my body."</p> <p>23 And after taking the cup and giving thanks, he gave it to them, and they all drank from it.</p> <p>24 He said to them, "This is my blood, the blood of the covenant, that is poured out for many.</p> <p>25 I tell you the truth, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God."</p>	<p>19 Then he took bread, and after giving thanks he broke it and gave it to them, saying, "This is my body which is given for you. Do this in remembrance of me."</p> <p>20 And in the same way he took the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood.</p>	<p>23 For I received from the Lord what I also passed on to you, that the Lord Jesus on the night in which he was betrayed</p> <p>took bread,</p> <p>24 and after he had given thanks he broke it</p> <p>and said, "This is my body, which is for you. Do this in remembrance of me."</p> <p>25 In the same way, he also took the cup after supper, saying, "This cup is the new covenant in my blood.</p> <p>Do this, every time you drink it, in remembrance of me."</p> <p>26 For every time 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 hearts be distressed. You believe in God; believe also in me.
- 2 There are many dwelling places in my Father’s house. Otherwise, I would have told you, because I am going away to make ready a place for you.
- 3 And if I go and make ready a place for you, I will come again and take you to be with me, so that where I am you may be too.
- 4 And you know the way where I am going.”
- 5 Thomas said, “Lord, we don’t know where you are going. How can we know the way?”
- 6 Jesus replied, “I am the way, and the truth, and the life. No one comes to the Father except through me.
- 7 If you have known me, you will know my Father too. And from now on you do know him and have seen him.”
- 8 Philip said, “Lord, show us the Father, and we will be content.”
- 9 Jesus replied, “Have I been with you for so long, and you have not known me, Philip? The person 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 residing in me performs his miraculous deeds.
- 11 Believe me that I am in the Father, and the Father is in me, but if you do not believe me, believe because of the miraculous deeds themselves.
- 12 I tell you the solemn truth, the person who believes in me will perform the miraculous deeds that I am doing, and will perform greater deeds than these, because I am going to the Father.
- 13 And I will do whatever you ask in my name, 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 obey my commandments.
- 16 Then I will ask the Father, and he will give you another Advocate to be with you forever—
- 17 the Spirit of truth, whom the world cannot accept, because it does not see him or know him. But you know him, because he resides with you and will be in you.
- 18 “I will not abandon you as orphans, I will come to you.
- 19 In a little while the world will not see me any longer, but you will see me; because I live, you will live too.
- 20 You will know at that time that I am in my Father and you are in me and I am in you.
- 21 The person who has my commandments and obeys them is the one who loves me. The one who loves me will be loved by my Father, and I will love him and will reveal myself to him.”
- 22 “Lord,” Judas (not Judas Iscariot) said, “what has happened that you are going to reveal yourself to us and not to the world?”
- 23 Jesus replied, “If anyone loves me, he will obey my word, and my Father will love him, and we will come to him and take up residence with him.
- 24 The person who does not love me does not obey my words. And the word you hear is not mine, but the Father’s who sent me.
- 25 “I have spoken these things while staying with you.
- 26 But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and will cause you to remember everything I said to you.
- 27 “Peace I leave with you; my peace I give to you; I do not give it to you as the world does. Do not let your hearts be distressed or lacking in courage.
- 28 You heard me say to you, ‘I am going away and I am coming back to you.’ If you loved me, you would be glad that I am going to the Father, because the Father is greater than I am.
- 29 I have told you now before it happens, so that when it happens you may believe.
- 30 I will not speak with you much longer, for the ruler of this world is coming. He has no power over me,
- 31 but I am doing just what the Father commanded me, so that the world may know that I love the Father. 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 gardener.
- 2 He takes away every branch that does not bear fruit in me. He prunes every branch that bears fruit so that it will bear more fruit.
- 3 You are clean already because of the word that I have spoken to you.
- 4 Remain in me, and I will remain in you. Just as the branch cannot bear fruit by itself, unless it remains in the vine, so neither can you unless you remain in me.
- 5 “I am the vine; you are the branches. The one who remains in me—and I in him—bears much fruit, because apart from me you can accomplish nothing.
- 6 If anyone does not remain in me, he is thrown out like a branch, and dries up; and such branches are gathered up and thrown into

the fire, and are burned up.

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

8 My Father is honored by this, that you bear much fruit and show that you are my disciples.

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

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

11 I have told you these things so that my joy may be in you, and your joy may be complete.

12 My commandment is this—to love one another just as I have loved you.

13 No one has greater love than this—that one lays down his life for his friends.

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

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

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

17 This I command you—to love one another.

The Hatred of the World

18 “If the world hates you, be aware that it hated me first.

19 If you belonged to the world, the world would love you as its own. However, because you do not belong to the world, but I chose you out of the world, for this reason the world hates you.

20 Remember what I told you, ‘A slave is not greater than his master.’ If they persecuted me, they will also persecute you. If they obeyed my word, they will obey yours too.

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

22 If I had not come and spoken to them, they would not be guilty of sin. But they no longer have any excuse for their sin.

23 The one who hates me hates my Father too.

24 If I had not performed among them the miraculous deeds that no one else did, they would not be guilty of sin. But now they have seen the deeds and have hated both me and my Father.

25 Now this happened to fulfill the word that is written in their law, ‘*They hated me without reason.*’ [[Ps 35:19](#); [69:4](#)]

26 When the Advocate comes, whom I will send you from the Father—the Spirit of truth who goes out from the Father—he will testify about me,

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

16:1 “I have told you all these things so that you will not fall away.

2 They will put you out of the synagogue, yet a time is coming when the one who kills you will think he is offering service to God.

3 They will do these things because they have not known the Father or me.

4 But I have told you these things so that when their time comes, you will remember that I told you about them. “I did not tell you these things from the beginning because I was with you.

The Coming Ministry of the Holy Spirit

5 But now I am going to the one who sent me, and not one of you is asking me, ‘Where are you going?’

6 Instead your hearts are filled with sadness because I have said these things to you.

7 But I tell you the truth, it is to your advantage that I am going away. For if I do not go away, the Advocate will not come to you, but if I go, I will send him to you.

8 And when he comes, he will prove the world wrong concerning sin and righteousness and judgment—

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

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

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

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 truth. For he will not speak on his own authority, but will speak whatever he hears, and will tell you what is to come.

14 He will glorify me, because he will receive from me what is mine and will tell it to you.

15 Everything that the Father has is mine; that is why I said the Spirit will receive from me what is mine and will tell it to you.

Prediction of Joy over His Resurrection

16 In a little while you will see me no longer; again after a little while, you will see me.”

17 Then some of his disciples said to one another, “What is the meaning of what he is saying, ‘In a little while you will not see me; again after a little while, you will see me,’ and, ‘because I am going to the Father’?”

18 So they kept on repeating, “What is the meaning of what he says, ‘In a little while’? We do not understand what he is talking about.”

19 Jesus could see that they wanted to ask him about these things, so he said to them, “Are you asking each other about this—that I said, ‘In a little while you will not see me; again after a little while, you will see me’?”
 20 I tell you the solemn truth, you will weep and wail, but the world will rejoice; you will be sad, but your sadness will turn into joy.
 21 When a woman gives birth, she has distress because her time has come, but when her child is born, she no longer remembers the suffering because of her joy that a human being has been born into the world.
 22 So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy away from you.

Promise of Answered Prayer and Peace

23 At that time you will ask me nothing. I tell you the solemn truth, whatever you ask the Father in my name he will give you.
 24 Until now you have not asked for anything in my name. Ask and you will receive it, so that your joy may be complete.
 25 “I have told you these things in obscure figures of speech; a time is coming when I will no longer speak to you in obscure figures, but will tell you plainly about the Father.
 26 At that time you will ask in my name, and I do not say that I will ask the Father on your behalf.
 27 For the Father himself loves you, because you have loved me and have believed that I came from God.
 28 I came from the Father and entered into the world, but in turn, I am leaving the world and going back to the Father.”
 29 His disciples said, “Look, now you are speaking plainly and not in obscure figures of speech!
 30 Now we know that you know everything and do not need anyone to ask you anything. Because of this we believe that you have come from God.”
 31 Jesus replied, “Do you now believe?
 32 Look, a time is coming—and has come—when you will be scattered, each one to his own home, and I will be left alone. Yet I am not alone, because my Father is with me.
 33 I have told you these things so that in me you may have peace. In the world you have trouble and suffering, but take courage—I have conquered the world.”

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

John 17

1 When Jesus had finished saying these things, he looked upward to heaven and said, “Father, the time has come. Glorify your Son, so that your Son may glorify you—
 2 just as you have given him authority over all humanity, so that he may give eternal life to everyone you have given him.
 3 Now this is eternal life—that they know you, the only true God, and Jesus Christ, whom you sent.
 4 I glorified you on earth by completing the work you gave me to do.
 5 And now, Father, glorify me at your side with the glory I had with you before the world was created.
 6 “I have revealed your name to the men you gave me out of the world. They belonged to you, and you gave them to me, and they have obeyed your word.
 7 Now they understand that everything you have given me comes from you,
 8 because I have given them the words you have given me. They accepted them and really understand that I came from you, and they believed that you sent me.
 9 I am praying on behalf of them. I am not praying on behalf of the world, but on behalf of those you have given me, because they belong to you.
 10 Everything I have belongs to you, and everything you have belongs to me, and I have been glorified by them.
 11 I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them safe in your name that you have given me, so that they may be one just as we are one.
 12 When I was with them I kept them safe and watched over them in your name that you have given me. Not one of them was lost except the one destined for destruction, so that the scripture could be fulfilled.
 13 But now I am coming to you, and I am saying these things in the world, so they may experience my joy completed in themselves.
 14 I have given them your word, and the world has hated them, because they do not belong to the world, just as I do not belong to the world.
 15 I am not asking you to take them out of the world, but that you keep them safe from the evil one.
 16 They do not belong to the world just as I do not belong to the world.
 17 Set them apart in the truth; your word is truth.
 18 Just as you sent me into the world, so I sent them into the world.
 19 And I set myself apart on their behalf, so that they too may be truly set apart.
 20 “I am not praying only on their behalf, but also on behalf of those who believe in me through their testimony,
 21 that they will all be one, just as you, Father, are in me and I am in you. I pray that they will be in us, so that the world will believe that you sent me.
 22 The glory you gave to 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 completely one, so that the world will know that you sent me, and you have loved

them just as you have loved me.

24 “Father, I want those you have given me to be with me where I am, so that they can see my glory that you gave me because you loved me before the creation of the world.

25 Righteous Father, even if the world does not know you, I know you, and these men know that you sent me.

26 I made known your name to them, and I will continue to make it known, so that the love you have loved me with may be in them, and I may be in them.”

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

Matthew 26:30–35	Mark 14:26–31	Luke 22:39	John 18:1a
<p>30 After singing a hymn, they went out</p> <p>to the Mount of Olives.</p> <p>31 Then Jesus said to them, “This night you will all fall away because of me, for it is written: <i>‘I will strike the shepherd, and the sheep of the flock will be scattered.’</i>”</p> <p>32 But after I am raised, I will go ahead of you into Galilee.”</p> <p>33 Peter said to him, “If they all fall away because of you, I will never fall away!”</p> <p>34 Jesus said to him, “I tell you the truth, on this night, before the rooster crows, you will deny me three times.”</p> <p>35 Peter said to him, “Even if I must die with you, I will never deny you.” And all the disciples said the same thing.</p>	<p>26 After singing a hymn, they went out</p> <p>to the Mount of Olives.</p> <p>27 Then Jesus said to them, “You will all fall away, for it is written, <i>‘I will strike the shepherd, and the sheep will be scattered.’</i>” [Zech 13:7]</p> <p>28 But after I am raised, I will go ahead of you into Galilee.”</p> <p>29 Peter said to him, “Even if they all fall away, I will not!”</p> <p>30 Jesus said to him, “I tell you the truth, today—this very night—before a rooster crows twice, you will deny me three times.”</p> <p>31 But Peter insisted emphatically, “Even if I must die with you, I will never deny you.” And all of them said the same thing.</p>	<p>39 Then</p> <p>Jesus went out and made his way, as he customarily did, to the Mount of Olives, and the disciples followed him.</p>	<p>1a When he had said these things,</p> <p>Jesus went out with his disciples across the Kidron Valley.</p>

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

Matthew 26:36–46	Mark 14:32–42	Luke 22:40–46	John 18:1b
<p>36 Then Jesus went with them to a place called Gethsemane,</p> <p>and he said to the disciples, “Sit here while I go over there and pray.”</p> <p>37 He took with him Peter and the two sons of Zebedee, and became anguished and distressed.</p> <p>38 Then he said to them, “My soul is deeply grieved, even to the point of death. Remain here and stay awake with me.”</p> <p>39 Going a little farther,</p> <p>he threw himself down with his face to the ground and prayed,</p>	<p>32 Then they went to a place called Gethsemane,</p> <p>and Jesus said to his disciples, “Sit here while I pray.”</p> <p>33 He took Peter, James, and John with him, and became very troubled and distressed.</p> <p>34 He said to them, “My soul is deeply grieved, even to the point of death. Remain here and stay alert.”</p> <p>35 Going a little farther,</p> <p>he threw himself to the ground and prayed that if it were possible the hour would pass from him.</p> <p>36 He said,</p>	<p>40 When he came to the place,</p> <p>he said to them,</p> <p>“Pray that you will not fall into temptation.”</p> <p>41 He went away from them about a stone’s throw, knelt down, and prayed,</p>	<p>1b There was an orchard there, and he and his disciples went into it.</p>

<p>“My Father, if possible, let this cup pass from me! Yet not what I will, but what you will.”</p> <p>40 Then he came to the disciples and found them sleeping.</p> <p>He said to Peter,</p> <p>“So, couldn’t you stay awake with me for one hour?”</p> <p>41 Stay awake and pray that you will not fall into temptation. The spirit is willing, but the flesh is weak.”</p> <p>42 He went away a second time and prayed, “My Father, if this cup cannot be taken away unless I drink it, your will must be done.”</p> <p>43 He came again and found them sleeping; they could not keep their eyes open.</p> <p>44 So leaving them again, he went away and prayed for the third time, saying the same thing once more.</p> <p>45 Then he came to the disciples and said to them, “Are you still sleeping and resting? Look, the hour is approaching, and the Son of Man is betrayed into the hands of sinners.</p> <p>46 Get up, let us go. Look! My betrayer is approaching!”</p>	<p>“Abba, Father, all things are possible for you. Take this cup away from me. Yet not what I will, but what you will.”</p> <p>37 Then he came and found them sleeping,</p> <p>and said to Peter, “Simon, are you sleeping? Couldn’t you stay awake for one hour?”</p> <p>38 Stay awake and pray that you will not fall into temptation. The spirit is willing, but the flesh is weak.”</p> <p>39 He went away again and prayed the same thing.</p> <p>40 When he came again he found them sleeping; they could not keep their eyes open. And they did not know what to tell him.</p> <p>41 He came a third time and said to them, “Are you still sleeping and resting? Enough of that! The hour has come. Look, the Son of Man is betrayed into the hands of sinners.</p> <p>42 Get up, let us go. Look! My betrayer is approaching!”</p>	<p>42 “Father, if you are willing, take this cup away from me. Yet not my will but yours be done.”</p> <p>43 [Then an angel from heaven appeared to him and strengthened him.</p> <p>44 And in his anguish he prayed more earnestly, and his sweat was like drops of blood falling to the ground.]</p> <p>45 When he got up from prayer, he came to the disciples and found them sleeping, exhausted from grief.</p> <p>46 So he said to them, “Why are you sleeping? Get up and pray that you will not fall 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
47 While he was	43 Right away, while Jesus was	47 While he was	<p>2 (Now Judas, the one who betrayed him, knew the place too, because Jesus had met there many times with his disciples.)</p> <p>3 So Judas obtained a squad of</p>

<p>still speaking, Judas, one of the twelve, arrived. With him was a large crowd armed with swords and clubs, sent by the chief priests and elders of the people. 48 (Now the betrayer had given them a sign, saying, "The one I kiss is the man. Arrest him!")</p> <p>49 Immediately he went up to Jesus and said, "Greetings, Rabbi," and kissed him. 50 Jesus said to him, "Friend, do what you are here to do."</p> <p>Then they came and took hold of Jesus and arrested him.</p> <p>51 But one of those with Jesus grabbed his sword, drew it out, and struck the high priest's slave, cutting off his ear.</p> <p>52 Then Jesus said to him,</p>	<p>still speaking, Judas, one of the twelve, arrived. With him came a crowd armed with swords and clubs, sent by the chief priests and experts in the law and elders. 44 (Now the betrayer had given them a sign, saying, "The one I kiss is the man. Arrest him and lead him away under guard.") 45 When Judas arrived, he went up to Jesus immediately and said, "Rabbi!" and kissed him.</p> <p>46 Then they took hold of him and arrested him.</p> <p>47 One of the bystanders drew his sword and struck the high priest's slave, cutting off his ear.</p>	<p>still speaking, suddenly a crowd appeared, and the man named Judas, one of the twelve, was leading them.</p> <p>He walked up to Jesus to kiss him. 48 But Jesus said to him, "Judas, would you betray the Son of Man with a kiss?"</p> <p>49 When those who were around him saw what was about to happen, they said, "Lord, should we use our swords?" 50 Then one of them struck the high priest's slave, cutting off his right ear.</p> <p>51 But Jesus said, "Enough of this!"</p>	<p>soldiers and some officers of the chief priests and Pharisees. They came to the orchard with lanterns and torches and weapons.</p> <p>4 Then Jesus, because he knew everything that was going to happen to him, came and asked them, "Who are you looking for?" 5 They replied, "Jesus the Nazarene." He told them, "I am he." (Now Judas, the one who betrayed him, was standing there with them.) 6 So when Jesus said to them, "I am he," they retreated and fell to the ground. 7 Then Jesus asked them again, "Who are you looking for?" And they said, "Jesus the Nazarene." 8 Jesus replied, "I told you that I am he. If you are looking for me, let these men go." 9 He said this to fulfill the word he had spoken, "I have not lost a single one of those whom you gave me."</p> <p>10 Then Simon Peter, who had a sword, pulled it out and struck the high priest's slave, cutting off his right ear. (Now the slave's name was Malchus.) 11 But Jesus said to Peter,</p>
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<p>“Put your sword back in its place! For all who take hold of the sword will die by the sword. 53 Or do you think that I cannot call on my Father, and that he would send me more than twelve legions of angels right now? 54 How then would the scriptures that say it must happen this way be fulfilled?”</p> <p>55 At that moment Jesus said to the crowd,</p> <p>“Have you come out with swords and clubs to arrest me like you would an outlaw? Day after day I sat teaching in the temple courts, yet you did not arrest me. 56 But this has happened so that the scriptures of the prophets would be fulfilled.”</p> <p>Then all the disciples left him and fled.</p>	<p>48 Jesus said to them,</p> <p>“Have you come with swords and clubs to arrest me like you would an outlaw? 49 Day after day I was with you, teaching in the temple courts, yet you did not arrest me. But this has happened so that the scriptures would be fulfilled.”</p> <p>50 Then all the disciples left him and fled. 51 A young man was following him, wearing only a linen cloth. They tried to arrest him, 52 but he ran off naked, leaving his linen cloth behind.</p>	<p>And he touched the man’s ear and healed him. 52 Then Jesus said to the chief priests, the officers of the temple guard, and the elders who had come out to get him, “Have you come out with swords and clubs like you would against an outlaw? 53 Day after day when I was with you in the temple courts, you did not arrest me. But this</p> <p>is your hour, and that of the power of darkness!” 54a Then they</p> <p>arrested Jesus,</p> <p>led him away,</p>	<p>“Put your sword back into its sheath!</p> <p>Am I not to drink the cup that the Father has given me?”</p> <p>12 Then the squad of soldiers with their commanding officer and the officers of the Jewish leaders arrested Jesus and tied him up.</p>
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Passion Week—Jesus Taken to Annas (Friday, April 3 [14 Nisan], 33)

Luke 22:54b	John 18:13–14
54b and brought him into the high priest's house.	13 They brought him first to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. 14 (Now it was Caiaphas who had advised the Jewish leaders that it was to their advantage that one man die for the people.)

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

Matthew 26:58, 69–70	Mark 14:54, 66–68	Luke 22:54c–57	John 18:15–18
<p>58 But Peter was following him from a distance, all the way to the high priest's courtyard.</p> <p>After going in, he sat with the guards to see the outcome.</p> <p>69 Now Peter was sitting outside in the courtyard. A slave girl came to him and said, "You also were with Jesus the Galilean."</p> <p>70 But he denied it in front of them all: "I don't know what you're talking about!"</p>	<p>54 And Peter had followed him from a distance, up to the high priest's courtyard.</p> <p>He was sitting with the guards and warming himself by the fire.</p> <p>66 Now while Peter was below in the courtyard, one of the high priest's slave girls came by.</p> <p>67 When she saw Peter warming himself, she looked directly at him and said, "You also were with that Nazarene, Jesus."</p> <p>68 But he denied it: "I don't even understand what you're talking about!" Then he went out to the gateway, and a rooster crowed.</p>	<p>54c But Peter was following at a distance.</p> <p>55 When they had made a fire in the middle of the courtyard and sat down together, Peter sat down among them.</p> <p>56 Then a slave girl, seeing him as he sat in the firelight, stared at him and said, "This man was with him too!"</p> <p>57 But Peter denied it: "Woman, I don't know him!"</p>	<p>15 Simon Peter and another disciple followed them as they brought Jesus to Annas. (Now the other disciple was acquainted with the high priest, and he went with Jesus into the high priest's courtyard.)</p> <p>16 But Simon Peter was left standing outside by the door. So the other disciple who was acquainted with the high priest came out and spoke to the slave girl who watched the door, and brought Peter inside.</p> <p>18 (Now the slaves and the guards were standing around a charcoal fire they had made, warming themselves because it was cold. Peter also was standing with them, warming himself.)</p> <p>17 The girl who was the doorkeeper said to Peter, "You're not one of this man's disciples too, are you?" He replied, "I am not."</p>

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

John 18:19–23

19 While this was happening, the high priest questioned Jesus about his disciples and about his teaching.
 20 Jesus replied, “I have spoken publicly to the world. I always taught in the synagogues and in the temple courts, where all the Jewish people assemble together. I have said nothing in secret.
 21 Why do you ask me? Ask those who heard what I said. They know what I said.”
 22 When Jesus had said this, one of the high priest’s officers who stood nearby struck him on the face and said, “Is that the way you answer the high priest?”
 23 Jesus replied, “If I have said something wrong, confirm what is wrong. But if I spoke correctly, why strike me?”

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

Matthew 26:71–72	Mark 14:69–70a	Luke 22:58	John 18:25
<p>71 When he went out to the gateway, another slave girl saw him and said to the people there, “This man was with Jesus the Nazarene.” 72 He denied it again with an oath, “I do not know the man!”</p>	<p>69 When the slave girl saw him, she began again to say to the bystanders, “This man is one of them.” 70a But he denied it again.</p>	<p>58 Then a little later someone else saw him and said, “You are one of them too.” But Peter said, “Man, I am not!”</p>	<p>25 Meanwhile Simon Peter was standing in the courtyard warming himself. They said to him, “You aren’t one of his disciples too, are you?” Peter denied it: “I am not!”</p>

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

Matthew 26:57, 59–66	Mark 14:53, 55–64	John 18:24
<p>57 Now the ones who had arrested Jesus led him to Caiaphas, the high priest, in whose house the experts in the law and the elders had gathered. 59 The chief priests and the whole Sanhedrin were trying to find false testimony against Jesus so that they could put him to death. 60 But they did not find anything, though many false witnesses came forward. Finally two came forward 61 and declared, “This man said, ‘I am able to destroy the temple of God and rebuild it in three days.’” 62 So the high priest stood up and said to him, “Have you no answer? What is this that they are testifying against you?” 63 But Jesus was silent. The high priest said to him,</p>	<p>53 Then they led Jesus to the high priest, and all the chief priests and elders and experts in the law came together. 55 The chief priests and the whole Sanhedrin were looking for evidence against Jesus so that they could put him to death, but they did not find anything. 56 Many gave false testimony against him, but their testimony did not agree. 57 Some stood up and gave this false testimony against him: 58 “We heard him say, ‘I will destroy this temple made with hands and in three days build another not made with hands.’” 59 Yet even on this point their testimony did not agree. 60 Then the high priest stood up before them and asked Jesus, “Have you no answer? What is this that they are testifying against you?” 61 But he was silent and did not answer. Again the high priest questioned him,</p>	<p>24 Then Annas sent him, still tied up, to Caiaphas the high priest.</p>

<p>“I charge you under oath by the living God, tell us if you are the Christ, the Son of God.” 64 Jesus said to him, “You have said it yourself. But I tell you, from now on you will see the Son of Man <i>sitting at the right hand of the Power [Ps 110:1] and coming on the clouds of heaven.</i>” [Dan 7:13] 65 Then the high priest tore his clothes and declared, “He has blasphemed! Why do we still need witnesses? Now you have heard the blasphemy! 66 What is your verdict?” They answered, “He is guilty and deserves death.”</p>	<p>“Are you the Christ, the Son of the Blessed One?” 62 “I am,” said Jesus, “and you will see <i>the Son of Man sitting at the right hand of the Power and coming with the clouds of heaven.</i>” 63 Then the high priest tore his clothes and said, “Why do we still need witnesses? 64 You have heard the blasphemy! What is your verdict?” They all condemned him as deserving death.</p>	
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Passion Week—Jesus Mocked in the Courtyard (Friday, April 3, 33)

Matthew 26:67–68	Mark 14:65	Luke 22:63–65
<p>67 Then they spat in his face and struck him with their fists. And some slapped him, 68 saying, “Prophecy for us, you Christ! Who hit you?”</p>	<p>65 Then some began to spit on him, and to blindfold him, and to strike him with their fists, saying, “Prophecy!” The guards also took him and beat him.</p>	<p>63 Now the men who were holding Jesus under guard began to mock him and beat him. 64 They blindfolded him and asked him repeatedly, “Prophecy! Who hit you?” 65 They also said many other things against him, reviling him.</p>

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

Matthew 26:73–75	Mark 14:70b–72	Luke 22:59–62	John 18:26–27
<p>73 After a little while, those standing there came up to Peter and said, “You really are one of them too—even your accent gives you away!” 74 At that he began to curse, and he swore with an oath, “I do not know the man!” At that moment a rooster crowed. 75 Then Peter remembered</p>	<p>70b A short time later the bystanders again said to Peter, “You must be one of them, because you are also a Galilean.” 71 Then he began to curse, and he swore with an oath, “I do not know this man you are talking about!” 72 Immediately a rooster crowed a second time. Then Peter remembered</p>	<p>59 And after about an hour still another insisted, “Certainly this man was with him, because he too is a Galilean.” 60 But Peter said, “Man, I don’t know what you’re talking about!” At that moment, while he was still speaking, a rooster crowed. 61 Then the Lord turned and looked straight at Peter, and Peter remembered the</p>	<p>26 One of the high priest’s slaves, a relative of the man whose ear Peter had cut off, said, “Did I not see you in the orchard with him?” 27 Then Peter denied it again, and immediately a rooster crowed.</p>

<p>what Jesus had said: “Before the rooster crows, you will deny me three times.” And he went outside and wept bitterly.</p>	<p>what Jesus had said to him: “Before a rooster crows twice, you will deny me three times.” And he broke down and wept.</p>	<p>word of the Lord, how he had said to him, “Before a rooster crows today, you will deny me three times.” 62 And he went outside and wept bitterly.</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
<p>1 When it was early in the morning, all the chief priests and the elders of the people plotted against Jesus to execute him.</p>	<p>1a Early in the morning, after forming a plan, the chief priests with the elders and the experts in the law and the whole Sanhedrin</p>	<p>66 When day came, the council of the elders of the people gathered together, both the chief priests and the experts in the law. Then they led Jesus away to their council 67 and said, "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 you, you will not answer. 69 But from now on <i>the Son of Man will be seated at the right hand of the power of God.</i>" [Ps 110:1] 70 So they all said, "Are you the Son of God, then?" He answered them, "You say that I am." 71 Then they said, "Why do we need further testimony? We have heard it ourselves from his own lips!"</p>

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

Matthew 27:3–10

<p>3 Now when Judas, who had betrayed him, saw that Jesus had been condemned, he regretted what he had done and returned the thirty silver coins to the chief priests and the elders, 4 saying, "I have sinned by betraying innocent blood!" But they said, "What is that to us? You take care of it yourself!" 5 So Judas threw the silver coins into the temple and left. Then he went out and hanged himself. 6 The chief priests took the silver and said, "It is not lawful to put this into the temple treasury, since it is blood money." 7 After consulting together they bought the Potter's Field with it, as a burial place for foreigners. 8 For this reason that field has been called the "Field of Blood" to this day. 9 Then what was spoken by Jeremiah the prophet was fulfilled: "<i>They took the thirty silver coins, the price of the one whose price had been set by the people of Israel,</i> 10 <i>and they gave them for the potter's field, as the Lord commanded me.</i>" [Zech 11:12–13; Jer 18:2; 19:2, 11; 32:6–9]</p>

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

Matthew 27:2, 11–14	Mark 15:1b–5	Luke 23:1–5	John 18:28–38
<p>2 They tied him up, led him away, and handed him over to Pilate the governor.</p> <p>11 Then Jesus stood before the governor,</p>	<p>1b tied Jesus up, led him away, and handed him over to Pilate.</p>	<p>1 Then the whole group of them rose up and brought Jesus before Pilate.</p> <p>2 They began to accuse him, saying, "We found this man</p>	<p>28 Then they brought Jesus from Caiaphas to the Roman governor's residence. (Now it was very early morning.) They did not go into the governor's residence so they would not be ceremonially defiled, but could eat the Passover meal. 29 So Pilate came outside to them and said, "What accusation do you bring against this man?" 30 They replied, "If this man were not a criminal, we would not have handed him over to you."</p>

<p>and the governor asked him, "Are you the king of the Jews?" Jesus said, "You say so."</p> <p>12 But when he was accused by the chief priests and the elders, he did not respond.</p> <p>13 Then Pilate said to him, "Don't you hear how many charges they are bringing against you?"</p> <p>14 But he did not answer even one accusation, so that the governor was quite amazed.</p>	<p>2 So Pilate asked him, "Are you the king of the Jews?" He replied, "You say so."</p> <p>3 Then the chief priests began to accuse him repeatedly.</p> <p>4 So Pilate asked him again, "Have you nothing to say? See how many charges they are bringing against you!"</p> <p>5 But Jesus made no further reply, so that Pilate was amazed.</p>	<p>subverting our nation, forbidding us to pay the tribute tax to Caesar and claiming that he himself is Christ, a king."</p> <p>3 So Pilate asked Jesus, "Are you the king of the Jews?" He replied, "You say so."</p>	<p>31 Pilate told them, "Take him yourselves and pass judgment on him according to your own law!" The Jewish leaders replied, "We cannot legally put anyone to death."</p> <p>32 (This happened to fulfill the word Jesus had spoken when he indicated what kind of death he was going to die.)</p> <p>33 So Pilate went back into the governor's residence, summoned Jesus, and asked him, "Are you the king of the Jews?"</p> <p>34 Jesus replied, "Are you saying this on your own initiative, or have others told you about me?"</p> <p>35 Pilate answered, "I am not a Jew, am I? Your own people and your chief priests handed you over to me. What have you done?"</p> <p>36 Jesus replied, "My kingdom is not from this world. If my kingdom were from this world, my servants would be fighting to keep me from being handed over to the Jewish authorities. But as it is, my kingdom is not from here."</p> <p>37 Then Pilate said, "So you are a king!" Jesus replied, "You say that I am a king. For this reason I was born, and for this reason I came into the world—to testify to the truth.</p>
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		<p>4 Then Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man." 5 But they persisted in saying, "He incites the people by teaching throughout all Judea. It started in Galilee and ended up here!"</p>	<p>Everyone who belongs to the truth listens to my voice." 38 Pilate asked, "What is truth?" When he had said this he went back outside to the Jewish leaders and announced, "I find no basis for an accusation against him."</p>
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Passion Week—Pilate Sends Jesus to Herod Antipas (Friday, April 3, 33)

Luke 23:6–12

6 Now when Pilate heard this, he asked whether the man was a Galilean.
 7 When he learned that he was from Herod’s jurisdiction, he sent him over to Herod, who also happened to be in Jerusalem at that time.
 8 When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him and was hoping to see him perform some miraculous sign.
 9 So Herod questioned him at considerable length; Jesus gave him no answer.
 10 The chief priests and the experts in the law were there, vehemently accusing him.
 11 Even Herod with his soldiers treated him with contempt and mocked him. Then, dressing him in elegant clothes, Herod sent him back to Pilate.
 12 That very day Herod and Pilate became friends with each other, for prior to this they had been enemies.

Passion Week—The Jews Compel Pilate to Crucify Jesus (Friday [~6:00 am], April 3, 33)

Matthew 27:15–26	Mark 15:6–15	Luke 23:13–25	John 18:39–19:16a
<p>15 During the feast the governor was accustomed to release one prisoner to the crowd, whomever they wanted. 16 At that time they had in custody a notorious prisoner named Jesus Barabbas. 17 So after they had assembled, Pilate said to them,</p>	<p>6 During the feast it was customary to release one prisoner to the people, whomever they requested. 7 A man named Barabbas was imprisoned with rebels who had committed murder during an insurrection. 8 Then the crowd came up and began to ask Pilate to release a prisoner for them, as was his custom. 9 So Pilate asked them,</p>	<p>19 (This was a man who had been thrown into prison for an insurrection started in the city, and for murder.) 13 Then Pilate called together the chief priests, the rulers, and the people, 14 and said to them, "You brought me this man as one who was misleading the people. When I examined him before you, I did not find this man guilty of anything you accused him of doing. 15 Neither did Herod, for he sent him back to us. Look, he</p>	<p>40b (Now Barabbas was a revolutionary.)</p>

<p>“Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Christ?”</p> <p>18 (For he knew that they had handed him over because of envy.)</p> <p>19 As he was sitting on the judgment seat, his wife sent a message to him: “Have nothing to do with that innocent man; I have suffered greatly as a result of a dream about him today.”</p> <p>20 But the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed.</p> <p>21 The governor asked them,</p> <p>“Which of the two do you want me to release for you?”</p> <p>And they said, “Barabbas!”</p> <p>22 Pilate said to them, “Then what should I do with Jesus who is called the Christ?”</p>	<p>“Do you want me to release the king of the Jews for you?”</p> <p>10 (For he knew that the chief priests had handed him over because of envy.)</p> <p>11 But the chief priests stirred up the crowd to have him release Barabbas instead.</p> <p>12 So Pilate spoke to them again,</p> <p>“Then what do you want me to do with the one you call king of the Jews?”</p>	<p>has done nothing deserving death.</p> <p>16 I will therefore have him flogged and release him.”</p> <p>17 [<i>not in the best mss</i>]</p> <p>18 But they all shouted out together, “Take this man away! Release Barabbas for us!”</p> <p>20 Pilate addressed them once again because he wanted to release Jesus.</p>	<p>18:39 But it is your custom that I release one prisoner for you at the Passover. So do you want me to release for you the king of the Jews?”</p> <p>40a Then they shouted back, “Not this man, but Barabbas!”</p> <p>19:1 Then Pilate took Jesus and had him flogged severely.</p> <p>2 The soldiers braided a crown of thorns and put it on his head, and they clothed him in a purple robe.</p> <p>3 They came up to him again and again and said, “Hail, king of the Jews!” And they struck him repeatedly in the face.</p> <p>4 Again Pilate went out and said to the Jewish leaders, “Look, I am bringing him out to you, so that you may know that I find no reason for an accusation against him.”</p> <p>5 So Jesus came outside, wearing the crown of thorns and the purple robe. Pilate said to them,</p> <p>“Look, here is the man!”</p> <p>6 When the chief priests and their officers saw him,</p>
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<p>They all said, “Crucify him!” 23 He asked, “Why? What wrong has he done?”</p> <p>But they shouted more insistently, “Crucify him!”</p>	<p>13 They shouted back, “Crucify him!” 14 Pilate asked them, “Why? What has he done wrong?”</p> <p>But they shouted more insistently, “Crucify him!”</p>	<p>21 But they kept on shouting, “Crucify, crucify him!” 22 A third time he said to them, “Why? What wrong has he done? I have found him guilty of no crime deserving death. I will therefore flog him and release him.” 23 But they were insistent, demanding with loud shouts that he be crucified.</p>	<p>they shouted out, “Crucify him! Crucify him!”</p> <p>Pilate said, “You take him and crucify him! Certainly I find no reason for an accusation against him!” 7 The Jewish leaders replied, “We have a law, and according to our law he ought to die, because he claimed to be the Son of God!” 8 When Pilate heard what they said, he was more afraid than ever, 9 and he went back into the governor’s residence and said to Jesus, “Where do you come from?” But Jesus gave him no answer. 10 So Pilate said, “Do you refuse to speak to me? Don’t you know I have the authority to release you, and to crucify you?” 11 Jesus replied, “You would have no authority over me at all, unless it was given to you from above. Therefore the one who handed me over to you is guilty of greater sin.” 12 From this point on, Pilate tried to release him. But the Jewish leaders shouted out, “If you release this man, you are no friend of Caesar! Everyone who claims to be a king opposes Caesar!” 13 When Pilate heard these words he brought Jesus outside and sat down on the judgment seat in the place called “The Stone Pavement” (Gabbatha in Aramaic). 14 (Now it was the day of preparation for the Passover, about [the sixth hour].) Pilate said to the Jewish leaders, “Look, here is your king!”</p>
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<p>24 When Pilate saw that he could do nothing, but that instead a riot was starting, he took some water, washed his hands before the crowd and said, "I am innocent of this man's blood. You take care of it yourselves!"</p> <p>25 In reply all the people said, "Let his blood be on us and on our children!"</p> <p>26 Then he released Barabbas for them.</p> <p>But after he had Jesus flogged, he handed him over to be crucified.</p>	<p>15 Because he wanted to satisfy the crowd,</p> <p>Pilate released Barabbas for them.</p> <p>Then, after he had Jesus flogged, he handed him over to be crucified.</p>	<p>And their shouts prevailed.</p> <p>24 So Pilate decided that their demand should be granted.</p> <p>25 He released the man they asked for, who had been thrown in prison for insurrection and murder.</p> <p>But he handed Jesus over to their will.</p>	<p>15 Then they shouted out, "Away with him! Away with him! Crucify him!" Pilate asked, "Shall I crucify your king?" The high priests replied, "We have no king except Caesar!"</p> <p>16a Then Pilate 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
<p>27 Then the governor’s soldiers took Jesus into the governor’s residence and gathered the whole cohort around him.</p> <p>28 They stripped him and put a scarlet robe around him,</p> <p>29 and after braiding a crown of thorns, they put it on his head. They put a staff in his right hand, and kneeling down before him, they mocked him: “Hail, king of the Jews!”</p> <p>30 They spat on him and took the staff and struck him repeatedly on the head.</p>	<p>16 So the soldiers led him into the palace (that is, the governor’s residence) and called together the whole cohort.</p> <p>17 They put a purple cloak on him and after braiding a crown of thorns, they put it on him.</p> <p>18 They began to salute him: “Hail, king of the Jews!”</p> <p>19 Again and again they struck him on the head with a staff and spit on him.</p> <p>Then they knelt down and paid homage to him.</p>

Passion Week—The Road to Golgotha (Friday, April 3, 33)			
Matthew 27:31–34	Mark 15:20–23	Luke 23:26–33a	John 19:16b–17
<p>31 When they had mocked him, they stripped him of the robe and put his own clothes back on him. Then they led him away to crucify him.</p> <p>32 As they were going out, they found a man from Cyrene named Simon, whom they forced to carry his cross.</p>	<p>20 When they had finished mocking him, they stripped him of the purple cloak and put his own clothes back on him. Then they led him away to crucify him.</p> <p>21 The soldiers forced a passerby to carry his cross, Simon of Cyrene, who was coming in from the country (he was the father of Alexander and Rufus).</p>	<p>26 As they led him away, they seized Simon of Cyrene, who was coming in from the country. They placed the cross on his back and made him carry it behind Jesus.</p> <p>27 A great number of the people followed him, among them women who were mourning and wailing for him.</p> <p>28 But Jesus turned to them and said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.</p> <p>29 For this is certain: The days are coming when they will say, ‘Blessed are the barren, the wombs that never bore children, 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!’</p> <p>[Hos 10:8]</p> <p>31 For if such things are done when the wood is green, what will happen when it is dry?”</p> <p>32 Two other criminals were also led away to be executed with him.</p>	<p>16b So they took Jesus,</p> <p>17 and carrying his own cross</p>
<p>33 They came to a place called Golgotha (which means “Place of</p>	<p>22 They brought Jesus to a place called Golgotha (which is translated, “Place of</p>	<p>33a So when they came to the place that is called</p>	<p>he went out to the place called “The Place of the Skull” (called in Aramaic Golgotha).</p>

the Skull") 34 and offered Jesus wine mixed with gall to drink. But after tasting it, he would not drink it.	the Skull"). 23 They offered him wine mixed with myrrh, but he did not take it.	"The Skull,"	
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Passion Week—Crucifixion: First Three Hours (Friday [9:00 am–Noon], April 3, 33)

Matthew 27:35–44	Mark 15:24–32	Luke 23:33b–43	John 19:18–27
<p>35a When they had crucified him, 38 Then two outlaws were crucified with him, one on his right and one on his left.</p> <p>37 Above his head they put the charge against him, which read: "This is Jesus, the king of the Jews."</p> <p>35b they divided his clothes by throwing dice.</p>	<p>24a Then they crucified him 27 And they crucified two outlaws with him, one on his right and one on his left. 25 It was nine o'clock in the morning when they crucified him.</p> <p>26 The inscription of the charge against him read, "The king of the Jews."</p> <p>24b and divided his clothes, throwing dice for them, to decide what each would take. 28 <i>[not in earliest mss]</i></p>	<p>33b they crucified him there, along with the criminals, one on his right and one on his left.</p> <p>34a But Jesus said, "Father, forgive them, for they don't know what they are doing." 38 There was also an inscription over him, "This is the king of the Jews."</p> <p>34b Then they threw dice to divide his clothes.</p>	<p>18 There they crucified him along with two others, one on each side, with Jesus in the middle.</p> <p>19 Pilate also had a notice written and fastened to the cross, which read: "Jesus the Nazarene, the king of the Jews." 20 Thus many of the Jewish residents of Jerusalem read this notice, because the place where Jesus was crucified was near the city, and the notice was written in Aramaic, Latin, and Greek. 21 Then the chief priests of the Jews said to Pilate, "Do not write, 'The king of the Jews,' but rather, 'This man said, I am king of the Jews.'" 22 Pilate answered, "What I have written, I have written." 23 Now when the soldiers crucified Jesus, they took his clothes and made four shares, one for each soldier, and the tunic remained. (Now the tunic was seamless, woven from top to bottom as a single piece.) 24 So the soldiers said to one another, "Let's not tear it, but throw dice to see who will get it."</p> <p>This took place to fulfill the scripture that says, "<i>They divided my garments among them, and for my clothing they threw dice.</i>" [Ps 22:18]</p>

<p>36 Then they sat down and kept guard over him there. 39 Those who passed by defamed him, shaking their heads 40 and saying, “You who can destroy the temple and rebuild it in three days, save yourself! If you are God’s Son, come down from the cross!” 41 In the same way even the chief priests—together with the experts in the law and elders—were mocking him: 42 “He saved others, but he cannot save himself! He is the king of Israel! If he comes down now from the cross, we will believe in him! 43 He trusts in God—let God, if he wants to, deliver him now because he said, ‘I am God’s Son’!”</p> <p>44 The robbers who were crucified with him also spoke abusively to him.</p>	<p>29 Those who passed by defamed him, shaking their heads and saying, “Aha! You who can destroy the temple and rebuild it in three days, 30 save yourself and come down from the cross!” 31 In the same way even the chief priests—together with the experts in the law—were mocking him among themselves: “He saved others, but he cannot save himself!” 32 Let the Christ, the king of Israel, come down from the cross now, that we may see and believe!”</p> <p>Those who were crucified with him also spoke abusively to him.</p>	<p>35 The people also stood there watching, but the rulers ridiculed him, saying, “He saved others. Let him save himself if he is the Christ of God, his chosen one!”</p> <p>36 The soldiers also mocked him, coming up and offering him sour wine, 37 and saying, “If you are the king of the Jews, save yourself!” 39 One of the criminals who was hanging there railed at him, saying, “Aren’t you the Christ? Save yourself and us!” 40 But the other rebuked him, saying, “Don’t you fear God, since you are under the same sentence of condemnation? 41 And we rightly so, for we are getting what we deserve for what we did, but this man has done nothing wrong.” 42 Then he said, “Jesus, remember me when you come in your kingdom.” 43 And Jesus said to him, “I tell you the truth, today you will be with me in paradise.”</p>	<p>So the soldiers did these things.</p> <p>25 Now standing beside Jesus’ cross were his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. 26 So when Jesus saw his</p>
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			<p>mother and the disciple whom he loved standing there, he said to his mother, "Woman, look, here is your son!"</p> <p>27 He then said to his disciple, "Look, here is your mother!"</p> <p>From that very time the disciple took her into his own home.</p>
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Passion Week—Crucifixion: Last Three Hours (Friday [Noon–3:00 pm], April 3, 33)

Matthew 27:45	Mark 15:33	Luke 22:44–45a
45 Now from noon until three, darkness came over all the land.	33 Now when it was noon, darkness came over the whole land until three in the afternoon.	44 It was now about noon, and darkness came over the whole land until three in the afternoon, 45a because the sun's light failed.

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

Matthew 27:46–56	Mark 15:34–41	Luke 23:45b–49	John 19:28–30
<p>46 At about three o'clock Jesus shouted with a loud voice, "<i>Eli, Eli, lema sabachthani?</i>" that is, "<i>My God, my God, why have you forsaken me?</i>" [Ps 22:1]</p> <p>47 When some of the bystanders heard it, they said, "This man is calling for Elijah."</p> <p>48 Immediately one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink.</p> <p>49 But the rest said, "Leave him alone! Let's see if Elijah will come to save him."</p> <p>50 Then Jesus cried out again with a loud voice</p> <p>and gave up his spirit.</p> <p>51 Just then the temple curtain was torn in two, from top to bottom. The earth shook and the rocks were split apart.</p> <p>52 And tombs were opened,</p>	<p>34 Around three o'clock Jesus cried out with a loud voice, "<i>Eloi, Eloi, lema sabachthani?</i>" which means, "<i>My God, my God, why have you forsaken me?</i>"</p> <p>35 When some of the bystanders heard it they said, "Listen, he is calling for Elijah!"</p> <p>36 Then someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Leave him alone! Let's see if Elijah will come to take him down!"</p> <p>37 But Jesus cried out with a loud voice</p> <p>and breathed his last.</p> <p>38 And the temple curtain was torn in two, from top to bottom.</p>	<p>46 Then Jesus, calling out with a loud voice, said,</p> <p>"Father, into your hands I commit my spirit!" [Ps 31:5]</p> <p>And after he said this he breathed his last.</p> <p>45b The temple curtain was torn in two.</p>	<p>28 After this Jesus, realizing that by this time everything was completed, said (in order to fulfill the scripture), "I am thirsty!" [Ps 22:15; 69:21]</p> <p>29 A jar full of sour wine was there, so they put a sponge soaked in sour wine on a branch of hyssop and lifted it to his mouth.</p> <p>30 When he had received the sour wine, Jesus said, "It is completed!"</p> <p>Then he bowed his head and gave up his spirit.</p>

<p>and the bodies of many saints who had died were raised. 53 (They came out of the tombs after his resurrection and went into the holy city and appeared to many people.) 54 Now when the centurion and those with him who were guarding Jesus saw the earthquake and what took place, they were extremely terrified and said,</p> <p>“Truly this one was God’s Son!”</p> <p>55 Many women who had followed Jesus from Galilee and given him support were also there, watching from a distance. 56 Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of the sons of Zebedee.</p>	<p>39 Now when the centurion, who stood in front of him, saw how he died,</p> <p>he said,</p> <p>“Truly this man was God’s Son!”</p> <p>40 There were also women,</p> <p>watching from a distance. Among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome.</p> <p>41 When he was in Galilee, they had followed him and given him support. Many other women who had come up with him to Jerusalem were there too.</p>	<p>47 Now when the centurion saw what had happened,</p> <p>he praised God and said, “Certainly this man was innocent!”</p> <p>48 And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts. 49 And all those who knew Jesus stood at a distance, and the women who had followed him from Galilee</p> <p>saw these things.</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, because it was the day of preparation, so that the bodies should not stay on the crosses on the Sabbath (for that Sabbath was an especially important one), the Jewish leaders asked Pilate to have the victims’ legs broken and the bodies taken down.
 32 So the soldiers came and broke the legs of the two men who had been crucified with Jesus, first the one and then the other.
 33 But when they came to Jesus and 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 blood and water flowed out immediately.
 35 And the person who saw it 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 happened so that the scripture would be fulfilled, *“Not a bone of his will be broken.”* [Ps 34:20]
 37 And again another scripture says, *“They will look on the one whom they have pierced.”* [Zech 12:10]

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

Matthew 27:57–61	Mark 15:42–47	Luke 23:50–56a	John 19:38–42
<p>57 Now when it was evening,</p> <p>there came a rich man from Arimathea, named Joseph,</p> <p>who was also a disciple of Jesus.</p> <p>58 He went to Pilate and asked for the body of Jesus.</p> <p>Then Pilate</p> <p>ordered that it be given to him.</p> <p>59 Joseph took the body,</p> <p>wrapped it</p> <p>in a clean linen cloth,</p>	<p>42 Now when evening had already come, since it was the day of preparation (that is, the day before the Sabbath),</p> <p>43 Joseph of Arimathea, a highly regarded member of the council,</p> <p>who was himself looking forward to the kingdom of God,</p> <p>went boldly to Pilate and asked for the body of Jesus.</p> <p>44 Pilate was surprised that he was already dead. He called the centurion and asked him if he had been dead for some time.</p> <p>45 When Pilate was informed by the centurion, he gave the body to Joseph.</p> <p>46 After Joseph bought a linen cloth and took down the body,</p> <p>he wrapped it</p> <p>in the linen</p>	<p>50 Now</p> <p>there was a man named Joseph who was a member of the council, a good and righteous man. 51 (He had not consented to their plan and action.) He was from the Judean town of Arimathea, and was looking forward to the kingdom of God.</p> <p>52 He went to Pilate and asked for the body of Jesus.</p> <p>53a Then he took it down,</p> <p>wrapped it</p> <p>in a linen cloth,</p>	<p>38 After this,</p> <p>Joseph of Arimathea,</p> <p>a disciple of Jesus (but secretly, because he feared the Jewish leaders), asked Pilate if he could remove the body of Jesus.</p> <p>Pilate</p> <p>gave him permission,</p> <p>so he went and took the body away.</p> <p>39 Nicodemus, the man who had previously come to Jesus at night, accompanied Joseph, carrying a mixture of myrrh and aloes weighing about seventy-five pounds.</p> <p>40 Then they took Jesus’ body and wrapped it, with the aromatic spices, in strips of linen cloth according to Jewish burial customs.</p> <p>41 Now at the place where Jesus was crucified there was a</p>

<p>60 and placed it in his own new tomb that he had cut in the rock.</p> <p>Then he rolled a great stone across the entrance of the tomb and went away.</p> <p>61 (Now Mary Magdalene and the other Mary were sitting there, opposite the tomb.)</p>	<p>and placed it in a tomb cut out of the rock.</p> <p>Then he rolled a stone across the entrance of the tomb.</p> <p>47 Mary Magdalene and Mary the mother of Joses saw where the body was placed.</p>	<p>54 It was the day of preparation and the Sabbath was beginning.</p> <p>53b and placed it in a tomb cut out of the rock, where no one had yet been buried.</p> <p>55 The women who had accompanied Jesus from Galilee followed, and they saw the tomb and how his body was laid in it.</p> <p>56a Then they returned and prepared aromatic spices and perfumes.</p>	<p>garden, and in the garden was a new tomb where no one had yet been buried.</p> <p>42 And so, because it was the Jewish day of preparation and the tomb was nearby, they placed Jesus' body there.</p>
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Passion Week—The Jews Secure the Tomb (Friday evening [15 Nisan], April 3, 33)

Matthew 27:62–66

62 The next day (which is after the day of preparation) the chief priests and the Pharisees assembled before Pilate

63 and said, "Sir, we remember that while that deceiver was still alive he said, 'After three days I will rise again.'

64 So give orders to secure the tomb until the third day. Otherwise his disciples may come and steal his body and say to the people, 'He has been raised from the dead,' and the last deception will be worse than the first."

65 Pilate said to them, "Take a guard of soldiers. Go and make it as secure as you can."

66 So they went with the soldiers of the guard and made the tomb secure by sealing the stone.

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

Luke 23:56b

56b On the Sabbath they rested according to the commandment.

The Physical, Bodily Resurrection of Jesus (Sunday morning [16 Nisan], April 5, 33)

Matthew 28:1–15

Mark 16:1–11

Luke 24:1–12

John 20:1–18

Journey to the Tomb

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

went to look at the tomb.

1 When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought aromatic spices so that they might go and anoint him.

2 And very early on the first day of the week, at sunrise, they went to the tomb.

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

went to the tomb, taking the aromatic spices they had prepared.

1 Now very early on the first day of the week, while it was still dark, Mary Magdalene

came to the tomb

<p>Angels Roll Away the Stone</p> <p>2 Suddenly there was a severe earthquake, for an angel of the Lord descending from heaven came and rolled away the stone and sat on it.</p> <p>3 His appearance was like lightning, and his clothes were white as snow.</p> <p>4 The guards were shaken and became like dead men because they were so afraid of him.</p>			
<p>Discovery of the Empty Tomb</p>	<p>3 They had been asking each other, “Who will roll away the stone for us from the entrance to the tomb?”</p> <p>4 But when they looked up, they saw that the stone, which was very large, had been rolled back.</p> <p>5 Then as they went into the tomb, they</p>	<p>2 They found that the stone had been rolled away from the tomb, 3 but when they went in, they did not find the body of the Lord Jesus.</p>	<p>and saw that the stone had been moved away from the entrance.</p>
<p>Mary Runs to the Disciples</p>			<p>2 So she went running to Simon Peter and the other disciple whom Jesus loved and told them, “They have taken the Lord from the tomb, and we don’t know where they have put him!”</p>
<p>Appearance of the Angels</p> <p>5 But the angel said to the women, “Do not be afraid; I know that you are looking for Jesus, who was crucified.</p> <p>6 He is not here, for he has been raised, just as he said. Come and see the place where he was lying.</p>	<p>saw a young man dressed in a white robe sitting on the right side; and they were alarmed.</p> <p>6 But he said to them, “Do not be alarmed. You are looking for Jesus the Nazarene, who was crucified.</p> <p>He has been raised! He is not here. Look, there is the place where they laid him.</p>	<p>4 While they were perplexed about this, suddenly two men stood beside them in dazzling attire.</p> <p>5 The women were terribly frightened and bowed their faces to the ground, but the men said to them,</p> <p>“Why do you look for the living among the dead? 6 He is not here, but has been raised!</p> <p>Remember how he told you, while he was still in Galilee, 7 that the Son of Man must be</p>	

<p>7 Then go quickly and tell his disciples, 'He has been raised from the dead. He is going ahead of you into Galilee. You will see him there.' Listen, I have told you!"</p>	<p>7 But go, tell his disciples, even Peter, that he is going ahead of you into Galilee. You will see him there, just as he told you."</p>	<p>delivered into the hands of sinful men, and be crucified, and on the third day rise again."</p>	
<p>Jesus Appears to the Women 8 So they left the tomb quickly, with fear and great joy, and ran to tell his disciples. 9 But Jesus met them, saying, "Greetings!" They came to him, held on to his feet and worshiped him. 10 Then Jesus said to them, "Do not be afraid. Go and tell my brothers to go to Galilee. They will see me there."</p>	<p>8 Then they went out and ran from the tomb, for terror and bewilderment had seized them. And they said nothing to anyone, because they were afraid.</p>	<p>8 Then the women remembered his words,</p>	
<p>The Guard's Report 11 While they were going, some of the guard went into the city and told the chief priests everything that had happened. 12 After they had assembled with the elders and formed a plan, they gave a large sum of money to the soldiers, 13 telling them, "You are to say, 'His disciples came at night and stole his body while we were asleep.' 14 If this matter is heard before the governor, we will satisfy him and keep you out of trouble." 15 So they took the money and did as they were instructed. And this story is told among the Jews to this day.</p>			

The Disciples' Unbelief		<p>9 and when they returned from the tomb they told all these things to the eleven and to all the rest.</p> <p>10 Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told these things to the apostles.</p> <p>11 But these words seemed like pure nonsense to them, and they did 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>He bent down and saw only the strips of linen cloth;</p> <p>then he went home, wondering what had happened.</p>	<p>3 Then Peter and the other disciple [<i>John</i>] set out to go to the tomb.</p> <p>4 The two were running together, but the other disciple ran faster than Peter and reached the tomb first.</p> <p>5 He bent down and saw the strips of linen cloth lying there, but he did not go in.</p> <p>6 Then Simon Peter, who had been following him, arrived and went right into the tomb. He saw the strips of linen cloth lying there,</p> <p>7 and the face cloth, which had been around Jesus' head, not lying with the strips of linen cloth but rolled up in a place by itself.</p> <p>8 Then the other disciple, who had reached the tomb first, came in, and he saw and believed.</p> <p>9 (For they did not yet understand the scripture that Jesus must rise from the dead.)</p> <p>10 So the disciples went back to their homes.</p>
Jesus and Mary Magdalene			<p>11 But Mary stood outside the tomb weeping. As she wept, she bent down and looked into the tomb.</p> <p>12 And she saw two angels in white sitting where Jesus'</p>

	<p>9 [[Early on the first day of the week, after he arose, he appeared first to Mary Magdalene, from whom he had driven out seven demons.</p>		<p>body had been lying, one at the head and one at the feet. 13 They said to her, “Woman, why are you weeping?” Mary replied, “They have taken my Lord away, and I do not know where they have put him!” 14 When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. 15 Jesus said to her, “Woman, why are you weeping? Who are you looking for?” Because she thought he was the gardener, she said to him, “Sir, if you have carried him away, tell me where you have put him, and I will take him.” 16 Jesus said to her, “Mary.” She turned and said to him in Aramaic, “Rabboni” (which means Teacher). 17 Jesus replied, “Do not touch me, for I have not yet ascended to my Father. Go to my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’”</p>
<p>Mary Returns to the Disciples</p>	<p>10 She went out and told those who were with him, while they were mourning and weeping.</p> <p>11 And when they heard that he was alive and had been seen by her, they did not believe.]]</p>		<p>18 Mary Magdalene came and informed the disciples,</p> <p>“I have seen the Lord!” And she told them what Jesus had said 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	Luke 24:13–33a
<p>12 [After this he appeared in a different form to two of them while they were on their way to the country.</p> <p>13a They went back]</p>	<p>13 Now that very day two of them were on their way to a village called Emmaus, about seven miles from Jerusalem.</p> <p>14 They were talking to each other about all the things that had happened.</p> <p>15 While they were talking and debating these things, Jesus himself approached and began to accompany them</p> <p>16 (but their eyes were kept from recognizing him).</p> <p>17 Then he said to them, “What are these matters you are discussing so intently as you walk along?” And they stood still, looking sad.</p> <p>18 Then one of them, named Cleopas, answered him, “Are you the only visitor to Jerusalem who doesn’t know the things that have happened there in these days?”</p> <p>19 He said to them, “What things?” “The things concerning Jesus the Nazarene,” they replied, “a man who, with his powerful deeds and words, proved to be a prophet before God and all the people;</p> <p>20 and how our chief priests and rulers handed him over to be condemned to death, and crucified him.</p> <p>21 But we had hoped that he was the one who was going to redeem Israel. Not only this, but it is now the third day since these things happened.</p> <p>22 Furthermore, some women of our group amazed us. They were at the tomb early this morning,</p> <p>23 and when they did not find his body, they came back and said they had seen a vision of angels, who said he was alive.</p> <p>24 Then some of those who were with us went to the tomb, and found it just as the women had said, but they did not see him.”</p> <p>25 So he said to them, “You foolish people—how slow of heart to believe all that the prophets have spoken!</p> <p>26 Wasn’t it necessary for the Christ to suffer these things and enter into his glory?”</p> <p>27 Then beginning with Moses and all the prophets, he interpreted to them the things written about himself in all the scriptures. [cf. Deut 18:15; Psalm 22; Isaiah 53; Mal 3:1]</p> <p>28 So they approached the village where they were going. He acted as though he wanted to go farther,</p> <p>29 but they urged him, “Stay with us, because it is getting toward evening and the day is almost done.” So he went in to stay with them.</p> <p>30 When he had taken his place at the table with them, he took the bread, blessed and broke it, and gave it to them.</p> <p>31 At this point their eyes were opened and they recognized him. Then he vanished out of their sight.</p> <p>32 They said to each other, “Didn’t our hearts burn within us while he was speaking with us on the road, while he was explaining the scriptures to us?”</p> <p>33a So they got up that very hour and returned to Jerusalem.</p>

Peace Be With You (Sunday evening, April 5, 33)		
Mark 16:13b–14	Luke 24:33b–43	John 20:19–25
		<p>19 On the evening of that day, the first day of the week, the disciples had gathered together and locked the doors of</p>

<p>13b [and told the rest,</p> <p>but they did not believe them.</p> <p>14 Then he appeared to the eleven themselves, while they were eating,</p> <p>and he rebuked them for their unbelief and hardness of heart, because they did not believe those who had seen him resurrected.]</p>	<p>33b They found the eleven and those with them gathered together</p> <p>34 and saying, “The Lord has really risen, and has appeared to Simon!” [1 Cor 15:5a]</p> <p>35 Then they told what had happened on the road, and how they recognized him when he broke the bread.</p> <p>36 While they were saying these things, Jesus himself stood among them and said to them, “Peace be with you.”</p> <p>37 But they were startled and terrified, thinking they saw a ghost.</p> <p>38 Then he said to them, “Why are you frightened, and why do doubts arise in your hearts?</p> <p>39 Look at my hands and my feet; it’s me! Touch me and see; a ghost does not have flesh and bones like you see I have.”</p> <p>40 When he had said this, he showed them his hands and his feet.</p> <p>41 And while they still could not believe it (because of their joy) and were amazed, he said to them, “Do you have anything here to eat?”</p> <p>42 So they gave him a piece of broiled fish,</p> <p>43 and he took it and ate it in front of them.</p>	<p>the place because they were afraid of the Jewish leaders.</p> <p>Jesus came and stood among them and said to them, “Peace be with you.”</p> <p>20 When he had said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord.</p> <p>21 So Jesus said to them again, “Peace be with you. Just as the Father has sent me, I also send you.”</p> <p>22 And after he said this, he breathed on them and said, “Receive the Holy Spirit.</p> <p>23 If you forgive anyone’s sins, they are forgiven; if you retain anyone’s sins, they are retained.”</p> <p>24 Now Thomas (called Didymus), one of the twelve, was not with them when Jesus came.</p> <p>25 The other disciples told him, “We have seen the Lord!” But he replied, “Unless I see the wounds from the nails in his hands, and put my finger into the wounds from the nails, and put my hand into his side, I will never believe it!”</p>
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Jesus’ Second Appearance to the Disciples (Sunday, April 12, 33)

John 20:26–31

26 Eight days later the disciples were again together in the house, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, “Peace be with you!” [1 Cor 15:5b]

27 Then he said to Thomas, “Put your finger here, and examine my hands. Extend your hand and put it into my side. Do not continue

in your unbelief, but believe.”

28 Thomas replied to him, “My Lord and my God!”

29 Jesus said to him, “Have you believed because you have seen me? Blessed are the people who have not seen and yet have believed.”

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

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

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

John 21

- 1 After this Jesus revealed himself again to the disciples by the Sea of Tiberias. Now this is how he did so.
- 2 Simon Peter, Thomas (called Didymus), Nathanael (who was from Cana in Galilee), the sons of Zebedee, and two other disciples of his were together.
- 3 Simon Peter told them, "I am going fishing." "We will go with you," they replied. They went out and got into the boat, but that night they caught nothing.
- 4 When it was already very early morning, Jesus stood on the beach, but the disciples did not know that it was Jesus.
- 5 So Jesus said to them, "Children, you don't have any fish, do you?" They replied, "No."
- 6 He told them, "Throw your net on the right side of the boat, and you will find some." So they threw the net, and were not able to pull it in because of the large number of fish.
- 7 Then the disciple whom Jesus loved said to Peter, "It is the Lord!" So Simon Peter, when he heard that it was the Lord, tucked in his outer garment (for he had nothing on underneath it), and plunged into the sea.
- 8 Meanwhile the other disciples came with the boat, dragging the net full of fish, for they were not far from land, only about a hundred yards.
- 9 When they got out on the beach, they saw a charcoal fire ready with a fish placed on it, and bread.
- 10 Jesus said, "Bring some of the fish you have just now caught."
- 11 So Simon Peter went aboard and pulled the net to shore. It was full of large fish, one hundred fifty-three, but although there were so many, the net was not torn.
- 12 "Come, have breakfast," Jesus said. But none of the disciples dared to ask him, "Who are you?" because they knew it was the Lord.
- 13 Jesus came and took the bread and gave it to them, and did the same with the fish.
- 14 This was now the third time Jesus was revealed to the disciples after he was raised from the dead.
- 15 Then when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these do?" He replied, "Yes, Lord, you know I love you." Jesus told him, "Feed my lambs."
- 16 Jesus said a second time, "Simon, son of John, do you love me?" He replied, "Yes, Lord, you know I love you." Jesus told him, "Shepherd my sheep."
- 17 Jesus said a third time, "Simon, son of John, do you love me?" Peter was distressed that Jesus asked him a third time, "Do you love me?" and said, "Lord, you know everything. You know that I love you." Jesus replied, "Feed my sheep."
- 18 I tell you the solemn truth, when you were young, you tied your clothes around you and went wherever you wanted, but when you are old, you will stretch out your hands, and others will tie you up and bring you where you do not want to go."
- 19 (Now Jesus said this to indicate clearly by what kind of death Peter was going to glorify God.) After he said this, Jesus told Peter, "Follow me."
- 20 Peter turned around and saw the disciple whom Jesus loved following them. (This was the disciple who had leaned back against Jesus' chest at the meal and asked, "Lord, who is the one who is going to betray you?")
- 21 So when Peter saw him, he asked Jesus, "Lord, what about him?"
- 22 Jesus replied, "If I want him to live until I come back, what concern is that of yours? You follow me!"
- 23 So the saying circulated among the brothers and sisters that this disciple was not going to die. But Jesus did not say to him that he was not going to die, but rather, "If I want him to live until I come back, what concern is that of yours?"
- 24 This is the disciple who testifies about these things and has written these things, and we know that his testimony is true.
- 25 There are many other things that Jesus did. If every one of them were written down, I suppose the whole world would not have room for the books that would be written.

The Great Commission (c. late April 33)

Matthew 28:16–20

- 16 So the eleven disciples went to Galilee to the mountain Jesus had designated.
- 17 When they saw him, they worshiped him, but some doubted. [[1 Cor 15:6](#)]
- 18 Then Jesus came up and said to them, "All authority in heaven and on earth has been given to me.
- 19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit,
- 20 teaching them to obey everything I have commanded you.

Mark 16:15–18

- 15 [[He said to them,
"Go into all the world and preach the gospel to every creature.
- 16 The one who believes and is baptized will be saved, but the one who does not believe will be condemned.

<p>And remember, I am with you always, to the end of the age.”</p>	<p>17 These signs will accompany those who believe: In my name they will drive out demons; they will speak in new languages; 18 they will pick up snakes with their hands, and whatever poison they drink will not harm them; they will place their hands on the sick and they will be well.”]]</p>
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Appearance to James, Jesus’ Brother (c. late April 33)	
1 Corinthians 15:7a	
7a Then he appeared to James,	

Tarry in Jerusalem (c. early May 33)	
Luke 24:44–49	Acts 1:1–8
<p>44 Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled.” 45 Then he opened their minds so they could understand the scriptures, 46 and said to them, “Thus it stands written that the Christ would suffer and would rise from the dead on the third day, 47 and repentance for the forgiveness of sins would be proclaimed in his name to all nations, beginning from Jerusalem. 48 You are witnesses of these things. 49 And look, I am sending you what my Father promised. But stay in the city</p> <p>until you have been clothed with power from on high.”</p>	<p>1 I wrote the former account, Theophilus, about all that Jesus began to do and teach 2 until the day he was taken up to heaven, after he had given orders by the Holy Spirit to the apostles he had chosen. 3 To the same apostles also, after his suffering, he presented himself alive with many convincing proofs. He was seen by them over a forty-day period and spoke about matters concerning the kingdom of God. 4 While he was with them, he declared,</p> <p>“Do not leave Jerusalem, but wait there for what my Father promised, which you heard about from me. 5 For John baptized with water, but you will be baptized with the Holy Spirit not many days from now.” 6 So when they had gathered together, they began to ask him, “Lord, is this the time when you are restoring the kingdom to Israel?” 7 He told them, “You are not permitted to know the times or periods that the Father has set by his own authority. 8 But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the farthest parts of the earth.”</p>

The Ascension (Thursday, May 14, 33)		
Mark 16:19–20	Luke 24:50–53	Acts 1:9–14
<p>19 [[After the Lord Jesus had spoken to them, he was taken up into</p>	<p>50 Then Jesus led them out as far as Bethany, and lifting up his hands, he blessed them. 51 Now during the blessing he departed and was taken up into</p>	<p>9 After he had said this, while they were watching, he was lifted up and a cloud hid him from</p>

<p>heaven and sat down at the right hand of God.</p> <p>20 They went out</p> <p>and proclaimed everywhere, while the Lord worked with them and confirmed the word through the accompanying signs.]]</p>	<p>heaven.</p> <p>52 So they worshiped him and returned to Jerusalem with great joy,</p> <p>53 and were continually in the temple courts blessing God.</p>	<p>their sight.</p> <p>10 As they were still staring into the sky while he was going, suddenly two men in white clothing stood near them 11 and said, “Men of Galilee, why do you stand here looking up into the sky? This same Jesus who has been taken up from you into heaven will come back in the same way you saw him go into heaven.” 12 Then they returned to Jerusalem from the mountain called the Mount of Olives (which is near Jerusalem, a Sabbath day’s journey away). 13 When they had entered Jerusalem, they went to the upstairs room where they were staying. Peter and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus and Simon the Zealot, and Judas son of James were there. 14 All these continued together in prayer with one mind, together with the women, along with Mary the mother of Jesus, and his brothers.</p>
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Matthias Added to the Apostles (May 14–24, 33)

Acts 1:15–26

15 In those days Peter stood up among the believers (a gathering of about one hundred and twenty people) and said,
16 “Brothers, the scripture had to be fulfilled that the Holy Spirit foretold through David concerning Judas—who became the guide for those who arrested Jesus—
17 for he was counted as one of us and received a share in this ministry.”
18 (Now this man Judas acquired a field with the reward of his unjust deed, and falling headfirst he burst open in the middle and all his intestines gushed out.
19 This became known to all who lived in Jerusalem, so that in their own language they called that field 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 house become deserted, and let there be no one to live in it,’ [[Ps 69:25–26](#)] and ‘Let another take his position of responsibility.’ [[Ps 109:8](#)]
21 Thus one of the men who have accompanied us during all the time the Lord Jesus associated with us,
22 beginning from his baptism by John until the day he was taken up from us—one of these must become a witness of his resurrection together with us.”
23 So they proposed two candidates: Joseph called Barsabbas (also called Justus) and Matthias.
24 Then they prayed, “Lord, you know the hearts of all. Show us which one of these two you have chosen
25 to assume the task of this service and apostleship from which Judas turned aside to go to his own place.”
26 Then they cast lots for them, and the one chosen was Matthias; so he was counted with 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 Now when the day of Pentecost had come, they were all together in one place.
- 2 Suddenly a sound like a violent wind blowing came from heaven and filled the entire house where they were sitting.
- 3 And tongues spreading out like a fire appeared to them and came to rest on each one of them.
- 4 All of them were filled with the Holy Spirit, and they began to speak in other languages as the Spirit enabled them.
- 5 Now there were devout Jews from every nation under heaven residing in Jerusalem.
- 6 When this sound occurred, a crowd gathered and was in confusion, because each one heard them speaking in his own language.
- 7 Completely baffled, they said, “Aren’t all these who are speaking Galileans?”
- 8 And how is it that each one of us hears them in our own native language?
- 9 Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and the province of Asia,
- 10 Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene, and visitors from Rome,
- 11 both Jews and proselytes, Cretans and Arabs—we hear them speaking in our own languages about the great deeds God has done!”
- 12 All were astounded and greatly confused, saying to one another, “What does this mean?”
- 13 But others jeered at the speakers, saying, “They are drunk on new wine!”

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

Acts 2:14–41

- 14 But Peter stood up with the eleven, raised his voice, and addressed them: “You men of Judea and all you who live in Jerusalem, know this and listen carefully to what I say.
- 15 In spite of what you think, these men are not drunk, for it is only nine o’clock in the morning.
- 16 But this is what was spoken about through the prophet Joel:
 - 17 *‘And in the last days it will be,’ God says,
‘that I will pour out my Spirit on all people,
and your sons and your daughters will prophesy,
and your young men will see visions,
and your old men will dream dreams.*
 - 18 *Even on my servants, both men and women,
I will pour out my Spirit in those days, and they will prophesy.*
 - 19 *And I will perform wonders in the sky above
and miraculous signs on the earth below,
blood and fire and clouds of smoke.*
 - 20 *The sun will be changed to darkness
and the moon to blood
before the great and glorious day of the Lord comes.*
 - 21 *And then 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 clearly attested to you by God with powerful deeds, wonders, and miraculous signs that God performed among you through him, just as you yourselves know—
- 23 this man, who was handed over by the predetermined plan and foreknowledge of God, you executed by nailing him to a cross at the hands of Gentiles.
- 24 But God raised him up, having released him from the pains of death, because it was not possible for him to be held in its power.
- 25 For David says about him,
 - ‘I saw the Lord always in front of me,
for he is at my right hand so that I will not be shaken.*
 - 26 *Therefore my heart was glad and my tongue rejoiced;
my body also will live in hope,
because you will not leave my soul in Hades,
nor permit your Holy One to experience decay.*
 - 27 *You have made known to me the paths of life;
you will make me full of joy with your presence.’* [[Ps 16:8–11](#)]
- 29 “Brothers, I can speak confidently to you about our forefather David, that he both died and was buried, and his tomb is with us to this day.

30 So then, 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 David by foreseeing this spoke about the resurrection of the Christ, that he was neither abandoned to Hades, nor did his body experience decay.

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

33 So then, exalted to the right hand of God, and having received the promise of the Holy Spirit from the Father, he has poured out what you both see and hear.

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

*‘The Lord said to my lord,
“Sit at my right hand*

35 *until I make your enemies a footstool for your feet.”’* [[Ps 110:1](#)]

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

37 Now when they heard this, they were acutely distressed and said to Peter and the rest of the apostles, “What should we do, brothers?”

38 Peter said to them, “Repent, and each one 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 away, as many as the Lord our God will call to himself.”

40 With many other words he testified and exhorted them saying, “Save yourselves from this perverse generation!”

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

The Early Church (c. Summer 33)

Acts 2:42–47

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

43 Reverential awe came over everyone, and many wonders and miraculous signs came about by the apostles.

44 All who believed were together and held everything in common,

45 and they began selling their property and possessions and distributing the proceeds to everyone, as anyone had need.

46 Every day they continued to gather together by common consent in the temple courts, breaking bread from house to house, sharing their food with glad and humble hearts,

47 praising God and having the good will of all the people. And the Lord was adding to their number every 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 time for prayer, at three o’clock in the afternoon.

2 And a man lame from birth was being carried up, who was placed at the temple gate called “the Beautiful Gate” every day so he could beg for money from those going into the temple courts.

3 When he saw Peter and John about to go into the temple courts, he asked them for money.

4 Peter looked directly at him (as did John) and said, “Look at us!”

5 So the lame man paid attention to them, expecting to receive something from them.

6 But Peter said, “I have no silver or gold, but what I do have I give you. In the name of Jesus Christ the Nazarene, stand up and walk!”

7 Then Peter took hold of him by the right hand and raised him up, and at once the man’s feet and ankles were made strong.

8 He jumped up, stood and began walking around, and he entered the temple courts with them, walking and leaping and praising God.

9 All the people saw him walking and praising God,

10 and they recognized him as the man who used to sit and ask for donations at the Beautiful Gate of the temple, and they were filled with astonishment and amazement at what had happened to him.

Peter Preaches to the Crowd

11 While the man was hanging on to Peter and John, all the people, completely astounded, ran together to them in the covered walkway called Solomon’s Portico.

12 When Peter saw this, he declared to the people, “Men of Israel, why are you amazed at this? Why do you stare at us as if we had

made this man walk by our own power or piety?

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

14 But you rejected the Holy and Righteous One and asked that a man who was a murderer be released to you.

15 You killed the Originator of life, whom God raised from the dead. To this fact we are witnesses!

16 And on the basis of faith in Jesus' name, his very name has made this man—whom you see and know—strong. The faith that is through Jesus has given him this complete health in the presence of you all.

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

18 But the things God foretold long ago through all the prophets—that his Christ would suffer—he has fulfilled in this way.

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

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

21 This one heaven must receive until the time all things are restored, which God declared from times long ago through his holy prophets.

22 Moses said, *'The Lord your God will raise up for you a prophet like me from among your brothers. You must obey him in everything he tells you.*

23 *Every person who does not obey that prophet will be destroyed and thus removed from the people.'* [[Deut 18:15–19](#)]

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

25 You are the sons of the prophets and of the covenant that God made with your ancestors, saying to Abraham, *'And in your descendants all the nations of the earth will be blessed.'* [cf. [Gen 22:18](#)]

26 God raised up his servant and sent him first to you, to bless you by turning each one of you from your iniquities."

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

Acts 4:1–31

Peter and John are Imprisoned

1 While Peter and John were speaking to the people, the priests and the commander of the temple guard and the Sadducees came up to them,

2 angry because they were teaching the people and announcing in Jesus the resurrection of the dead.

3 So they seized them and put them in jail until the next day (for it was already evening).

4 But many of those who had listened to the message believed, and the number of the men came to about five thousand.

Annas and Caiaphas Question Peter and John

5 On the next day, their rulers, elders, and experts in the law came together in Jerusalem.

6 Annas the high priest was there, and Caiaphas, John, Alexander, and others who were members of the high priest's family.

7 After making Peter and John stand in their midst, they began to inquire, "By what power or by what name did you do this?"

8 Then Peter, filled with the Holy Spirit, replied, "Rulers of the people and elders,

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

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

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

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

13 When they saw the boldness of Peter and John, and discovered that they were uneducated and ordinary men, they were amazed and recognized these men had been with Jesus.

14 And because they saw the man who had been healed standing with them, they had nothing to say against this.

15 But when they had ordered them to go outside the council, they began to confer with one another,

16 saying, "What should we do with these men? For it is plain to all who live in Jerusalem that a notable miraculous sign has come about through them, and we cannot deny it.

17 But to keep this matter from spreading any further among the people, let us warn them to speak no more to anyone in this name."

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

19 But Peter and John replied, "Whether it is right before God to obey you rather than God, you decide,

20 for it is impossible for us not to speak about what we have seen and heard."

21 After threatening them further, they released them, for they could not find how to punish them on account of the people, because they were all praising God for what had happened.

22 For the man, on whom this miraculous sign of healing had been performed, was over forty years old.

The Disciples Pray for Courage to Preach the Gospel

23 When they were released, Peter and John went to their fellow believers and reported everything the high priests and the elders had said to them.

24 When they heard this, they raised their voices to God with one mind and said, “Master of all, you who made the heaven, the earth, the sea, and everything that is in them,

25 who said by the Holy Spirit through your servant David our forefather,

*‘Why do the nations rage,
and the peoples plot foolish things?*

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

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

28 to do as much as your power and your plan had decided beforehand would happen.

29 And now, Lord, pay attention to their threats, and grant to your servants to speak your message with great courage,

30 while you extend your hand to heal, and to bring about miraculous signs and wonders through the name of your holy servant Jesus.”

31 When they had prayed, the place where they were assembled together was shaken, and they were all filled with the Holy Spirit and began to speak the word of God courageously.

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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 The group of those who believed were of one heart and mind, and no one said that any of his possessions was his own, but everything was held in common.

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

34 For there was no one needy among them, because those who were owners of land or houses were selling them and bringing the proceeds from the sales

35 and placing them at the apostles' feet. The proceeds were distributed to each, as anyone had need.

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

36 So Joseph, a Levite who was a native of Cyprus, called by the apostles Barnabas (which is translated "son of encouragement"), 37 sold a field that belonged to him and brought the money and placed it at the apostles' feet.

Ananias Conspires with His Wife Sapphira to Deceive the Apostles

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

2 He kept back for himself part of the proceeds with his wife's knowledge; he brought only part of it and placed it at the apostles' feet.

3 But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back for yourself part of the proceeds from the sale of the land?"

4 Before it was sold, did it not belong to you? And when it was sold, was the money not at your disposal? How have you thought up this deed in your heart? You have not lied to people but to God!"

5 When Ananias heard these words he collapsed and died, and great fear gripped all who heard about it.

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

Sapphira's Part in the Deception is Revealed

7 After an interval of about three hours, his wife came in, but she did not know what had happened.

8 Peter said to her, "Tell me, were the two of you paid this amount for the land?" Sapphira said, "Yes, that much."

9 Peter then told her, "Why have you agreed together to test the Spirit of the Lord? Look! The feet of those who have buried your husband are at the door, and they will carry you out!"

10 At once she collapsed at his feet and died. So when the young men came in, they found her dead, and they carried her out and buried her beside her husband.

11 Great fear gripped the whole church and all who heard about these things.

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

Acts 5:12–16

12 Now many miraculous signs and wonders came about among the people through the hands of the apostles. By common consent they were all meeting together in Solomon's Portico.

13 None of the rest dared to join them, but the people held them in high honor.

14 More and more believers in the Lord were added to their number, crowds of both men and women.

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

16 A crowd of people from the towns around Jerusalem also came together, bringing the sick and those troubled by unclean spirits. They were all being healed.

Jewish Persecution Intensifies (c. 33/34)

Acts 5:17–42

The Apostles are Imprisoned

17 Now the high priest rose up, and all those with him (that is, the religious party 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 doors of the prison, led them out, and said,

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

21 When they heard this, they entered the temple courts at daybreak and began teaching. Now when the high priest and those who were with him arrived, they summoned the Sanhedrin—that is, the whole high council of the Israelites—and sent to the jail to have

the apostles brought before them.

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

23 “We found the jail locked securely and the guards standing at the doors, but when we opened them, we found no one inside.”

24 Now when the commander of the temple guard and the chief priests heard this report, they were greatly puzzled concerning it, wondering what this could be.

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

The Apostles Willingly Go Before the Jewish Council

26 Then the commander of the temple guard went with the officers and brought the apostles without the use of force (for they were afraid of being stoned by the people).

27 When they had brought them, they stood them before the council, and the high priest questioned them,

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

29 But Peter and the apostles replied, “We must obey God rather than people.

30 The God of our forefathers raised up Jesus, whom you seized and killed by hanging him on a tree.

31 God exalted him to his right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.

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

33 Now when they heard this, they became furious and wanted to execute them.

Gamaliel’s Wise Advice

34 But a Pharisee whose name was Gamaliel, a teacher of the law who was respected by all the people, stood up in the council and ordered the men to be put outside for a short time.

35 Then he said to the council, “Men of Israel, pay close attention to what you are about to do to these men.

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

37 After him Judas the Galilean arose in the days of the census, and incited people to follow him in revolt. He too was killed, and all who followed him were scattered.

38 So in this case I say to you, stay away from these men and leave them alone, because if this plan or this undertaking originates with people, it will come to nothing,

39 but if it is from God, you will not be able to stop them, or you may even be found fighting against God.” He convinced them,

40 and they summoned the apostles and had them beaten. Then they ordered them not to speak in the name of Jesus and released them.

The Apostles Continue Preaching the Gospel

41 So they left the council rejoicing because they had been considered worthy to suffer dishonor for the sake of the name.

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

Ministry Distinctions Within the Church (c. early 34)

Acts 6:1–6

1 Now in those days, when the disciples were growing in number, a complaint arose on the part of the Greek-speaking Jews against the native Hebraic Jews, because their widows were being overlooked in the daily distribution of food.

2 So the twelve called the whole group of the disciples together and said, “It is not right for us to neglect the word of God to wait on tables.

3 But carefully select from among you, brothers, seven men who are well-attested, full of the Spirit and of wisdom, whom we may put in charge of this necessary task.

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

5 The proposal pleased the entire group, so they chose Stephen, a man full of faith and of the Holy Spirit, with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a Gentile convert to Judaism from Antioch.

6 They stood these men before the apostles, who prayed and placed their hands on them.

The Arrest of Stephen (c. Spring 34)

Acts 6:7–15

7 The word of God continued to spread, the number of disciples in Jerusalem increased greatly, and a large group of priests became obedient to the faith.

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

9 But some men from the Synagogue of the Freedmen (as it was called), both Cyrenians and Alexandrians, as well as some from Cilicia and the province of Asia, stood up and argued with Stephen.
 10 Yet they were not able to resist the wisdom and the Spirit with which he spoke.
 11 Then they secretly instigated some men to say, "We have heard this man speaking blasphemous words against Moses and God."
 12 They incited the people, the elders, and the experts in the law; then they approached Stephen, seized him, and brought him before the council.
 13 They brought forward false witnesses who said, "This man does not stop saying things against this holy place and the law.
 14 For we have heard him saying that Jesus the Nazarene will destroy this place and change the customs that Moses handed down to us."
 15 All who were sitting in the council looked intently at Stephen and saw his face was like the face of an angel.

Stephen's Sermon (c. Spring 34)

Acts 7:1–53

1 Then the high priest said, "Are these things true?"
 2 So he replied, "Brothers and fathers, listen to me. The God of glory appeared to our forefather Abraham when he was in Mesopotamia, before he settled in Haran,
 3 and said to him, 'Go out from your country and from your relatives, and come to the land I will show you.' [[Gen 12:1](#)]
 4 Then he went out from the country of the Chaldeans and settled in Haran. After his father died, God made him move to this country where you now live.
 5 He did not give any of it to him for an inheritance, not even a foot of ground, yet God promised to give it to him as his possession, and to his descendants after him, even though Abraham as yet had no child.
 6 But God spoke as follows: 'Your descendants will be foreigners in a foreign country, whose citizens will enslave them and mistreat them for four hundred years.
 7 But I will punish the nation they serve as slaves,' said God, 'and after these things they will come out of there and worship me in this place.' [[Gen 15:13–14](#); [Exod 3:12](#)]
 8 Then God gave Abraham the covenant of circumcision, and so he became the father of Isaac and circumcised him when he was eight days old, and Isaac became the father of Jacob, and Jacob of the twelve patriarchs.
 9 The patriarchs, because they were jealous of Joseph, sold him into Egypt. But God was with him,
 10 and rescued him from all his troubles, and granted him favor and wisdom in the presence of Pharaoh, king of Egypt, who made him ruler over Egypt and over all his household.
 11 Then a famine occurred throughout Egypt and Canaan, causing great suffering, and our ancestors could not find food.
 12 So when Jacob heard that there was grain in Egypt, he sent our ancestors there the first time.
 13 On their second visit Joseph made himself known to his brothers again, and Joseph's family became known to Pharaoh.
 14 So Joseph sent a message and invited his father Jacob and all his relatives to come, seventy-five people in all.
 15 So Jacob went down to Egypt and died there, along with our ancestors,
 16 and their bones were later moved to Shechem and placed in the tomb that Abraham had bought for a certain sum of money from the sons of Hamor in Shechem.
 17 "But as the time drew near for God to fulfill the promise he had declared to Abraham, the people increased greatly in number in Egypt,
 18 until another king who did not know about Joseph ruled over Egypt. [[Exod 1:8](#)]
 19 This was the one who exploited our people and was cruel to our ancestors, forcing them to abandon their infants so they would die.
 20 At that time Moses was born, and he was beautiful to God. For three months he was brought up in his father's house,
 21 and when he had been abandoned, Pharaoh's daughter adopted him and brought him up as her own son.
 22 So Moses was trained in all the wisdom of the Egyptians and was powerful in his words and deeds.
 23 But when he was about forty years old, it entered his mind to visit his fellow countrymen the Israelites.
 24 When he saw one of them being hurt unfairly, Moses came to his defense and avenged the person who was mistreated by striking down the Egyptian.
 25 He thought his own people would understand that God was delivering them through him, but they did not understand.
 26 The next day Moses saw two men fighting, and tried to make peace between them, saying, 'Men, you are brothers; why are you hurting one another?'
 27 But the man who was unfairly hurting his neighbor pushed Moses aside, saying, 'Who made you a ruler and judge over us?
 28 You don't want to kill me the way you killed the Egyptian yesterday, do you?' [[Exod 2:14](#)]
 29 When the man said this, Moses fled and became a foreigner 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 desert of Mount Sinai, in the flame of a burning bush.
 31 When Moses saw it, he was amazed at the sight, and when he approached to investigate, there came the voice of the Lord,
 32 'I am the God of your forefathers, the God of Abraham, Isaac, and Jacob.' Moses began to tremble and did not dare to look more

closely.

33 *But the Lord said to him, 'Take the sandals off your feet, for the place where you are standing is holy ground.*

34 *I have certainly seen the suffering of my people who are in Egypt and have heard their groaning, and I have come down to rescue them. Now come, I will send you to Egypt.'* [Exod 3:1-10]

35 This same Moses they had rejected, saying, 'Who made you a ruler and judge?' God sent as both ruler and deliverer through the hand of the angel who appeared to him in the bush.

36 This man led them out, performing wonders and miraculous signs in the land of Egypt, at the Red Sea, and in the wilderness for forty years.

37 This is the Moses who said to the Israelites, 'God will raise up for you a prophet like me from among your brothers.' [Deut 18:15]

38 This is the man who was in the congregation in the wilderness with the angel who spoke to him at Mount Sinai, and with our ancestors, and he received living oracles to give to you.

39 Our ancestors were unwilling to obey him, but pushed him aside and turned back to Egypt in their hearts,

40 saying to Aaron, 'Make us gods who will go in front of us, for this Moses, who led us out of the land of Egypt—we do not know what has happened to him!' [Exod 32:1]

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

42 But God turned away from them and gave them over to worship the host of heaven, as it is written in the book of the prophets: 'It was not to me that you offered slain animals and sacrifices forty years in the wilderness, was it, house of Israel?

43 *But you took along the tabernacle of Moloch and the star of the god Rephan, the images you made to worship, but I will deport you beyond Babylon.'* [Amos 5:25-27]

44 Our ancestors had the tabernacle of testimony in the wilderness, just as God who spoke to Moses ordered him to make it according to the design he had seen.

45 Our ancestors received possession of it and brought it in with Joshua when they dispossessed the nations that God drove out before our ancestors, until the time of David.

46 He found favor with God and asked that he could find a dwelling place for the house of Jacob.

47 But Solomon built a house for him.

48 Yet the Most High does not live in houses made by human hands, as the prophet says,

49 *'Heaven is my throne,
and earth is the footstool for my feet.
What kind of house will you build for me, says the Lord,
or what is my resting place?*

50 *Did my hand not make all these things?'* [Isa 66:1-2]

51 "You stubborn people, with uncircumcised hearts and ears! [cf. Jer 4:4; 9:26] You are always resisting the Holy Spirit, like your ancestors did!

52 Which of the prophets did your ancestors not persecute? They killed those who foretold long ago the coming of the Righteous One, whose betrayers and murderers you have now become!

53 You received the law by decrees given by angels, but you did not obey it."

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

Acts 7:54-8:1a

7:54 When they heard these things, they became furious and ground their teeth at him.

55 But Stephen, full of the Holy Spirit, looked intently toward heaven and saw the glory of God, and Jesus standing at the right hand of God.

56 "Look!" he said. "I see the heavens opened, and the Son of Man standing at the right hand of God!"

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

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

59 They continued to stone Stephen while he prayed, "Lord Jesus, receive my spirit!"

60 Then he fell to his knees and cried out with a loud voice, "Lord, do not hold this sin against them!" When he had said this, he died.

8:1a And Saul agreed completely with killing him.

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The Great Persecution (c. Spring–Summer 34)

Acts 8:1b–3	Acts 22:4, 19b	Acts 26:10–11a
<p>1b Now on that day a great persecution began against the church in Jerusalem, and all except the apostles were forced to scatter throughout the regions of Judea and Samaria.</p> <p>2 Some devout men buried Stephen and made loud lamentation over him.</p> <p>3 But Saul was trying to destroy the church; entering one house after another, he dragged off both men and women and put them in prison.</p>	<p>4 I persecuted this Way even to the point of death,</p> <p>tying up both men and women and putting them in prison,</p> <p>19b I imprisoned and beat those in the various synagogues who believed in you.</p>	<p>10 And that is what I did in Jerusalem:</p> <p>Not only did I lock up many of the saints in prisons by the authority I received from the chief priests, but I also cast my vote against them when they were sentenced to death.</p> <p>11a I punished them often in all the synagogues and 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 Now those who had been forced to scatter went around proclaiming the good news of the word.

Philip Preaches to the Samaritans

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

6 The crowds were paying attention with one mind to what Philip said, as they heard and saw the miraculous signs he was performing.

7 For unclean spirits, crying with loud shrieks, were coming out of many who were possessed, and many paralyzed and lame people were healed.

8 So there was great joy in that city.

Simon the Magician

9 Now in that city was a man named Simon, who had been practicing magic and amazing the people of Samaria, claiming to be someone great.

10 All the people, from the least to the greatest, paid close attention to him, saying, "This man is the power of God that is called 'Great.'"

11 And they paid close attention to him because he had amazed them for a long time with his magic.

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

13 Even Simon himself believed, and after he was baptized, he stayed close to Philip constantly, and when he saw the signs and great miracles that were occurring, he was amazed.

Peter and John Visit the Work in Samaria

14 Now when the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them.

15 These two went down and prayed for them so that they would receive the Holy Spirit.

16 (For the Spirit had not yet come upon any of them, but they had only been baptized in the name of the Lord Jesus.)

17 Then Peter and John placed their hands on the Samaritans, and they received the Holy Spirit.

Peter Rebukes Simon

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

19 saying, "Give me this power too, so that everyone I place my hands on may receive the Holy Spirit."

20 But Peter said to him, "May your silver perish with you, because you thought you could acquire God's gift with money!

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

22 Therefore repent of this wickedness of yours, and pray to the Lord that he may perhaps forgive you for the intent of your heart.
 23 For I see that you are bitterly envious and in bondage to sin.”
 24 But Simon replied, “You pray to the Lord for me so that nothing of what you have said may happen to me.”
 25 So after Peter and John had solemnly testified and spoken the word of the Lord, they started back to Jerusalem, proclaiming the good news to many Samaritan villages as they went.

Philip and the Ethiopian Eunuch (c. Summer 34)

Acts 8:26–40

26 Then an angel of the Lord said to Philip, “Get up and go south on the road that goes down from Jerusalem to Gaza.” (This is a desert road.)

27 So he got up and went. There he met an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasury. He had come to Jerusalem to worship,

28 and was returning home, sitting in his chariot, reading the prophet Isaiah.

29 Then the Spirit said to Philip, “Go over and join this chariot.”

30 So Philip ran up to it and heard the man reading Isaiah the prophet. He asked him, “Do you understand what you’re reading?”

31 The man replied, “How in the world can I, unless someone guides me?” So he invited Philip to come up and sit with him.

32 Now the passage of scripture the man was reading was this:

*“He was led like a sheep to slaughter,
 and like a lamb before its shearer is silent,
 so he did not open his mouth.*

33 *In humiliation justice was taken from him.*

Who can describe his posterity?

For his life was taken away from the earth.” [\[Isa 53:7–8\]](#)

34 Then the eunuch said to Philip, “Please tell me, who is the prophet saying this about—himself or someone else?”

35 So Philip started speaking, and beginning with this scripture proclaimed the good news about Jesus to him.

36 Now as they were going along the road, they came to some water, and the eunuch said, “Look, there is water! What is to stop me from being baptized?”

37 *[verse not part of the original version of Acts]*

38 So he ordered the chariot to stop, and both Philip and the eunuch went down into the water, and Philip baptized him.

39 Now when they came up out of the water, the Spirit of the Lord snatched Philip away, and the eunuch did not see him any more, but went on his way rejoicing.

40 Philip, however, found himself at Azotus [*Ashdod*], and as he passed through the area, he proclaimed the good news to all the towns until he came to Caesarea.

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

Acts 9:1–19a	Acts 22:6–16	Acts 26:12–18
1 Meanwhile Saul, still breathing out threats to murder the Lord’s disciples, went to the high priest		
2 and requested letters from him to the synagogues in Damascus, so that if he found any who belonged to the Way, either men or women, he could bring them as prisoners to Jerusalem.		
3 As he was going along, approaching Damascus,	6 As I was en route and near Damascus,	12 “While doing this very thing, as I was going to Damascus with authority and complete power from the chief priests,
suddenly a light from heaven flashed around him.	about noon a very bright light from heaven suddenly flashed around me.	13 about noon along the road, Your Majesty, I saw a light from heaven, brighter than the sun, shining everywhere around me and those traveling with me.
4 He fell to the ground and heard a voice saying to him,	7 Then I fell to the ground and heard a voice saying to me,	14 When we had all fallen to the ground, I heard a voice saying to me in Aramaic,

<p>“Saul, Saul, why are you persecuting me?”</p> <p>5 So he said, “Who are you, Lord?” He replied, “I am Jesus whom you are persecuting! 7 (Now the men who were traveling with him stood there speechless, because they heard the voice but saw no one.)</p> <p>6 But stand up</p> <p>and enter the city and you will be told what you must do.”</p> <p>8 So Saul got up from the ground, but although his eyes were open, he could see nothing. Leading him by the hand, his companions brought him into Damascus.</p> <p>9 For three days he could not see, and he neither ate nor drank anything.</p> <p>10 Now there was a disciple in Damascus named Ananias.</p> <p>The Lord said to him in a vision, “Ananias,” and he replied, “Here I am, Lord.”</p> <p>11 Then the Lord told him, “Get up and go to the street called ‘Straight,’ and at Judas’ house look 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 place his hands on him so that he may see again.”</p> <p>13 But Ananias replied, “Lord, I have heard from many people about this man, how much harm he has done to your saints in Jerusalem, 14 and here he has authority from the chief priests to imprison all who call on your name!”</p> <p>15 But the Lord said to him, “Go, because</p>	<p>‘Saul, Saul, why are you persecuting me?’</p> <p>8 I answered, ‘Who are you, Lord?’ He said to me, ‘I am Jesus the Nazarene, whom you are persecuting.’</p> <p>9 Those who were with me saw the light, but did not understand the voice of the one who was speaking to me.</p> <p>10 So I asked, ‘What should I do, Lord?’ The Lord said to me, ‘Get up</p> <p>and go to Damascus; there you will be told about everything that you have been designated to do.’</p> <p>11 Since I could not see because of the brilliance of that light, I came to Damascus led by the hand of those who were with me.</p> <p>12 A man named Ananias, a devout man according to the law, well spoken of by all the Jews who live there,</p>	<p>‘Saul, Saul, why are you persecuting me? You are hurting yourself by kicking against the goads.’</p> <p>15 So I said, ‘Who are you, Lord?’ And the Lord replied, ‘I am Jesus whom you are persecuting.</p> <p>16 But get up and stand on your feet, for I have appeared to you for this reason, to designate you in advance as a servant and witness to the things you have seen and to the things in which I will appear to you.</p> <p>17 I will rescue you from your own people and from the Gentiles, to whom I am sending you</p> <p>18 to open their eyes so that they turn from darkness to light and from the power of Satan to God, so that they may receive forgiveness of sins and a share among those who are sanctified by faith in me.’</p>
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<p>this man is my chosen instrument to carry my name before Gentiles and kings and the people of Israel. 16 For I will show him how much he must suffer for the sake of my name.” 17 So Ananias departed and entered the house, placed his hands on Saul and said, “Brother Saul, the Lord Jesus, who appeared to you on the road as you came here, has sent me so that you may see again and be filled with the Holy Spirit.” 18 Immediately something like scales fell from his eyes, and he could see again.</p> <p>He got up and was baptized, 19a and after taking some food, his strength returned.</p>	<p>13 came to me and stood beside me and said to me, ‘Brother Saul, regain your sight!’</p> <p>And at that very moment I looked up and saw him. 14 Then he said, ‘The God of our ancestors has already chosen you to know his will, to see the Righteous One, and to hear a command from his mouth, 15 because you will be his witness to all people of what you have seen and heard. 16 And now what are you waiting for? Get up, be baptized, and have your sins washed away, calling on his name.’</p>	
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Saul Preaches Christ in the Damascus Synagogues (late 34)

Acts 9:19b–22

19b For several days he was with the disciples in Damascus,
20 and immediately he began to proclaim Jesus in the synagogues, saying, “This man is the Son of God.”
21 All who heard him were amazed and were saying, “Is this not the man who in Jerusalem was ravaging those who call on this name, and who had come here to bring them as prisoners to the chief priests?”
22 But Saul became more and more capable, and was causing consternation among the Jews who lived in Damascus by proving that Jesus is the Christ.

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

Galatians 1:15–17

15 But when the one who set me apart from birth and called me by his grace was pleased
16 to reveal his Son in me so that I could preach him among the Gentiles, I did not go to ask advice from any human being,
17 nor did I go up to Jerusalem to see those who were apostles before me, but right away I departed to Arabia, and then returned to Damascus.

Saul Narrowly Escapes Capture in Damascus (early 37)

Acts 9:23–25

2 Corinthians 11:32–33

23 Now after some days had passed, the Jews plotted together to kill him,
24 but Saul learned of their plot against him. They were also watching the city gates day and night so that they could kill him.
25 But his disciples took him at night and let him down through an opening in the wall by lowering him in a basket.

32 In Damascus, the governor under King Aretas was guarding the city of Damascus in order to arrest me,
33 but I was let down in a rope-basket through a window in the city wall, and 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 arrived in Jerusalem, he attempted to associate with the disciples, and they were all afraid of him, because they did not believe that he was a disciple.</p> <p>27 But Barnabas took Saul, brought him to the apostles, and related to them how he had seen the Lord on the road, that the Lord had spoken to him, and how in Damascus he had spoken out boldly in the name of Jesus.</p> <p>28 So he was staying with them, associating openly with them in Jerusalem,</p> <p>speaking out boldly in the name of the Lord.</p> <p>29 He was speaking and debating with the Greek-speaking Jews, but they were trying to kill him.</p>	<p>18 Then after three years [<i>from his conversion</i>] I went up to Jerusalem to visit Cephas and get information from him,</p> <p>and I stayed with him fifteen days.</p> <p>19 But I saw none of the other apostles except James the Lord's brother.</p> <p>20 I assure you that, before God, I am not lying about what I am writing to you!</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 When the brothers found out about this, they brought him down to Caesarea and sent him away to Tarsus.</p>	<p>21 Afterward I went to the regions of Syria and Cilicia.</p> <p>22 But I was personally unknown to the churches of Judea that are in Christ.</p> <p>23 They were only hearing, "The one who once persecuted us is now proclaiming the good news of the faith he once tried to destroy."</p> <p>24 So they glorified 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. **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;

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

Ronald Y. K. **Fung**, *Galatians*, New International Commentary on the New Testament (Eerdmans, 1988): 86; Ben **Witherington III**, *Grace in Galatia: A Commentary on Paul's Letter to the Galatians*, (Eerdmans, 1998): 13–18; Timothy **George**, *Galatians*, New American Commentary (Broadman & Holman, 1994): 136–137; F. F. **Bruce**, *The Epistle to the Galatians*, New International Greek Testament Commentary (Paternoster, 2002): 43–56.

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

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

⁶ Steinmann, 301–303.

Peter's Itinerant Ministry (c. 38–40)

Acts 9:31–43

Peace and Growth for the Early Church

31 Then the church throughout Judea, Galilee, and Samaria experienced peace and thus was strengthened. Living in the fear of the Lord and in the encouragement of the Holy Spirit, the church increased in numbers.

Aeneas Healed at Lydda

32 Now as Peter was traveling around from place to place, he also came down to the saints who lived in Lydda.
 33 He found there a man named Aeneas who had been confined to a mattress for eight years because he was paralyzed.
 34 Peter said to him, "Aeneas, Jesus the Christ heals you. Get up and make your own bed!" And immediately he got up.
 35 All those who lived in 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 in translation means Dorcas). She was continually doing good deeds and acts of charity.
 37 At that time she became sick and died. When they had washed her body, they placed it in an upstairs room.
 38 Because Lydda was near Joppa, when the disciples heard that Peter was there, they sent two men to him and urged him, "Come to us without delay."
 39 So Peter got up and went with them, and when he arrived they brought him to the upper room. All the widows stood beside him, crying and showing him the tunics and other clothing Dorcas used to make while she was with them.
 40 But Peter sent them all outside, knelt down, and prayed. Turning to the body, he said, "Tabitha, get up." Then she opened her eyes, and when she saw Peter, she sat up.
 41 He gave her his hand and helped her get up. Then he called the saints and widows and presented her alive.
 42 This became known throughout all Joppa, and many believed in the Lord.
 43 So Peter stayed many days in Joppa with a man named Simon, a tanner.

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

Acts 10

Cornelius' Vision

1 Now there was a man in Caesarea named Cornelius, a centurion of what was known as the Italian Cohort.
 2 He was a devout, God-fearing man, as was all his household; he did many acts of charity for the people and prayed to God regularly.
 3 About three o'clock one afternoon he saw clearly in a vision an angel of God who came in and said to him, "Cornelius."
 4 Staring at him and becoming greatly afraid, Cornelius replied, "What is it, Lord?" The angel said to him, "Your prayers and your acts of charity have gone up as a memorial before God."
 5 Now send men to Joppa and summon a man named Simon, who is called Peter.
 6 This man is staying as a guest with a man named Simon, a tanner, whose house is by the sea."

Cornelius Sends Men to Joppa for Peter

7 When the angel who had spoken to him departed, Cornelius called two of his personal servants and a devout soldier from among those who served him,
 8 and when he had explained everything to them, he sent them to Joppa.

Peter's Vision of Unclean Animals

9 About noon the next day, while they were on their way and approaching the city, Peter went up on the roof to pray.
 10 He became hungry and wanted to eat, but while they were preparing the meal, a trance came over him.
 11 He saw heaven opened and an object something like a large sheet descending, being let down to earth by its four corners.
 12 In it were all kinds of four-footed animals and reptiles of the earth and wild birds.
 13 Then a voice said to him, "Get up, Peter; slaughter and eat!"
 14 But Peter said, "Certainly not, Lord, for I have never eaten anything defiled and ritually unclean!"
 15 The voice spoke to him again, a second time, "What God has made clean, you must not consider ritually unclean!"
 16 This happened three times, and immediately the object was taken up into heaven.

The Arrival of Cornelius' Servants

17 Now while Peter was puzzling over what the vision he had seen could signify, the men sent by Cornelius had learned where Simon's house was and approached the gate.
 18 They called out to ask if Simon, known as Peter, was staying there as a guest.

10:19 While Peter was still thinking seriously about the vision, the Spirit said to him, “Look! Three men are looking for you.
 20 But get up, go down, and accompany them without hesitation, because I have sent them.”
 21 So Peter went down to the men and said, “Here I am, the person you’re looking for. Why have you come?”
 22 They said, “Cornelius the centurion, a righteous and God-fearing man, well spoken of by the whole Jewish nation, was directed by a holy angel to summon you to his house and to hear a message from you.”
 23a So Peter invited them in and entertained them as guests.

Peter at Cornelius’ House in Caesarea

23b On the next day he got up and set out with them, and some of the brothers from Joppa accompanied him.
 24 The following day he entered Caesarea. Now Cornelius was waiting anxiously for them and had called together his relatives and close friends.
 25 So when Peter came in, Cornelius met him, fell at his feet, and worshiped him.
 26 But Peter helped him up, saying, “Stand up. I too am a mere mortal.”
 27 Peter continued talking with him as he went in, and he found many people gathered together.
 28 He said to them, “You know that it is unlawful for a Jew to associate with or visit a Gentile, yet God has shown me that I should call no person defiled or ritually unclean.
 29 Therefore when you sent for me, I came without any objection. Now may I ask why you sent for me?”
 30 Cornelius replied, “Four days ago at this very hour, at three o’clock in the afternoon, I was praying in my house, and suddenly a man in shining clothing stood before me
 31 and said, ‘Cornelius, your prayer has been heard and your acts of charity have been remembered before God.
 32 Therefore send to Joppa and summon Simon, who is called Peter. This man is staying as a guest in the house of Simon the tanner, by the sea.’
 33 Therefore I sent for you at once, and you were kind enough to come. So now we are all here in the presence of God to listen to everything the Lord has commanded you to say to us.”

Peter Presents the Gospel

34 Then Peter started speaking: “I now truly understand that God does not show favoritism in dealing with people,
 35 but in every nation the person who fears him and does what is right is welcomed before him.
 36 You know the message he sent to the people of Israel, proclaiming the good news of peace through Jesus Christ (he is Lord of all)—
 37 you know what happened throughout Judea, beginning from Galilee after the baptism that John announced:
 38 with respect to Jesus from Nazareth, that God anointed him with the Holy Spirit and with power. He went around doing good and healing all who were oppressed by the devil, because God was with him.
 39 We are witnesses of all the things he did both in Judea and in Jerusalem. They killed him by hanging him on a tree,
 40 but God raised him up on the third day and caused him to be seen,
 41 not by all the people, but by us, the witnesses God had already chosen, who ate and drank with him after he rose from the dead.
 42 He commanded us to preach to the people and to warn them that he is the one appointed by God as judge of the living and the dead.
 43 About him all the prophets testify, that everyone who believes in him receives forgiveness of sins through his name.”

The Holy Spirit Confirms Salvation to the Gentiles Apart from Circumcision

44 While Peter was still speaking these words, the Holy Spirit fell on all those who heard the message.
 45 The circumcised believers who had accompanied Peter were greatly astonished that the gift of the Holy Spirit had been poured out even on the Gentiles,
 46 for they heard them speaking in tongues and praising God. Then Peter said,
 47 “No one can withhold the water for these people to be baptized, who have received the Holy Spirit just as we did, can he?”
 48 So he gave orders to have them baptized in the name of Jesus Christ. Then they asked him to stay for several days.

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

Acts 11:1–18

Peter Attacked by the Circumcision Party

1 Now the apostles and the brothers who were throughout Judea heard that the Gentiles too had accepted the word of God.
 2 So when Peter went up to Jerusalem, the circumcised believers took issue with him,
 3 saying, “You went to uncircumcised men and shared a meal with them.”

Peter’s Defense of Gentile Conversion Apart from Circumcision

4 But Peter began and explained it to them point by point, saying,

5 “I was in the city of Joppa praying, and in a trance I saw a vision, an object something like a large sheet descending, being let down from heaven by its four corners, and it came to me.
 6 As I stared I looked into it and saw four-footed animals of the earth, wild animals, reptiles, and wild birds.
 7 I also heard a voice saying to me, ‘Get up, Peter; slaughter and eat!’
 8 But I said, ‘Certainly not, Lord, for nothing defiled or ritually unclean has ever entered my mouth!’
 9 But the voice replied a second time from heaven, ‘What God has made clean, you must not consider ritually unclean!’
 10 This happened three times, and then everything was pulled up to heaven again.
 11 At that very moment, three men sent to me from Caesarea approached the house where we were staying.
 12 The Spirit told me to accompany them without hesitation. These six brothers also went with me, and we entered the man’s house.
 13 He informed us how he had seen an angel standing in his house and saying, ‘Send to Joppa and summon Simon, who is called Peter,
 14 who will speak a message to you by which you and your entire household will be saved.’
 15 Then as I began to speak, the Holy Spirit fell on them just as he did on us at the beginning.
 16 And I remembered the word of the Lord, as 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 them the same gift as he also gave us after believing in the Lord Jesus Christ, who was I to hinder God?”

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

18 When they heard this, they ceased their objections and praised God, saying, “So then, God has granted the repentance that leads to life even to the Gentiles.”

Herod Agrippa I Executes James (c. 43)

Acts 12:1–2

1 About that time King Herod laid hands on some from the church to harm them.
 2 He had James, the brother of John, executed 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 this pleased the Jews, he proceeded to arrest Peter too. (This took place during the feast of Unleavened Bread.)
 4 When he had seized him, he put him in prison, handing him over to four squads of soldiers to guard him. Herod planned to bring him out for public trial after the Passover.
 5 So Peter was kept in prison, but those in the church were earnestly praying to God for him.

Peter Rescued by an Angel

6 On that very night before Herod was going to bring him out for trial, Peter was sleeping between two soldiers, bound with two chains, while guards in front of the door were keeping watch over the prison.
 7 Suddenly an angel of the Lord appeared, and a light shone in the prison cell. He struck Peter on the side and woke him up, saying, “Get up quickly!” And the chains fell off Peter’s wrists.
 8 The angel said to him, “Fasten your belt and put on your sandals.” Peter did so. Then the angel said to him, “Put on your cloak and follow me.”
 9 Peter went out and followed him; he did not realize that what was happening through the angel was real, but thought he was seeing a vision.
 10 After they had passed the first and second guards, they came to the iron gate leading into the city. It opened for them by itself, and they went outside and walked down one narrow street, when at once the angel left him.
 11 When Peter came to himself, he said, “Now I know for certain that the Lord has sent his angel and rescued me from the hand of Herod and from everything the Jewish people were expecting to happen.”

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

12 When Peter realized this, he went to the house of Mary, the mother of John Mark, where many people had gathered together and were praying.
 13 When he knocked at the door of the outer gate, a slave girl named Rhoda answered.
 14 When she recognized Peter’s voice, she was so overjoyed she did not open the gate, but ran back in and told them that Peter was standing at the gate.
 15 But they said to her, “You’ve lost your mind!” But she kept insisting that it was Peter, and they kept saying, “It is his angel!”

16 Now Peter continued knocking, and when they opened the door and saw him, they were greatly astonished.
 17 He motioned to them with his hand to be quiet and then related how the Lord had brought him out of the prison. He said, “Tell James and the brothers these things,” and then he left and went to another place.

Herod Executes the Guards

18 At daybreak there was great consternation among the soldiers over what had become of Peter.
 19 When Herod had searched for him and did not find him, he questioned the guards and commanded that they be led away to execution. Then Herod went down from Judea to Caesarea and stayed there.

The Death of Herod Agrippa I (44)

Acts 12:20–23

20 Now Herod was having an angry quarrel with the people of Tyre and Sidon. So they joined together and presented themselves before him. And after convincing Blastus, the king’s personal assistant, to help them, they asked for peace, because their country’s food supply was provided by the king’s country.
 21 On a day determined in advance, Herod put on his royal robes, sat down on the judgment seat, and made a speech to them.
 22 But the crowd began to shout, “The voice of a god, and not of a man!”
 23 Immediately an angel of the Lord struck Herod down because he did not give the glory to God, and he was eaten by worms and died.

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Chronological Notes

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

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

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

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

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

James 1–5

Introduction (James, the half-brother of Jesus)

1:1 From James, a slave of God and the Lord Jesus Christ, to the twelve tribes dispersed abroad. Greetings!

The Value of Trials and Testing

2 My brothers and sisters, consider it nothing but joy when you fall into all sorts of trials,

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

4 And let endurance have its perfect effect, so that you will be perfect and complete, not deficient in anything.

5 But if anyone is deficient in wisdom, he should ask God, who gives to all generously and without reprimand, and it will be given to him.

6 But he must ask in faith without doubting, for the one who doubts is like a wave of the sea, blown and tossed around by the wind.

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

8 since he is a double-minded individual, unstable in all his ways.

9 Now the believer of humble means should take pride in his high position.

10 But the rich person's pride should be in his humiliation, because he will pass away like a wildflower in the meadow.

11 For the sun rises with its heat and dries up the meadow; the petal of the flower falls off and its beauty is lost forever. So also the rich person in the midst of his pursuits will wither away.

Dealing With Temptation During Testing

12 Happy is the one who endures testing, because when he has proven to be genuine, he will receive the crown of life that God promised to those who love him.

13 Let no one say when he is tempted, "I am tempted by God," for God cannot be tempted by evil, and he himself tempts no one.

14 But each one is tempted when he is lured and enticed by his own desires.

15 Then when desire conceives, it gives birth to sin, and when sin is full grown, it gives birth to death.

16 Do not be led astray, my dear brothers and sisters.

17 All generous giving and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or the slightest hint of change.

18 By his sovereign plan he gave us birth through the message of truth, that we would be a kind of firstfruits of all he created.

The Importance of Obedience

19 Understand this, my dear brothers and sisters! Let every person be quick to listen, slow to speak, slow to anger.

20 For human anger does not accomplish God's righteousness.

21 So put away all filth and evil excess and humbly welcome the message implanted within you, which is able to save your souls.

22 But be sure you live out the message and do not merely listen to it and so deceive yourselves.

23 For if someone merely listens to the message and does not live it out, he is like someone who gazes at his own face in a mirror.

24 For he gazes at himself and then goes out and immediately forgets what sort of person he was.

25 But the one who peers into the perfect law of liberty and fixes his attention there, and does not become a forgetful listener but one who lives it out—he will be blessed in what he does.

26 If someone thinks he is religious yet does not bridle his tongue, and so deceives his heart, his religion is futile.

27 Pure and undefiled religion before God the Father is this: to care for orphans and widows in their misfortune and to keep oneself unstained by the world.

Rebuke for Partiality Between Believers

2:1 My brothers and sisters, do not show prejudice if you possess faith in our glorious Lord Jesus Christ.

2 For if someone comes into your assembly wearing a gold ring and fine clothing, and a poor person enters in filthy clothes,

3 do you pay attention to the one who is finely dressed and say, "You sit here in a good place," and to the poor person, "You stand over there," or "Sit on the floor"?

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

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

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

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

8 But if you fulfill the royal law as expressed in this scripture, "You shall love your neighbor as yourself," you are doing well. [[Lev 19:18](#)]

9 But if you show prejudice, you are committing sin and are convicted by the law as violators.

10 For the one who obeys the whole law but fails in one point has become guilty of all of it.

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

12 Speak and act as those who will be judged by a law that gives freedom.

13 For judgment is merciless for the one who has shown no mercy. But mercy triumphs over judgment.

The Faith that Saves Obeys

14 What good is it, my brothers and sisters, if someone claims to have faith but does not have works? Can this kind of faith save him?

15 If a brother or sister is poorly clothed and lacks daily food,

16 and one of you says to them, “Go in peace, keep warm and eat well,” but you do not give them what the body needs, what good is it?

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

18 But someone will say, “You have faith and I have works.” Show me your faith without works and I will show you faith by my works.

19 You believe that God is one; well and good. Even the demons believe that—and tremble with fear.

20 But would you like evidence, you empty fellow, that faith without works is useless?

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

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

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

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

25 And similarly, was not Rahab the prostitute also justified by works when she welcomed 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 Not many of you should become teachers, my brothers and sisters, because you know that we will be judged more strictly.

2 For we all stumble in many ways. If someone does not stumble in what he says, he is a perfect individual, able to control the entire body as well.

3 And if we put bits into the mouths of horses to get them to obey us, then we guide their entire bodies.

4 Look at ships too: Though they are so large and driven by harsh winds, they are steered by a tiny rudder wherever the pilot’s inclination directs.

5 So too the tongue is a small part of the body, yet it has great pretensions. Think how small a flame sets a huge forest ablaze.

6 And the tongue is a fire! The tongue represents the world of wrongdoing among the parts of our bodies. It pollutes the entire body and sets fire to the course of human existence—and is set on fire by hell.

7 For every kind of animal, bird, reptile, and sea creature is subdued and has been subdued by humankind.

8 But no human being can subdue the tongue; it is a restless evil, full of deadly poison.

9 With it we bless the Lord and Father, and with it we curse people made in God’s image.

10 From the same mouth come blessing and cursing. These things should not be so, my brothers and sisters.

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

12 Can a fig tree produce olives, my brothers and sisters, or a vine produce figs? [[Matt 7:16](#)] Neither can a salt water spring produce fresh water.

True Heavenly Wisdom

13 Who is wise and understanding among you? By his good conduct he should show his works done in the gentleness that wisdom brings.

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

15 Such wisdom does not come from above but is earthly, natural, demonic.

16 For where there is jealousy and selfishness, there is disorder and every evil practice.

17 But the wisdom from above is first pure, then peaceable, gentle, accommodating, full of mercy and good fruit, impartial, and not hypocritical.

18 And the fruit that consists of righteousness is planted in peace among those who make peace.

Rebuke for Interpersonal Conflicts

4:1 Where do the conflicts and where do the quarrels among you come from? Is it not from this, from your passions that battle inside you?

2 You desire and you do not have; you murder and envy and you cannot obtain; you quarrel and fight. You do not have because you do not ask;

3 you ask and do not receive because you ask wrongly, so you can spend it on your passions.

4 Adulterers, do you not know that friendship with the world means hostility toward God? So whoever decides to be the world’s friend makes himself God’s enemy.

5 Or do you think the scripture means nothing when it says, “The spirit that God caused to live within us has an envious yearning”?

6 But he gives greater grace. Therefore it says, “*God opposes the proud, but he gives grace to the humble.*” [[Pro 3:34](#)]

7 So submit to God. But resist the devil and he will flee from you.

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

9 Grieve, mourn, and weep. Turn your laughter into mourning and your joy into despair.

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

11 Do not speak against one another, brothers and sisters. He who speaks against a fellow believer or judges a fellow believer speaks against the law and judges the law. But if you judge the law, you are not a doer of the law but its judge.

12 But there is only one who is lawgiver and judge—the one who is able to save and destroy. On the other hand, who are you to judge your neighbor?

Rebuke for Arrogance and Self-reliance

13 Come now, you who say, “Today or tomorrow we will go into this or that town and spend a year there and do business and make a profit.”

14 You do not know about tomorrow. What is your life like? For you are a puff of smoke that appears for a short time and then vanishes.

15 You ought to say instead, “If the Lord is willing, then we will live and do this or that.”

16 But as it is, you boast in your arrogance. All such boasting is evil.

17 So whoever knows what is good to do and does not do it is guilty of sin.

Rebuke for Greed and Selfish Living

5:1 Come now, you rich! Weep and cry aloud over the miseries that are coming on you.

2 Your riches have rotted and your clothing has become moth-eaten.

3 Your gold and silver have rusted and their rust will be a witness against you. It will consume your flesh like fire. It is in the last days that you have hoarded treasure!

4 Look, the pay you have held back from the workers who mowed your fields cries out against you, and the cries of the reapers have reached the ears of the Lord of hosts.

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

6 You have condemned and murdered the righteous person, although he does not resist you.

Exhortation to Endure to the End by Faith

7 So be patient, brothers and sisters, until the Lord’s return. Think of how the farmer waits for the precious fruit of the ground and is patient for it until it receives the early and late rains.

8 You also be patient and strengthen your hearts, for the Lord’s return is near.

9 Do not grumble against one another, brothers and sisters, so that you may not be judged. See, the judge stands before the gates!

10 As an example of suffering and patience, brothers and sisters, take the prophets who spoke in the Lord’s name.

11 Think of how we regard as blessed those who have endured. You have heard of Job’s endurance and you have seen the Lord’s purpose, that the Lord is full of compassion and mercy. [[Job 42:10–17](#)]

12 And above all, my brothers and sisters, do not swear, either by heaven or by earth or by any other oath. But let your “Yes” be yes and your “No” be no, so that you may not fall into judgment.

The Power of Prayer

13 Is anyone among you suffering? He should pray. Is anyone in good spirits? He should sing praises.

14 Is anyone among you ill? He should summon the elders of the church, and they should pray for him and anoint him with oil in the name of the Lord.

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

16 So confess your sins to one another and pray for one another so that you may be healed. The prayer of a righteous person has great effectiveness.

17 Elijah was a human being like us, and he prayed earnestly that it would not rain and there was no rain on the land for three years and six months!

18 Then he prayed again, and the sky gave rain and the land sprouted with a harvest. [[1 Kgs 17–18](#)]

True Love for Others

19 My brothers and sisters, if anyone among you wanders from the truth and someone turns him back,

20 he should know that the one who turns a sinner back from his wandering path will save that person’s 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 Now those who had been scattered because of the persecution that took place over Stephen went as far as Phoenicia, Cyprus, and Antioch, speaking the message to no one but Jews.

20 But there were some men from Cyprus and Cyrene among them who came to Antioch and began to speak to the Greeks too, proclaiming the good news of the Lord Jesus.

21 The hand of the Lord was with them, and a great number who believed turned to the Lord.

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

Acts 11:22–26

22 A report about them came to the attention of the church in Jerusalem, and they sent Barnabas to Antioch.

23 When he came and saw the grace of God, he rejoiced and encouraged them all to remain true to the Lord with devoted hearts, 24 because he was a good man, full of the Holy Spirit and of faith, and a significant number of people were brought to the Lord.

25 Then Barnabas departed for Tarsus to look for Saul,

26 and when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the church and taught a significant number of people. Now it was in Antioch that the disciples were first called Christians.

Agabus' Prophecy of Coming Famine (c. 46)

Acts 11:27–28

27 At that time some prophets came down from Jerusalem to Antioch.

28 One of them, named Agabus, got up and predicted by the Spirit that a severe famine was about to come over the whole inhabited world. (This took place during the reign of Claudius.)

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

Acts 11:29–30

29 So the disciples, each in accordance with his financial ability, decided to send relief to the brothers living in Judea.

30 They did so, sending their financial aid to the elders by Barnabas and Saul.

Galatians 2:1–10

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

I went up to Jerusalem again with Barnabas, taking Titus along too.

2 I went there because of a revelation and presented to them the gospel that I preach among the Gentiles. But I did so only in a private meeting with the influential people, to make sure that I was not running—or had not run—in vain.

3 Yet not even Titus, who was with me, was compelled to be circumcised, although he was a Greek.

4 Now this matter arose because of the false brothers with false pretenses who slipped in unnoticed to spy on our freedom that we have in Christ Jesus, to make us slaves.

5 But we did not surrender to them even for a moment, in order that the truth of the gospel would remain with you.

6 But from those who were influential (whatever they were makes no difference to me; God shows no favoritism between people)—those influential leaders added nothing to my message.

7 On the contrary, when they saw that I was entrusted with the gospel to the uncircumcised just as Peter was to the circumcised

8 (for he who empowered Peter for his apostleship to the circumcised also empowered me for my apostleship to the Gentiles)

9 and when James, Cephas, and John, who had a reputation as pillars, recognized the grace that had been given to me, they gave to Barnabas and me the right hand of fellowship, agreeing

	that we would go to the Gentiles and they to the circumcised. 10 They requested only that we remember the poor, the very thing I also was eager to do.
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Saul and Barnabas Return to Syrian Antioch with John Mark (c. 47)

Acts 12:24–25

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

25 So Barnabas and Saul returned [*from*] Jerusalem when they had completed their mission, bringing along with them John 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 these prophets and teachers in the church at Antioch: Barnabas, Simeon called Niger, Lucius the Cyrenian, Manaen (a close friend of Herod the tetrarch from childhood) and Saul.

2 While they were serving 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, after they had fasted and prayed and placed their hands on them, they sent them off.

Cyprus and the False Prophet Bar-Jesus (Elymas)

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

5 When they arrived in Salamis, they began to proclaim the word of God in the Jewish synagogues. (Now they also had John as their assistant.)

6 When they had crossed over the whole island as far as Paphos, they found a magician, a Jewish false prophet named Bar-Jesus, 7 who was with the proconsul Sergius Paulus, an intelligent man. The proconsul summoned Barnabas and Saul and wanted to hear the word of God.

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

9 But Saul (also known as Paul), filled with the Holy Spirit, stared straight at him

10 and said, "You who are full of all deceit and all wrongdoing, you son of the devil, you enemy of all righteousness—will you not stop making crooked the straight paths of the Lord?"

11 Now look, the hand of the Lord is against you, and you will be blind, unable to see the sun for a time!" Immediately mistiness and darkness came over him, and he went around seeking people to lead him by the hand.

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

Perga and John Mark's Departure

13 Then 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 Moving 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 from the law and the prophets, the leaders of the synagogue sent them a message, saying, "Brothers, if you have any message of exhortation for the people, speak it."

16 So Paul stood up, gestured with his hand and said, "Men of Israel, and you Gentiles who fear God, listen:

17 The God of this people Israel chose our ancestors and made the people great during their stay as foreigners in the country of Egypt, and with uplifted arm he led them out of it.

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

19 After he had destroyed seven nations in the land of Canaan, he gave his people their land as an inheritance.

20 All this took about four hundred fifty years. After this he gave them judges until the time of Samuel the prophet.

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

22 After removing him, God raised up David their king. He testified about him: *'I have found David the son of Jesse to be a man after my heart, who will accomplish everything I want him to do.'* [[Ps 89:20](#); [1 Sam 13:14](#)]

23 From the descendants of this man God brought to Israel a Savior, Jesus, just as he promised.

24 Before Jesus arrived, John had proclaimed a baptism for repentance to all the people of Israel.

25 But while John was completing his mission, he said repeatedly, "What do you think I am? I am not he. But look, one is coming after me. I am not worthy to untie the sandals on his feet!"

26 Brothers, descendants of Abraham's family, and those Gentiles among you who fear God, the message of this salvation has been sent to us.

27 For the people who live in Jerusalem and their rulers did not recognize him, and they fulfilled the sayings of the prophets that are read every Sabbath by condemning him.

28 Though they found no basis for a death sentence, they asked Pilate to have him executed.

29 When they had accomplished everything that was written about him, they took him down from the cross and placed him in a tomb.

30 But God raised him from the dead,

31 and for many days he appeared to those who had accompanied him from Galilee to Jerusalem. These are now his witnesses to the people.

32 And we proclaim to you the good news about the promise to our ancestors,

33 that this promise God has fulfilled to us, their children, by raising Jesus, as also it is written in the second psalm, 'You are my Son; today I have fathered you.' [Ps 2:7]

34 But regarding the fact that he has raised Jesus from the dead, never again to be in a state of decay, God has spoken in this way: 'I will give you the holy and trustworthy promises made to David.' [Isa 55:3]

35 Therefore he also says in another psalm, 'You will not permit your Holy One to experience decay.' [Ps 16:10]

36 For David, after he had served God's purpose in his own generation, died, was buried with his ancestors, and experienced decay,

37 but the one whom God raised up did not experience decay.

38 Therefore let it be known to you, brothers, that through this one forgiveness of sins is proclaimed to you,

39 and by this one everyone who believes is justified from everything from which the law of Moses could not justify you.

40 Watch out, then, that what is spoken about by the prophets does not happen to you:

41 *'Look, you scoffers; be amazed and perish!*

For I am doing a work in your days,

a work you would never believe, even if someone tells you.' [Hab 1:5]

42 As Paul and Barnabas were going out, the people were urging them to speak about these things on the next Sabbath.

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

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

44 On the next Sabbath almost the whole city assembled together to hear the word of the Lord.

45 But when the Jews saw the crowds, they were filled with jealousy, and they began to contradict what Paul was saying by reviling him.

46 Both Paul and Barnabas replied courageously, "It was necessary to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we are turning to the Gentiles.

47 For this is what the Lord has commanded us: 'I have appointed you to be a light for the Gentiles, to bring salvation to the ends of the earth.'" [cf. Isa 42:6; 49:6]

48 When the Gentiles heard this, they began to rejoice and praise the word of the Lord, and all who had been appointed for eternal life believed.

49 So the word of the Lord was spreading through the entire region.

50 But the Jews incited the God-fearing women of high social standing and the prominent men of the city, stirred up persecution against Paul and Barnabas, and threw them out of their region.

51 So after they shook the dust off their feet in protest against them, they went to Iconium.

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

Iconium and More Jewish Persecution

14:1 The same thing happened in Iconium when Paul and Barnabas went into the Jewish synagogue and spoke in such a way that a large group of both Jews and Greeks believed.

2 But the Jews who refused to believe stirred up the Gentiles and poisoned their minds against the brothers.

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

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

5 When both the Gentiles and the Jews (together with their rulers) made an attempt to mistreat them and stone them,

6 Paul and Barnabas learned about it and fled to the Lycaonian cities of Lystra and Derbe and the surrounding region.

7 There they continued to proclaim the good news.

Lystra/Derbe and the Stoning of Paul

8 In Lystra sat a man who could not use his feet, lame from birth, who had never walked.

9 This man was listening to Paul as he was speaking. When Paul stared intently at him and saw he had faith to be healed,

10 he said with a loud voice, "Stand upright on your feet." And the man leaped up and began walking.

11 So when the crowds saw what Paul had done, they shouted in the Lycaonian language, "The gods have come down to us in human form!"

12 They began to call Barnabas Zeus and Paul Hermes, because he was the chief speaker.

13 The priest of the temple of Zeus, located just outside the city, brought bulls and garlands to the city gates; he and the crowds wanted to offer sacrifices to them.

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

15 "Men, why are you doing these things? We too are men, with human natures just like you! We are proclaiming the good news to you, so that you should turn from these worthless things to the living God, who made the heaven, the earth, the sea, and everything that is in them. [[Exod 20:11](#)]

16 In past generations he allowed all the nations to go their own ways,

17 yet he did not leave himself without a witness by doing good, by giving you rain from heaven and fruitful seasons, satisfying you with food and your hearts with joy."

18 Even by saying these things, they scarcely persuaded the crowds not to offer sacrifice to them.

19 But Jews came from Antioch and Iconium, and after winning the crowds over, they stoned Paul and dragged him out of the city, presuming him to be dead.

20 But after the disciples had surrounded him, he got up and went back into the city. On the next day he left with Barnabas for Derbe.

Return Journey to Syrian Antioch

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

22 They strengthened the souls of the disciples and encouraged them to continue in the faith, saying, "We must enter the kingdom of God through many persecutions."

23 When they had appointed elders for them in the various churches, with prayer and fasting they entrusted them to the protection of the Lord in whom they had believed.

24 Then they passed through Pisidia and came into Pamphylia,

25 and when they had spoken the word in Perga, they went down to Attalia.

26 From there they sailed back to Antioch, where they had been commended to the grace of God for the work they had now completed.

27 When they arrived and gathered the church together, they reported all the things God had done with them, and that he had opened a door of faith for the Gentiles.

28 So they spent considerable time with the disciples.

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Paul Rebukes Peter at Syrian Antioch (late 48)

Acts 15:1–2

1 Now some men came down from Judea and began to teach the brothers, “Unless you are circumcised according to the custom of Moses, you cannot be saved.”

2 When Paul and Barnabas had a major argument and debate with them, the church appointed Paul and Barnabas and some others from among them to go up to meet with the apostles and elders in Jerusalem about this point of disagreement.

Galatians 2:11–14

11 But when Cephas came to Antioch, I opposed him to his face, because he had clearly done wrong.
 12 Until certain people came from James, he had been eating with the Gentiles.
 But when they arrived,
 he stopped doing this and separated himself because he was afraid of those who were pro-circumcision.
 13 And the rest of the Jews also joined with him in this hypocrisy, so that even Barnabas was led astray with them by their hypocrisy.
 14 But when I saw that they were not behaving consistently with the truth of the gospel, I said to Cephas in front of them all, “If you, although you are a Jew, live like a Gentile and not like a Jew, how can you try to force 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 From Paul, an apostle (not from men, nor by human agency, but by Jesus Christ and God the Father who raised him from the dead)
 2 and all the brothers with me, to the churches of Galatia.
 3 Grace and peace to you from God the Father and our Lord Jesus Christ,
 4 who gave himself for our sins to rescue us from this present evil age according to the will of our God and Father,
 5 to whom be glory forever and ever! Amen.

Reason for the Letter

6 I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are following a different gospel—
 7 not that there really is another gospel, but there are some who are disturbing you and wanting to distort the gospel of Christ.
 8 But even if we (or an angel from heaven) should preach a gospel contrary to the one we preached to you, let him be condemned to hell!
 9 As we have said before, and now I say again, if any one is preaching to you a gospel contrary to what you received, let him be condemned to hell!
 10 Am I now trying to gain the approval of people, or of God? Or am I trying to please people? If I were still trying to please people, I would not be a slave of Christ!

Declaration of the Divine Origin of Paul’s Gospel

11 Now I want you to know, brothers and sisters, that the gospel I preached is not of human origin.
 12 For I did not receive it or learn it from any human source; instead I received it by a revelation of Jesus Christ.

Autobiographical Detail Supporting Paul’s Declaration

13 For you have heard of my former way of life in Judaism, how I was savagely persecuting the church of God and trying to destroy it.
 14 I was advancing in Judaism beyond many of my contemporaries in my nation, and was extremely zealous for the traditions of my ancestors.
 15 But when the one who set me apart from birth and called me by his grace was pleased
 16 to reveal his Son in me so that I could preach him among the Gentiles, I did not go to ask advice from any human being,
 17 nor did I go up to Jerusalem to see those who were apostles before me, but right away I departed to Arabia, and then returned to Damascus.

18 Then after three years I went up to Jerusalem to visit Cephas and get information from him, and I stayed with him fifteen days.
 19 But I saw none of the other apostles except James the Lord's brother.
 20 I assure you that, before God, I am not lying about what I am writing to you!
 21 Afterward I went to the regions of Syria and Cilicia.
 22 But I was personally unknown to the churches of Judea that are in Christ.
 23 They were only hearing, "The one who once persecuted us is now proclaiming the good news of the faith he once tried to destroy."
 24 So they glorified God because of me.

The Famine Visit (see Acts 11:27–30)

2:1 Then after fourteen years I went up to Jerusalem again with Barnabas, taking Titus along too.
 2 I went there because of a revelation and presented to them the gospel that I preach among the Gentiles. But I did so only in a private meeting with the influential people, to make sure that I was not running—or had not run—in vain.
 3 Yet not even Titus, who was with me, was compelled to be circumcised, although he was a Greek.
 4 Now this matter arose because of the false brothers with false pretenses who slipped in unnoticed to spy on our freedom that we have in Christ Jesus, to make us slaves.
 5 But we did not surrender to them even for a moment, in order that the truth of the gospel would remain with you.
 6 But from those who were influential (whatever they were makes no difference to me; God shows no favoritism between people)—those influential leaders added nothing to my message.
 7 On the contrary, when they saw that I was entrusted with the gospel to the uncircumcised just as Peter was to the circumcised
 8 (for he who empowered Peter for his apostleship to the circumcised also empowered me for my apostleship to the Gentiles)
 9 and when James, Cephas, and John, who had a reputation as pillars, recognized the grace that had been given to me, they gave to Barnabas and me the right hand of fellowship, agreeing that we would go to the Gentiles and they to the circumcised.
 10 They requested only that we 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 had clearly done wrong.
 12 Until certain people came from James, he had been eating with the Gentiles. But when they arrived, he stopped doing this and separated himself because he was afraid of those who were pro-circumcision.
 13 And the rest of the Jews also joined with him in this hypocrisy, so that even Barnabas was led astray with them by their hypocrisy.
 14 But when I saw that they were not behaving consistently with the truth of the gospel, I said to Cephas in front of them all, "If you, although you are a Jew, live like a Gentile and not like a Jew, how can you try to force the Gentiles to live like Jews?"

Justification by Faith Apart from Circumcision

15 We are Jews by birth and not Gentile sinners,
 16 yet we know that no one is justified by the works of the law but by the faithfulness of Jesus Christ. And we have come to believe in Christ Jesus, so that we may be justified by the faithfulness of Christ and not by the works of the law, because by the works of the law no one will be justified.
 17 But if while seeking to be justified in Christ we ourselves have also been found to be sinners, is Christ then one who encourages sin? Absolutely not!
 18 But if I build up again those things I once destroyed, I demonstrate that I am one who breaks God's law.
 19 For through the law I died to the law so that I may live to God.
 20 I have been crucified with Christ, and it is no longer I who live, but Christ lives in me. So the life I now live in the body, I live because of the faithfulness of the Son of God, who loved me and gave himself for me.
 21 I do not set aside God's grace, because if righteousness could come through the law, then Christ died for nothing!

The Galatians' Conversion Confirms Justification Apart from Circumcision

3:1 You foolish Galatians! Who has cast a spell on you? Before your eyes Jesus Christ was vividly portrayed as crucified!
 2 The only thing I want to learn from you is this: Did you receive the Spirit by doing the works of the law or by believing what you heard?
 3 Are you so foolish? Although you began with the Spirit, are you now trying to finish by human effort?
 4 Have you suffered so many things for nothing?—if indeed it was for nothing.
 5 Does God then give you the Spirit and work miracles among you by your doing the works of the law or by your believing what you heard?

Abraham's Conversion Confirms Justification Apart from Circumcision

6 Just as Abraham *believed God, and it was credited to him as righteousness*, [\[Gen 15:6\]](#)
 7 so then, understand that those who believe are the sons of Abraham.

8 And the scripture, foreseeing that God would justify the Gentiles by faith, proclaimed the gospel to Abraham ahead of time, saying, *“All the nations will be blessed in you.”* [[Gen 12:3; 18:18; 22:18](#)]

9 So then those who believe are blessed along with Abraham the believer.

The Unity and Nature of the Law Contradict Justification by Law-keeping

10 For all who rely on doing the works of the law are under a curse, because it is written, *“Cursed is everyone who does not keep on doing everything written in the book of the law.”* [[Deut 27:26](#)]

11 Now it is clear no one is justified before God by the law, because *the righteous one will live by faith.* [[Hab 2:4](#)]

12 But the law is not based on faith, but *the one who does the works of the law will live by them.* [[Lev 18:5](#)]

13 Christ redeemed us from the curse of the law by becoming a curse for us (because it is written, *“Cursed is everyone who hangs on a tree”*) [[Deut 21:23](#)]

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

The Nature of the Abrahamic Covenant Confirms Justification Apart from Circumcision

15 Brothers and sisters, I offer an example from everyday life: When a covenant has been ratified, even though it is only a human contract, no one can set it aside or add anything to it.

16 Now the promises were spoken to Abraham and to his descendant. Scripture does not say, “and to the descendants,” referring to many, but *“and to your descendant,”* referring to one, who is Christ. [[Gen 22:18](#)]

17 What I am saying is this: The law that came four hundred thirty years later does not cancel a covenant previously ratified by God, so as to invalidate the promise.

18 For if the inheritance is based on the law, it is no longer based on the promise, but God graciously gave it to Abraham through the promise.

Digression to Discuss the Purpose of the Law

19 Why then was the law given? It was added because of transgressions, until the arrival of the descendant to whom the promise had been made. It was administered through angels by an intermediary. [cf. [Deut 33:2](#)]

20 Now an intermediary is not for one party alone, but God is one.

21 Is the law therefore opposed to the promises of God? Absolutely not! For if a law had been given that was able to give life, then righteousness would certainly have come by the law.

22 But the scripture imprisoned everything and everyone under sin so that the promise could be given—because of the faithfulness of Jesus Christ—to those who believe.

23 Now before faith came we were held in custody under the law, being kept as prisoners until the coming faith would be revealed.

24 Thus the law had become our guardian until Christ, so that we could be declared righteous by faith.

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

Our Spiritual Union with Christ Confirms Justification Apart from Circumcision

26 For in Christ Jesus you are all sons of God through faith.

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, there is neither male nor female—for all of you are one in Christ Jesus.

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

4:1 Now I mean that the heir, as long as he is a minor, is no different from a slave, though he is the owner of everything.

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

3 So also we, when we were minors, were enslaved under the basic forces of the world.

4 But when the appropriate time had come, God sent out his Son, born of a woman, born under the law,

5 to redeem those who were under the law, so that we may be adopted as sons with full rights.

6 And because you are sons, God sent the Spirit of his Son into our hearts, who calls “Abba! Father!”

7 So you are no longer a slave but a son, and if you are a son, then you are also an heir through God.

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Chronological Notes

1) Identity of the Galatians.

- A) Galatians is the only Pauline letter that is not addressed to either an individual or to Christians in a specific city.¹ In the period of late antiquity, “Galatia” was an elastic term reflecting the changing political developments of central Asia Minor (Turkey).²
- B) Galatia became a Roman province in 25 BC, and the province included people from many ethnic groups, including the “Celts” or “Galatians,” who had migrated to Asia Minor by 278 BC. In Paul’s day the province was a large area that reached from the Black Sea in the north to the Mediterranean Sea in the south. As time passed, however, the province was reshaped and much of the territory in the south was removed and formed into the new province of Pisidia with Antioch as its capital.³
- C) Commentators in early church history naturally thought Galatians was written to the province as it existed in later Roman history (to the north). But the work of William Ramsay⁴ and others has led modern scholars to reexamine this position in light of the earlier dimensions of the province in Paul’s day (to the south).⁵ This has led to the development of two theories regarding Paul’s intended audience:

(1) North Galatia.

- (a) Geography: the middle to upper part of central Turkey.
- (b) Cities: unknown cities to the north. Perhaps Ancyra (modern capital of Turkey), Pessinus and Tavium.
- (c) Missionary Journey: churches founded on the second missionary journey and revisited on the third (Acts 16:6; 18:23).

(2) South Galatia.

- (a) Geography: the southern part of central Turkey.
- (b) Cities: Pisidian Antioch, Iconium, Lystra and Derbe.
- (c) Missionary Journey: churches founded on the first missionary journey (Acts 13:13–14:23).

- D) While there are strong arguments for both theories, the south Galatia theory is preferable.⁶ Below are some arguments for the south Galatian theory:⁷

- (1) We have clear record of the apostle’s visit to, and establishment of churches in, the cities of the Roman province of southern Galatia, whereas we have no definite record of such in northern Galatia proper.
- (2) Paul repeatedly alludes to Barnabas in Galatians 2 as though he were well known to them. We know Barnabas accompanied Paul on the first missionary journey, but he was not with Paul on his second or any subsequent journey as

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

² Timothy George, “Galatians,” *New American Commentary*, 38.

³ Ben Witherington, *Grace in Galatia*, 2–5.

⁴ William M. Ramsay, *A Historical Commentary on Saint Paul’s Epistle to the Galatians*.

⁵ Thomas R. Schreiner, “Galatians,” *Zondervan Exegetical Commentary on the New Testament*, 23.

⁶ Older commentators favor the north Galatia theory (Lightfoot), while most modern commentators favor the south Galatia Theory (F. F. Bruce).

⁷ For more arguments see: Longenecker, *Galatians*, lxiii–lxx; Rainer Riesner, *Paul’s Early Period*, 286–291; Schreiner, *Galatians*, 24–29.

far as is known.

- (3) In Galatians 1, Paul makes a strong case for his independence from the Jerusalem apostles by detailing each visit he made to Jerusalem. If he omitted a visit, he would open himself to the charge that his gospel was influenced by the apostles. Since only two visits are recorded in Galatians (matching Acts 9:26–30 and 11:27–30), the letter must have been written before the Council of Acts 15 and thus must be addressed to the only churches that existed in Galatia at the time (cities in the south).⁸

2) Date.

- A) As can be seen from the third argument in favor of the south Galatia theory, the date of the letter and its destination are linked:
- (1) If addressed to churches in south Galatia, then the letter was written shortly after Paul's first missionary journey and either prior to or just after the Jerusalem Council of Acts 15. This puts the letter's date at AD 48–50 (Early Date).
 - (2) If addressed to churches in north Galatia, then the letter was written after Paul's second missionary journey and either prior to or during his third missionary journey. This puts the letter's date at AD 53–58 (Late Date).
- B) Another important factor for dating the letter is the correlation of Paul's visits to Jerusalem recorded in Acts and Galatians.
- (1) In Acts, Luke records five visits by Paul to Jerusalem:
 - Conversion visit (Acts 9:26–30).
 - Famine visit (Acts 11:27–30).
 - Jerusalem Council visit (Acts 15:1–29).
 - Hasty visit (Acts 18:22).
 - Collection visit (Acts 21:15–17).
 - (2) In Galatians, Paul records only two visits to Jerusalem:
 - Conversion visit (Gal 1:18–20). This corresponds with the account in Acts 9:26–30.
 - Private Meeting visit (Gal 2:1–10). Now we come to the main difficulty—which visit is this?
 - (3) Proposed Solutions.
 - (a) Solution 1: Galatians 2:1–10 is Luke's third visit (Jerusalem Council) recorded in Acts 15:1–29, with the famine visit of Acts 11:27–30 left unmentioned by Paul in Galatians. This is the traditional view that held sway virtually unchallenged until the early twentieth century. This view allows for either an early or late date.
 - (i) This view has to answer the following questions: Why did Paul fail to mention a visit to Jerusalem in his autobiographical presentation? Why did Paul not mention the decision of the Jerusalem Council of Acts 15 in his letter to the Galatians? Why did Peter feel so pressured by the Jewish circumcision party at Syrian Antioch after the Council had just ruled on the issue?
 - (b) Solution 2: Galatians 2:1–10 is Luke's second visit (Famine Visit) recorded in Acts 11:27–30, with the Jerusalem Council visit of Acts 15 taking place after Galatians was written. Main proponents include: Ramsay, Bruce, George, Guthrie, Longenecker. This view obviously places an early date on Galatians making it Paul's first epistle (AD 48).
 - (i) In this view the time spans of Galatians 1:18 and 2:1 are understood to be concurrent rather than consecutive (i.e., three years after conversion and fourteen years after conversion). In my opinion, this solution is the better of the two.⁹ See the table below for a summary of the chronology for Galatians:

⁸ Schreiner, 28.

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

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

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

Galatians 4:8–6:18

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

4:8 Formerly when you did not know God, you were enslaved to beings that by nature are not gods at all.

9 But now that you have come to know God (or rather to be known by God), how can you turn back again to the weak and worthless basic forces? Do you want to be enslaved to them all over again?

10 You are observing religious days and months and seasons and years.

11 I fear for you that my work for you may have been in vain.

12 I beg you, brothers and sisters, become like me, because I have become like you. You have done me no wrong!

13 But you know it was because of a physical illness that I first proclaimed the gospel to you,

14 and though my physical condition put you to the test, you did not despise or reject me. Instead, you welcomed me as though I were an angel of God, as though I were Christ Jesus himself!

15 Where then is your sense of happiness now? For I testify about you that if it were possible, you would have pulled out your eyes and given them to me!

16 So then, have I become your enemy by telling you the truth?

17 They court you eagerly, but for no good purpose; they want to exclude you, so that you would seek them eagerly.

18 However, it is good to be sought eagerly for a good purpose at all times, and not only when I am present with you.

19 My children—I am again undergoing birth pains until Christ is formed in you!

20 I wish I could be with you now and change my tone of voice, because I am perplexed about you.

An Allegory to Illustrate Justification Apart from Circumcision

21 Tell me, you who want to be under the law, do you not understand the law?

22 For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. [cf. [Gen 16, 21](#)]

23 But one, the son by the slave woman, was born by natural descent, while the other, the son by the free woman, was born through the promise.

24 These things may be treated as an allegory, for these women represent two covenants. One is from Mount Sinai bearing children for slavery; this is Hagar.

25 Now Hagar represents 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, and she is our mother.

27 For it is written:

*“Rejoice, O barren woman who does not bear children;
break forth and shout, you who have no birth pains,
because the children of the desolate woman are more numerous
than those of the woman who has a husband.”* [[Isa 54:1](#)]

28 But you, brothers and sisters, are children of the promise like Isaac.

29 But just as at that time the one born by natural descent persecuted the one born according to the Spirit, so it is now.

30 But what does the scripture say? *“Throw out the slave woman and her son, for the son of the slave woman will not share the inheritance with the son”* of the free woman. [[Gen 21:10](#)]

31 Therefore, brothers and sisters, we are not children of the slave woman but of the free woman.

Stand Firm in Your Freedom

5:1 For freedom Christ has set us free. Stand firm, then, and do not be subject again to the yoke of slavery.

2 Listen! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no benefit to you at all!

3 And I testify again to every man who lets himself be circumcised that he is obligated to obey the whole law.

4 You who are trying to be declared righteous by the law have been alienated from Christ; you have fallen away from grace!

5 For through the Spirit, by faith, we wait expectantly for the hope of righteousness.

6 For in Christ Jesus neither circumcision nor uncircumcision carries any weight—the only thing that matters is faith working through love.

7 You were running well; who prevented you from obeying the truth?

8 This persuasion does not come from the one who calls you!

9 A little yeast makes the whole batch of dough rise!

10 I am confident in the Lord that you will accept no other view. But the one who is confusing you will pay the penalty, whoever he may be.

11 Now, brothers and sisters, if I am still preaching circumcision, why am I still being persecuted? In that case the offense of the cross has been removed.

12 I wish those agitators would go so far as to castrate themselves!

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

13 For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity to indulge your flesh, but through love serve one another.

14 For the whole law can be summed up in a single commandment, namely, *"You must love your neighbor as yourself."* [[Lev 19:18](#)]

15 However, if you continually bite and devour one another, beware that you are not consumed by one another.

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

17 For the flesh has desires that are opposed to the Spirit, and the Spirit has desires that are opposed to the flesh, for these are in opposition to each other, so that you cannot do what you want.

18 But if you are led by the Spirit, you are not under the law.

19 Now the works of the flesh are obvious: sexual immorality, impurity, depravity,

20 idolatry, sorcery, hostilities, strife, jealousy, outbursts of anger, selfish rivalries, dissensions, factions,

21 envying, murder, drunkenness, carousing, and similar things. I am warning you, as I had warned you before: 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, and self-control. Against such things there is no law.

24 Now those who belong to Christ have crucified the flesh with its passions and desires.

25 If we live by the Spirit, let us also behave in accordance with the Spirit.

26 Let us not become conceited, provoking one another, being jealous of one another.

Spiritual Responsibilities

6:1 Brothers and sisters, if a person is discovered in some sin, you who are spiritual restore such a person in a spirit of gentleness. Pay close attention to yourselves, so that you are not tempted too.

2 Carry one another's burdens, and in this way you will 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 Let each one examine his own work. Then he can take pride in himself and not compare himself with someone else.

5 For each one will carry his own load.

6 Now the one who receives instruction in the word must share all good things with the one who teaches it.

7 Do not be deceived. God will not be made a fool. For a person will reap what he sows,

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

9 So we must not grow weary in doing good, for in due time we will reap, if we do not give up.

10 So then, whenever we have an opportunity, let us do good to all people, and especially to those who belong to the family of faith.

Closing Remarks

11 See what big letters I make as I write to you with my own hand!

12 Those who want to make a good showing in external matters are trying to force you to be circumcised. They do so only to avoid being persecuted for the cross of Christ.

13 For those who are circumcised do not obey the law themselves, but they want you to be circumcised so that they can boast about your flesh.

14 But may I never 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 circumcision nor uncircumcision counts for anything; the only thing that matters is a new creation! [cf. [1 Cor 7:19](#)]

16 And all who will behave in accordance with this rule, peace and mercy be on them, and on the Israel of God.

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

18 The grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen.

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The Jerusalem Council—Salvation Apart from Circumcision (early 49)

Acts 15:3–35

Paul and Barnabas Travel to Jerusalem

3 So they were sent on their way by the church, and as they passed through both Phoenicia and Samaria, they were relating at length the conversion of the Gentiles and bringing great joy to all the brothers.

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

The Debate is Defined

5 But some from the religious party of the Pharisees who had believed stood up and said, “It is necessary to circumcise the Gentiles and to order them to observe the law of Moses.”

6 Both the apostles and the elders met together to deliberate about this matter.

Peter’s Speech

7 After there had been much debate, Peter stood up and said to them, “Brothers, you know that some time ago God chose me to preach to the Gentiles so they would hear the message of the gospel and believe.

8 And God, who knows the heart, has testified to them by giving them the Holy Spirit just as he did to us,

9 and he made no distinction between them and us, cleansing their hearts by faith.

10 So now why are you putting God to the test by placing on the neck of the disciples a yoke that neither our ancestors nor we have been able to bear?

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

Paul and Barnabas Tell About Their Missionary Journey

12 The whole group kept quiet and listened to Barnabas and Paul while they explained all the miraculous signs and wonders God had done among the Gentiles through them.

James’ Speech

13 After they stopped speaking, James replied, “Brothers, listen to me.

14 Simeon has explained how God first concerned himself to select from among the Gentiles a people for his name.

15 The words of the prophets agree with this, as it is written,

16 *‘After this I will return,
and I will rebuild the fallen tent of David;
I will rebuild its ruins and restore it,*

17 *so that the rest of humanity may seek the Lord,
namely, all the Gentiles I have called to be my own,’ says the Lord,
who makes these things 18 known from long ago. [Amos 9:11–12; cf. Isa 45:21]*

19 “Therefore I conclude that we should not cause extra difficulty for those among the Gentiles who are turning to God,

20 but that we should write them a letter telling them to abstain from things defiled by idols and from sexual immorality and from what has been strangled and from blood.

21 For Moses has had those who proclaim him in every town from ancient times, because he is read aloud in the synagogues every Sabbath.”

The First Official Statement of the Early Church

22 Then the apostles and elders, with the whole church, decided to send men chosen from among them, Judas called Barsabbas and Silas, leaders among the brothers, to Antioch with Paul and Barnabas.

23 They sent this letter with them:

From the apostles and elders, your brothers, to the Gentile brothers and sisters in Antioch, Syria, and Cilicia, greetings!

24 Since we have heard that some have gone out from among us with no orders from us and have confused you, upsetting your minds by what they said, [cf. Acts 15:1–2; Gal 2:11–12]

25 we have unanimously decided to choose men to send to you along with our dear friends Barnabas and Paul,

26 who have risked their lives for the name of our Lord Jesus Christ.

27 Therefore we are sending Judas and Silas who will tell you these things themselves in person.

28 For it seemed best to the Holy Spirit and to us not to place any greater burden on you than these necessary rules:

29 that you abstain from meat that has been sacrificed to idols and from blood and from what has been strangled and from sexual immorality. If you keep yourselves from doing these things, you will do well. Farewell.

Paul and Barnabas Return to Syrian Antioch

30 So when they were dismissed, they went down to Antioch, and after gathering the entire group together, they delivered the letter.

31 When they read it aloud, the people rejoiced at its encouragement.

32 Both Judas and Silas, who were prophets themselves, encouraged and strengthened the brothers with a long speech.

33 After they had spent some time there, they were sent off in peace by the brothers to those who had sent them.

34 *[not in earliest mss]*

35 But Paul and Barnabas remained in Antioch, teaching and proclaiming (along with many others) 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's return and visit the brothers in every town where we proclaimed the word of the Lord to see how they are doing."

37 Barnabas wanted to bring John called Mark along with them too,

38 but Paul insisted that they should not take along this one who had left them in Pamphylia and had not accompanied them in the work.

39 They had a sharp disagreement, so that they parted company. Barnabas took along Mark and sailed away to Cyprus,

40 but Paul chose Silas and set out, commended to the grace of the Lord by the brothers and sisters.

41 He passed through Syria and Cilicia, strengthening the churches.

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

Acts 16:1–5

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

2 The brothers in Lystra and Iconium spoke well of him.

3 Paul wanted Timothy to accompany him, and he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was Greek.

4 As they went through the towns, they passed on the decrees that had been decided on by the apostles and elders in Jerusalem for the Gentile believers to obey.

5 So the churches were being strengthened in the faith and were increasing in number every day.

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

Acts 16:6–12

6 They went through the region of Phrygia and Galatia, having been prevented by the Holy Spirit from speaking the message in the province of Asia.

7 When they came to Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them to do this,

8 so they passed through Mysia and went down to Troas.

9 A vision appeared to Paul during the night: A Macedonian man was standing there urging him, "Come over to Macedonia and help us!"

10 After Paul saw the vision, we attempted immediately to go over to Macedonia, concluding that God had called us to proclaim the good news to them.

11 We put out to sea from Troas and sailed a straight course to Samothrace, the next day to Neapolis,

12 and from there to Philippi, which is a leading city of that district of Macedonia, a Roman colony. We stayed 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 On the Sabbath day we went outside the city gate to the side of the river, where we thought there would be a place of prayer, and we sat down and began to speak to the women who had assembled there.

14 A woman named Lydia, a dealer in purple cloth from the city of Thyatira, a God-fearing woman, listened to us. The Lord opened her heart to respond to what Paul was saying.

15 After she and her household were baptized, she urged us, "If you consider me to be a believer in the Lord, come and stay in my house." And she persuaded us.

The Demon Possessed Fortune Teller

16 Now as we were going to the place of prayer, a slave girl met us who had a spirit that enabled her to foretell the future by supernatural means. She brought her owners a great profit by fortune-telling.

17 She followed behind Paul and us and kept crying out, "These men are servants of the Most High God, who are proclaiming to you the way of salvation."

18 She continued to do this for many days. But Paul became 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 of her at once.

Paul and Silas Seized, Beaten and Imprisoned

19 But when her owners saw their hope of profit was gone, they seized Paul and Silas and dragged them into the marketplace before the authorities.

20 When they had brought them before the magistrates, they said, "These men are throwing our city into confusion. They are Jews 21 and are advocating customs that are not lawful for us to accept or practice, since we are Romans."

22 The crowd joined the attack against them, and the magistrates tore the clothes off Paul and Silas and ordered them to be beaten with rods.

23 After they had beaten them severely, they threw them into prison and commanded the jailer to guard them securely.

24 Receiving such orders, he threw them in the inner cell and fastened their feet in the stocks.

The Great Earthquake

25 About midnight Paul and Silas were praying and singing hymns to God, and the rest of the prisoners were listening to them.

26 Suddenly a great earthquake occurred, so that the foundations of the prison were shaken. Immediately all the doors flew open, and the bonds of all the prisoners came loose.

27 When the jailer woke up and saw the doors of the prison standing open, he drew his sword and was about to kill himself, because he assumed the prisoners had escaped.

28 But Paul called out loudly, "Do not harm yourself, for we are all here!"

29 Calling for lights, the jailer rushed in and fell down trembling at the feet of Paul and Silas.

The Philippian Jailer is Saved

30 Then he brought them outside and asked, "Sirs, what must I do to be saved?"

31 They replied, "Believe in the Lord Jesus and you will be saved, you and your household."

32 Then they spoke the word of the Lord to him, along with all those who were in his house.

33 At that hour of the night he took them and washed their wounds; then he and all his family were baptized right away.

34 The jailer brought them into his house and set food before them, and he rejoiced greatly that he had come to believe in God,

together with his entire household.

Paul Demands Justice

35 At daybreak the magistrates sent their police officers, saying, “Release those men.”

36 The jailer reported these words to Paul, saying, “The magistrates have sent orders to release you. So come out now and go in peace.”

37 But Paul said to the police officers, “They had us beaten in public without a proper trial—even though we are Roman citizens—and they threw us in prison. And now they want to send us away secretly? Absolutely not! They themselves must come and escort us out!”

38 The police officers reported these words to the magistrates. They were frightened when they heard Paul and Silas were Roman citizens

39 and came and apologized to them. After they brought them out, they asked them repeatedly to leave the city.

40 When they came out of the prison, they entered Lydia’s house, and when they saw the brothers, they encouraged them and then departed.

Paul’s Second Missionary Journey—Thessalonica (Fall 49)

Acts 17:1–9

1 After they traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue.

2 Paul went to the Jews in the synagogue, as he customarily did, and on three Sabbath days he addressed them from the scriptures, 3 explaining and demonstrating that the Christ had to suffer and to rise from the dead, saying, “This Jesus I am proclaiming to you is the Christ.”

4 Some of them were persuaded and joined Paul and Silas, along with a large group of God-fearing Greeks and quite a few prominent women.

5 But the Jews became jealous, and gathering together some worthless men from the rabble in the marketplace, they formed a mob and set the city in an uproar. They attacked Jason’s house, trying to find Paul and Silas to bring them out to the assembly.

6 When they did not find them, they dragged Jason and some of the brothers before the city officials, screaming, “These people who have stirred up trouble throughout the world have come here too,

7 and Jason has welcomed them as guests! They are all acting against Caesar’s decrees, saying there is another king named Jesus!”

8 They caused confusion among the crowd and the city officials who heard these things.

9 After the city officials had received bail from Jason and the others, they released them.

Paul’s Second Missionary Journey—Berea (Fall 49)

Acts 17:10–15

10 The brothers sent Paul and Silas off to Berea at once, during the night. When they arrived, they went to the Jewish synagogue.

11 These Jews were more open-minded than those in Thessalonica, for they eagerly received the message, examining the scriptures carefully every day to see if these things were so.

12 Therefore many of them believed, along with quite a few prominent Greek women and men.

13 But when the Jews from Thessalonica heard that Paul had also proclaimed the word of God in Berea, they came there too, inciting and disturbing the crowds.

14 Then the brothers sent Paul away to the coast at once, but Silas and Timothy remained in Berea.

15 Those who accompanied Paul escorted him as far as Athens, and after receiving an order 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 While Paul was waiting for them in Athens, his spirit was greatly upset because he saw the city was full of idols.

17 So he was addressing the Jews and the God-fearing Gentiles in the synagogue, and in the marketplace every day those who happened to be there.

18 Also some of the Epicurean and Stoic philosophers were conversing with him, and some were asking, “What does this foolish babbler want to say?” Others said, “He seems to be a proclaimer of foreign gods.” (They said this because he was proclaiming the good news about Jesus and the resurrection.)

Paul's Speech at the Areopagus

19 So they took Paul and brought him to the Areopagus, saying, "May we know what this new teaching is that you are proclaiming?
 20 For you are bringing some surprising things to our ears, so we want to know what they mean."
 21 (All the Athenians and the foreigners who lived there used to spend their time in nothing else than telling or listening to something new.)
 22 So Paul stood before the Areopagus and said, "Men of Athens, I see that you are very religious in all respects.
 23 For as I went around and observed closely your objects of worship, I even found an altar with this inscription: 'To an unknown god.' Therefore what you worship without knowing it, this I proclaim to you.
 24 The God who made the world and everything in it, who is Lord of heaven and earth, does not live in temples made by human hands,
 25 nor is he served by human hands, as if he needed anything, because he himself gives life and breath and everything to everyone.
 26 From one man he made every nation of the human race to inhabit the entire earth, determining their set times and the fixed limits of the places where they would live,
 27 so that they would search for God and perhaps grope around for him and find him, though he is not far from each one of us.
 28 For in him we live and move about and exist, as even some of your own poets have said, 'For we too are his offspring.'
 29 So since we are God's offspring, we should not think the deity is like gold or silver or stone, an image made by human skill and imagination.
 30 Therefore, although God has overlooked such times of ignorance, he now commands all people everywhere to repent,
 31 because he has set a day on which he is going to judge the world in righteousness, by a man whom he designated, having provided proof to everyone by raising him from the dead."
 32 Now when they heard about the resurrection from the dead, some began to scoff, but others said, "We will hear you again about this."
 33 So Paul left the Areopagus.
 34 But some people joined him and believed. Among them were Dionysius, who was a member of the Areopagus, 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 this Paul departed from Athens and went to Corinth.
 2 There he found a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all the Jews to depart from Rome. Paul approached them,
 3 and because he worked at the same trade, he stayed with them and worked with them (for they were tentmakers by trade).

Paul Once Again Rejected by the Jews

4 He addressed both Jews and Greeks in the synagogue every Sabbath, attempting to persuade them.
 5 Now when Silas and Timothy arrived from Macedonia, Paul became wholly absorbed with proclaiming the word, testifying to the Jews that Jesus was the Christ.
 6 When they opposed him and reviled him, he protested by shaking out his clothes and said to them, "Your blood be on your own heads! I am guiltless! From now on I will go to the Gentiles!" [cf. [Ezek 33:1–9](#); [Neh 5:13](#)]

God Encourages Paul

7 Then Paul left the synagogue and went to the house of a person named Titius Justus, a Gentile who worshiped God, whose house was next door to the synagogue.
 8 Crispus, the president of the synagogue, believed in the Lord together with his entire household, and many of the Corinthians who heard about it believed and were baptized.
 9 The Lord said to Paul by a vision in the night, "Do not be afraid, but speak and do not be silent,
 10 because I am with you, and no one will assault you to harm you, because I have many people in this city." [cf. [1 Cor 2:1–4](#)]
 11 So he stayed there a year and six months, teaching the word of God among them. [cf. [1 Cor 3:10–11](#)]

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Paul's First Letter to the Thessalonians (50–51)

1 Thessalonians 1–5

Opening Greeting

1:1 From Paul and Silvanus and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ. Grace and peace to you!

Thanksgiving for the Conversion and Zeal of the Thessalonians

2 We thank God always for all of you as we mention you constantly in our prayers,

3 because we recall in the presence of our God and Father your work of faith and labor of love and endurance of hope in our Lord Jesus Christ.

4 We know, brothers and sisters loved by God, that he has chosen you,

5 in that our gospel did not come to you merely in words, but in power and in the Holy Spirit and with deep conviction (surely you recall the character we displayed when we came among you to help you).

6 And you became imitators of us and of the Lord, when you received the message with joy that comes from the Holy Spirit, despite great affliction.

7 As a result you became an example to all the believers in Macedonia and in Achaia.

8 For from you the message of the Lord has echoed forth not just in Macedonia and Achaia, but in every place reports of your faith in God have spread, so that we do not need to say anything.

9 For people everywhere report how you welcomed us and how you turned to God from idols to serve the living and true God

10 and to wait for his Son from heaven, whom he raised from the dead, Jesus our deliverer from the coming wrath.

Review and Defense of Paul's Ministry in Thessalonica

2:1 For you yourselves know, brothers and sisters, about our coming to you—it has not proven to be purposeless.

2 But although we suffered earlier and were mistreated in Philippi, as you know, we had the courage in our God to declare to you the gospel of God in spite of much opposition.

3 For the appeal we make does not come from error or impurity or with deceit,

4 but just as we have been approved by God to be entrusted with the gospel, so we declare it, not to please people but God, who examines our hearts.

5 For we never appeared with flattering speech, as you know, nor with a pretext for greed—God is our witness—

6 nor to seek glory from people, either from you or from others,

7 although we could have imposed our weight as apostles of Christ; instead we became little children among you. Like a nursing mother caring for her own children,

8 with such affection for you we were happy to share with you not only the gospel of God but also our own lives, because you had become dear to us.

9 For you recall, brothers and sisters, our toil and drudgery: By working night and day so as not to impose a burden on any of you, we preached to you the gospel of God.

10 You are witnesses, and so is God, as to how holy and righteous and blameless our conduct was toward you who believe.

11 As you know, we treated each one of you as a father treats his own children,

12 exhorting and encouraging you and insisting that you live in a way worthy of God who calls you to his own kingdom and his glory.

Thanksgiving for Their Perseverance in Suffering

13 And so we too constantly thank God that when you received God's message that you heard from us, you accepted it not as a human message, but as it truly is, God's message, which is at work among you who believe.

14 For you became imitators, brothers and sisters, of God's churches in Christ Jesus that are in Judea, because you too suffered the same things from your own countrymen as they in fact did from the Jews,

15 who killed both the Lord Jesus and the prophets and persecuted us severely. They are displeasing to God and are opposed to all people,

16 because they hinder us from speaking to the Gentiles so that they may be saved. Thus they constantly fill up their measure of sins, but wrath has come upon them completely.

Paul's Desire to Visit Them Hindered

17 But when we were separated from you, brothers and sisters, for a short time (in presence, not in affection) we became all the more fervent in our great desire to see you in person.

18 For we wanted to come to you (I, Paul, in fact tried again and again) but Satan thwarted us.

19 For who is our hope or joy or crown to boast of before our Lord Jesus at his coming? Is it not of course you?

20 For you are our glory and joy!

Timothy's Return to Thessalonica

3:1 So when we could bear it no longer, we decided to stay on in Athens alone.

2 We sent Timothy, our brother and fellow worker for God in the gospel of Christ, to strengthen you and encourage you about your faith,

3 so that no one would be shaken by these afflictions. For you yourselves know that we are destined for this.

4 For in fact when we were with you, we were telling you in advance that we would suffer affliction, and so it has happened, as you well know.

5 So when I could bear it no longer, I sent to find out about your faith, for fear that the tempter somehow tempted you and our toil had proven useless.

Gratitude for the Joy They Have Brought Him

6 But now Timothy has come to us from you and given us the good news of your faith and love and that you always think of us with affection and long to see us just as we also long to see you!

7 So in all our distress and affliction, we were reassured about you, brothers and sisters, through your faith.

8 For now we are alive again, if you stand firm in the Lord.

9 For how can we thank God enough for you, for all the joy we feel because of you before our God?

10 We pray earnestly night and day to see you in person and make up what may be lacking in your faith.

Prayer for Growth

11 Now may God our Father himself and our Lord Jesus direct our way to you.

12 And may the Lord cause you to increase and abound in love for one another and for all, just as we do for you,

13 so that your hearts are strengthened in holiness to be blameless before our God and Father at the coming of our Lord Jesus with all his saints.

Exhortation to Please God

4:1 Finally then, brothers and sisters, we ask you and urge you in the Lord Jesus, that as you received instruction from us about how you must live and please God (as you are in fact living) that you do so more and more.

2 For you know what commands we gave you through the Lord Jesus.

Concerning Holiness and Moral Purity

3 For this is God's will: that you become holy, that you keep away from sexual immorality,

4 that each of you know how to possess his own body in holiness and honor,

5 not in lustful passion like the Gentiles who do not know God.

6 In this matter no one should violate the rights of his brother or take advantage of him, because the Lord is the avenger in all these cases, as we also told you earlier and warned you solemnly.

7 For God did not call us to impurity but in holiness.

8 Consequently the one who rejects this is not rejecting human authority but God, who gives his Holy Spirit to you.

Concerning Brotherly Love

9 Now on the topic of brotherly love you have no need for anyone to write you, for you yourselves are taught by God to love one another.

10 And indeed you are practicing it toward all the brothers and sisters in all of Macedonia. But we urge you, brothers and sisters, to do so more and more,

11 to aspire to lead a quiet life, to attend to your own business, and to work with your hands, as we commanded you.

12 In this way you will live a decent life before outsiders and not be in need.

Concerning the Dead in Christ (classic passage on the Rapture in the Premillennial perspective)

13 Now we do not want you to be uninformed, brothers and sisters, about those who are asleep, so that you will not grieve like the rest who have no hope.

14 For if we believe that Jesus died and rose again, so also we believe that God will bring with him those who have fallen asleep as Christians.

15 For we tell you this by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will surely not go ahead of those who have fallen asleep.

16 For the Lord himself will come down from heaven with a shout of command, with the voice of the archangel, and with the trumpet of God, and the dead in Christ will rise first.

17 Then we who are alive, who are left, will be suddenly caught up together with them in the clouds to meet the Lord in the air. And so we will always be with the Lord.

18 Therefore encourage one another with these words.

Concerning the Day of the Lord (it will come upon the wicked suddenly)

5:1 Now on the topic of times and seasons, brothers and sisters, you have no need for anything to be written to you.

2 For you know quite well that the day of the Lord will come in the same way as a thief in the night. [cf. [Joel 1–3](#); [Zeph 1–3](#)]

3 Now when they are saying, “There is peace and security,” then sudden destruction comes on them, like labor pains on a pregnant woman, and they will surely not escape.

4 But you, brothers and sisters, are not in the darkness for the day to overtake you like a thief would.

5 For you all are sons of the light and sons of the day. We are not of the night nor of the darkness.

6 So then we must not sleep as the rest, but must stay alert and sober.

7 For those who sleep, sleep at night and those who get drunk are drunk at night.

8 But since we are of the day, we must stay sober by putting on the breastplate of faith and love and as a helmet our hope for salvation.

9 For God did not destine us for wrath but for gaining salvation through our Lord Jesus Christ.

10 He died for us so that whether we are alert or asleep we will come to life together with him.

11 Therefore encourage one another and build up each other, just as you are in fact doing.

Duties of the Church and Practical Christian Living

12 Now we ask you, brothers and sisters, to acknowledge those who labor among you and preside over you in the Lord and admonish you,

13 and to esteem them most highly in love because of their work. Be at peace among yourselves.

14 And we urge you, brothers and sisters, admonish the undisciplined, comfort the discouraged, help the weak, be patient toward all.

15 See that no one pays back evil for evil to anyone, but always pursue what is good for one another and for all.

16 Always rejoice,

17 constantly pray,

18 in everything give thanks. For this is God’s will for you in Christ Jesus.

19 Do not extinguish the Spirit.

20 Do not treat prophecies with contempt.

21 But examine all things; hold fast to what is good.

22 Stay away from every form of evil.

Closing

23 Now may the God of peace himself make you completely holy and may your spirit and soul and body be kept entirely blameless at the coming of our Lord Jesus Christ.

24 He who calls you is trustworthy, and he will in fact do this.

25 Brothers and sisters, pray for us too.

26 Greet all the brothers and sisters with a holy kiss.

27 I call on you solemnly in the Lord to have this letter read to all the brothers and sisters.

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 Thessalonians responds to issues alluded to in 2 Thessalonians. This is not as improbable as may appear at first since the traditional sequence of Pauline letters to churches rests on length rather than date. Nonetheless this theory has not convinced most scholars.³

¹ Thomas L. Constable, “Notes on 1 Thessalonians,” Online: <http://www.soniclight.com/constable/notes/pdf/1thessalonians.pdf>.

² E.g., T. W. Manson, “St. Paul in Greece: The Letters to the Thessalonians,” *Bulletin of the John Rylands Library* 35 (1952–53): 438–46; *ibid.*, *Studies in the Gospels and Epistles*; and Charles A. Wanamaker, *The Epistles to the Thessalonians*, pp. 37–45.

³ E.g., E. A. Best, *A Commentary on the First and Second Epistles to the Thessalonians* (1977 ed.), pp. 43–44; I. Howard Marshall, *1 and 2 Thessalonians*, p. 26; R. Jewett, *The Thessalonian Correspondence: Pauline Rhetoric and Millenarian Piety*, pp. 24–25; Morris, pp. 27–30; and most others. See F. F. Bruce, *1 and 2 Thessalonians*, pp. xxxix–xliv; or Donald A. Carson and Douglas J. Moo, *An Introduction to the New Testament*, pp. 543–44 for good discussions of the issue.

Paul's Second Letter to the Thessalonians (50–51)**2 Thessalonians 1–3****Opening Greeting**

1:1 From Paul and Silvanus and Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ.
2 Grace and peace to you from God the Father and the Lord Jesus Christ!

Thanksgiving for Their Perseverance in Suffering

3 We ought to thank God always for you, brothers and sisters, and rightly so, because your faith flourishes more and more and the love of each one of you all for one another is ever greater.
4 As a result we ourselves boast about you in the churches of God for your perseverance and faith in all the persecutions and afflictions you are enduring.

The Judgment of Christ at His Return

5 This is evidence of God's righteous judgment, to make you worthy of the kingdom of God, for which in fact you are suffering.
6 For it is right for God to repay with affliction those who afflict you,
7 and to you who are being afflicted to give rest together with us when the Lord Jesus is revealed from heaven with his mighty angels.
8 With flaming fire he will mete out punishment on those who do not know God and do not obey the gospel of our Lord Jesus.
9 They will undergo the penalty of eternal destruction, away from the presence of the Lord and from the glory of his strength,
10 when he comes to be glorified among his saints and admired on that day among all who have believed—and you did in fact believe our testimony.

A Prayer for God's Power

11 And in this regard we pray for you always, that our God will make you worthy of his calling and fulfill by his power your every desire for goodness and every work of faith,
12 that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

The Day of the Lord Has Not Yet Come

2:1 Now regarding the arrival of our Lord Jesus Christ and our being gathered to be with him, we ask you, brothers and sisters,
2 not to be easily shaken from your composure or disturbed by any kind of spirit or message or letter allegedly from us, to the effect that the day of the Lord is already here.

Events that Must Precede That Day

3 Let no one deceive you in any way. For that day will not arrive until the rebellion comes and the man of lawlessness is revealed, the son of destruction.
4 He opposes and exalts himself above every so-called god or object of worship, and as a result he takes his seat in God's temple, displaying himself as God.

What Holds Back That Day

5 Surely you recall that I used to tell you these things while I was still with you.
6 And so you know what holds him back, so that he will be revealed in his own time.
7 For the hidden power of lawlessness is already at work. However, the one who holds him back will do so until he is taken out of the way,

What Will Take Place on That Day

8 and then the lawless one will be revealed, whom the Lord will destroy by the breath of his mouth and wipe out by the manifestation of his arrival.
9 The arrival of the lawless one will be by Satan's working with all kinds of miracles and signs and false wonders,
10 and with every kind of evil deception directed against those who are perishing, because they found no place in their hearts for the truth so as to be saved.
11 Consequently God sends on them a deluding influence so that they will believe what is false.
12 And so all of them who have not believed the truth but have delighted in evil will be condemned.

Stand Firm in the Faith

13 But we ought to thank God always for you, brothers and sisters loved by the Lord, because God chose you from the beginning for salvation through sanctification by the Spirit and faith in the truth.
14 He called you to this salvation through our gospel, so that you may possess the glory of our Lord Jesus Christ.

15 Therefore, brothers and sisters, stand firm and hold on to the traditions that we taught you, whether by speech or by letter.
 16 Now may our Lord Jesus Christ himself and God our Father, who loved us and by grace gave us eternal comfort and good hope,
 17 encourage your hearts and strengthen you in every good thing you do or say.

Request for Prayer

3:1 Finally, pray for us, brothers and sisters, that the Lord’s message may spread quickly and be honored as in fact it was among you,
 2 and that we may be delivered from perverse and evil people. For not all have faith.

Confidence in Their Faithfulness and Obedience

3 But the Lord is faithful, and he will strengthen you and protect you from the evil one.
 4 And we are confident about you in the Lord that you are both doing—and will do—what we are commanding.
 5 Now may the Lord direct your hearts toward the love of God and the endurance of Christ.

Concerning Those Who Will Not Work

6 But we command you, brothers and sisters, in the name of our Lord Jesus Christ, to keep away from any brother who lives an undisciplined life and not according to the tradition they received from us.
 7 For you know yourselves how you must imitate us, because we did not behave without discipline among you,
 8 and we did not eat anyone’s food without paying. Instead, in toil and drudgery we worked night and day in order not to burden any of you.
 9 It was not because we do not have that right, but to give ourselves as an example for you to imitate.
 10 For even when we were with you, we used to give you this command: “If anyone is not willing to work, neither should he eat.”
 11 For we hear that some among you are living an undisciplined life, not doing their own work but meddling in the work of others.
 12 Now such people we command and urge in the Lord Jesus Christ to work quietly and so provide their own food to eat.
 13 But you, brothers and sisters, do not grow weary in doing what is right.
 14 But if anyone does not obey our message through this letter, take note of him and do not associate closely with him, so that he may be ashamed.
 15 Yet do not regard him as an enemy, but admonish him as a brother.

Closing

16 Now may the Lord of peace himself give you peace at all times and in every way. The Lord be with you all.
 17 I, Paul, write this greeting with my own hand, which is how I write in every letter.
 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 Now while Gallio was proconsul of Achaia, the Jews attacked Paul together and brought him before the judgment seat,
 13 saying, “This man is persuading people to worship God in a way contrary to the law!”
 14 But just as Paul was about to speak, Gallio said to the Jews, “If it were a matter of some crime or serious piece of villainy, I would have been justified in accepting the complaint of you Jews,
 15 but since it concerns points of disagreement about words and names and your own law, settle it yourselves. I will not be a judge of these things!”
 16 Then he had them forced away from the judgment seat.
 17 So they all seized Sosthenes, the president of the synagogue, and began to beat him in front of the judgment seat. Yet none of these things were of any concern to Gallio.

Paul’s Second Missionary Journey—Ephesus (Fall 51)

Acts 18:18–21a

18 Paul, after staying many more days in Corinth, said farewell to the brothers and sailed away to Syria accompanied by Priscilla and Aquila. He had his hair cut off at Cenchrea because he had made a vow.
 19 When they reached Ephesus, Paul left Priscilla and Aquila behind there, but he himself went into the synagogue and addressed the Jews.
 20 When they asked him to stay longer, he would not consent,
 21a but said farewell to them and added, “I will come back to you again if God wills.”

Paul's Second Missionary Journey—Caesarea, Jerusalem and Syrian Antioch (Fall 51)

Acts 18:21b–22

21b Then he set sail from Ephesus,
22 and when he arrived at Caesarea, he went up and greeted the church at Jerusalem and then 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, a native of Alexandria, arrived in Ephesus. He was an eloquent speaker, well-versed in the scriptures.
25 He had been instructed in the way of the Lord, and with great enthusiasm he spoke and taught accurately the facts about Jesus, although he knew only the baptism of John.
26 He began to speak out fearlessly in the synagogue, but when Priscilla and Aquila heard him, they took him aside and explained the way of God to him more accurately.

In Corinth

27 When Apollos wanted to cross over to Achaia, the brothers encouraged him and wrote to the disciples to welcome him. When he arrived, he assisted greatly those who had believed by grace,
28 for he refuted the Jews vigorously in public debate, demonstrating from the scriptures that the Christ was Jesus. [cf. [1 Cor 3:1–9](#)]

Paul's Third Missionary Journey—Return to the Galatian Churches (Spring 52)

Acts 18:23

23 After he spent some time there [*Syrian Antioch*], Paul left and went through the region of Galatia and Phrygia, strengthening all the disciples.

Paul's Third Missionary Journey—Return to Ephesus (Summer 52)

Acts 19:1–9

1 While Apollos was in Corinth, Paul went through the inland regions and came to Ephesus. He found some disciples there
2 and said to them, "Did you receive the Holy Spirit when you believed?" They replied, "No, we have not even heard that there is a Holy Spirit."
3 So Paul said, "Into what then were you baptized?" "Into John's baptism," they replied.
4 Paul said, "John baptized with a baptism of repentance, telling the people to believe in the one who was to come 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 placed his hands on them, the Holy Spirit came upon them, and they began to speak in tongues and to prophesy.
7 (Now there were about twelve men in all.)
8 So Paul entered the synagogue and spoke out fearlessly for three months, addressing and convincing them about the kingdom of God.
9 But when some were stubborn and refused to believe, reviling the Way before the congregation, he left them and took the disciples with him, addressing them every day in the lecture hall of Tyrannus.

Paul's Third Missionary Journey—Extended Ministry in Ephesus (Summer 52 to Summer 54)

Acts 19:10–20

Paul's Miracles

10 This went on for two years, so that all who lived in the province of Asia, both Jews and Greeks, heard the word of the Lord.
11 God was performing extraordinary miracles by Paul's hands,
12 so that when even handkerchiefs or aprons that had touched his body were brought to the sick, their diseases left them and the evil spirits went out of them.

The Seven Sons of Sceva

13 But some itinerant Jewish exorcists tried to invoke the name of the Lord Jesus over those who were possessed by evil spirits, saying, "I sternly warn you by Jesus whom Paul preaches."
14 (Now seven sons of a man named Sceva, a Jewish high priest, were doing this.)
15 But the evil spirit replied to them, "I know about Jesus and I am acquainted with Paul, but who are you?"

16 Then the man who was possessed by the evil spirit jumped on them and beat them all into submission. He prevailed against them so that they fled from that house naked and wounded.

17 This became known to all who lived in Ephesus, both Jews and Greeks; fear came over them all, and the name of the Lord Jesus was praised.

Destruction of Magic and Sorcery Books

18 Many of those who had believed came forward, confessing and making their deeds known.

19 Large numbers of those who had practiced magic collected their books and burned them up in the presence of everyone. When the value of the books was added up, it was found to total fifty thousand silver coins.

20 In this way the word of the Lord continued to grow in power and to prevail.

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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 sexually immoral people.

10 In no way did I mean the immoral people of this world, or the greedy and swindlers and idolaters, since you would then have to go out of the world.

11 But now I am writing to you not to associate with anyone who calls himself a Christian who is sexually immoral, or greedy, or an idolater, or verbally abusive, or a drunkard, or a swindler. Do not even eat with such a person.

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 all these things had taken place, Paul resolved to go to Jerusalem, passing through Macedonia and Achaia. He said, "After I have been there, I must also see Rome."

22 So after sending two of his assistants, Timothy and Erastus, to Macedonia,

he himself stayed on for a while in the province of Asia.

4:17 For this reason, I have sent Timothy to you, who is my dear and faithful son in the Lord. He will remind you of my ways in Christ, as I teach them everywhere in every church.

16:8 But I will stay in Ephesus until Pentecost, 9 because a door of great opportunity stands wide open for me, but there are many opponents.

Paul's Second Letter to the Corinthians – Part 1 (early 54)

1 Corinthians 1–4

Address and Greeting

1:1 From Paul, called to be an apostle of Christ Jesus by the will of God, and Sosthenes, our brother,

2 to the church of God that is in Corinth, to those who are sanctified in Christ Jesus, and called to be saints, with all those in every place who call on the name of our Lord Jesus Christ, their Lord and ours.

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

Thanksgiving for Corinth's Spiritual Gifts

4 I always thank my God for you because of the grace of God that was given to you in Christ Jesus.

5 For you were made rich in every way in him, in all your speech and in every kind of knowledge—

6 just as the testimony about Christ has been confirmed among you—

7 so that you do not lack any spiritual gift as you wait for the revelation of our Lord Jesus Christ.

8 He will also strengthen you to the end, so that you will be blameless on the day of our Lord Jesus Christ.

9 God is faithful, by whom you were called into fellowship with his son, Jesus Christ our Lord.

Reaction to Chloe's Report of Factions in the Church

10 I urge you, brothers and sisters, by the name of our Lord Jesus Christ, to agree together, to end your divisions, and to be united by the same mind and purpose.

11 For members of Chloe's household have made it clear to me, my brothers and sisters, that there are quarrels among you.

12 Now I mean this, that each of you is saying, "I am with Paul," or "I am with Apollos," or "I am with Cephas," or "I am with Christ."

13 Is Christ divided? Paul wasn't crucified for you, was he? Or were you in fact baptized in the name of Paul?

14 I thank God that I did not baptize any of you except Crispus and Gaius,

15 so that no one can say that you were baptized in my name!

16 (I also baptized the household of Stephanus. Otherwise, I do not remember whether I baptized anyone else.)

17 For Christ did not send me to baptize, but to preach the gospel—and not with clever speech, so that the cross of Christ would not become useless.

The Foolish Wisdom of the Cross

18 For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

19 For it is written, "*I will destroy the wisdom of the wise, and I will thwart the cleverness of the intelligent.*" [Isa 29:14]

20 Where is the wise man? Where is the expert in the Mosaic law? Where is the debater of this age? Has God not made the wisdom of the world foolish?

21 For since in the wisdom of God the world by its wisdom did not know God, God was pleased to save those who believe by the

foolishness of preaching.

22 For Jews demand miraculous signs and Greeks ask for wisdom,

23 but we preach about a crucified Christ, a stumbling block to Jews and foolishness to Gentiles.

24 But to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God.

25 For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength.

God's Choice of the Foolish

26 Think about the circumstances of your call, brothers and sisters. Not many were wise by human standards, not many were powerful, not many were born to a privileged position.

27 But God chose what the world thinks foolish to shame the wise, and God chose what the world thinks weak to shame the strong.

28 God chose what is low and despised in the world, what is regarded as nothing, to set aside what is regarded as something,

29 so that no one can boast in his presence.

30 He is the reason you have a relationship with Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption,

31 so that, as it is written, *"Let the one who boasts, boast in the Lord."* [[Jer 9:24](#)]

Paul's First Visit to Corinth

2:1 When I came to you, brothers and sisters, I did not come with superior eloquence or wisdom as I proclaimed the testimony of God.

2 For I decided to be concerned about nothing among you except Jesus Christ, and him crucified.

3 And I was with you in weakness and in fear and with much trembling.

4 My conversation and my preaching were not with persuasive words of wisdom, but with a demonstration of the Spirit and of power,

5 so that your faith would not be based on human wisdom but on the power of God.

The Spirit's Revelation of God's Wisdom

6 Now we do speak wisdom among the mature, but not a wisdom of this age or of the rulers of this age, who are perishing.

7 Instead we speak the wisdom of God, hidden in a mystery, that God determined before the ages for our glory.

8 None of the rulers of this age understood it. If they had known it, they would not have crucified the Lord of glory.

9 But just as it is written, *"Things that no eye has seen, or ear heard, or mind imagined, are the things God has prepared for those who love him."* [[Isa 64:4](#)]

10 God has revealed these to us by the Spirit. For the Spirit searches all things, even the deep things of God.

11 For who among men knows the things of a man except the man's spirit within him? So too, no one knows the things of God except the Spirit of God.

12 Now we have not received the spirit of the world, but the Spirit who is from God, so that we may know the things that are freely given to us by God.

13 And we speak about these things, not with words taught us by human wisdom, but with those taught by the Spirit, explaining spiritual things to spiritual people.

14 The unbeliever does not receive the things of the Spirit of God, for they are foolishness to him. And he cannot understand them, because they are spiritually discerned.

15 The one who is spiritual discerns all things, yet he himself is understood by no one.

16 *For who has known the mind of the Lord, so as to advise him?* [[Isa 40:13](#)] But we have the mind of Christ.

A Correct Understanding of Christian Service

3:1 So, brothers and sisters, I could not speak to you as spiritual people, but instead as people of the flesh, as infants in Christ.

2 I fed you milk, not solid food, for you were not yet ready. In fact, you are still not ready,

3 for you are still influenced by the flesh. For since there is still jealousy and dissension among you, are you not influenced by the flesh and behaving like unregenerate people?

4 For whenever someone says, "I am with Paul," or "I am with Apollos," are you not merely human?

5 What is Apollos, really? Or what is Paul? Servants through whom you came to believe, and each of us in the ministry the Lord gave us.

6 I planted, Apollos watered, but God caused it to grow.

7 So neither the one who plants counts for anything, nor the one who waters, but God who causes the growth.

8 The one who plants and the one who waters work as one, but each will receive his reward according to his work.

9 We are coworkers belonging to God. You are God's field, God's building.

10 According to the grace of God given to me, like a skilled master-builder I laid a foundation, but someone else builds on it. And each one must be careful how he builds.

11 For no one can lay any foundation other than what is being laid, which is Jesus Christ.

- 12 If anyone builds on the foundation with gold, silver, precious stones, wood, hay, or straw,
 13 each builder's work will be plainly seen, for the Day will make it clear, because it will be revealed by fire. And the fire will test what kind of work each has done.
 14 If what someone has built survives, he will receive a reward.
 15 If someone's work is burned up, he will suffer loss. He himself will be saved, but only as through fire.
 16 Do you not know that you are God's temple and that God's Spirit lives in you?
 17 If someone destroys God's temple, God will destroy him. For God's temple is holy, which is what you are.

How to Regard Self and Others

- 18 Guard against self-deception, each of you. If someone among you thinks he is wise in this age, let him become foolish so that he can become wise.
 19 For the wisdom of this age is foolishness with God. As it is written, "He catches the wise in their craftiness." [[Job 5:13](#)]
 20 And again, "The Lord knows that the thoughts of the wise are futile." [[Ps 94:11](#)]
 21 So then, no more boasting about mere mortals! For everything belongs to you,
 22 whether Paul or Apollos or Cephas or the world or life or death or the present or the future. Everything belongs to you,
 23 and you belong to Christ, and Christ belongs to God.
 4:1 One should think about us this way—as servants of Christ and stewards of the mysteries of God.
 2 Now what is sought in stewards is that one be found faithful.
 3 So for me, it is a minor matter that I am judged by you or by any human court. In fact, I do not even judge myself.
 4 For I am not aware of anything against myself, but I am not acquitted because of this. The one who judges me is the Lord.
 5 So then, do not judge anything before the time. Wait until the Lord comes. He will bring to light the hidden things of darkness and reveal the motives of hearts. Then each will receive recognition from God.

Apostles as Models of the Wisdom of the Cross

- 6 I have applied these things to myself and Apollos because of you, brothers and sisters, so that through us you may learn "not to go beyond what is written," so that none of you will be puffed up in favor of the one against the other.
 7 For who concedes you any superiority? What do you have that you did not receive? And if you received it, why do you boast as though you did not?
 8 Already you are satisfied! Already you are rich! You have become kings without us! I wish you had become kings so that we could reign with you!
 9 For, I think, God has exhibited us apostles last of all, as men condemned to die, because we have become a spectacle to the world, both to angels and to people.
 10 We are fools for Christ, but you are wise in Christ! We are weak, but you are strong! You are distinguished, we are dishonored!
 11 To the present hour we are hungry and thirsty, poorly clothed, brutally treated, and without a roof over our heads.
 12 We do hard work, toiling with our own hands. When we are verbally abused, we respond with a blessing, when persecuted, we endure,
 13 when people lie about us, we answer in a friendly manner. We are the world's dirt and scum, even now.

Appeal to Imitate Their Father Paul

- 14 I am not writing these things to shame you, but to correct you as my dear children.
 15 For though you may have ten thousand guardians in Christ, you do not have many fathers, because I became your father in Christ Jesus through the gospel.
 16 I encourage you, then, be imitators of me.
 17 For this reason, I have sent Timothy to you, who is my dear and faithful son in the Lord. He will remind you of my ways in Christ, as I teach them everywhere in every church.
 18 Some have become arrogant, as if I were not coming to you.
 19 But I will come to you soon, if the Lord is willing, and I will find out not only the talk of these arrogant people, but also their power.
 20 For the kingdom of God is demonstrated not in idle talk but with power.
 21 What do you want? Shall I come to you with a rod of discipline or with love and a spirit of gentleness?

Chronological Notes

1) Date.¹

- A) According to 1 Corinthians 16:8, Paul wrote his second letter to the Corinthians (called 1 Corinthians or Corinthians B) during his third missionary journey when he was well into his 2½ year stay in Ephesus (Summer 52 to Summer 54). The fact that he wanted to stay in Ephesus “until Pentecost” indicates that he was writing early in the year, and so a date in early AD 54 is most likely.

2) Paul and the Corinthians.²

- A) Paul’s history with the Corinthians is complex, but it’s possible to reconstruct the course of the apostle’s dealings with this difficult congregation from the available evidence in Acts and 1 & 2 Corinthians with reasonable certainty. As the following list shows, Paul made at least three visits to Corinth and wrote at least four letters, only two of which have been preserved in the Christian canon. The sequence of these visits and letters is as follows:

- (1) First visit—Paul started the church in Corinth in late 49–Summer 51 (Acts 18:1–11).
- (2) Paul wrote the “previous letter” in c. 52 or 53 (1 Cor 5:9–11; “Corinthians A”).
- (3) Paul wrote 1 Corinthians from Ephesus in early 54 (1 Cor 16:8; “Corinthians B”).
- (4) Second visit—the “painful visit” c. Summer 54 (2 Cor 2:1; see 12:14; 13:1–2).
- (5) Paul wrote the “severe letter” c. Summer 54 (2 Cor 2:4; 7:8; “Corinthians C”).
- (6) Paul wrote 2 Corinthians from Macedonia in Fall 54 (2 Cor 7:5; 8:1; 9:2; “Corinthians D”).
- (7) Third visit in the Winter 54/55 (Acts 20:2).

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 sexual immorality exists among you, the kind of immorality that is not permitted even among the Gentiles, so that someone is cohabiting with his father's wife.

2 And you are proud! Shouldn't you have been deeply sorrowful instead and removed the one who did this from among you?

3 For even though I am absent physically, I am present in spirit. And I have already judged the one who did this, just as though I were present.

4 When you gather together in the name of our Lord Jesus, and I am with you in spirit, along with the power of our Lord Jesus,

5 turn this man over to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.

6 Your boasting is not good. Don't you know that a little yeast affects the whole batch of dough?

7 Clean out the old yeast so that you may be a new batch of dough—you are, in fact, without yeast. For Christ, our Passover lamb, has been sacrificed.

8 So then, let us celebrate the festival, not with the old yeast, the yeast of vice and evil, but with the bread without yeast, the 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 sexually immoral people.

10 In no way did I mean the immoral people of this world, or the greedy and swindlers and idolaters, since you would then have to go out of the world.

11 But now I am writing to you not to associate with anyone who calls himself a Christian who is sexually immoral, or greedy, or an idolater, or verbally abusive, or a drunkard, or a swindler. Do not even eat with such a person.

12 For what do I have to do with judging those outside? Are you not to judge those inside?

13 But God will judge those outside. *Remove the evil person from among you.* [cf. [Deut 13:5](#)]

Rebuke for Taking Disputes Between Believers into the Courts

6:1 When any of you has a legal dispute with another, does he dare go to court before the unrighteous rather than before the saints?

2 Or do you not know that the saints will judge the world? And if the world is to be judged by you, are you not competent to settle trivial suits?

3 Do you not know that we will judge angels? Why not ordinary matters!

4 So if you have ordinary lawsuits, do you appoint as judges those who have no standing in the church?

5 I say this to your shame! Is there no one among you wise enough to settle disputes between fellow Christians?

6 Instead, does a Christian sue a Christian, and do this before unbelievers?

7 The fact that you have lawsuits among yourselves demonstrates that you have already been defeated. Why not rather be wronged? Why not rather be cheated?

8 But you yourselves wrong and cheat, and you do this to your brothers and sisters!

9 Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived! The sexually immoral, idolaters, adulterers, passive homosexual partners, practicing homosexuals,

10 thieves, the greedy, drunkards, the verbally abusive, and swindlers will not inherit the kingdom of God.

11 Some of you once lived this way. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

Paul Cites Certain Slogans and Corrects their Misuse—Freedom Should Never be Used to Excuse Sinful Practices

12 "All things are lawful for me"—but not everything is beneficial. "All things are lawful for me"—but I will not be controlled by anything.

13 "Food is for the stomach and the stomach is for food, but God will do away with both." The body is not for sexual immorality, but for the Lord, and the Lord for the body.

14 Now God indeed raised the Lord and he will raise us by his power.

15 Do you not know that your bodies are members of Christ? Should I take the members of Christ and make them members of a prostitute? Never!

16 Or do you not know that anyone who is united with a prostitute is one body with her? For it is said, "*The two will become one flesh.*" [[Gen 2:24](#)]

17 But the one united with the Lord is one spirit with him.

18 Flee sexual immorality! "Every sin a person commits is outside of the body"—but the immoral person sins against his own body.

19 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?

20 For you were bought at a price. Therefore glorify God with your body.

Concerning Sexual Relations Within Marriage

7:1 Now with regard to the issues you wrote about: “It is good for a man not to have sexual relations with a woman.”

2 But because of immoralities, each man should have relations with his own wife and each woman with her own husband.

3 A husband should give to his wife her sexual rights, and likewise a wife to her husband.

4 It is not the wife who has the rights to her own body, but the husband. In the same way, it is not the husband who has the rights to his own body, but the wife.

5 Do not deprive each other, except by mutual agreement for a specified time, so that you may devote yourselves to prayer. Then resume your relationship, so that Satan may not tempt you because of your lack of self-control.

6 I say this as a concession, not as a command.

7 I wish that everyone was as I am. But each has his own gift from God, one this way, another that.

Concerning the Unmarried and Widows

8 To the unmarried and widows I say that it is best for them to remain as I am.

9 But if they do not have self-control, let them get married. For it is better to marry than to burn with sexual desire.

Instructions About Divorce for Those Married to Christians

10 To the married I give this command—not I, but the Lord—a wife should not divorce a husband

11 (but if she does, let her remain unmarried, or be reconciled to her husband), and a husband should not divorce his wife.

Instructions About Divorce for Those Married to Non-Christians

12 To the rest I say—I, not the Lord—if a brother has a wife who is not a believer and she is happy to live with him, he should not divorce her.

13 And if a woman has a husband who is not a believer and he is happy to live with her, she should not divorce him.

14 For the unbelieving husband is sanctified because of the wife, and the unbelieving wife because of her husband. Otherwise your children are unclean, but now they are holy.

15 But if the unbeliever wants a divorce, let it take place. In these circumstances the brother or sister is not bound. God has called you in peace.

16 For how do you know, wife, whether you will bring your husband to salvation? Or how do you know, husband, whether you will bring your wife to salvation?

Be Content to Remain as You Are (If You Can Better Your Situation, Take the Opportunity)

17 Nevertheless, as the Lord has assigned to each one, as God has called each person, so must he live. I give this sort of direction in all the churches.

18 Was anyone called after he had been circumcised? He should not try to undo his circumcision. Was anyone called who is uncircumcised? He should not get circumcised.

19 Circumcision is nothing and uncircumcision is nothing. Instead, keeping God’s commandments is what counts.

20 Let each one remain in that situation in life in which he was called.

21 Were you called as a slave? Do not worry about it. But if indeed you are able to be free, make the most of the opportunity.

22 For the one who was called in the Lord as a slave is the Lord’s freedman. In the same way, the one who was called as a free person is Christ’s slave.

23 You were bought with a price. Do not become slaves of men.

24 In whatever situation someone was called, brothers and sisters, let him remain in it with God.

Issues to Consider for Those Not Yet Married

25 With regard to the question about people who have never married, I have no command from the Lord, but I give my opinion as one shown mercy by the Lord to be trustworthy.

26 Because of the impending crisis I think it best for you to remain as you are.

27 The one bound to a wife should not seek divorce. The one released from a wife should not seek marriage.

28 But if you marry, you have not sinned. And if a virgin marries, she has not sinned. But those who marry will face difficult circumstances, and I am trying to spare you such problems.

29 And I say this, brothers and sisters: The time is short. So then those who have wives should be as those who have none,

30 those with tears like those not weeping, those who rejoice like those not rejoicing, those who buy like those without possessions,

31 those who use the world as though they were not using it to the full. For the present shape of this world is passing away.

32 And I want you to be free from concern. An unmarried man is concerned about the things of the Lord, how to please the Lord.

33 But a married man is concerned about the things of the world, how to please his wife,

34 and he is divided. An unmarried woman or a virgin is concerned about the things of the Lord, to be holy both in body and spirit.

But a married woman is concerned about the things of the world, how to please her husband.

35 I am saying this for your benefit, not to place a limitation on you, but so that without distraction you may give notable and

constant service to the Lord.

36 If anyone thinks he is acting inappropriately toward his virgin, if she is past the bloom of youth and it seems necessary, he should do what he wishes; he does not sin. Let them marry.

37 But the man who is firm in his commitment, and is under no necessity but has control over his will, and has decided in his own mind to keep his own virgin, does well.

38 So then, the one who marries his own virgin does well, but the one who does not, does better.

Widows and Remarriage

39 A wife is bound as long as her husband is living. But if her husband dies, she is free to marry anyone she wishes (only someone in the Lord).

40 But in my opinion, she will be happier if she remains as she is—and I think that I too 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 With regard to food sacrificed to idols, we know that “we all have knowledge.” Knowledge puffs up, but love builds up.
 2 If someone thinks he knows something, he does not yet know to the degree that he needs to know.
 3 But if someone loves God, he is known by God.
 4 With regard then to eating food sacrificed to idols, we know that “an idol in this world is nothing,” and that “there is no God but one.”
 5 If after all there are so-called gods, whether in heaven or on earth (as there are many gods and many lords),
 6 yet for us there is one God, the Father, from whom are all things and for whom we live, and one Lord, Jesus Christ, through whom are all things and through whom we live.
 7 But this knowledge is not shared by all. And some, by being accustomed to idols in former times, eat this food as an idol sacrifice, and their conscience, because it is weak, is defiled.
 8 Now food will not bring us close to God. We are no worse if we do not eat and no better if we do.
 9 But be careful that this liberty of yours does not become a hindrance to the weak.
 10 For if someone weak sees you who possess knowledge dining in an idol's temple, will not his conscience be “strengthened” to eat food offered to idols?
 11 So by your knowledge the weak brother or sister, for whom Christ died, is destroyed.
 12 If you sin against your brothers or sisters in this way and wound their weak conscience, you sin against Christ.
 13 For this reason, if food causes my brother or sister to sin, I will never eat meat again, so that I may not cause one of them to sin.

Paul Argues That as an Apostle He Has a Right to Receive Financial Support

- 9:1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?
 2 If I am not an apostle to others, at least I am to you, for you are the confirming sign of my apostleship in the Lord.
 3 This is my defense to those who examine me.
 4 Do we not have the right to financial support?
 5 Do we not have the right to the company of a believing wife, like the other apostles and the Lord's brothers and Cephas?
 6 Or do only Barnabas and I lack the right not to work?
 7 Who ever serves in the army at his own expense? Who plants a vineyard and does not eat its fruit? Who tends a flock and does not consume its milk?
 8 Am I saying these things only on the basis of common sense, or does the law not say this as well?
 9 For it is written in the law of Moses, “Do not muzzle an ox while it is treading out the grain.” [[Deut 25:4](#)] God is not concerned here about oxen, is he?
 10 Or is he not surely speaking for our benefit? It was written for us, because the one plowing and threshing ought to work in hope of enjoying the harvest.
 11 If we sowed spiritual blessings among you, is it too much to reap material things from you?
 12 If others receive this right from you, are we not more deserving? But we have not made use of this right. Instead we endure everything so that we may not be a hindrance to the gospel of Christ.
 13 Don't you know that those who serve in the temple eat food from the temple, and those who serve at the altar receive a part of the offerings? [cf. [Lev 7](#)]
 14 In the same way the Lord commanded those who proclaim the gospel to receive their living by the gospel. [cf. [Luke 10:7](#)]

Paul Denied His Own Right in Order to Further the Spread of the Gospel

- 15 But I have not used any of these rights. And I am not writing these things so that something will be done for me. In fact, it would be better for me to die than—no one will deprive me of my reason for boasting!
 16 For if I preach the gospel, I have no reason for boasting, because I am compelled to do this. Woe to me if I do not preach the gospel!
 17 For if I do this voluntarily, I have a reward. But if I do it unwillingly, I am entrusted with a responsibility.
 18 What then is my reward? That when I preach the gospel I may offer the gospel free of charge, and so not make full use of my rights in the gospel.

Paul Put His Freedom Aside in Order to Win More to Christ

- 19 For since I am free from all I can make myself a slave to all, in order to gain even more people.
 20 To the Jews I became like a Jew to gain the Jews. To those under the law I became like one under the law (though I myself am not under the law) to gain those under the law.
 21 To those free from the law I became like one free from the law (though I am not free from God's law but under the law of Christ) to gain those free from the law.
 22 To the weak I became weak in order to gain the weak. I have become all things to all people, so that by all means I may save

some.

23 I do all these things because of the gospel, so that I can be a participant in it.

The Importance of Self-Discipline

24 Do you not know that all the runners in a stadium compete, but only one receives the prize? So run to win.

25 Each competitor must exercise self-control in everything. They do it to receive a perishable crown, but we an imperishable one.

26 So I do not run uncertainly or box like one who hits only air.

27 Instead I subdue my body and make it my slave, so that after preaching to others I myself will not be disqualified.

Israel—An Example of Apostasy

10:1 For I do not want you to be unaware, brothers and sisters, 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 all drinking from the spiritual rock that followed them, and the rock was Christ.

5 But God was not pleased with most of them, for they were cut down in the wilderness.

6 These things happened as examples for us, so that we will not crave evil things as they did.

7 So do not be idolaters, as some of them were. As it is written, *“The people sat down to eat and drink and rose up to play.”* [[Exod 32:6](#)]

8 And let us not be immoral, as some of them were, and twenty-three thousand died in a single day. [[Num 25:1–9](#)]

9 And let us not put Christ to the test, as some of them did, and were destroyed by snakes. [[Num 21:4–9](#)]

10 And do not complain, as some of them did, and were killed by the destroying angel. [cf. [Num 11:1–3](#)]

11 These things happened to them as examples and were written for our instruction, on whom the ends of the ages have come.

12 So let the one who thinks he is standing be careful that he does not fall.

13 No trial has overtaken you that is not faced by others. And God is faithful: He will not let you be tried beyond what you are able to bear, but with the trial will also provide a way out so that you may be able to endure it.

Paul Argues Against Participating in Pagan Festivals

14 So then, my dear friends, flee from idolatry.

15 I am speaking to thoughtful people. Consider what I say.

16 Is not the cup of blessing that we bless a sharing in the blood of Christ? Is not the bread that we break a sharing in the body of Christ?

17 Because there is one bread, we who are many are one body, for we all share the one bread.

18 Look at the people of Israel. Are not those who eat the sacrifices partners in the altar?

19 Am I saying that idols or food sacrificed to them amount to anything?

20 No, I mean that what the pagans sacrifice is to demons and not to God. I do not want you to be partners with demons.

21 You cannot drink the cup of the Lord and the cup of demons. You cannot take part in the table of the Lord and the table of demons.

22 Or are we trying to provoke the Lord to jealousy? Are we really stronger than he is?

A Specific Example of How to Deal With Issues of Conscience

23 “Everything is lawful,” but not everything is beneficial. “Everything is lawful,” but not everything builds others up.

24 Do not seek your own good, but the good of the other person.

25 Eat anything that is sold in the marketplace without questions of conscience,

26 for *the earth and its abundance are the Lord’s*. [[Ps 24:1](#)]

27 If an unbeliever invites you to dinner and you want to go, eat whatever is served without asking questions of conscience.

28 But if someone says to you, “This is from a sacrifice,” do not eat, because of the one who told you and because of conscience—

29 I do not mean yours but the other person’s. For why is my freedom being judged by another’s conscience?

30 If I partake with thankfulness, why am I blamed for the food that I give thanks for?

31 So whether you eat or drink, or whatever you do, do everything for the glory of God.

32 Do not give offense to Jews or Greeks or to the church of God,

33 just as I also try to please everyone in all things. I do not seek my own benefit, but the benefit of 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 I praise you because you remember me in everything and maintain the traditions just as I passed them on to you.

- 3 But I want you to know 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 Any man who prays or prophesies with his head covered disgraces his head.
5 But any woman who prays or prophesies with her head uncovered disgraces her head, for it is one and the same thing as having a shaved head.
6 For if a woman will not cover her head, she should cut off her hair. But if it is disgraceful for a woman to have her hair cut off or her head shaved, she should cover her head.
7 For a man should not have his head covered, since he is the image and glory of God. But the woman is the glory of the man.
8 For man did not come from woman, but woman from man.
9 Neither was man created for the sake of woman, but woman for man.
10 For this reason a woman should have a symbol of authority on her head, because of the angels.
11 In any case, in the Lord woman is not independent of man, nor is man independent of woman.
12 For just as woman came from man, so man comes through woman. But all things come from God.
13 Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered?
14 Does not nature itself teach you that if a man has long hair, it is a disgrace for him,
15 but if a woman has long hair, it is her glory? For her hair is given to her for a covering.
16 If anyone intends to quarrel about this, we have no other practice, nor do the churches of God.

Concerning the Lord's Table

- 17 Now in giving the following instruction I do not praise you, because you come together not for the better but for the worse.
18 For in the first place, when you come together as a church I hear there are divisions among you, and in part I believe it.
19 For there must in fact be divisions among you, so that those of you who are approved may be evident.
20 Now when you come together at the same place, you are not really eating the Lord's Supper.
21 For when it is time to eat, everyone proceeds with his own supper. One is hungry and another becomes drunk.
22 Do you not have houses so that you can eat and drink? Or are you trying to show contempt for the church of God by shaming those who have nothing? What should I say to you? Should I praise you? I will not praise you for this!
23 For I received from the Lord what I also passed on to you, that the Lord Jesus on the night in which he was betrayed took bread,
24 and after he had given thanks he broke it and said, "This is my body, which is for you. Do this in remembrance of me."
25 In the same way, he also took the cup after supper, saying, "This cup is the new covenant in my blood. Do this, every time you drink it, in remembrance of me." [Luke 22:19–20]
26 For every time you eat this bread and drink the cup, you proclaim the Lord's death until he comes.
27 For this reason, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.
28 A person should examine himself first, and in this way let him eat the bread and drink of the cup.
29 For the one who eats and drinks without careful regard for the body eats and drinks judgment against himself.
30 That is why many of you are weak and sick, and quite a few are dead.
31 But if we examined ourselves, we would not be judged.
32 But when we are judged by the Lord, we are disciplined so that we may not be condemned with the world.
33 So then, my brothers and sisters, when you come together to eat, wait for one another.
34 If anyone is hungry, let him eat at home, so that when you assemble it does not lead to judgment. I will give directions about other matters 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 With regard to spiritual gifts, brothers and sisters, I do not want you to be uninformed.

2 You know that when you were pagans you were often led astray by speechless idols, however you were led.

3 So I want you to understand that no one speaking by the Spirit of God says, “Jesus is cursed,” and no one can say, “Jesus is Lord,” except by the Holy Spirit.

The Single Source of Spiritual Gifts

4 Now there are different gifts, but the same Spirit.

5 And there are different ministries, but the same Lord.

6 And there are different results, but the same God who produces all of them in everyone.

7 To each person the manifestation of the Spirit is given for the benefit of all.

Gifts of the Spirit

8 For one person is given through the Spirit the message of wisdom, and another the message 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 to another performance of miracles, to another prophecy, and to another discernment of spirits, to another different kinds of tongues, and to another the interpretation of tongues.

11 It is one and the same Spirit, distributing as he decides to each person, who produces all these things.

The Diversity and Interdependence of Members of the Body

12 For just as the body is one and yet has many members, and all the members of the body—though many—are one body, so too is Christ.

13 For in one Spirit we were all baptized into one body. Whether Jews or Greeks or slaves or free, we were all made to drink of the one Spirit.

14 For in fact the body is not a single member, but many.

15 If the foot says, “Since I am not a hand, I am not part of the body,” it does not lose its membership in the body because of that.

16 And if the ear says, “Since I am not an eye, I am not part of the body,” it does not lose its membership in the body because of that.

17 If the whole body were an eye, what part would do the hearing? If the whole were an ear, what part would exercise the sense of smell?

18 But as a matter of fact, God has placed each of the members in the body just as he decided.

19 If they were all the same member, where would the body be?

20 So now there are many members, but one body.

21 The eye cannot say to the hand, “I do not need you,” nor in turn can the head say to the foot, “I do not need you.”

22 On the contrary, those members that seem to be weaker are essential,

23 and those members we consider less honorable we clothe with greater honor, and our unpresentable members are clothed with dignity,

24 but our presentable members do not need this. Instead, God has blended together the body, giving greater honor to the lesser member,

25 so that there may be no division in the body, but the members may have mutual concern for one another.

26 If one member suffers, everyone suffers with it. If a member is honored, all rejoice with it.

27 Now you are Christ's body, and each of you is a member of it.

28 And God has placed in the church first apostles, second prophets, third teachers, then miracles, gifts of healing, helps, gifts of leadership, different kinds of tongues.

29 Not all are apostles, are they? Not all are prophets, are they? Not all are teachers, are they? Not all perform miracles, do they?

30 Not all have gifts of healing, do they? Not all speak in tongues, do they? Not all interpret, do they?

31 But you should be eager for the greater gifts. And now I will show you a way that is beyond comparison.

Love—A More Excellent Way

13:1 If I speak in the tongues of men and of angels, but I do not have love, I am a noisy gong or a clanging cymbal.

2 And if I have prophecy, and know all mysteries and all knowledge, and if I have all faith so that I can remove mountains, but do not have love, I am nothing.

3 If I give away everything I own, and if I give over my body in order to boast, but do not have love, I receive no benefit.

4 Love is patient, love is kind, it is not envious. Love does not brag, it is not puffed up.

5 It is not rude, it is not self-serving, it is not easily angered or resentful.

6 It is not glad about injustice, but rejoices in the truth.

7 It bears all things, believes all things, hopes all things, endures all things.

8 Love never ends. But if there are prophecies, they will be set aside; if there are tongues, they will cease; if there is knowledge, it will be set aside.

9 For we know in part, and we prophesy in part,

10 but when what is perfect comes, the partial will be set aside.

11 When I was a child, I talked like a child, I thought like a child, I reasoned like a child. But when I became an adult, I set aside childish ways.

12 For now we see in a mirror indirectly, but then we will see face to face. Now I know in part, but then I will know fully, just as I have been fully known.

13 And now these three remain: faith, hope, and love. But the greatest of these is love.

The Importance of Edification—A Comparison of Tongues and Prophecy

14:1 Pursue love and be eager for the spiritual gifts, especially that you may prophesy.

2 For the one speaking in a tongue does not speak to people but to God, for no one understands; he is speaking mysteries by the Spirit.

3 But the one who prophesies speaks to people for their strengthening, encouragement, and consolation.

4 The one who speaks in a tongue builds himself up, but the one who prophesies builds up the church.

5 I wish you all spoke in tongues, but even more that you would prophesy. The one who prophesies is greater than the one who speaks in tongues, unless he interprets so that the church may be strengthened.

6 Now, brothers and sisters, if I come to you speaking in tongues, how will I help you unless I speak to you with a revelation or with knowledge or prophecy or teaching?

7 It is similar for lifeless things that make a sound, like a flute or harp. Unless they make a distinction in the notes, how can what is played on the flute or harp be understood?

8 If, for example, the trumpet makes an unclear sound, who will get ready for battle?

9 It is the same for you. If you do not speak clearly with your tongue, how will anyone know what is being said? For you will be speaking into the air.

10 There are probably many kinds of languages in the world, and none is without meaning.

11 If then I do not know the meaning of a language, I will be a foreigner to the speaker and the speaker a foreigner to me.

12 It is the same with you. Since you are eager for manifestations of the Spirit, seek to abound in order to strengthen the church.

13 So then, one who speaks in a tongue should pray that he may interpret.

14 If I pray in a tongue, my spirit prays, but my mind is unproductive.

15 What should I do? I will pray with my spirit, but I will also pray with my mind. I will sing praises with my spirit, but I will also sing praises with my mind.

16 Otherwise, if you are praising God with your spirit, how can someone without the gift say “Amen” to your thanksgiving, since he does not know what you are saying?

17 For you are certainly giving thanks well, but the other person is not strengthened.

18 I thank God that I speak in tongues more than all of you,

19 but in the church I want to speak five words with my mind to instruct others, rather than ten thousand words in a tongue.

The Greater Gift

20 Brothers and sisters, do not be children in your thinking. Instead, be infants in evil, but in your thinking be mature.

21 It is written in the law: “*By people with strange tongues and by the lips of strangers I will speak to this people, yet not even in this way will they listen to me,*” says the Lord. [[Isa 28:11–12](#)]

22 So then, tongues are a sign not for believers but for unbelievers. Prophecy, however, is not for unbelievers but for believers.

23 So if the whole church comes together and all speak in tongues, and unbelievers or uninformed people enter, will they not say that you have lost your minds?

24 But if all prophesy, and an unbeliever or uninformed person enters, he will be convicted by all, he will be called to account by all.

25 The secrets of his heart are disclosed, and in this way he will fall down with his face to the ground and worship God, declaring, “God is really among you.”

Proper Corporate Worship

26 What should you do then, brothers and sisters? When you come together, each one has a song, has a lesson, has a revelation, has a tongue, has an interpretation. Let all these things be done for the strengthening of the church.

27 If someone speaks in a tongue, it should be two, or at the most three, one after the other, and someone must interpret.

28 But if there is no interpreter, he should be silent in the church. Let him speak to himself and to God.

29 Two or three prophets should speak and the others should evaluate what is said.

30 And if someone sitting down receives a revelation, the person who is speaking should conclude.

31 For you can all prophesy one after another, so all can learn and be encouraged.
32 Indeed, the spirits of the prophets are subject to the prophets,
33 for God is not characterized by disorder but by peace. As in all the churches of the saints,
34 the women should be silent in the churches, for they are not permitted to speak. Rather, let them be in submission, as in fact the law says. [cf. [Gen 3:16](#); [Num 12:1–15](#)]
35 If they want to find out about something, they should ask their husbands at home, because it is disgraceful for a woman to speak in church.
36 Did the word of God begin with you, or did it come to you alone?
37 If anyone considers himself a prophet or spiritual person, he should acknowledge that what I write to you is the Lord's command.
38 If someone does not recognize this, he is not recognized.
39 So then, brothers and sisters, be eager to prophesy, and do not forbid anyone from speaking in tongues.
40 And do everything in a decent and 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 want to make clear for you, brothers and sisters, the gospel that I preached to you, that you received and on which you stand,

2 and by which you are being saved, if you hold firmly to the message I preached to you—unless you believed in vain.

3 For I passed on to you as of first importance what I also received—that Christ died for our sins according to the scriptures, [cf. [Isa 53](#)]

4 and that he was buried, and that he was raised on the third day according to the scriptures, [cf. [Ps 16:10](#); [Hos 6:2](#)]

5 and that he appeared to Cephas, then to the twelve.

6 Then he appeared to more than five hundred of the brothers and sisters at one time, most of whom are still alive, though some have fallen asleep.

7 Then he appeared to James, then to all the apostles.

8 Last of all, as though to one born at the wrong time, he appeared to me also.

9 For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am, and his grace to me has not been in vain. In fact, I worked harder than all of them—yet not I, but the grace of God with me.

11 Whether then it was I or they, this is the way we preach and this is the way you believed.

The Implications of the Claim That There is No Resurrection of the Dead

12 Now if Christ is being preached as raised from the dead, how can some of you say there is no resurrection of the dead?

13 But if there is no resurrection of the dead, then not even Christ has been raised.

14 And if Christ has not been raised, then our preaching is futile and your faith is empty.

15 Also, we are found to be false witnesses about God, because we have testified against God that he raised Christ from the dead, when in reality he did not raise him, if indeed the dead are not raised.

16 For if the dead are not raised, then not even Christ has been raised.

17 And if Christ has not been raised, your faith is useless; you are still in your sins.

18 Furthermore, those who have fallen asleep in Christ have also perished.

19 For if only in this life we have hope in Christ, we should be pitied more than anyone.

The Consequences of Christ's Resurrection

20 But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

21 For since death came through a man, the resurrection of the dead also came through a man.

22 For just as in Adam all die, so also in Christ all will be made alive.

23 But each in his own order: Christ, the firstfruits; then when Christ comes, those who belong to him.

24 Then comes the end, when he hands over the kingdom to God the Father, when he has brought to an end 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 to be eliminated is death.

27 For *he has put everything in subjection under his feet*. [[Ps 8:6](#); cf. [Heb 2:8–10](#)] But when it says “everything” has been put in subjection, it is clear that this does not include the one who put everything in subjection to him.

28 And when all things are subjected to him, then the Son himself will be subjected to the one who subjected everything 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, then why are they baptized for them?

30 Why too are we in danger every hour?

31 Every day I am in danger of death! This is as sure as my boasting in you, which I have in Christ Jesus our Lord.

32 If from a human point of view I fought with wild beasts at Ephesus, what did it benefit me? If the dead are not raised, let us eat and drink, for tomorrow we die.

33 Do not be deceived: “Bad company corrupts good morals.”

34 Sober up as you should, and stop sinning! For some have no knowledge of God—I say this to your shame!

The Bodily Character of the Resurrection

35 But someone will say, “How are the dead raised? With what kind of body will they come?”

36 Fool! What you sow will not come to life unless it dies.

37 And what you sow is not the body that is to be, but a bare seed—perhaps of wheat or something else.

38 But God gives it a body just as he planned, and to each of the seeds a body of its own.
 39 All flesh is not the same: People have one flesh, animals have another, birds and fish another.
 40 And there are heavenly bodies and earthly bodies. The glory of the heavenly body is one sort and the earthly 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 It is the same with the resurrection of the dead. What is sown is perishable, what is raised is imperishable.
 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 person*” [[Gen 2:7](#)]; the last Adam became a life-giving spirit.
 46 However, the spiritual did not come first, but the natural, and then the spiritual.
 47 The first man is from the earth, made of dust; the second man is from heaven.
 48 Like the one made of dust, so too are those made of dust, and like the one from heaven, so too those who are heavenly.
 49 And just as we have borne the image of the man of dust, let us also bear the image of the man of heaven.

All Will Be Changed (see 1 Thess 4:13–18)

50 Now this is what I am saying, brothers and sisters: Flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.
 51 Listen, I will tell you a mystery: We will not all sleep, but we will all be changed—
 52 in a moment, in the blinking 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 body must put on the imperishable, and this mortal body must put on immortality.
 54 Now when this perishable puts on the imperishable, and this mortal puts on immortality, then the saying that is written will happen,

“Death has been swallowed up in victory.” [[Isa 25:8](#)]

55 *“Where, O death, is your victory?
 Where, O death, 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 So then, dear brothers and sisters, be firm. Do not be moved! Always be outstanding in the work of the Lord, knowing that your labor is not in vain in the Lord.

The Collection for the Saints in Jerusalem

16:1 With regard to the collection for the saints, please follow the directions that I gave to the churches of Galatia:
 2 On the first day of the week, each of you should set aside some income and save it to the extent that God has blessed you, so that a collection will not have to be made when I come.
 3 Then, when I arrive, I will send those whom you approve with letters of explanation to carry your gift to Jerusalem.
 4 And if it seems advisable that I should go also, they will go with me.
 5 But I will come to you after I have gone through Macedonia—for I will be going through Macedonia—
 6 and perhaps I will stay with you, or even spend the winter, so that you can send me on my journey, wherever I go.
 7 For I do not want to see you now in passing, since I hope to spend some time with you, if the Lord allows.
 8 But I will stay in Ephesus until Pentecost,
 9 because a door of great opportunity stands wide open for me, but there are many opponents.
 10 Now if Timothy comes, see that he has nothing to fear among you, for he is doing the Lord’s work, as I am too.
 11 So then, let no one treat him with contempt. But send him on his way in peace so that he may come to me. For I am expecting him with the brothers.
 12 With regard to our brother Apollos: I strongly encouraged him to visit you with the other brothers, but it was simply not his intention to come now. He will come when he has the opportunity.

Closing Remarks

13 Stay alert, stand firm in the faith, show courage, be strong.
 14 Everything you do should be done in love.
 15 Now, brothers and sisters, you know about the household of Stephanus, that as the first converts of Achaia, they devoted themselves to ministry for the saints. I urge you
 16 also to submit to people like this, and to everyone who cooperates in the work and labors hard.
 17 I was glad about the arrival of Stephanus, Fortunatus, and Achaicus because they have supplied the fellowship with you that I lacked.

18 For they refreshed my spirit and yours. So then, recognize people like this.

19 The churches in the province of Asia send greetings to you. Aquila and Prisca greet you warmly in the Lord, with the church that meets in their house.

20 All the brothers and sisters send greetings. Greet one another with a holy kiss.

21 I, Paul, send this greeting with my own hand.

22 Let anyone who has no love for the Lord be accursed. Our Lord, come!

23 The grace of the Lord Jesus be with you.

24 My love be with all of you in Christ Jesus.

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