

# genesis history

*content by Frank DeRemer, Ph.D.*



*creator, maker, cosmos*

# acts-paul

# Acts-Paulines

[This document contains the book of [Acts](#) with Paul's letters embedded at the places where, in the story line, he wrote them. They start after Acts 14; click the link to go to each one:

## [Galatians](#),

(The book of [James](#) is also embedded, based on the similarity of its subject matter, near the time of the letter from the Jerusalem Council to the Gentiles. It follows Acts 15:35.)

## [1 Thessalonians](#),

## [2 Thessalonians](#),

## [1 Corinthians](#),

## [2 Corinthians](#), and

## [Romans](#).

Paul wrote his other letters after the conclusion of Acts, so they are found after Acts 28, in the order written:

## [Ephesians](#),

## [Colossians](#),

## [Philemon](#),

## [Philippians](#),

## [1 Timothy](#),

## [Titus](#), and

## [2 Timothy](#).

As an aid in understanding and retaining the history, see the overall timelines to the right. The readings start on the next page.]

[City names, e.g. [Jerusalem](#), are linked to a map showing where the city is.]

# Roman Timeline

## BC [Roman Caesars](#)

- 49 0<sup>th</sup> Julius: assassinated  
March 15, 44 BC  
1<sup>st</sup> "king" by Jewish count
- 44 No Caesar in charge until:
- 27 1<sup>st</sup> Augustus: natural death (AD14)  
1<sup>st</sup> emperor by Roman count

## AD

- 12 2<sup>nd</sup> Tiberias: co-rex with sick August over provinces; so his 15<sup>th</sup> (provincial) year was AD 26, when John, and later Jesus, began to minister
- 14 2<sup>nd</sup> Tiberias: sole; natural death
- 37 3<sup>rd</sup> Gaius (Caligula): assassinated
- 41 4<sup>th</sup> Claudius: poisoned by wife
- 54 5<sup>th</sup> Nero: committed suicide in June of AD 68

## Three usurpers not of the Caesar dynasty/family:

- 68 -6<sup>th</sup> Galba: deposed quickly
- 68 -6<sup>th</sup> Otho: deposed quickly
- 68 -6<sup>th</sup> Vitellius: deposed quickly

## Savior of Rome on the brink of collapse:

- 69 6<sup>th</sup> Vespasian: natural death
- 79 7<sup>th</sup> Titus: natural death (fever)
- 81 8<sup>th</sup> Domitian:
- 96 9<sup>th</sup> Nerva:
- 98 10<sup>th</sup> Trajan:
- 117 11<sup>th</sup> Hadrian:
- 138 ...

See also on-line another [Acts Timeline](#).

# Acts Timeline

## AD [Timeline Deduced from Acts](#)

## [Secular history of Rome in blue](#)

[P&B = Paul and Barnabas]

- 12,14 Tiberias: became 2<sup>nd</sup> emperor
- 30 Jesus crucified, resurrected
- 33~ Steven stoned: 1<sup>st</sup> Jew-Ch. martyr (7:54-8:1)
- 34~ Paul converted (apostle to Gentiles) (9:1-19)
- 37 Gaius (Caligula): 3<sup>rd</sup> emperor
- 37~ Paul meets w/Peter 15 da. in Jeru. (3 yrs after conversion: Ga 1:18)
- Peter Heals Aeneas in Lydda (9:32-35)
- Peter Raises Dorcas in Joppa (9:36-43)
- Cornelius calls for Peter: HS given to Gentiles (10:1-48)
- ?? P&B in Antioch for 1 yr (11:26)
- 41 Claudius: becomes 4<sup>th</sup> emperor
- 41 Agabus predicts famine (11:28)
- P&B take gift from Antioch to Judea (11:30)
- Herod kills James, & imprisons Peter, who escapes miraculously (during Days of UB: 12:2, 3-4)
- 43/44 Paul's vision of 3<sup>rd</sup> heaven (14 yrs before 2Cor 12:2)
- 44 Herod Agrippa (I) dies of worms (12:23)
- P&B return from Jeru. to Antioch (12:25)
- 46~ P&B begin their 1<sup>st</sup> Mission Trip (13:4)
- 48~ P&B + Titus back to Jerusalem (14 yrs after conversion: Ga 2:1); P&B (+ Titus?) back to Antioch (by implication of 15:1~ Ga 2:1)
- 49~ Paul writes to the Galatians; Council of Jerusalem: letter to Gen James, the brother of the Lord, may have written his letter here
- P&B take letter back to Antioch; B&Mark go to Cypress and P&Silas: P's 2<sup>nd</sup> mission trip: Lystra-Derbe-Iconium (Timothy), not (Asia, Bithynia), Troas (Luke), Philippi (P&S in prison), Thessalonica, Berea, Athens, Corinth (18:1) (Aquila, Pricilla; 1 yr 6 mos)
- 50~ P writes 2 letters to Thessalonica
- 53 P before Gallio's judgment seat (18:12)
- P leaves Corinth w/P&A (18:18)
- P leaves P&A in Ephesus(18:19b)
- P's 3<sup>rd</sup> mission trip; back to Ephesus 3mos, 2yrs (19:1-10)
- 54 Claudius: poisoned by wife Nero: becomes 5<sup>th</sup> emperor
- 56/57 P writes 1Cor while at Ephesus
- P sends Tim., Erastus to Macedonia (19:22)
- Riot in Ephesus (19:23-41)
- 57/58 P writes 2Cor from Ma. before/after: P to Macedonia, Corinth: 3 mos, then back to Macedonia (20:1-3) (P visited Corinth 3 times: 2Cor 12:14, 13:1; 2<sup>nd</sup>/3<sup>rd</sup> unrecorded)
- P writes Romans while at Corinth
- P&Co. meet in Troas (ch 20)
- P&Co. go to Jerusalem (ch 21)
- Arrested, P before Felix (ch 24)
- Felix holds P for 2 yrs (24:27)
- 59-60 P sails for Rome (ch 27)
- P writes Ephesians, Colossians, Philemon, Philippians, 1 Timothy, Titus, 2 Timothy
- 68 5<sup>th</sup> Nero: commits suicide

# November 8

Back to: [Gospels4](#) or [TitlePage](#)

**Acts 1** [AD 30]  
[The events in Acts span ~30 years, starting with a summary of the 40 days after Jesus' resurrection in AD 30 (vv2b-11, moved to parallel the end of the Gospels), and ending with Paul in prison in Rome in AD 59. Most of Paul's letters were written during this time, none later than AD 60 (all but Eph, Col, Phm, Php, 1&2 Tim, and Titus) and all are included in this document.]

[Steve Gregg: [Acts 1:1 - 1:8](#)]

## Summary of Jesus' Last 40 Days

1 ¶ The former account I made, O Theophilus, [was] of all that Jesus began both to do and teach, 2a until the day in which He was taken up, ... [2b-11 parallel the end of the Gospels]

[Steve Gregg: [Acts 1:9 - 2:13](#)]

**The Disciples Pray in the Upper Room**  
12 ¶ Then they [the disciples] returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey. 13 And when they had entered, they went up into the upper room where they [the eleven] were staying:

Peter,  
James,  
John, and  
Andrew;  
Philip and  
Thomas;  
Bartholomew and  
Matthew;

[Cf. [Mt 10:3](#) // [Mk 3:18](#) // [Lu 6:15](#) Sep 30 "Thaddaeus":]

James the son of Alphaeus and

Simon the Zealot; and  
Judas the son of James. 14

[Cf. [Mt 10:2b-4](#) // [Mk 3:16-19a](#)  
// [Lu 6:14-16](#) Sep 30 end]

These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers.

## Matthias Replaces Judas

15 ¶ And in those days Peter stood up in the midst of the disciples (altogether the number of names was about a hundred and twenty [~120]), and said, 16 "Men and brethren, his Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus; 17 for he was numbered with us and obtained a part in this ministry." 18

(Now this man purchased a field with the wages of iniquity [cf. [Mt 27:3-10](#)]; and falling headlong, he burst open in the middle and all his entrails gushed out. 19 And it became known to all those dwelling in Jerusalem; so that field is called in their own language, Akel Dama, that is, Field of Blood.) 20 "For it is written in the book of Psalms:

'Let his dwelling place be desolate,  
And let no one live in it';

**Psalm 69:25**  
Let their dwelling place be desolate  
— Let no one live in their tents.

and,

'Let another take his office.' 21

**Psalm 109:8**  
Let his days be few; and  
Let another take his office.

Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, 22 beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection." 23 And they proposed two [2]:

Joseph ["let him add" (Hebrew)] called Barsabas ["son of Sabas (or Tsaba)" (Aramaic)], who was surnamed Justus ["just" (Latin)], and

Matthias ["gift of God"]. 24

And they prayed and said, "You, O Lord, who know the hearts of all, show which of these two [2] You have chosen 25 to take part in this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place." 26 And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven [11] apostles [for a total of 12 again].

[[Birthday of the Church](#)]  
[[Sunday, May 21, AD 30](#)]

## Acts 2

### The Promise of the Spirit Fulfilled

2:1 ¶ When the Day of Pentecost had fully come [daytime, 50<sup>th</sup> day of 50 starting with His resurrection: [Le 23](#)], they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. 3 Then there appeared to them divided tongues, as of fire, and one sat upon each of them [Is 4:5]. 4 And they were all filled with the Holy Spirit and began to speak with other

tongues, as the Spirit gave them utterance.

5 ¶ And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. 6 And when this sound [v2] occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. 7 Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? 8 And how is it that we hear, each in our own language in which we were born? 9 Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes [Gentile converts to Judaism], 11 Cretans and Arabs — we hear them speaking in our own tongues the wonderful works of God." 12

So they were all amazed and perplexed, saying to one another, "Whatever could this mean?" 13 Others mocking said, "They are full of new wine."

[Steve Gregg: [Acts 2:14 - 2:39](#)]

### Peter's First Sermon, at Pentecost

14 ¶ But Peter, standing up with the eleven [11], raised his voice and said to them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. 15 For these are not drunk, as you suppose, since it is only the third hour of the day [~9 AM].

16 But this is what was spoken by the prophet Joel: 17a

‘And it shall come to pass in the last days’, says God, ‘that

I will pour out of My Spirit on all flesh;

Your sons and your daughters shall prophesy, 17c

Your old men shall dream dreams, 17b

Your young men shall see visions. 18

And on My menservants and on My maidservants

I will pour out My Spirit in those days; And they shall prophesy. 19

I will show wonders in heaven above And signs in the land [earth] beneath: blood and

fire and [Jerusalem burning] vapor of smoke; 20

the sun shall be turned into darkness, And

the moon into blood,

Before the coming of the great and awesome day of YHWH. 21

And it shall come to pass that whoever calls on the name of YHWH [Jn 3:16]

shall be saved.’ 22

[spiritual Zion/Jerusalem →]

[Cp. Mt 24:29 // Mk 13:24-25 // Lu 21:25-26 Oct 27]

**Joel 2:28-32**

And it shall come to pass afterward that

I will pour out My Spirit on all flesh;

Your sons and your daughters shall prophesy,

Your old men shall dream dreams,

Your young men shall see visions. 29

And also on My menservants and on My maidservants

I will pour out My Spirit in those days. 30 And [← inspired, Peter added]

I will show wonders in the heavens and in the land [earth]: blood and

fire and [judgment: AD 70] pillars of smoke; 31

the sun shall be turned into darkness, And

the moon into blood,

Before the coming of the great and awesome day of YHWH. 32

And it shall come to pass that whoever calls on the name of YHWH

shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance,

as YHWH has said, among the remnant whom YHWH calls.”

Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs,

that God did through Him in your midst, as you yourselves also know —

23 Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; 24

whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.

25 For David says concerning Him: [Greek: kurios, the Lord]

‘I foresaw YHWH always before my face, For He is at my right hand, that I may not be shaken. 26

Therefore my heart rejoiced, and my tongue was glad; Moreover my flesh also will rest in hope. 27

For You will not leave my soul in Hades [the grave, the pit, death], Nor will You allow Your Holy One

to see corruption. 28a You have made known to me the ways of life; 28c

In Your presence You will make me full of joy.’ 29 [parallel equivalent to the latter →]

Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. 30

Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, 31

he, foreseeing this, spoke

[Note: ‘Hades’ is used in Greek where ‘Sheol’ was in Hebrew, so they mean the same: the grave, the pit, the place of the dead ↴]

**Psalms 16:8-11**

I have set YHWH always before me; Because He is at my right hand I shall not be moved. 9

Therefore my heart is glad, and my glory rejoices; my flesh also will rest in hope. 10

For You will not leave my soul in Sheol [the grave, the pit, death], Nor will You allow Your Holy One

to see corruption. 11 You will show me the path of life;

In Your presence is fullness of joy; At Your right hand are pleasures forevermore.

[Hence, the passage ↑ is not about David, but the Christ/Messiah.] [← David was a prophet]

concerning the resurrection of the Christ, that His soul was not left in Hades [the grave, death], nor did His flesh see corruption. 32 This Jesus God has raised up, of which we are all witnesses. 33 Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He [the Son] poured out [v17a] this that you now see and hear [i.e., they see and hear the effect of the Spirit]. 34 For David did not ascend into the heavens, but he says himself:

[v Greek: kurios, the LORD]  
 ‘Y<sup>HWH</sup> said to my Lord [Gr. kurios],  
 “Sit at My right hand, 35  
 Till I make Your enemies  
 Your footstool.” 36

**Psalms 110:1 (and 2-4)**  
 Y<sup>HWH</sup> said to my Lord [Adonai],  
 “Sit at My right hand,  
 Till I make Your enemies  
 Your footstool.” 2  
 Y<sup>HWH</sup> shall send  
 the rod of Your strength  
 out of Zion.  
**Rule** in the midst of Your enemies! 3  
 Your people shall be volunteers  
 in the day of Your power;  
 in the splendor [beauties] of holiness,  
 from the womb of the morning,  
 You have the dew of Your youth. 4  
 Y<sup>HWH</sup> has sworn and will not relent,  
 “You are a priest forever  
 according to  
 the order of Melchizedek.”

Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.”

37 ¶ Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles,

“Men and brethren, what shall we do?”

38 Then Peter said to them,  
 “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. 39 For the promise [of the HS] is to you and to your children, and to all who are afar off, as many as the Lord our God will call.” 40

[Steve Gregg: Acts 2:40 - 2:47]  
 And with many other words he testified and exhorted them, saying,  
 “Be saved from this perverse generation.” 41 [cf. This Generation]

Then those who gladly received his word were baptized [that same day]; and that day about three thousand [~3,000] souls were added to them [no doubt, including proselytes (v10), so Gentiles included from the start].

### Early Church Culture

42 ¶ And they continued steadfastly in the apostles’ teaching [doctrine] and fellowship, in the breaking of bread, and in prayers. 43 Then fear came upon every soul, and many wonders and signs were done through the apostles.

44 Now all who believed were together, and had all things in common, 45 and sold their possessions and goods, and divided them among all, as anyone had need [Lu 12:33]. 46 So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, 47 praising God

and having favor with all the people. And the Lord added to the church daily those who were being saved.

[Steve Gregg: Acts 3/

### Acts 3

#### A Begging Cripple is Healed via Peter

3:1 ¶ Now Peter and John went up together to the temple at the hour of prayer, the ninth [9<sup>th</sup>] hour [~3 PM]. 2 And a certain man lame from his mother’s womb was carried, whom they laid daily at the gate of the temple that is called Beautiful, to ask alms from those who entered the temple; 3 who, seeing Peter and John about to go into the temple, asked for alms. 4 And fixing his eyes on him, with John, Peter said, “Look at us.” 5

So he gave them his attention, expecting to receive something from them. 6 Then Peter said,  
 “Silver and gold I do not have, but what I do have I give you:  
 In the name of Jesus Christ of Nazareth, rise up and walk.” 7

And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength. 8 So he, leaping up, stood and walked and entered the temple with them — walking, leaping, and praising God. 9 And all the people saw him walking and praising God. 10 Then they knew that it was he who sat begging alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him. 11 Now as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch that is called Solomon’s, greatly amazed.

### Acts 3:12

#### Peter’s Second Recorded Sermon

12 ¶ So when Peter saw it, he responded to the people:

“Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk? 13 The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go. 14 But you denied the Holy One and the Just, and asked for a murderer to be granted to you, 15 and killed the Prince of life, whom God raised from the dead, of which we are witnesses. 16 And His name, through [our] faith in His name, has made this man strong, whom you see and know. Yes, the faith that comes through Him has given him this perfect soundness in the presence of you all. 17 Yet now, brethren, I know that you did it in ignorance, as did also your rulers. 18 But those things that God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled. 19 Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, 20 and that He may send Jesus Christ, who was preached to you before, 21 whom heaven must receive until the times of restoration of all things, which [restoration] God has spoken

by the mouth of all His holy prophets since the world began. 22 For Moses truly said to the fathers,

‘The LORD [Gr. kurios] your God will raise up for you a Prophet like me from your brethren. Him you shall hear’

[Peter inserts:] in all things, whatever He says to you. 23

‘And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.’ [Peter’s paraphrase?]

#### Deuteronomy 18:15, 19

Y<sup>HWH</sup> your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear, 16 ... 19

And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.

24 Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these [last: 2:17a] days. 25 You are sons of the prophets, and of the covenant that God made with our fathers, saying to Abraham [after offering Isaac],

**Genesis 22:16-17** [re obedience:] ... “By Myself I have sworn”, says Y<sup>HWH</sup>, “because you have done this thing, and have not withheld your son, your only son — 17 blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand that is on the seashore; and your descendants shall possess the gate [control] of their enemies.

‘And in your Seed all the families of the land [earth] shall be blessed.’ 26

#### Genesis 22:18

\_\_\_ In your Seed all the nations of the lands [earth] shall be blessed, because you have obeyed My voice.

To you [men of Isr.] first, God, having raised up His Servant Jesus, sent Him [the Seed] to bless you, in turning away every one of you from your iniquities.”

[Steve Gregg: Acts 4]

#### Acts 4

**Peter, John Hauled before the Council**

[Cf. Jesus’ prediction in Mt 10:17 // Mk 13:9 // Lu 21:12 Oct 26]

4:1 ¶ Now as they spoke to the people, the priests, the captain of the temple, and the Sadducees came upon them, 2 being greatly disturbed that they taught the people and preached in Jesus the resurrection from the dead [contrary to Sadducee teaching]. 3 And they laid hands on them, and put them in custody until the next day, for it was already evening. 4 However, many of those who heard the word believed; and the number of the men came to be about five thousand [~5,000 in all, plus women].

5 ¶ And it came to pass, on the next day, that their rulers, elders, and scribes, 6 as well as Annas the high priest, Caiaphas, John, and Alexander [we haven’t heard of these two before], and as many as were of the family of the high priest, were gathered together at Jerusalem. 7 And when they had set them in the midst, they asked, “By what power [might, strength] or by what name have you done this?” 8 Then Peter, filled with the Holy Spirit, said to them,

“Rulers of the people and elders of Israel: 9 If we this day are judged for a good deed done to a helpless man, by what means he has been made well,

10 let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole. 11 This is the

‘stone that was rejected by you builders, which has become the chief cornerstone.’ [Ps 118:22 paraphrased] 12

#### Psalm 118:19-26

Open to me the gates of righteousness; I will go through them, And I will praise Y<sup>HWH</sup>. 20 This [Jesus] is the gate of Y<sup>HWH</sup>, through which the righteous shall enter. 21 I will praise You, For You have answered me, And have become my salvation. 22 The stone that the builders rejected Has become the chief cornerstone. 23 This was Y<sup>HWH</sup>’s doing; It is marvelous in our eyes. 24 This is the day Y<sup>HWH</sup> has made; [The dawning of the great and awesome day of Y<sup>HWH</sup>: Joel 2:32] We will rejoice and be glad in it. 25 Save now, I pray, O Y<sup>HWH</sup>; O Y<sup>HWH</sup>, I pray, Send now prosperity. 26 Blessed is he [Jesus] who comes in the name of Y<sup>HWH</sup>! We have blessed you [↪ the Church] from the house of Y<sup>HWH</sup>.

Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.” 13

Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men [well, except by Jesus!], they marveled. And they realized that they had been with Jesus [and discipled by Him]. 14 And seeing the man who had been healed standing with them, they could say nothing against it.

15 ¶ But when they had commanded them to go aside out of the council, they conferred among themselves, 16 saying, “What shall we do to these men? For, indeed, that a notable miracle has been done through them is evident to all who dwell in Jerusalem, and we cannot deny it. 17 But so that it spreads no further among the people, let us severely threaten them, that from now on they speak to no man in this name.” 18

And they called them and commanded them not to speak at all nor teach in the name of Jesus. 19 But Peter and John answered and said to them, “Whether it is right in the sight of God to listen to you more than to God, you judge. 20 For we cannot but speak the things that we have seen and heard.” 21 So when they had further threatened them, they let them go, finding no way of punishing them, because of the people, since they all glorified God for what had been done. 22 For the man was over forty [40] years old on whom this miracle of healing had been performed.

## The Believers Pray for Courage

23 ¶ And being let go, they went to their own companions and reported all that the chief priests and elders had said to them. 24 So when they heard that, they raised their voice to God with one accord and said:

“Lord, You are God, who ‘made heaven and land [earth] and the sea, and all that is in them’,

**Exodus 20:11a** (cp. Ex 31:17)

For [in] six days YHWH made heaven and land [earth], the sea, and all that is in them, and rested the seventh day.

25 who by the mouth of Your servant David have said:

‘Why did the nations rage, And the people plot \_ vain things? 26 The kings of the lands [earth] took their stand, And the rulers were gathered together Against YHWH and Against His Christ

[Χριστός *Christos*: “anointed”].’ 27

**Psalms 2:1-2**

Why do the nations rage, And the people plot a vain thing? 2 The kings of the lands [earth] set themselves, And the rulers take counsel together, Against YHWH and [vs Heb.: *Messiah*] Against His Anointed, saying, 3 ...

For truly against Your holy Servant Jesus, whom You anointed [*χρίω chrio*], both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together 28 to do whatever Your hand and Your purpose determined before to be done. 29

Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word, 30 by stretching out Your hand to heal, and that [even more] signs and wonders may be done through the name of Your holy Servant Jesus.” 31

And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

## The Believers Share Their Possessions — Demonstrating Love for One Another

32 ¶ Now the multitude of those who believed were of one heart and one soul;

neither did anyone say that any of the things he possessed was his own, but they had all things in common. 33 And with great power [might, strength] the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all. 34 Nor was there anyone among them who lacked; for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold, 35 and laid them at the apostles’ feet; and they [the apostles] distributed to each as anyone had need. 36 And Joseph, who was also named Barnabas by the apostles (which is translated “Son of Encouragement”), a Levite of the country of Cyprus, 37 having land, sold it, and brought the money and laid it at the apostles’ feet.

[Steve Gregg: Acts 5:1 - 6:8]

## Acts 5

### Ananias and Sapphira Lie

5:1 ¶ But a certain man named Ananias, with Sapphira his wife, sold a possession. 2 And he kept back part of the proceeds, his wife also being aware of it, and brought a certain part and laid it at the apostles’ feet [context: implying that it was the full proceeds]. 3 But Peter said,

“Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself? 4 While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God.” 5

Then Ananias, hearing these words, fell down and breathed his last. So great fear came upon all those who heard these things. 6 And the young men arose and wrapped him up, carried him out, and buried him. 7 Now it was about three [3] hours later when his wife came in, not knowing what had happened. 8 And Peter answered her,

“Tell me whether you sold the land for so much?”

She said,

“Yes, for so much.” 9

Then Peter said to her,

“How is it that you have 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

Then immediately she fell down at his feet and breathed her last. And the young men came in and found her dead,

and carrying her out, buried her by her husband. 11 So great fear came upon all the church and upon all who heard these things.

### Signs, Wonders, Healings via Apostles

12 ¶ And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in Solomon’s Porch. 13 Yet none of the rest dared join them, but the people esteemed them highly. 14 And believers were increasingly added to the Lord, multitudes of both men and women, 15 so that they brought the sick out into the streets and laid them on beds and couches, that at least the shadow of Peter passing by might fall on some of them. 16 Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed.

### The Apostles Jailed by the High Priest — and his Sadducee Associates

[Cf. Jesus’ prediction in Mt 10:17 // Mk 13:9 // Lu 21:12 Oct 26]

17 ¶ Then the high priest rose up, and all those who were with him (which is the sect of the Sadducees), and they were filled with indignation, 18 and laid their hands on the apostles and put them in the common prison. 19 But at night an angel of the Lord opened the prison doors and brought them out, and said, 20 “Go, stand in the temple and speak to the people all the words of this [Eternal] life.” 21

And when they heard that, they entered the temple early in the morning and taught. But the high priest and those

with him came and called the council together, with all the elders of the children of Israel, and sent to the prison to have them brought. 22 But when the officers came and did not find them in the prison, they returned and reported, 23 saying,

“Indeed we found the prison shut securely, and the guards standing outside before the doors; but when we opened them, we found no one inside!” 24

Now when the high priest, the captain of the temple, and the chief priests heard these things, they wondered what the outcome would be. 25 So one came and told them, saying,

“Look, the men whom you put in prison are standing in the temple and teaching the people!”

26 ¶ Then the captain went with the officers and brought them without violence, for they feared the people, lest they should be stoned. 27 And when they had brought them, they set them before the council. And the high priest asked them, 28 saying,

“Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your teaching [doctrine], and intend to bring this Man’s blood on us!” 29

But Peter and the other apostles answered and said:

“We ought to obey God rather than men. 30 The God of our fathers raised up Jesus whom you murdered by hanging on a tree. 31 Him God has exalted to His right hand to be Prince and Savior, to give repentance to Israel and forgiveness of sins. 32 And we are His

witnesses to these things, and so also is the Holy Spirit whom God has given to those who obey Him.” 33

When they heard this, they were furious and plotted to kill them. 34 Then one in the council stood up, a Pharisee named Gamaliel, a teacher of the law held in respect by all the people, and commanded them to put the apostles outside for a little while. 35 And he said to them:

“Men of Israel, take heed to yourselves what you intend to do regarding these men. 36 For some time ago Theudas [“God-given”] rose up, claiming to be somebody. A number of men, about four hundred [~400], joined him. He was slain, and all who obeyed him were scattered and came to nothing. 37 After this man, Judas of Galilee rose up in the days of the census [Which? About what date?], and drew away many people after him. He also perished, and all who obeyed him were dispersed. 38 And now I say to you, keep away from these men and let them alone; for if this plan or this work is of men, it will come to nothing; 39 but if it is of God, you cannot overthrow it — lest you even be found to fight against God.” 40

And they agreed with him, and when they had called for the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. 41 So they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. 42 And daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Christ.

## Acts 6

### Seven Men Chosen to Serve

6:1 ¶ Now in those days when the number of the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution.

2 Then the twelve [12] summoned the multitude of the disciples and said,

“It is not desirable that we should leave the word of God and serve tables. 3 Therefore, brethren, seek out from among you seven [7] men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; 4 but we will give ourselves continually

to prayer and to the ministry of the word.” 5

And the saying pleased the whole multitude. And they chose [7 deacons]:

D1 Stephen [“crowned”], a man full of faith and the Holy Spirit, and

D2 Philip [“lover of horses”],

D3 Prochorus [“leader of the chorus”],

D4 Nicanor [“conqueror”],

D5 Timon [“honorable”],

D6 Parmenas [“abiding”], and

D7 Nicolas [“victor of the people”],

a proselyte from Antioch, 6

[↑ non-Jew ethnically, Gentile convert to Judaism, now Chr.]

whom they set before the apostles; and when they had prayed, they laid hands on them. 7 Then

the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

# November 10

[Steve Gregg: Acts 6:8 - 7:60]

## Acts 6:8

[~AD 33?]

### Stephen is Arrested

[Cf. Jesus’ prediction in Mt 10:17 // Mk 13:9 // Lu 21:12 Oct 26]

8 ¶ And Stephen, full of faith and [v5b: the Holy Spirit’s] power, did great wonders and signs among the people. 9

Then there arose some from what is called the Synagogue of the Freedmen (Cyrenians, Alexandrians, and those from Cilicia and Asia), disputing with Stephen. 10 And they were not able to resist the wisdom and the Spirit by which he spoke. 11 Then they secretly induced men to say,

“We have heard him speak blasphemous words against Moses and God.” 12

And they stirred up the people, the elders, and the scribes; and they came upon him, seized him, and brought him to the council. 13 They also set up false witnesses who said,

“This man does not cease to speak blasphemous words against this holy place and the law; 14 for we have heard him say that this Jesus of Nazareth will destroy this place

[Cf. Mt 24:2b // Mk 13:2b // Lu 21:6b] and change the customs that Moses delivered to us [as a result of the temple being destroyed, in AD 70].” 15

And all who sat in the council, looking steadfastly at him, saw his face as [bright as] the face of an angel.

## Acts 7

### Steven Addresses the Council

7:1 ¶ **Then** the high priest said, “Are these things so?” 2

And he said,

“Brethren and fathers, listen:

The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran, 3 and said to him,

‘Get out of your country and from your relatives, and come to a land that I will show you.’ 4

### Genesis 12:1(-3)

Now YHWH had said to Abram:

“Get out of your country, from your family and from your father’s house, to a land that I will show you. 2

I will make you a great nation; I will bless you And

make your name great; And you shall be a blessing. 3

I will bless those who bless you, and I will curse him who curses you; And in you all the families of the lands [earth] shall be blessed.”

Then he came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, He moved him to this land in which you now dwell. 5 And God gave him no inheritance in it, not even enough to set his foot on. But even when Abraham had no child, He promised to give it [the land] to him for a possession, and to his descendants after him. 6

But God spoke in this way: that his descendants would dwell in a foreign land, and that they would bring them into bondage and oppress them four hundred [400] years. 7

### Genesis 15:13-14

Then He said to Abram:

“Know certainly that your descendants will be strangers in a land that is not theirs — and will serve them, and they will afflict them — four hundred [400] years [in all]. 14

And also the nation — whom they serve — I will judge; — afterward they shall come out with great possessions.

‘And — the nation to whom they will be in bondage I will judge’, said God,

‘and after that they shall come out and serve Me in this place.’ 8

Then He gave him the covenant of circumcision; and so Abraham begot Isaac and circumcised him on the eighth [8<sup>th</sup>] day; and Isaac begot Jacob, and Jacob begot the twelve [12] patriarchs. 9 And the patriarchs, becoming envious, sold Joseph into Egypt. But God was with him 10 and delivered him out of all his troubles, and gave him favor and wisdom in the presence of Pharaoh, king of Egypt; and he made him governor over Egypt and all his house. 11 Now a famine and great trouble came over all the land of Egypt and Canaan, and our fathers found no sustenance. 12 But when Jacob heard that there was grain in Egypt, he sent out our fathers first. 13 And the second time Joseph was made known to his broth-

ers, and Joseph’s family became known to the Pharaoh. 14 Then Joseph sent and called his father Jacob and all his relatives to him, seventy-five [75] people. 15 So Jacob went down to Egypt; and he died, he and our fathers. 16 And they were carried back to Shechem and laid in the tomb that Abraham bought for a sum of money from the sons of Hamor, the father of Shechem.

17 ¶ But when the time of [the fulfillment of] the promise drew near that God had sworn to Abraham, the people grew and multiplied in Egypt 18 till another king arose who did not know Joseph. 19 This man dealt treacherously with our people, and oppressed our forefathers, making them expose their babies, so that they might not live. 20 At this time Moses was born, and was well pleasing to God; and he was brought up in his father’s house for three [3] months [Ex 2:2]. 21 But when he was set out, Pharaoh’s daughter took him away and brought him up as her own son. 22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds. 23 Now when he was forty [40] years old, it came into his heart to visit his brethren, the children of Israel. 24 And seeing one of them suffer wrong, he defended and avenged him who was oppressed, and struck down the Egyptian. 25 For he supposed that his brethren would have understood that God would deliver them by his hand, but they did not understand. 26 And the next day he appeared to two of them as they were fighting, and tried to reconcile them, saying,

‘Men, you are brethren; why do you wrong one another?’ 27

### Exodus 2:13

And when he went out the second day, behold, two Hebrew men were fighting, and he said to the one who did the wrong,

“Why are you striking your companion?”

But he who did his neighbor wrong pushed him away, saying,

‘Who made you a ruler and a judge over us? 28 Do you want to kill me as you did the Egyptian yesterday?’ 29

### Exodus 2:14

Then he said,

“Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?”

So Moses feared and said,

“Surely this thing is known!”

Then, at this saying, Moses fled and became a dweller in the land of Midian, where he had two sons.

30 ¶ And when forty [40] years had passed [so Moses was then 80 years old: v23], an Angel of the Lord appeared to him in a flame of fire in a bush, in the wilderness of Mount Sinai [hence, in Midian, still]. 31

### Exodus 3:12

So He said [to Moses],

“I will certainly be with you. And this shall be a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain.”

When Moses saw *it*, he marveled at the sight; and as he drew near to observe, the voice of the Lord came to him, 32 saying,

‘I am the God of your fathers — the God of Abraham, the God of Isaac, and the God of Jacob.’

And Moses trembled and dared not look. 33 Then YHWH said to him,

‘Take your sandals off your feet, for the place where you stand is holy ground.’ 34

I have surely seen the oppression of My people who are in Egypt; I have heard their groaning

and have come down to deliver them.

And now come, I will send you to

Egypt.’ 35

This Moses whom they rejected, saying [Ex 2:14a (above) again],

‘Who made you a ruler and a judge?’, is the one God sent to be a ruler and a deliverer by the hand of the Angel [Messenger] who appeared to him in the bush. 36 He brought them out, after he had shown wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty [40] years. 37

This is that Moses who said to the children of Israel,

‘YHWH your God will raise up for you a Prophet like me

from your brethren.

Him you shall hear.’ 38

#### Exodus 3:6a

Moreover He said,

‘I am the God of your father — the God of Abraham, the God of Isaac, and the God of Jacob.’

#### Exodus 3:5, 7-8a, 10

Then He said,

‘Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.’ 6 ...

And YHWH said:

‘I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. 8a So I have come down to deliver them out of the hand of the Egyptians, ... 10 Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt.’

#### Deuteronomy 18:15

YHWH your God will raise up for you a Prophet like me from your midst,

from your brethren.

Him you shall hear, 16 ...

This [Moses] is he who was in the congregation in the wilderness with the Angel who spoke to him on Mount Sinai, and with our fathers, the one who received the living oracles to give to us, 39 whom our fathers would not obey, but rejected. And in their hearts they turned back to Egypt, 40 saying to Aaron,

‘Make us gods to go before us; as for this Moses who brought us out of the land of Egypt, we do not know what has become of him.’ 41

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

42 ¶ Then God turned and gave them up to worship the host of heaven, as it is written in the book of the Prophets:

‘Did you offer Me slaughtered animals and sacrifices during forty [40] years in the wilderness, O house of Israel? 43

You also took up the tabernacle of Moloch, And [tabernacle = tent, so perhaps Sikkuth was the tabernacle of Moloch? Moloch/Molech means “king”. This clause is like the LXX.]

[“the shrunken (as lifeless)” √]

The star of your god Remphan, Images that you made to worship; And I will carry you away beyond Babylon.’ 44

#### Exodus 32:1

Now when the people saw that Moses delayed coming down from the mountain, the people gathered together to Aaron, and said to him, “Come!

Make us gods that shall go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.”

#### Amos 5:25-27

Did you offer Me sacrifices and offerings

In the wilderness forty [40] years, O house of Israel? 26

You also carried Sikkuth [“tent”; a Babylonian deity] your king And

Chiun [“an image” or “pillar”; probably a statue of the Assyrian-Babylonian god of the planet Saturn and used to symbolize Israelite apostasy],

your idols,

The star of your gods, That you made for yourselves. 27 Therefore I will send you into captivity beyond Damascus”,

Says YHWH, whose name is the God of hosts.

Our fathers had the tabernacle of witness in the wilderness, as He appointed, instructing Moses to make it according to the pattern that he had seen, 45 which our fathers, having received it in turn, also brought with Joshua into the land possessed by the Gentiles, whom God drove out before the face of our fathers until the days of David, 46 who found favor before God and asked to find a dwelling for the God of Jacob. 47 But Solomon built Him a house. 48 However, the Most High does not dwell in temples made with hands, as the prophet says: 49

‘Heaven is [Ge 1:8]  
 My throne, and  
 Land [earth] is [Ge 1:10]  
 My footstool.  
 What house will  
 \_\_\_ you \_\_\_ build for Me?’  
 says YHWH, or  
 “What is the place of  
 My rest? 50  
 Has  
 My hand not made  
 all these things?”

51 ¶  
 You stiffnecked and uncircumcised  
 in heart and ears!  
 You always resist the Holy Spirit;  
 as your fathers did, so do you. 52  
 Which of the prophets  
 did your fathers not persecute?  
 And they killed those who foretold  
 the coming of the Just One,  
 of whom you now have become  
 the betrayers and murderers, 53  
 who have received the law  
 by the direction of angels  
 and have not kept it.”

**Isaiah 66:1-2a**

Thus says YHWH:

“Heaven is [Ge 1:8]  
 My throne, and  
 Land [earth] is [Ge 1:10]  
 My footstool.  
 Where is the house  
 that you will build \_\_\_ Me? And  
 Where is the place of  
 My rest? 2a  
 For all those things  
 My hand has made, and  
 all those things exist”,  
 says YHWH. ...

[← first advent]

[← messengers, prophets?]

**Steven is Stoned**

54 ¶ When they heard these things, they were cut to the heart, and they gnashed at him with their teeth. 55 But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God and Jesus standing at the right hand of God [Ac 2:30-35: He was previously sitting, so He stood to receive the first martyr], 56 and said, “Look! I see

the heavens opened and the Son of Man standing at the right hand of God!” 57

Then they cried out with a loud voice, stopped their ears, and ran at him with one accord; 58 and they cast him out of the city and stoned him. And the witnesses laid down their clothes at the feet of a young man named Saul [“desired”]. 59 And they stoned Stephen as he was calling on God and saying, “Lord Jesus, receive my spirit.” 60 Then he knelt down and cried out with a loud voice, “Lord, do not charge them with this sin.” And when he had said this, he fell asleep. Acts 8

8:1a Now Saul was consenting to his death [cf. Acts 22:20]. 1b ¶

[Steve Gregg: Acts 8]

**Persecution Scatters the Church**

At that time a great persecution arose against the church that was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles. 2 And devout men carried Stephen to his burial, and made great lamentation over him. 3

As for Saul, he made havoc of the church, entering every house, and dragging off men and women, committing them to prison. 4 Therefore those who were scattered went everywhere preaching the word [11:19].

**Phillip Preaches in Samaria**

5 ¶ Then Philip went down to the city of Samaria and preached Christ to them. 6 And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles that he did. 7 For unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralyzed and lame were healed. 8 And there was great joy in that city. 9

**Simon the Sorcerer Believes**

But there was a certain man called Simon, who previously practiced sorcery in the city and astonished the people of Samaria, claiming that he was someone great, 10 to whom they all gave heed, from the least to the greatest, saying, “This man is the great power of God.” 11 And they heeded him because he had astonished them with his sorceries for a long time. 12 But when they believed Philip as he preached the things concerning the Kingdom of God and the name of Jesus Christ, [Da 2:44; 4:3,32,34; 6:26; 7:14,18,27] both men and women were baptized. 13 Then Simon himself also believed; and when he was baptized he continued with Philip, and was amazed, seeing the miracles and signs that were done.

**Peter & John Join Phillip in Samaria**  
 14 ¶ Now when the apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent Peter and John to them, 15 who, when they had come down, prayed for them that they might receive the Holy Spirit. 16 For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. 17 Then they laid hands on them, and they received the Holy Spirit. 18 And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given [apparently with obvious effect], he offered them money, 19 saying, "Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit." 20 But Peter said to him, "Your money perish with you, because you thought that the gift of God could be purchased with money! 21 You have neither part nor portion in this matter, for your heart is not right in the sight of God. 22 Repent therefore of this, your wickedness, and pray God if perhaps the thought of your heart may be forgiven you. 23 For I see that you are poisoned by bitterness and bound by iniquity." 24 Then Simon answered and said, "Pray to the Lord for me, that none of the things that you have spoken may come upon me." 25 So when they had testified and preached the word of the Lord, they returned to Jerusalem, preaching the gospel in many villages of the Samaritans [on the way].

**Phillip and the Ethiopian Eunuch**  
 26 ¶ Now an angel of the Lord spoke to Philip, saying, "Arise and go toward the south along the road that goes down from Jerusalem to Gaza." This is desert. 27 So he arose and went. And behold, a man of Ethiopia, a eunuch of great authority under Candace the queen of the Ethiopians, who had charge of all her treasury, and had come to Jerusalem to worship, 28 was returning. And sitting in his chariot [not a war chariot, so likely pulled by a cow/ox or two], he was reading Isaiah the prophet. 29 Then the Spirit said to Philip, "Go near and overtake this chariot." 30 So Philip ran to him, and heard him reading the prophet Isaiah, and said, "Do you understand what you are reading?" 31 And he said, "How can I, unless someone guides me?" And he asked Philip to come up and sit with him. 32 The place in the Scripture that he read was this [from the LXX]: "He was led as a sheep to the slaughter; And as a lamb before its shearer is silent, So He opened not His mouth. 33 In His humiliation His justice was taken away, and Who will declare His generation? For His life is taken from the land [earth]." 34 [cf. [This Generation](#) ↑]

<b>The prophets preached:</b>	verse
Jesus Christ	3:20
<b>Peter (&amp; John) preached:</b>	
in Jesus the resurrection	
from the dead	4:2
Jesus as the Christ	5:42
the word of the Lord:	8:25a
the gospel:	8:25b
<b>Phillip preached:</b>	
the word (of God):	8:4 (14)
Christ:	8:5
the things concerning:	8:12
the Kingdom of God and the name of Jesus Christ	
Jesus:	8:35
<b>Saul/Paul preached:</b>	
the Christ, that He is	
the Son of God:	9:20
that this Jesus is the Christ:	9:22
in the name of Jesus:	9:27
that they should:	26:20
repent,	
turn to God, and	
do works befitting repentance	

<b>Isaiah 53:7b-8a</b>
He was led
as a lamb to the slaughter, And as a sheep before its shearers is silent,
So He opened not His mouth. 8a
He was taken
from prison and from judgment, and
Who will declare His generation?
For He was cut off
from the land of the living;
For the transgressions of my people
He was stricken.

So the eunuch answered Philip and said, "I ask you: Of whom does the prophet say this? Of himself or of some other man?" 35 Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him. 36 Now as they went down the road, they came to some water. And the eunuch said, "See, here is water. What hinders me from being baptized?" 37 [Hence, "preaching Jesus" must have included baptism.] Then Philip said, "If you believe [trust] with all your heart, you may." And he answered and said, "I believe [trust] that Jesus Christ is the Son of God." 38 So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him. 39 Now when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing. 40 But Philip was found at Azotus [Ashdod: "a stronghold"]. And passing through, he preached in all the cities till he came to Caesarea.

[← cf. [This Generation](#)]

# November 11

Acts 9:1-19a || 22:1-16 || 26:10-20  
Saul's Conversion — First Account  
[~ AD 34: [Ga 2:1](#)]

9:1 ¶ **Then** Saul,

**still** breathing threats and murder against **the disciples of the Lord**, went to the high priest <sup>2</sup> and asked letters from him to the synagogues of **Damascus**, so that if he found any who were of **the Way**, whether **men or women**, he might

bring **them bound** \_\_\_\_\_ to **Jerusalem**.

<sup>3a</sup> **As** he journeyed he came near Damascus, and **suddenly** a \_\_\_\_\_ light <sup>3c</sup> from heaven

<sup>3b</sup> **shone** around him. <sup>4</sup>

**Then** \_\_\_\_\_ he \_\_\_\_\_ fell \_\_\_\_\_ to the ground, and heard a voice saying to him,

[Three columns parallel, for 2 pages:]

[Acts 22:1-16](#)

**Saul Recounts It to a Jerusalem Mob**  
22:1 ¶ “Brethren and fathers, hear my defense before you **now**.” <sup>2</sup>  
And **when** they heard that he spoke to them in the Hebrew language, they kept all the more silent.

**Then** he \_\_\_\_\_ said: <sup>3</sup> ¶

“I am indeed a Jew, born in **Tarsus** [“a flat basket”; capital] of **Cilicia** [“the land of Celix”], but brought up in **this city [Jerusalem]** at the feet of Gamaliel [“**God is my recompenser**”; cf. [Acts 5:34](#)], taught according to the strictness of our fathers’ law, and was zealous toward **God** as you all are **today**.

<sup>4</sup> I **persecuted this Way** to the death, binding and delivering into prisons both **men and women**, <sup>5</sup> as also the high priest bears me witness, and all the council of the elders, from whom I also received letters to the brethren, and went to **Damascus** to

bring **in chains** even those who were **there** to **Jerusalem** to be punished. <sup>6</sup>

**Now** it happened, **as I** journeyed and came near **Damascus** **at about noon**, **suddenly** a **great light** from heaven

\_\_\_\_\_ **shone** around me. <sup>7</sup>

And \_\_\_\_\_ I \_\_\_\_\_ fell \_\_\_\_\_ to the ground and heard a voice saying to me,

[Acts 26:10-20](#)

**Saul Recounts It to King Agrippa**

<sup>10</sup> This I also did in **Jerusalem**, and many of **the saints** I shut up in prison, having received authority from the chief priests; and **when they** were put to death, I cast my vote against **them**.

<sup>11</sup> And I **punished them often** in every synagogue and compelled **them** to blaspheme; and being exceedingly enraged against **them**, I **persecuted them** even to foreign cities.

<sup>12a</sup> ¶ **While** thus occupied, <sup>12c</sup> with authority and commission from the chief priests

<sup>12b</sup> **as I** journeyed to \_\_\_\_\_ **Damascus**, <sup>13</sup> **at midday**, O king, along the road I saw \_\_\_\_\_ a \_\_\_\_\_ light from heaven, brighter than **the sun**, **shining** around me

and those who journeyed with me. <sup>14a</sup> And **when** we all had fallen to the ground, I \_\_\_\_\_ heard a voice speaking to me

Notes:

[Steve Gregg: [Acts 9 - 10](#)]  
The three accounts give a fuller picture than any one alone.

This part is not so parallel, but presents the same general picture.

Read the three sequentially.  
← cf. [Acts 8:1a](#) , [Acts 22:20](#) re Stephen.

[Cf. Jesus’ prediction in [Mt 10:17](#) // [Mk 13:9](#) // [Lu 21:12](#) Oct 26]

## Acts 9

“Saul, Saul,  
why are you persecuting Me?” 5  
And he said,  
“Who are You, Lord?”  
Then the Lord said,  
“I am Jesus \_\_\_\_\_, whom you  
are persecuting. It is hard for you  
to kick against the goads.” 6  
So he, trembling and astonished, said,  
“Lord, what do You want me to do?”  
Then the Lord said to him,  
“Arise and go into the city \_\_\_\_\_, and  
\_\_\_\_\_ you will be told what  
you must do.” 7  
And the men who journeyed with him

stood speechless,  
hearing a voice but seeing no one. 8  
Then Saul arose from the ground, and  
when his eyes were opened he saw no  
one.

But they led him by the hand

and brought him into Damascus. 9  
And he was three [3] days without  
sight, and neither ate nor drank.

10 ¶ Now there was a certain disciple  
at Damascus named Ananias;

and to him the Lord said in a vision,  
“Ananias.”  
And he said,  
“Here I am, Lord.” 11  
So the Lord said to him,

## Acts 22

‘Saul, Saul,  
why are you persecuting Me?’ 8  
So I answered,  
‘Who are You, Lord?’  
And He said to me,  
‘I am Jesus of Nazareth, whom you  
are persecuting.’ 10  
So I \_\_\_\_\_ said,  
‘What shall I \_\_\_\_\_ do, Lord?’  
And the Lord said to me,  
‘Arise and go into Damascus, and  
there you will be told all things that  
are appointed for you to \_\_\_\_\_ do.’ 9  
And those who were \_\_\_\_\_ with me  
indeed saw the light and were afraid,  
but they did not hear the voice of Him  
who spoke to me. 11

And since I could not see for the glory  
of that light, being led \_\_\_\_\_ by the hand  
of those who were with me,  
I came \_\_\_\_\_ into Damascus. 12

Then \_\_\_\_\_ a certain  
Ananias, a devout  
man according to the law, having a  
good testimony with all the Jews who  
dwelt there, 13

## Acts 26

and saying in the Hebrew language, 14b  
‘Saul, Saul,  
why are you persecuting Me?’ 15  
So I said,  
‘Who are You, Lord?’  
And He said,  
‘I am Jesus \_\_\_\_\_, whom you  
are persecuting. 14c It is hard for you  
to kick against the goads.

[← a light, not a person]  
[← did not hear the Lord]

[← but did hear Saul, perhaps; also,  
‘voice’ could be ‘noise’ instead]

## Notes:

[Only 2 columns parallel here:]

Acts 9

“Arise and go to the street called Straight, and inquire at the house of Judas for *one* called Saul of Tarsus, for behold, he is praying. 12 And in a vision he has seen a man named Ananias coming in and putting *his* hand on him, so that he might receive his sight.” 13

Then Ananias answered,

“Lord, I have heard from many 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 bind all who call on Your name.” 15

But the Lord said to him,

“Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. 16 For I will show him how many things he must suffer for My name’s sake.” 17

And Ananias went his way and entered the house;

and laying his hands on him he said, “Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit.”

18a Immediately there fell from his eyes something like scales, and he received his sight at once;

Acts 22

[← Paul’s commission.]  
[← More of it.]

came to me; and he stood and said to me, ‘Brother Saul, receive your sight.’

And at that same hour I looked up at him. 14 Then he said,

[Parallel, but Ac 22&26 interleaved:]

Acts 9

[Paul’s commission. →]

18b and he arose and was baptized.  
19a So when he had received food, he was strengthened.

[Paul’s commission. →]

[“the meek shall inherit the land” →]  
[“in”: Greek eis: into →]

[Should “then” be here? →]

Acts 22

‘The God of our fathers has chosen you that you should know His will, and see the Just One, and hear the voice of His mouth. 15

For you will be His witness to all men of what you have seen and heard. 16 And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord.’

Acts 26:16-20 [Jesus speaking to Paul, apparently after Paul had eaten:] 16

‘But rise and stand on your feet; for I have appeared to you for this purpose: to make you a minister and a witness both of the things that you have seen and of the things that I will yet reveal to you. 17 I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, 18 to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.’ 19 Therefore, King Agrippa, I was not disobedient to the heavenly vision, 20 but declared first to those [Jews] in Damascus and in Jerusalem, and throughout all the region of Judea, and then to the Gentiles, that they should repent, turn to God, and do works befitting repentance.

## Acts 9:19b

### Saul in Damascus, then Jerusalem

19b **Then** Saul spent some days with the disciples at **Damascus**. 20 **Immediately** he **preached** the Christ in the synagogues, that He is the Son of God. 21 **Then** all who heard were amazed, and said, “Is this not he who destroyed those who called on **this name** in **Jerusalem**, and has come here for that purpose, so that he might **bring them bound** to the chief priests?” 22

But Saul increased all the more in strength, and confounded the Jews who dwelt in Damascus, **proving** that this **Jesus is the Christ**.

### Galatians 1:16b-17a

... I did not **immediately** confer with **flesh and blood**, 17a nor did I go up to **Jerusalem** to those *who were* **apostles** before me;

23¶ **Now** after many days were **past**, the Jews plotted to **kill** him. 24 But their plot became known to Saul. And they watched the gates **day and night**, to **kill** him. 25 **Then** the disciples took him **by night** and let *him* down through [a window in] the wall in a **large** basket.

### Galatians 1:17b

but I went to **Arabia** [perhaps to Mt Sinai: *Ga 4:25*], and returned **again** [later] to **Damascus**.

### 2 Corinthians 11:32-33

32 In **Damascus** the governor, under Aretas<sup>1</sup> [“graver”] the king, was guarding the city of the **Damascenes** with a garrison, desiring to **arrest** me;

33 but I was [again] let down in a basket **through a window** in the wall, and escaped from his hands.<sup>1</sup>

### Galatians 1:18-19

**Then** after three [3] years [in Arabia, then Damascus: not clear how much time in each] I went up to **Jerusalem** to see Peter, and remained with him **fifteen [15] days**. 19 But I saw none of the other apostles except **James, the Lord’s brother** [during the 15?].

26 And **when** Saul had come to **Jerusalem** [probably three [3] years later: *Ga 1:18* (so ~ *AD 37: Ac 9:1*)], he tried to join the disciples; but they were all afraid of him, and did not believe that he was a **disciple**. 27 But Barnabas took him and brought *him* to the **apostles**. And he declared to **them** how he had seen **the Lord** on the road, and that **He** had spoken to him, and how he had **preached** boldly at **Damascus** in the name of **Jesus**. 28 So he was with them

<sup>1</sup> Aka, Aretes: an Arabian king. He made war in *AD 36* on his son-in-law Herod Antipas for having divorced his daughter; and with such success as completely to destroy his army. Consequently, Vitellius, **then** governor of **Syria**, being ordered by Caesar **Tiberius** to march an army against Aretes, prepared for war. But, because Tiberius **in the meantime** had died (*March 16, AD 37*), he recalled his troops from the march, dismissed them to **winter** quarters, and departed for **Rome**. After his departure, Aretas held sway over the region of **Damascus** (how acquired we do not know), and placed an ethnarch over the **city**, who tried to capture Paul upon his return to **Damascus** **three years** later.

at **Jerusalem**, coming in and going out. 29 And he **spoke** boldly in **the name of the Lord Jesus** and disputed against the Hellenists, but they attempted to **kill** him.

### Acts 22:17-21

**Now** it happened, **when** I [Paul] returned to **Jerusalem** and was praying in the temple, that I was in a trance 18 and saw **Him** saying to me, ‘**Make haste and get out of Jerusalem quickly, for they will not receive your testimony concerning Me.**’ 19

So I said,

‘**Lord**, they know that in every synagogue I imprisoned and beat those who **believe** on [epi] **You**. 20 And **when** the blood of **Your martyr Stephen** was shed, I also was

standing by [cf. *Acts 8:1a*] consenting to his **death**, and guarding the clothes of those who were **killing** him.’ 21

**Then He** said to me,

‘**Depart, for I will send you far from here to the Gentiles.**”

30 **When** the brethren found out [that the Hellenists attempted to kill Saul], they brought him down to **Caesarea** and sent him out to **Tarsus**. 31 **Then** the churches throughout **all Judea, Galilee, and Samaria** had **peace** and were **edified**. And walking

in the **fear of the Lord** and

in the **comfort of the Holy Spirit**, they were **multiplied**.

*Notes:*

*Ga 1:21—Afterwards Paul went on “to regions of Syria and Cilicia”.*

# November 12

## Acts 9:32

[AD 37-40]

### Peter Heals Aeneas in Lydda

32¶ **Now** it came to pass, as Peter went through **all parts of the country**, that he also came down to the saints who dwelt in **Lydda**<sup>2</sup> [“strife”]. 33 There he found a certain man named Aeneas [“laudable”], who had been bedridden **eight [8] years** and was paralyzed. 34 And Peter said to him,

“Aeneas, **Jesus the Christ** heals you.

Arise and make your bed.”

**Then** he arose **immediately**. 35 So **all** who dwelt at **Lydda** and **Sharon**<sup>3</sup> [“plain or level”] saw him and turned to **the Lord**.

### Peter Raises Dorcas in Joppa

36¶ At **Joppa**<sup>4</sup> [“beautiful”] there was a certain **disciple** named Tabitha [Aramaic: “female gazelle”], which is translated Dorcas [Greek: “gazelle”]. This woman was full of **good works and charitable deeds** that she did. 37 But it happened **in those days** that she became sick and died. **When** they had washed her, they laid *her* in an upper room. 38 And since **Lydda** was near **Joppa**, and the disciples had heard that Peter was **there**, they sent two men to him, imploring *him* **not to delay** in com-

<sup>2</sup> A town 9 miles (15 km) from **Joppa**, that is the first town on the northernmost of the two roads between **Joppa** and **Jerusalem**.

<sup>3</sup> A level region extending from **Caesarea** of Palestine as far as **Joppa**, abounding in good pasture and famous for its fertility.

<sup>4</sup> Modern Old Jaffa, a part of **Tel-Aviv**.

ing to them. <sup>39</sup> Then Peter arose and went with them. When he had come, they brought *him* to the upper room. And all the widows stood by him weeping, showing the tunics and garments that Dorcas had made while she was with them. <sup>40</sup> But Peter put them all out, and knelt down and prayed. And turning to the body he said, "Tabitha, arise."

And she opened her eyes, and when she saw Peter she sat up. <sup>41</sup> Then he gave her *his* hand and lifted her up; and when he had called the saints and widows, he presented her alive. <sup>42</sup> And it became known throughout all Joppa, and many believed on [Greek: *epi epi*] the Lord. <sup>43</sup> So it was that he stayed many days in Joppa with Simon, a tanner.

## Acts 10 [~AD 40?] **Cornelius Calls for Peter**

<sup>10:1</sup> There was a certain man in Caesarea<sup>5</sup> ["severed"] called Cornelius ["of a horn"], a centurion of what was called the Italian Regiment, <sup>2</sup> a devout man and one who feared God with all his household, who gave alms generously to the people, and prayed to God always. <sup>3</sup> About the ninth hour of the day [~3 PM] he saw clearly in a vision an angel of God coming in and saying to him,

<sup>5</sup> Caesarea of Palestine was built near the Mediterranean by Herod the Great on the site of Strabo's Tower, between Joppa and Dora. It was provided with a magnificent harbor and had conferred upon it the name of Caesarea, in honor of Augustus. It was the residence of Roman procurators, and the majority of its inhabitants were Greeks.  
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"Cornelius!" <sup>4</sup> And when he observed him, he was afraid, and said, "What is it, lord?" So he said to him, "Your prayers and your alms have come up for a memorial before God. <sup>5</sup> Now send men to Joppa, and send for Simon whose surname is Peter. <sup>6</sup> He is lodging with Simon, a tanner, whose house is by the sea. He will tell you what you must do." <sup>7</sup>

And when the angel who spoke to him had departed, Cornelius called two [2] of his household servants and a devout soldier from among those who waited on him continually. <sup>8</sup> So when he had explained all these things to them, he sent them to Joppa [~ 30 miles south, less than a day on horseback going, more by foot coming back: vv23-24].

### **Peter Has a Vision: Things to Eat**

<sup>9</sup> The next day [day 2], as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour [~noon]. <sup>10</sup> Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance <sup>11</sup> and saw heaven opened and an object like a great sheet bound at the four [4] corners, descending to him and let down to the ground [earth]. <sup>12</sup> In it were all kinds of

four-footed animals  
of the land [earth],  
wild beasts,  
creeping things, and  
birds of the air. <sup>13</sup>

And a voice came to him, "Rise, Peter; kill and eat." <sup>14</sup>

[day 3 →]

But Peter said, "Not so, Lord! For I have never eaten anything common or unclean." <sup>15</sup> And a voice spoke to him again the second [2<sup>nd</sup>] time, "What God has cleansed you must not call common." <sup>16</sup> This was done three [3] times. And the object was taken up into heaven again. <sup>17</sup> Now while Peter wondered within himself what this vision that he had seen meant, behold, the men who had been sent from Cornelius had made inquiry for Simon's house, and stood before the gate. <sup>18</sup> And they called and asked whether Simon, whose surname was Peter, was lodging there.

### **Peter Visits Cornelius**

<sup>19</sup> While Peter thought about the vision, the Spirit said to him, "Behold, three [3] men are seeking you. <sup>20</sup> Arise therefore, go down and go with them, doubting nothing; for I have sent them." <sup>21</sup>

Then Peter went down to the men who had been sent to him from Cornelius, and said,

"Yes, I am he whom you seek. For what reason have you come?" <sup>22</sup> And they said,

"Cornelius the centurion, a just man, one who fears God and has a good reputation among all the nation of the Jews, was divinely instructed by a holy angel to summon you to his house, and to hear words from you." <sup>23</sup>

Then he invited them in and lodged them. On the next day Peter went away with them, and some brethren from Joppa accompanied him [6 men: 11:12].

<sup>24</sup> And the following day [day 4] they entered Caesarea. Now Cornelius was waiting for them, and had called together his relatives and close friends. <sup>25</sup> As Peter was coming in, Cornelius met him and fell down at his feet and worshiped *him*. <sup>26</sup> But Peter lifted him up, saying, "Stand up; I myself am also a man." <sup>27</sup> And as he talked with him, he went in and found many who had come together. <sup>28</sup> Then he said to them, "You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. But God has shown me that I should not call any man common or unclean. <sup>29</sup> Therefore I came without objection as soon as I was sent for. I ask, then, for what reason have you sent for me?" <sup>30</sup>

[ day 1, 3 PM: Cornelius' vision  
day 2, noon: Peter's vision  
day 3: travel toward Caesarea  
day 4, 3 PM?: Peter at Cornelius' ]

So Cornelius said, [inclusive] "Four [4] days ago I was fasting until this hour; and at the ninth hour [~3 PM] I prayed in my house, and behold, a man stood before me in bright clothing, <sup>31</sup> and said,

"Cornelius, your prayer has been heard, and your alms are remembered in the sight of God. <sup>32</sup> Send therefore to Joppa and call Simon here, whose surname is Peter. He is lodging in the house of Simon, a tanner, by the sea. When he comes, he will speak to you." <sup>33</sup>

So I sent to you immediately, and you have done well to come. Now therefore, we are all present before God, to hear all the things commanded you by God."

## The Gentiles Hear the Good News

34 ¶ Then Peter opened his mouth and said:

“In truth I perceive that God shows no partiality. 35 But in every nation whoever

fears Him and works righteousness

is accepted by Him. 36

The [gospel] word that God sent to the children of Israel, preaching peace through Jesus Christ — He is Lord of all — 37

that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism that John preached: 38

how God anointed Jesus of Nazareth with the Holy Spirit and with power, [Da 9:24f]

who went about

doing good and healing all

who were oppressed by the devil, for God was with Him. 39

And we are witnesses of

all things that He did, both

in the land of the Jews and in Jerusalem,

whom they killed by hanging on a tree.

40 Him God

raised up on the third [3<sup>rd</sup>] day, and showed Him openly, 41

not to all the people, but

to witnesses chosen before by God, even to us who ate and drank with Him

after He arose from the dead. 42

And He commanded us

to preach to the people, and to testify that

it is He who was ordained by God to be Judge of the living and the dead. 43 To Him all the prophets witness that, through His name, whoever believes into [in] [Greek: eis] Him will receive remission [release from bondage or imprisonment] of sins.”

## The Gentiles Receive the Holy Spirit

44 ¶ While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word [message].

45 And those of the circumcision who believed were astonished, as many as came with Peter [6 men: 11:12], because the gift of the Holy Spirit had been poured out on the Gentiles also.

46 [Proof:] For they heard them speak with tongues and magnify God.

Then Peter answered, 47

“Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?” 48

[Received the HS and were dunked in water, after HS was poured on them. But see v16: it is called baptism.]

And he commanded them to be

baptized in [Greek: en] the name of the Lord.

Then they asked him to stay a few days.

[Steve Gregg: Acts 11 - 12]

## Acts 11

### Peter Explains His Actions

11:1 ¶ Now the apostles and brethren who were in Judea heard that the Gentiles had also received the word of God. 2

And when Peter came up to Jerusalem, those of the circumcision contended with him, 3 saying,

“You went in to uncircumcised men and ate with them!” 4

But Peter explained it to them in order from the beginning, saying: 5

“I was in the city of Joppa praying; and in a trance I saw a vision, an object descending like a great sheet, let down from heaven by four [4] corners; and it came to me. 6 When I observed it intently and considered, I saw

four-footed animals

of the land [earth],

wild beasts,

creeping things, and

birds of the air. 7

And I heard a voice saying to me,

‘Rise, Peter; kill and eat.’ 8

But I said,

‘Not so, Lord! For nothing common or unclean has at any time entered my mouth.’ 9

But the voice answered me again from heaven,

‘What God has cleansed you must not call common.’ 10

Now this was done three [3] times, and all were drawn up again into heaven. 11

At that very moment, three [3] men stood before the house where I was, having been sent to me from Caesarea.

12 Then the Spirit told me to go with them, doubting nothing. Moreover these six [6] brethren accompanied me, and we entered the man’s house.

13 And he told us how he had seen an angel standing in his house, who said to him,

‘Send men to Joppa, and call for Simon whose surname is Peter, 14 who will tell you words by which you and all your household will be saved.’ 15

And as I began to speak, the Holy Spirit fell upon them, as upon us at the begin-

ning [Pentecost]. 16 Then I remembered the word of the Lord, how He said, ‘John indeed baptized with water, but you shall be baptized with the Holy Spirit.’ 17

If therefore God gave them the same gift as He gave us when we believed on [epi] the Lord Jesus Christ, who was I that I could withstand God?” 18

When they heard these things they became silent; and they glorified God, saying,

“Then God has also granted to the Gentiles repentance to life.”

## The Church in Antioch of Syria

19 ¶ Now those who were scattered after the persecution that arose over Stephen [cf. 8:1b-4] traveled as far as Phoenicia, Cyprus, and Antioch<sup>6</sup> [“driven against”], preaching the word to no one but the Jews only. 20

But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch,

spoke to the Hellenists, preaching the Lord Jesus. 21 And the hand of the Lord was with them, and a great number believed and turned to the Lord. 22

Then news of these things came to the ears of the church in Jerusalem, and they sent out Barnabas [“son of encouragement”] to go as far as Antioch. 23

When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue [abide] with the

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<sup>6</sup> Capital of Syria, situated on the river Orontes, founded by Seleucus Nicanor in 300 BC and named in honor of his father, Antiochus. Many Greek-Jews (Hellenists) lived there.

Lord. 24 For he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord. 25 Then Barnabas departed for Tarsus to seek Saul. 26 And when he had found him, he brought him to Antioch. So it was that for a whole year [AD 40] they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch.

[AD 41]

### Agabus Prophesies a Great Famine

27 ¶ And in these days prophets came from Jerusalem to Antioch. 28 Then one of them, named Agabus [“locust”; appears again in 21:10], stood up and showed by the Spirit that there was going to be a great famine throughout all the world [οἰκουμένη οἰκουμένη “the inhabited earth”, i.e., the Roman Empire], which also [actually] happened in the days of Claudius [“lame”] Caesar<sup>7</sup>. 29 Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. 30 This they also [actually] did, and sent it to the elders<sup>8</sup> by the hands of Barnabas and Saul [cf. 12:25].

### Acts 12

[AD 41]

#### Herod Kills James, Imprisons Peter

12:1 ¶ Now about that time Herod [Agrippa (I)] the king stretched out his

hand to harass some from the church. 2 Then he killed James the brother of John with the sword. 3 And because he saw that it pleased the Jews, he proceeded further to seize Peter also. Now it was during the Days of Unleavened Bread. 4 So when he had arrested him, he put him in prison, and delivered him to four [4] squads of soldiers [4 ea., thus, 16] to keep him, intending to bring him before the people after [the eight-day feast of] Passover [then UB].

5 ¶ Peter was therefore kept in prison [for ~7 days], but constant prayer was offered to God for him by the church.

#### Peter’s Miraculous Escape from Prison

6 And when Herod was about to bring him out, that night [after-Passover: v4] Peter was sleeping, bound with two [2] chains between two [2] soldiers; and the guards before the door were keeping the prison. 7 Now behold, an angel of the Lord stood by him, and a light shone in the prison; and he struck Peter on the side and raised him up, saying,

“Arise quickly!”

And his chains fell off his hands. 8

Then the angel said to him,

“Gird yourself and tie on your sandals”;

and so he did. And he said to him,

“Put on your garment and follow me.” 9

So he went out and followed him, and did not know that what was done by the angel was real, but thought he was seeing a vision. 10 When they were past the first [1<sup>st</sup>] and the second [2<sup>nd</sup>] guard

posts, they came to the iron gate that leads to the city, which opened to them of its own accord; and they went out and went down one street, and immediately the angel departed from him. 11 And when Peter had come to himself, he said,

“Now I know for certain that the Lord has sent His angel, and has delivered me from the hand of Herod and from all the expectation of the Jewish people.” 12

So, when he had considered this, he came to the house of Mary [a sister of Barnabas: Col 4:10], the mother of John whose surname was Mark [later the companion of Barnabas and Paul on the first part of their first mission trip: 12:25b, 13:5b, and 13:13b; and possibly the author of the Gospel of Mark, at the dictation of Peter], where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a girl named Rhoda [“rose”] came to answer. 14 When she recognized Peter’s voice, because of her gladness she did not open the gate, but ran in and announced that Peter stood before the gate. 15 But they said to her, “You are beside yourself!”

Yet she kept insisting that it was so.

So they said,

“It is his angel [or messenger].” 16

Now Peter continued knocking; and when they opened the door and saw him, they were astonished. 17 But motioning to them with his hand to keep silent, he declared to them how the Lord had brought him out of the prison. And he said,

“Go, tell these things to James<sup>9</sup> and to the brethren.”

And he departed and went to another place. 18 Then, as soon as it was day, there was no small stir among the soldiers about what had become of Peter. 19 But when Herod had searched for him and not found him, he examined the guards and commanded that they should be put to death. And he went down from Judea to Caesarea, and stayed there.

#### The Death of Herod Agrippa (I) [AD 44]

20 ¶ Now Herod had been very angry with the people of Tyre and Sidon; but they came to him with one accord, and having made Blastus [“sprout”] the king’s personal aide their friend, they asked for peace, because their country was supplied with food by the king’s country. 21 So on a set day Herod, arrayed in royal apparel, sat on his throne and gave an oration to them. 22 And the people kept shouting, “The voice of a god and not of a man!” 23 Then immediately an angel of the Lord struck him, because he did not give glory to God. And he was eaten by worms and died. 24

But the word of God grew and multiplied. 25 And Barnabas and Saul returned [to Antioch: 11:27-30] from Jerusalem when they had fulfilled their ministry [of taking the gift: 11:30], and they also took with them John whose surname was Mark.

<sup>9</sup> The brother of Jesus, and author of the Book of James, for James the brother of John had just been killed: v2.

<sup>7</sup> The fourth Roman emperor, who came to power in AD 41 and was poisoned by his wife Agrippina, in AD 54.

<sup>8</sup> Elders in Judea/Jerusalem, where Barnabas & Saul apparently stayed for three years (AD 41-44): 12:25.

# November 13

[Steve Gregg: Acts 13:1 - 15:5]

Acts 13 [~AD 46]

## Barnabas and Saul are Sent Out

13:1 ¶ Now in the church that was at Antioch there were certain prophets and teachers [5 named]:

Barnabas [“son of encouragement”],  
Simeon [“harkening”]

who was called Niger [“black”],  
Lucius [“light: bright: white”]  
of Cyrene,

Manaen [“comforter”]

who had been brought up with  
Herod the tetrarch, and

Saul [“desired”].<sup>2</sup>

As they ministered to the Lord and fasted, the Holy Spirit said,

“Now separate to Me Barnabas and Saul for the work to which I have called them.”<sup>3</sup>

Then, having fasted and prayed, and laid hands on them, they sent them away.

[See [map](#) and [maps](#). ~AD 46]

## Paul’s First Missionary Journey

4 ¶ So, being sent out by the Holy Spirit, they went down [river] to Seleucia<sup>10</sup> [“white light”],

and from there they sailed to Cyprus<sup>11</sup> [“love: a blossom”].<sup>5</sup>

And when they arrived in Salamis

[“salt”; a city on Cyprus],

they preached the word of God in the synagogues of the Jews. They also had John [Mark] as their assistant.<sup>6</sup>

Now when they had gone through the island to Paphos<sup>12</sup> [“boiling or hot”], they found a certain sorcerer, a false prophet, a Jew whose name was Bar-Jesus [“son of Jesus”],<sup>7</sup> who was with the proconsul, Sergius [“earth-born: born a wonder”] Paulus [“small or little”], an intelligent man. This man called for Barnabas and Saul and sought to hear the word of God.<sup>8</sup> But Elymas [“a wise man”, i.e., sorcerer; so this is Bar-Jesus] the sorcerer (for so his name is translated) withstood them, seeking to turn the proconsul away from the faith.<sup>9</sup> Then Saul [“desired”], who also is called Paul [“small or little”], filled with the Holy Spirit, looked intently at him<sup>10</sup> and said,

“O full of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of the Lord?<sup>11</sup> And now, indeed, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a time.”

And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand.<sup>12</sup> Then the proconsul believed, when he saw what had been done, being astonished at the teaching of the Lord.

## Paul Preaches in Antioch of Pisidia

13 Now when Paul and his party set sail from Paphos, they came to Perga<sup>13</sup>

[“earthy”] in Pamphylia<sup>14</sup> [“of every tribe”]; and John [Mark], departing from them, returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch<sup>15</sup> [“driven against”] in Pisidia<sup>16</sup>, and went into the synagogue on the Sabbath day and sat down.<sup>15</sup> And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, “Men and brethren, if you have any word of exhortation for the people, say on.”<sup>16</sup>

Then Paul stood up, and motioning with his hand said,

“Men of Israel, and you who fear God, listen:<sup>17</sup>

The God of this people Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an uplifted arm He brought them out of it.<sup>18</sup> Now for a time of about forty [~40] years He put up with their ways in the wilderness.<sup>19</sup> And when He had destroyed seven [7] nations in the land of Canaan, He distributed their

its mouth, and famous in antiquity for the worship of Artemis (Diana).

<sup>14</sup> A province in Asia Minor, bounded on the east by Cilicia, on the west by Lycia and Phrygia Minor, on the north by Galatia and Cappadocia, and on the south by the Mediterranean Sea. Part of modern Turkey.

<sup>15</sup> A city in Pisidia on the border of Phrygia, founded by Seleucus Nicanor. Under the Romans it became a “colonia” and was also called Caesarea.

<sup>16</sup> A region in Asia Minor bounded by Pamphylia, and the Pamphylian Sea, Phrygia, and Lycaonia.

land to them by allotment.<sup>20</sup><sup>i</sup> [ESV, HCSB:] All this [i.e., from v17] took about four hundred and fifty [~450] years. After that He gave them judges until Samuel the prophet.<sup>21</sup> And afterward they asked for a king; so God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty [40] years.<sup>22</sup> And when He had removed him, He raised up for them David as king, to whom also He gave testimony and said,

‘I have found David the son of Jesse, a man after My own heart, who will do all My will.’<sup>23</sup>

From this man’s seed, according to the promise, God raised up for Israel a Savior — Jesus —<sup>24</sup> after John [the Baptist] had first preached, before His coming, the baptism of repentance to all the people of Israel.<sup>25</sup> And as John was finishing his course, he said,

‘Who do you think I am? I am not He. But behold, there comes One after me, the sandals of whose feet I am not worthy to loose.’<sup>26</sup>

Men and brethren, sons of the family of Abraham, and those among you who fear God, to you the word of this salvation has been sent.<sup>27</sup> For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor even the voices of the Prophets that are read every Sabbath, have fulfilled them in condemning Him.<sup>28</sup> And though they found no cause for death in Him, they asked Pilate that He should be put to death.<sup>29</sup> Now when they had fulfilled all that was written concerning Him, they took Him down from the tree and laid Him in a

<sup>10</sup> A city of Syria near the mouth of the Orontes, about 16 miles (25 km) from Antioch.

<sup>11</sup> A very fertile and delightful island of the Mediterranean, lying between Cilicia and Syria.

<sup>12</sup> A maritime city on the west end of Cyprus, with a harbor. It was the residence of a Roman proconsul.

<sup>13</sup> A town in Pamphylia, on the river Cestius, at a distance of 6+ miles (10 km) from

tomb. 30 But God raised Him from the dead. 31 He was seen for many days [40: v1:3] by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people. 32 And we declare to you glad tidings — that promise that was made to the fathers. 33 God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm:

‘You are My Son,  
Today I have begotten You.’ 34

### Psalm 2:7

‘I will declare the decree:  
Y<sup>HWH</sup> has said to Me,  
‘You are My Son,  
Today I have begotten You.  
[Today = Resurrection Day: v33]

And that He raised Him from the dead, no more to return to corruption, He has spoken thus:

‘\_\_\_ I will give  
\_\_\_\_\_ you  
The sure mercies of David.’ 35

### Isaiah 55:3

Incline your ear, and come to Me.  
Hear, and your soul shall live;  
And I will make  
an everlasting covenant with you  
— The sure mercies of David.

Therefore He also says in another Psalm:

‘You will not allow Your Holy One  
to see corruption.’ 36

### Psalm 16:10

For You will not leave my soul  
in Sheol [the grave, the pit, death],  
Nor will You allow Your Holy One  
to see corruption.

For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption; 37 but He whom God raised up saw no corruption. 38 Therefore, let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins; 39 and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses [now obsolete: He 13:8]. 40 Beware therefore, lest what has been spoken in the prophets come upon you: 41 [~LXX:]

‘Behold, you despisers,  
Marvel and perish!  
For I \_\_\_ work a work in your days,  
a work  
That you will by no means believe,  
Though one were  
to declare it to you.’”

### Habbakuk 1:5

Look among the nations and watch  
— Be utterly astounded!  
For I will work a work in your days  
That you would not \_\_\_ believe,  
Though it were told \_\_\_\_\_ you.

42 ¶ So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath. 43 Now when the congregation had broken up, many of the Jews and devout proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue [abide] in the grace of God.

### Paul Turns to the Gentiles

44 On the next Sabbath almost the whole city came together to hear the word of God. 45 But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul. 46 Then Paul and Barnabas grew bold and said,

“It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of Eternal [everlasting] life, behold, we turn to the Gentiles. 47 For so the Lord has commanded us:

‘I have set you as  
a light to the Gentiles,  
That you should be for  
\_\_\_ salvation to the ends  
of the lands [earth].”

### Isaiah 49:6

indeed He says [to Isaiah],  
“It is too small a thing that  
you should be My servant [only]  
to raise up  
the tribes of Jacob, and  
to restore  
the preserved ones of Israel;  
I will also give you as  
a light to the Gentiles,  
that you should be \_\_\_  
My salvation to the ends  
of the lands [earth].”

48 Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been disposed [appointed] to Eternal life believed. 49 And the word of the Lord was being spread throughout all the region. 50 But the Jews [1] stirred up the devout and prominent women and

the chief men of the city, [2] raised up persecution against Paul and Barnabas, and [3] expelled them from their region. 51 But they shook off the dust from their feet against them [cf. Lu 10:11], and came to Iconium<sup>17</sup> [“little image”]. 52 And the disciples were filled with joy and with the Holy Spirit.

### Acts 14

#### Paul and Barnabas in Iconium

14:1 ¶ Now it happened in Iconium that they went together to the synagogue of the Jews, and so spoke that a great multitude both of the Jews and of the Greeks believed. 2 But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brethren. 3 Therefore they stayed there a long time, speaking boldly in the Lord, who was bearing witness to the word of His grace, granting signs and wonders to be done by their hands. 4 But the multitude of the city was divided:

part sided with the Jews, and part with the apostles. 5 And when a violent attempt was made by both the Gentiles and Jews, with their rulers, to abuse and stone them, 6 they became aware of it and fled to Lystra<sup>18</sup> [“ransoming”] and Derbe<sup>19</sup> [“tanner (of skin): coverer with skin”], [other] cities of Lycaonia, and to the surrounding region. 7 And they [P&B] were preaching the gospel there.

<sup>17</sup> A famous city of Asia Minor, and the capital of Lycaonia, now part of Turkey.

<sup>18</sup> A city in the eastern part of the great plain of Lycaonia, now part of Turkey.

<sup>19</sup> A city of Lycaonia, on the confines of Isauria.

## Paul and Barnabas in Lystra, Derbe

8 ¶ And in **Lystra** a certain man without strength in his feet was sitting, a cripple from his mother's womb, who had never walked. 9 This man heard Paul speaking. Paul, observing him intently and **seeing that he had faith to be healed**, 10 said with a loud voice, "Stand up straight on your feet!"

And he leaped and walked. 11

**Now when** the people saw what Paul had done, they raised their voices, saying in the **Lycaonian language**, "The gods have come down to us in the likeness of men!" 12

And Barnabas they called Zeus ["a father of helps"; Latin/Roman: Jupiter, Jove], and Paul, Hermes ["herald of the gods"; Latin/Roman: Mercurius, Mercury], because he was the chief speaker. 13 **Then** the priest of Zeus, whose temple was in front of their city, brought oxen and garlands to the gates, intending to sacrifice with the multitudes. 14 But **when the apostles** Barnabas and Paul heard this, they tore their clothes and ran in among the multitude, crying out 15 and saying, "Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these useless things [context: "gods" such as Zeus and Hermes] to the living God, who made the heaven, the land [earth], the sea, and all things that are in them, 16

### Exodus 20:11a

For six days YHWH made the heavens and the land [earth], the sea, and all \_\_\_\_ that are [is] in them, ...

who in **bygone generations** allowed all nations to walk in their own ways. 17 Nevertheless **He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.**" 18

And [even] with these sayings they could scarcely restrain the multitudes from sacrificing to them.

19 ¶ **Then** Jews from **Antioch** [of Psidia: 13:14] and **Iconium** came there; and having persuaded the multitudes, they stoned Paul and dragged him out of the city, supposing him to be dead. 20 However, **when the disciples** gathered around him, he rose up and went into the city. And **the next day** he departed with Barnabas to **Derbe**.

## Paul and Barnabas Return to Antioch of Syria

21 And **when** they had preached the gospel to that city and made many disciples, they returned to **Lystra, Iconium, and Antioch** [of Psidia], 22 strengthening the souls of the [new] disciples, exhorting them to **continue** [keep abiding] in the faith, and saying, "We must through many tribulations enter the Kingdom of God." 23 So **when** they had appointed elders in every church [first church elders], and **prayed with fasting**, they commended them to the Lord in whom they had believed. 24 And **after** they had passed through **Pisidia**, they came to **Pamphylia**.

25 **Now when** they had preached the word in **Perga**, they went down to **Antalia**<sup>20</sup> ["YHWH's due season"]. 26 From there they sailed to **Antioch** [of Syria], where they **had been** commended to the grace of God for the work that they had completed. 27 **Now when** they had come and gathered the church together, they reported all that God had done with them<sup>21</sup>, and that **He had opened the door of faith to the Gentiles**. 28 So they stayed there a long time with the disciples.

[Next, but not recorded in Acts:]

### Galatians 2:1

**Then after fourteen [14] years** [after his conversion, so ~AD 48: Ac 9:1] I went up again to Jerusalem with Barnabas, and also took Titus with me. [That must refer to a round trip.]

### Galatians 2:11

**Now when Peter had come to Antioch**, I withstood him to his face, because he was to be blamed;

[~AD 49]

**Acts 15:1** [is repeated after Galatians] 15:1 ¶ And certain men came down from **Judea** [to **Antioch** of Syria] and taught the brethren [the false notion about which Paul wrote the Galatians, viz.], "Unless you are circumcised according to the custom of Moses, you cannot be saved."

<sup>20</sup> A maritime city of Pamphylia in Asia, very near the border of Lycia, built and named by Attalus Philadelphus, king of Pergamos; now called Antali.

<sup>21</sup> Later reported to Luke by Paul, for inclusion in this Book of Acts.

# Galatians

[Galatia was inhabited by three Gaulish tribes, Tolistobogioi, Tektosages, and Trokmoi, with three city centers, Pessinus, Ankyra (aka Ancyria), and Tavias (Tavion in Strabo). Paul probably wrote to the Galatians from Antioch of Syria, shortly before the apostolic council in Jerusalem in AD 49: Acts 15. Although there is no prior reference in Acts to Galatia(ns), **Iconium, Lystra, and Derbe**, were just south of Galatia. Perhaps the letter went to nearby cities to the north, possibly visited then by Paul: Ga 4:13b & 5:21b? Paul & Silas definitely visited Galatia in Ac 16:6, later in AD 49]

[Steve Gregg: Intro, Ga 1:1-10]

## Galatians 1

[~AD 49]

### Greetings from Paul

1:1 ¶ Paul, an apostle ([an apostle] not from men nor through man, but through **Jesus Christ and God the Father** who raised Him from the dead), 2 and all the brethren who are with me, To the churches of Galatia: 3 Grace to you and peace from **God the Father and our Lord Jesus Christ** 4 — who gave Himself for our sins, that He might deliver us from this present evil age [that generation], according to the will of our God and Father, 5 to whom be glory forever and ever. Amen.

Highlighting Legend & Latest Notes

### ***There is Only One Good News***

6 ¶ I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, 7 which is not another; but there are some who trouble you and want to pervert the gospel of Christ. 8 But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. 9 As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.

10 ¶ For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.

[Steve Gregg: [Ga 1:11-2:6](#)]

### ***Paul's Message Comes From Christ***

11 But I make known to you, brethren, that the gospel that was preached by me is not according to [devised by] man. 12 For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ. 13 For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure

and tried to destroy it. 14 And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers. 15 But when it pleased God, who separated me from my mother's womb and called me through His grace, 16 to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, 17 nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia [to Mt Sinai, perhaps: 4:25], and returned again to Damascus. 18 Then after three [3] years [likely meaning after his conversion in ~AD 34 (Ac 9:1), so ~AD 37] I went up to Jerusalem to see Peter, and remained with him fifteen [15] days. 19 But I saw none of the other apostles except James, the Lord's brother. 20

(Now concerning the things that I write to you, indeed, before God, I do not lie.) 21 Afterward I went into the regions of Syria and Cilicia [of which his home town Tarsus is the capital]. 22 And I was unknown by face to the churches [assemblies] of Judea that were in Christ [that is, Jewish assemblies in Christ in Syria and Cilicia]. 23 But they were hearing only, "He who formerly persecuted us now preaches the faith that he once tried to destroy." 24 And they glorified God in me.

### ***Galatians 2***

#### ***The Apostles Accept Paul***

2:1 ¶ Then after fourteen [14] years [(again: 1:18) meaning after his conversion in ~AD 34 (Ac 9:1), so ~AD 48; thus, after his first missionary trip] I went up again to Jerusalem with Barnabas, and also took Titus with me. [First we hear of Titus.] 2 And I went up by revelation, and communicated to them that gospel that I preach among the Gentiles —

but privately to those who were of reputation, lest by any means I might run, or had run, in vain. 3 Yet not even Titus who was with me, being a Greek, was compelled to be circumcised. 4 And this [my going to Jerusalem] occurred because of false brethren secretly brought in [to the church at Antioch, presumeably]

(who came in by stealth to spy out our liberty that we have in Christ Jesus, that they might bring us into bondage), 5 to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you. 6 But from those who seemed to be something —

whatever they were, it makes no difference to me; God shows personal favoritism to no man — for those who seemed to be something added nothing to me. 7

[Steve Gregg: [Ga 2:7-2:21](#)]

But on the contrary: [A] when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter 8 (for He [the Holy Spirit] who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles), 9 and [B] when James [the Lord's brother: 1:19], Cephas [Peter], and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised. 10 They desired only that we should remember the poor, the very thing that I also was eager to do.

#### ***Paul Confronts Peter***

11 ¶ Now when Peter had come to Antioch [not recorded in Acts], I withstood him to his face, because he was to be blamed; 12 for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. 13 And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy. 14 But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all,

“If you, being a Jew, live in the manner of Gentiles [free of **the law**] and not as the Jews [bound by **the law**], why do you compel Gentiles to live as Jews [i.e., bound by **the law**]?” 15  
[↵ ethnic Jews]

We who are Jews by nature, and not sinners of the Gentiles, 16 knowing that a man is not justified by the works of **the law** but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of **the law**; for by the works of **the law** no flesh shall be justified. 17

But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister [MSG: accessory or NIV: promoter] of sin? Certainly not! 18

For if I build again those things that I destroyed, [not Christ, but] I make myself a transgressor. 19 For I, through **the law**, died to **the law**, that I might live to God. 20

I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life that I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. 21

I do not set aside the grace of God [by pretending to be justified by **the law**, as Peter et al were]; for if righteousness comes through **the law**, then Christ died in vain.

# November 14

[Steve Gregg: [Ga 3:1-3, 4-18](#)]

## Galatians 3

### Further to Law vs. Faith in Christ

3:1 ¶ O foolish Galatians! Who has bewitched you that you [like Peter then] should not obey **the truth**, [— you] before whose eyes Jesus Christ was clearly portrayed among you as crucified? 2

This only I want to learn from you: Did you receive **the Spirit** by the works of **the law**, or by the hearing of faith? 3 Are you so foolish?

Having begun in the Spirit, are you now being made perfect by [the works of] the flesh? 4 Have you suffered so many things in vain — if indeed it was in vain? 5

Therefore [in light of those questions] does He [Christ] who [rhetorical^] supplies **the Spirit** to you and works miracles among you, do so by the works of **the law**, or by the hearing of faith? 6

¶ Just as Abraham “believed **God**, and it was accounted to him for righteousness.”

### Genesis 15:6

And he believed in **YHWH**, and He accounted it to him for righteousness.

7 therefore know that only those who are of faith are sons of Abraham. 8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying,

“In you all the nations shall be blessed.”

### Genesis 12:3

I will bless those who bless you, and I will curse him who curses you; and in you all the families of the lands [earth] shall be blessed.

### Genesis 18:17-18

And **YHWH** said, “Shall I hide from Abraham what I am doing, 18a since Abraham shall surely become a great and mighty nation, and I & in him 18b all the nations of the lands [earth] shall be blessed?”

### Genesis 22:18 [↵ the Messiah]

In your seed all the nations of the lands [earth] shall be blessed, because you have obeyed My voice.

9 So then those who are of faith are blessed with believing Abraham [i.e., blessed along with believer Abraham].

10 For as many as are of the works of **the law** are under the curse; for it is written, “Cursed is everyone who does not continue in all things that are written in the book of the law, to do them.”

### Deuteronomy 27:26

“Cursed is the one who does not confirm all the words of this law by observing them.”

11 But that no one is justified by **the law** in the sight of God is evident, for “the just shall live by \_\_\_ faith.”

### Habakkuk 2:4

Behold the proud: his soul is not upright in him; but the just shall live by his faith.

12 Yet **the law** is not of faith, but “the man who does them shall live by them”.

### Leviticus 18:5

You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I am **YHWH** [your God and King].

13 Christ has redeemed us from the curse of **the law**, having become a curse for us — for it is written, “Cursed is everyone who hangs on a tree” —

### Deuteronomy 21:23c

... for he who is hanged is accursed of God.

14 that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we [all] might receive the promise of the Spirit through faith.

### The Law and God’s Promises

15 Brethren, I speak [here] in the manner of men: Though it is only a man’s covenant, yet if it is confirmed, no one annuls or adds to it. 16 Now to Abraham and his Seed [Christ: v16d] were the promises made. He does not say, “And to seeds”, [↵ repeated promises] as of many, but as of one, “And to your Seed”, who is Christ.

### Genesis 12:7a

Then **YHWH** appeared to Abram and said, “To your Seed [descendants] I will give this land.”

### Genesis 15:18

On the same day **YHWH** made a covenant with Abram, saying: “To your Seed [descendants] I have given this land, from the river of Egypt to the great river, the River Euphrates...”

17 And this I say, that the law, which was [given at Mt. Sinai some] four hundred and thirty [430] years later [after the Ge 12:7a promise], cannot annul the covenant that was confirmed before [repeatedly during the 430 years: see the Promise-to-Law Summary below] by God in Christ [“to your Seed” in each of those verses], that it should make the promise of no effect. 18 For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise.

**Paul’s Promise-to-Law Summary:**  
Ge 12:7 God’s promise to Abraham  
↓ Ge 15:18 God makes ^ a covenant  
↓ Ge 22:18, 24:7, 26:4, 35:12, 48:4,  
↓ Ex 33:1: repeated confirmations.  
↓ Israelites in Egypt; the exodus at  
↓ 430 years: promise to Mt. Sinai  
Ex 32:13 God gives the Law at ^  
↓ 40 years in the Wilderness  
De 34:4 God shows Moses the Land

[Steve Gregg: Ga 3:19-28]

### **The Purpose of the Law: Guard, Tutor**

19 ¶ What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it [the law] was appointed through angels [messengers; cf. Ac 7:53; He 2:2] by the hand of a mediator [Moses]. 20 Now a mediator does not mediate for one only, but God is one. 21 Is the law then against the promises of God? Certainly not!

For if there had been a law given that could have given [Eternal] life, truly righteousness would have been by the law. 22 But the Scripture has confined

all under sin, that the promise by faith in Jesus Christ might be given to those who believe. 23 But before faith came, we were kept under guard by the law, kept for the faith that would afterward be revealed [after the law was fulfilled by Jesus, so after faith came: v25].

### **God’s Children Through Faith**

24 Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. 25 But after faith has come, we are no longer under a tutor. 26 For you are all sons of God through faith in Christ Jesus. 27 For as many of you as were baptized into Christ have put on Christ [in which]: 28 there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. 29

[Steve Gregg: Ga 3:29-4:7]

And if you are Christ’s, then you are Abraham’s seed [or Seed], [in the sense of the Body of Christ] and heirs according to the promise.

### **Galatians 4**

#### **No longer Slaves, but Adopted as Sons**

4:1 ¶ Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is [to be] master of all, 2 but is under guardians and stewards until the time appointed by the father. 3 Even so we, when we were children, were in bondage under the elements of the world. 4 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, 5 to redeem those who were under the law, that we might receive the adoption as sons. 6 And because you

are sons, God has sent forth the Spirit of His Son into your hearts, crying out, “Abba, Father!” 7 [Ro 8:15] Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ [by virtue of being in Christ, baptized/dunked into Christ].

[Steve Gregg: Ga 4:8-20]

### **Paul’s Concern for the Galatians**

8 ¶ But then, indeed, when you did not know God, you served those which by nature are not gods. 9 But now after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage? 10 You observe days and months and seasons and years. 11 I am afraid for you, lest I have labored for you in vain [a real possibility to Paul, hence, they did not have unconditional Eternal security (UES)].

12 ¶ Brethren, I urge you to become like me [in my freedom in Christ], for I became like you [Gentiles, that I might win some]. You have not injured me at all. 13 You know that because of physical infirmity I preached the gospel to you at the first. 14 And my trial that was in my flesh you did not despise or reject, but you received me as an angel [messenger] of God, even as Christ Jesus [Himself]. 15 What then was the blessing you enjoyed? For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me [hence, his physical infirmity had to do with his eyes?]. 16 Have I therefore become your enemy because I tell you the truth?

17 ¶ They [the false teachers] zealously court you, but for no good; yes, they want to exclude you [from the freedom that is in the truth], that you may be zealous for them. 18 But it is good to be zealous in a good thing always, and not only when I am present with you.

19 ¶ My [dear] little children, for whom I labor in birth again until Christ is formed in you, 20 I would like to be present with you now and to change my tone; for I have doubts about you. [Sounds like he may have been there before but there is no explicit reference to Galatia in Acts 1-14.]

[Steve Gregg: Ga 4:21-5:12]

### **Abraham’s Two Sons**

21 ¶ Tell me, you who desire to be under the law, do you not hear the law? 22 For it is written that Abraham had two sons:

[1 – Ishmael by Hagar: Ge 16:15]

[2 – Isaac by Sarah: Ge 21:2-3]

[1] the [first] one by a bondwoman, [2] the other by a freewoman. 23 But [1] he who was of the bondwoman was born according to the flesh, and [2] he [who was] of the freewoman [was born] through promise, 24 which [two] things are symbolic.

For these are [or symbolize]

the two covenants:

[1] the one from Mount Sinai, which gives birth to bondage, which is [symbolized by] Hagar — 25 for this Hagar is [symbolizes] Mount Sinai in Arabia [cf. 1:17; the “mother”, as it were, of the law], and corresponds to [the] Jerusalem that now is and is in bondage

[to **the law**] with her children [the ethnic Jews] — 26 but [2] the ‘Jerusalem’ above [that is, the spiritual Jerusalem] is free, which is the mother of us all. 27 For it is written: [<sup>^</sup> **the Church**]

“Rejoice, O barren, You who do not bear! Break forth \_\_\_\_\_ and shout \_\_\_\_\_, You who are not in labor! For the desolate has many more children Than she who has a husband.” 28

#### Isaiah 54:1

“Sing \_\_\_\_\_, O barren, You who have not borne! Break forth into singing, and cry aloud, You who have not \_\_\_\_\_ labored with child! For more are the children of the desolate Than the children of the married woman”, says YHWH.

[1] Now we, brethren, as Isaac was, are children of promise. 29 But, as he [2] who was born according to the flesh then persecuted him [1] who was born according to the Spirit [the Promise of the Father], even so it is now [the circumcision (5:6) persecutes those free in Christ]. 30 Nevertheless what does the Scripture say?

“Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman.”

31

#### Genesis 21:10

Therefore she said to Abraham, “Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, namely with Isaac.”

So then, brethren, we are not children [1] of the bondwoman but [2] of the free.

#### Galatians 5

##### Freedom in Christ

5:1 ¶ Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. 2 Indeed I, Paul, say to you that if you become circumcised [in order to follow the law], Christ will profit you nothing. 3 And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law [he has bought in to the whole law]. 4 You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace [not UES]. 5 For we, through the Spirit, eagerly wait for the hope of righteousness by faith. 6 For in Christ Jesus neither circumcision [followers of Judaism] nor uncircumcision [Gentiles] avails anything, but faith working through love. 7

#### James 2:14

What does it profit, my brethren, if someone says he has faith but does not have works [of love]? Can [such empty] ‘faith’ save him?

You [initially] ran well. Who hindered you from obeying the truth? 8 This persuasion does not come from Him who calls you. 9 A little leaven leavens the whole lump. 10

I have confidence in you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is. 11 And I,

brethren, if I still preach circumcision [as apparently some claim], why do I still suffer persecution? Then [if I did preach circumcision] the offense of the cross has ceased. 12 I could wish that those who trouble you would even cut themselves off!

[Steve Gregg: [Ga 5:13-19](#)]

13 ¶ For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another [cf. James 2:14b on the left]. 14 For all the law is fulfilled in one word [message], even in this:

“You shall love your neighbor as yourself.” 15

#### Leviticus 19:18

You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself:

I am YHWH [your God & King].

But if you bite and devour one another, beware lest you be consumed by one another!

#### Living by the Spirit’s Power

16 I say then:

Walk in the Spirit, and [as a result] you shall not fulfill the lust of the flesh.

17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish [Ro 7]. 18 But if you are led by the Spirit, you are not under the law. 19 Now the works of the flesh are evident, which are [17 listed, and the like]:

adultery, fornication, uncleanness [impure motives], lewdness, 20

[Steve Gregg: [Ga 5:20-6:18](#)]

idolatry, sorcery [Gr: *parmakia*], hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, 21 envy, murders, drunkenness, revelries, and the like;

of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the Kingdom of God. 22

[Da 2:44; 4:3,32,34; 6:26; 7:14,18,27]

But the fruit of the Spirit is [9 listed]

love, joy, peace, longsuffering [patience], kindness, goodness, faithfulness, 23 gentleness, self-control.

Against such there is no law. 24 And those who are Christ’s have crucified the flesh with its passions and desires. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not become conceited, provoking one another [and] envying one another.

## Galatians 6

### Sow to the Spirit: Reap Eternal Life

6:1 ¶ Brethren, if a man is overtaken in any trespass, you who *are* spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. 2 Bear one another's burdens, and so fulfill the law of Christ. 3 For if anyone thinks himself to be something, when he is nothing, he deceives himself. 4 But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another. 5 For each one shall bear his own load. 6

Let him who is taught the word share in all good things with him who teaches. 7

Do not be deceived:

God is not mocked; for whatever a man sows, that he will also reap. 8

For he who sows to his flesh will of the flesh reap corruption,

but he who sows to the Spirit will of the Spirit reap

Eternal [everlasting] life. 9

And let us not grow weary while doing good [being led by, and walking in, the Spirit], for in due season we shall reap [Eternal life] if we do not lose heart [big "if": not UES]. 10 Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.

## Paul's Final Advice

11 ¶ See with what

## large letters

I have written to you with my own hand! 12 As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. 13 For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. 14 But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world [κόσμος kosmos] has been crucified to me, and I to the world [same word]. 15 For in Christ Jesus neither circumcision nor uncircumcision avails anything, but [what counts is being] a new creation [in Christ]. 16 And as many as walk according to this rule: peace and mercy be upon them, and [or: even] upon the Israel of God [not ethnic Israel, but the true, spiritual Israel, the believers, the Church: 4:26, Ro 2:8, 9:6]. 17

From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus. 18

Brethren, the grace of our Lord Jesus Christ be with your spirit.

Amen.

## November 15

### Acts 15

[~AD 49]

#### The Council at Jerusalem

15:1 ¶ And certain men came down from Judea [to Antioch of Syria] and taught the brethren [the false notion about which Paul had written the Galatians, namely],

“Unless you are circumcised according to the custom of Moses, you cannot be saved.” 2

Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question. 3 So, being sent on their way by the church, they passed through Phoenicia [modern Lebanon] and Samaria, describing the conversion of the Gentiles; and they caused great joy to all the brethren. 4 And when they had come to Jerusalem, they were received by the church and the apostles and the elders; and they reported all things that God had done with them. 5 But some of the sect of the Pharisees who [had] believed rose up, saying,

“It is necessary to circumcise them, and to command them to keep the law of Moses.”

[Steve Gregg: Acts 15:6 - 16:24]

6 ¶ Now the apostles and elders came together to consider this matter. 7 And when there had been much dispute, Peter rose up and said to them:

“Men and brethren, you know that a good while ago [~12 years: see table “Timeline Deduced from Acts” on page 2 of this document] God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe. 8 So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as He did to us, 9 and made no distinction between us and them, purifying their hearts by faith. 10 Now therefore, why do you test God by putting a yoke on the neck of the disciples that neither our fathers nor we were able to bear? 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they.” 12

Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the Gentiles. 13 And after they had become silent, James [the brother of the Lord] answered, saying,

“Men and brethren, listen to me: 14 Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. 15

And with this the words of the prophets agree, just as it is written: 16

[closer to the LXX than the Masoretic:]

“ After this

I will return and will  
rebuild the tabernacle of David,  
which has fallen down; \_\_\_

I will  
rebuild its ruins, and

I will

set it up; 17

So that the rest of mankind may seek

YHWH, Even  
all the Gentiles

who are called by My name”,

Says YHWH

who does all these things.’ 18

Known to God from eternity are all His works. 19 Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, 20 but that we write to them to abstain

[1] from things polluted by idols,

[2] from sexual immorality,

[3] from things strangled, and

[4] from blood. 21

For Moses has had throughout many generations those who preach him in [← they would be offended by these 4] every city, being read in the synagogues every Sabbath.”

### The Letter For Gentile Believers

22 ¶ Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas who was also named Barsabas, and Silas, leading men among the brethren. 23 They wrote this letter by them:

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### Amos 9:11-12

11 ¶ On that day

I will [↘ i.e., kingdom]  
raise up the tabernacle of David,  
which has fallen down, and  
repair its damages;

I will  
raise up its ruins, and

rebuild it as in the days of old; 12

\_\_\_ That they \_\_\_ may possess  
the remnant of Edom, and [even]

all the Gentiles

who are called by My name”,

Says YHWH

who does this \_\_\_ thing\_.

[cf. 21:25b:]

from things offered to idols,

from blood,

from things strangled, and

from sexual immorality.

“The apostles, the elders, and the brethren,  
To the brethren who are of the Gentiles  
in Antioch, Syria, and Cilicia:  
Greetings. 24

Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying,

‘You must be circumcised and  
keep the law’

— to whom we gave no such commandment — 25 it seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul, 26 men who have risked their lives for the name of our Lord Jesus Christ. 27

We have therefore sent Judas and Silas, who will also report the same things [as written here] by word of mouth. 28 For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: 29 that you abstain [cf. Re 2:14,21]

[1] from things offered to idols,

[4] from blood,

[3] from things strangled, and

[2] from sexual immorality.

If you keep yourselves from these, you will do well.

Farewell.” 30

So when they were sent off, they came to Antioch; and when they had gathered the multitude together, they delivered the letter. 31 When they had read it, they rejoiced over its encouragement. 32 Now Judas [Barsabas] and Silas, themselves being prophets also, exhorted and strengthened the brethren

with many words. 33 And after they had stayed there for a time, they were sent back with greetings from the brethren to the apostles. 34 However, it seemed good to Silas to remain there [so, apparently, only Judas Barsabas returned]. 35 Paul and Barnabas also remained in Antioch, teaching and preaching the word of the Lord, with many others also.

## James

[James, the brother of the Lord, could have written his letter as early as the late 40s and as late as shortly before his death in ~AD 62. The earlier date may be more likely as the letter deals with issues similar to the letter from the Jerusalem council and Paul's letter to the Galatians.]

[Steve Gregg: Intro. & 1:1 - 1:8]

### James 1

#### Greetings from James

1:1 ¶ James,

a bondservant

of God and

of the Lord Jesus Christ,

To the twelve [12 Jewish] tribes

that are scattered abroad:

Greetings.

[1Pe 1:6-9, 4:12-19]

#### Trial, Faith, and Endurance

2 ¶ My brethren, count it all joy when you fall into various trials, 3 knowing that the testing of your faith produces patience. 4 But let patience have its perfect work, that you may be perfect [mature] and complete, lacking nothing. 5 If any of you lacks wisdom, let him ask of God, who gives to all liberally and

without reproach, and it will be given to him. 6 But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. 7 For let not that man suppose that he will receive anything from the Lord [YHWH]; 8 he is a double-minded man, unstable in all his ways. 9

[Steve Gregg: James 1:9 - 2:7]

Let the lowly brother glory in his exaltation, 10 but the rich in his humiliation, because as a flower of the field he will pass away. 11 For no sooner has the sun risen with a burning heat than it withers the grass; its flower falls, and its beautiful appearance perishes. So the rich man also will fade away in his pursuits. 12 Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of [Eternal] life that the Lord [YHWH] has 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, nor does He Himself tempt anyone [with evil]. 14 But each one is tempted when he is drawn away by his own desires and enticed. 15 Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death. 16 Do not be deceived, my beloved brethren. 17

Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. 18 Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.

### Be Doers, Not Hearers Only

19 ¶ So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; 20

for the wrath of man does not produce the righteousness of God. 21 Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word that is able to save your souls. 22 But be doers of the word, and not hearers only, deceiving yourselves. 23 For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; 24 for he observes himself, goes away, and immediately forgets what kind of man he was. 25 But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does. 26 If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion is useless. 27 Pure and undefiled religion before God and [even] the Father is this:

to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.

### James 2

#### Warning against Partiality

2:1 My brethren, do not hold the faith of our Lord Jesus Christ, the Lord of glory,

with partiality. 2 For if there should come into your assembly a man with gold rings, in fine apparel, and there should also come in a poor man in filthy

clothes, 3 and you pay attention to the one wearing the fine clothes and say to him,

"You sit here in a good place",

and say to the poor man,

"You stand there", or,

"Sit here at my footstool", 4

have you not shown partiality among yourselves, and become judges with evil thoughts? 5 Listen, my beloved brethren: Has God not chosen the poor of this 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 man. Do not the rich oppress you and drag you into the courts? 7 Do they not blaspheme that noble Name by which you are called?

[Steve Gregg: James 2:8 - 3:12]

8 ¶ If you really fulfill the royal law according to the Scripture,

"You shall love your neighbor as yourself,"

**Deuteronomy 5:16** [Verbatim, part]

**Leviticus 19:18** [Verbatim, part]

you do well; 9 but if you show partiality, you commit sin, and are convicted by the law as transgressors. 10 For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all. 11 For He who said,

"Do not commit adultery",

also said, "Do not murder."

**Exodus 20:14,13** || **Deut. 5:18,17**

[Commandments 7 and 6:]

(7) You shall not commit adultery.

(6) You shall not murder.

Now if you do not commit adultery, but you do murder, you have become a transgressor of the law. 12 So speak and so do as those who will be judged

by the law of liberty [1:25]. 13

For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment.

### "Faith" without Good Deeds is Dead

14 ¶ What does it profit, my brethren, if someone says he has faith but does not have works? Can [such] 'faith' save him? 15 If a brother or sister is naked and destitute of daily food, 16 and one of you says to him [them], "Depart in peace, be warmed and filled", [cp. 1John 3:17]

but you do not give him [them] the things that are needed for the body, what does it profit? 17 Thus also 'faith' by itself, if it does not have works, is dead. 18 But someone will say,

"You have faith, and I have works. Show me your [invisible] faith without your works, and I will show you my faith [visibly] by my works." 19

You believe that there is one God. You do well. Even the demons believe — and tremble! 20 But do you want to know, O foolish man, that faith without works is dead? 21 Was not Abraham our father justified by works when he offered Isaac his son on the altar? 22 Do you see that faith was working together with his works, and by works faith was made perfect? 23 And the Scripture was fulfilled that says,

"Abraham believed God, and it was accounted to him for righteousness."

### Genesis 15:6

And he believed in YHWH, and He accounted it to him for righteousness.

And he was called **the friend of God**. 24

### Isaiah 41:8

“But you,  
Israel, are **My servant**,  
Jacob whom I have chosen,  
the descendants of **Abraham**,  
**My friend**;

You see then that a man is justified by works [of faith], and not by faith only. 25 Likewise, was not Rahab the harlot [Jos 2] also justified by works when she received the messengers and sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.

### James 3

#### Controlling the Tongue

3:1 ¶ My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment. 2 For we all stumble in many things. If anyone does not stumble in word, he is a perfect man, able also to bridle the whole body. 3 Indeed, we put bits in horses' mouths that they may obey us, and we turn their whole body. 4 Look also at ships: although they are so large and are driven by fierce winds, they are turned by a very small rudder wherever the pilot desires. 5 Even so the tongue is a little member and boasts great things. See how great a forest a little fire kindles! 6 And the tongue is a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire by Gehenna [hell] [Land/Valley of Hinnom: Je 7:32].

7 For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind. 8 But no man can tame the tongue. It is an unruly evil, full of deadly poison. 9 With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God. 10 Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so. 11 Does a spring send forth fresh water and bitter from the same opening? 12 Can a fig tree, my brethren, bear olives, or a grapevine bear figs? Thus no spring yields both salt water and fresh.

[Steve Gregg: James 3:13 - 4:4]

#### True Wisdom Comes from God

13 ¶ Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom. 14 But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. 15 This ‘wisdom’ does not descend from above, but is earthly, sensual, demonic. 16 For where envy and self-seeking exist, confusion and every evil thing are there. 17 But the wisdom that is from above is first:

pure, then  
peaceable,  
gentle,  
willing to yield,  
full of mercy and good fruits,  
without partiality and  
without hypocrisy. 18  
Now the fruit of righteousness is  
sown in peace  
by those who make peace.

### James 4

#### Drawing Close to God

4:1 ¶ Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members? 2

You lust  
and do not have.  
You murder and covet  
and cannot obtain.  
You fight and war.  
Yet you do not have  
because you do not ask. 3

You ask  
and do not receive,  
because you ask amiss, that you  
may spend it on your pleasures. 4

[Steve Gregg: James 4:5 - 5:20]

#### Adulterers and adulteresses!

Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. 5 Or do you think that the Scripture says in vain,

“The Spirit who dwells in us yearns jealously”? 6

~Ex 20:5, 34:14; De 4:24, 5:9,...

Many “jealous God” references, but none about the Spirit, per se.

Perhaps the sense of Ex 29:45, Le 26:12, Eze 37:27, Jer 31:1

But He gives more grace.

Therefore He says:

“God resists the proud, [LXX version] But gives grace to the humble.” 7

#### Proverbs 3:34

Surely He scorns the scornful, but gives grace to the humble.

Therefore,

Submit to God.  
Resist the devil  
and he will flee from you. 8

Draw near to God  
and He will draw near to you.

Cleanse your hands, you sinners; and purify your hearts, you double-minded. 9 Lament and mourn and weep!

Let your laughter be turned to mourning and your joy to gloom. 10

Humble yourselves in the sight of the Lord [YHWH], and He will lift you up.

#### Warning against Judging Others

11 ¶ Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. 12 There is one Lawgiver, who is able to save and to destroy. Who are you to judge another?

#### Warning about Boasting

13 Come now, you who say, “Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit” [cf. Isa 56:12]; 14

whereas you do not know what will happen tomorrow [cf. Pr 27:1]. For what is your life? It is even a vapor that appears for a little time and then vanishes away. 15

Instead you ought to say, “If the Lord [YHWH] wills, we shall live and do this or that.” 16

But now you boast in your arrogance. All such boasting is evil. 17 Therefore, to him who knows to do good and does not do it, to him it is sin.

# November 16

## James 5

### Warning to the Rich

5:1 ¶ Come **now**, you rich, weep and howl for your miseries that **are coming** upon you! 2 Your riches are corrupted, and your garments are moth-eaten. 3 Your **gold** and **silver** are corroded, and their **corrosion** will be a witness against you and will eat your flesh like **fire**. You have heaped up treasure in **the last days** [that is, recently, or perhaps last before the coming of vv7-9]. 4 Indeed the wages of the laborers who mowed your fields, which you kept back by **fraud**, cry out; and the cries of the reapers have reached the ears of **the Lord of Hosts [Sabaoth]** [or **YHWH Almighty**; transliterated from Hebrew]. 5 You have lived on the land [earth] in pleasure and luxury; you have fattened your **hearts** as in a **day** of slaughter. 6 You have condemned, you have **murdered the just**; **he** does not resist you.

### Patience, the Judge Comes Soon

7 Therefore be **patient**, brethren, **until the coming of the Lord**. See *how* the farmer waits for the precious fruit of the land [earth], waiting **patiently** for it **until** it receives the **early** and **latter rain**. 8 You also be **patient**. Establish your hearts, for **soon!** **the coming of the Lord is at hand**. 9

Do not grumble against one another, brethren, lest you be **condemned**. Behold, **soon!** **the Judge is standing at the door!**

10 My brethren, take the prophets, who spoke in **the name of the Lord [YHWH]**, as an example of suffering and **patience**.

11 Indeed we count them **blessed** who **endure**. You have heard of the **perseverance** of Job and seen **the end intended by the Lord [YHWH]** — that **the Lord [YHWH]** is very **compassionate** and merciful.

12 ¶ But above all, my brethren, do not swear, either by heaven or by **land [earth]** or with any other oath. But **let** your “Yes”, be “Yes”, and *your* “No”, “No”, lest you fall into **judgment**. 13

### The Power of Prayer

Is anyone among you suffering? **Let** him pray.

Is anyone cheerful? **Let** him sing psalms. 14

Is anyone among you sick? **Let** him call for the elders of the church, and

**let** them pray over him, anointing him with oil in **the name of the Lord [YHWH]**. 15

And the prayer of **faith** will **save** the sick, and **the Lord [YHWH]**

will **raise** him up. And if he has committed **sins**, he will be **forgiven**. 16

**Confess your** trespasses to one another, and **pray**

for one another, that you may be **healed**. The **effective, fervent** prayer of a **righteous** man avails much. 17 [For

*example,]* Elijah was a man with a na-

ture like ours, and he prayed earnestly that it would not **rain**; and it did not **rain on the land** for **three years and six months** [3 yrs 6 mos; *1Ki 17-18*]. 18 And he prayed **again**, and the heaven gave **rain**, and the **land [earth]** produced its **fruit**.

### Restore Wandering Believers

19 Brethren, if anyone among you wanders from **the truth [not UES]**, and someone turns him back, 20 **let** him know that he who turns a **sinner** from the error of his way will **save** a soul from **death** and cover a multitude of **sins**. [Cf. *He 6:4-6; 1 Pe 4:8b; Jude 23*]

### Acts 15:36 [Still ~AD 49] Paul and Barnabas Separate

36 ¶ **Then** after some days Paul said to Barnabas,

“Let us **now** go back and visit our brethren in every city where we have preached **the word of the Lord**, and see how they are doing.” 37

**Now** Barnabas was determined to take with them **John** called **Mark**. 38 But Paul insisted that they should not take with them the one who had departed from them in **Pamphylia**, and had not gone with them to **the work**. 39 **Then** the contention became so sharp that they parted from one another. And so **Barnabas** took **Mark** and sailed to **Cyprus**; 40 but **Paul** chose **Silas** and departed, being commended by the brethren to **the grace of God**. 41 And he went through **Syria** and **Cilicia**, strengthening the churches.

## Acts 16

### Paul's Second Missionary Journey

16:1 ¶ **Then** he came to **Derbe** and **Lystra** [in **Lycaonia**]. And behold, a certain **disciple** was there [in **Lystra**], named **Timothy**, the son of a certain Jewish woman who **believed**, but his father was Greek. 2 He was well spoken of by the **brethren** who were at **Lystra** and **Iconium**. 3 Paul wanted to have him go on with him. And he took **him** and **circumcised him** because of the Jews who were in that region, for they all knew that his father was Greek. 4 And as they went through the cities, they delivered to them the decrees to keep [15:29], which were determined by the **apostles and elders** at **Jerusalem**. 5 So the churches were strengthened in **the faith**, and increased in number **daily**. [See *map* & *maps*.]

### A Call From Macedonia

6 ¶ **Now** when they had gone through **Phrygia** and the region of **Galatia**, they were forbidden by the **Holy Spirit** to preach **the word** in **Asia [now Turkey]**. 7 **After** they had come to **Mysia**, they tried to go into **Bithynia**, but **the Spirit** did not permit them. 8 So passing by **Mysia**, they **came** down to **Troas**. 9 And a **vision** appeared to Paul **in the night**. A man of **Macedonia** stood and pleaded with him, saying, “Come over to **Macedonia** and help us.” [Luke has been using “they”. *Now* he uses “we”, indicating that he joined the mission team, apparently in Troas.] 10 **Now** after he had seen **the vision**, **immediately** we sought to go to **Macedonia**, concluding that **the Lord** had called **us** to preach **the gospel** to them.

### *In Philippi: Lydia Believes in Jesus*

11 Therefore, sailing from **Troas**, **we** ran a straight course to **Samothrace**, and **the next day** came to **Neapolis**, 12 and from there to **Philippi**, which is the foremost city of that part of Macedonia, a [Roman] colony. And **we** were staying in that city **for some days**. 13 And **on the Sabbath day** **we** went out of the city to the riverside, where prayer was customarily made; and **we** sat down and spoke to the women who met *there*. 14 **Now** a certain woman named **Lydia** heard *us*. She was a seller-of-purple [expensive-textiles seller] **from** the city of **Thyatira** [in *Asia*, where they had been forbidden to go], who worshiped **God**. **The Lord** opened her heart to heed the things spoken by Paul. 15 And **when** she and her household were **baptized**, she begged **us**, saying, “If you have judged me to be **faithful** to **the Lord**, come to my house and stay.” So [in this way] she persuaded **us**.

### *Paul and Silas in Prison*

16 ¶ **Now** it happened, **as** **we** went to prayer, that a certain slave girl possessed with a spirit of divination met **us**, who brought her masters much profit by fortune-telling. 17 This girl followed Paul and **us**, and cried out, saying, “These men are the servants of **the Most High God**, who proclaim to us the way of **salvation**.” 18 And this she did [had done] **for many days**. But Paul, greatly annoyed, turned and said to **the spirit**, “I command you in **the name of Jesus Christ** to come out of her.”

And **he** came out **that very hour**. 19 But **when** her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged *them* into the marketplace to the authorities. 20 And they brought them to the magistrates, and said, “These men, being Jews, exceedingly **trouble our city**; 21 and they teach customs **that are not lawful** for us, **being Romans**, to receive or observe.” 22 **Then** the multitude [mob] rose up together against them; and the magistrates tore off their clothes and commanded *them* to be beaten with rods. 23 And **when** they had laid many stripes on them, they threw *them* into prison, commanding the jailer to keep them securely. 24 Having received such a charge, he put them into the inner prison and fastened their feet in the stocks.

[Steve Gregg: Acts 16:25 - 18:22]

25 ¶ But **at midnight** Paul and Silas were praying and singing hymns to **God**, and the prisoners were listening to them. 26 **Suddenly** there was a great earthquake, so that the foundations of the prison were shaken; and **immediately** all the doors were opened and everyone’s chains were loosed. 27 And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to **kill** himself. 28 But Paul called with a loud voice, saying, “Do yourself no harm, for we are all **here**.” 29 **Then** he called for a **light**, ran in, and fell down trembling before Paul and Silas. 30 And he brought them out and said,

“Sirs, what must I do to be **saved**?” 31 So they said, “**Believe on the Lord Jesus Christ**, and you will be **saved**, [that applies to] you and your household.” 32 **Then** they spoke **the word of the Lord** to him **and to all who were in his house**. 33 And he took them **the same hour of the night** and washed *their* stripes. And **immediately** he and all his *family* were **baptized**. 34 **Now when** he had brought them into his house, he set food before them; and he **rejoiced**, having **believed in God [along]** with all his household.

35 ¶ And **when it was day**, the magistrates sent the officers, saying,

“Let those men go.” 36 So the keeper of the prison reported these words to Paul, saying, “The magistrates have sent to let you go. **Now** therefore depart, and go in **peace**.” 37

But Paul said to them, “They have **beaten us openly**, **uncondemned Romans**, and have thrown us into prison. And **now** do they put us out secretly? No indeed! Let them come themselves and get us out.” 38 And the officers told these words to the magistrates, and they were afraid **when** they heard that they were **Romans**. 39 **Then** they came and pleaded with them and brought *them* out, and asked *them* to depart from the city. 40 So they went out of the prison and entered *the house of Lydia*; and **when** they had seen **the brethren**, they encouraged **them** and departed.

### **Acts 17**

#### *Paul Preaches in Thessalonica*

[Luke now goes back to “they”, so he must have stayed in Philippi.] 17:1 ¶

**Now when they** had passed through **Amphipolis** and **Apollonia**, **they** came to **Thessalonica**, where there was a synagogue of the Jews. 2 **Then** Paul [with support from Philippi: *Phi 4:16*], as his custom was, went in to them, and **for three [3] Sabbaths** reasoned with them from **the Scriptures**, 3 explaining and demonstrating that **the Christ** had to **suffer** and **rise again** from the dead, and *saying*,

“This **Jesus** whom I preach to you is **the Christ**.” 4

And some of them were persuaded; and a great multitude of the devout Greeks, and not a few of the leading women, joined **Paul and Silas**. 5 But the Jews who were not persuaded, becoming envious, took some of the **evil** men from the marketplace, and gathering a mob, set all the city in an uproar and attacked the house of **Jason**, and sought to bring **them** out to the people. 6 But **when** they did not find **them**, they dragged **Jason** and some brethren to the rulers of the city, crying out,

“These who have **turned the world upside down** have come **here** too. 7 **Jason** has harbored **them**, and these are all acting contrary to the decrees of Caesar [then *Claudius* (4<sup>th</sup>)], saying **there is another king — Jesus**.” 8

And they troubled the crowd and the rulers of the city **when** they heard these things. 9 So **when** they had taken security from **Jason and the rest**, they let **them** go.

### Paul and Silas in Berea

10 ¶ Then the brethren immediately sent Paul and Silas away by night to Berea. When they arrived, they went into the synagogue of the Jews. 11 These were more fair-minded than those in Thessalonica, in that they received the word [message] with all readiness, and searched the Scriptures daily to find out whether these things were so. 12 Therefore many of them believed, and also not a few of the Greeks, prominent women as well as men. 13 But when the Jews from Thessalonica learned that the word of God was preached by Paul at Berea, they came there also and stirred up the crowds. 14 Then immediately the brethren sent Paul away, to go to the sea; but both Silas and Timothy remained there. 15 So those who conducted Paul brought him to Athens; and receiving a command for Silas and Timothy to come to him with all speed, they departed.

### Paul Preaches in Athens

16 ¶ Now while Paul waited for them at Athens, his spirit was provoked within him when he saw that the city was given over to idols. 17 Therefore he reasoned in the synagogue with the Jews and with the Gentile worshippers, and

in the marketplace daily with those who happened to be there. 18 Then certain Epicurean<sup>22</sup> and Stoic<sup>23</sup> philosophers encountered him. And some said, “What does this babbler want to say?” Others said, “He seems to be a proclaimer of foreign gods”, because he preached to them Jesus and the resurrection. 19 And they took him and led [brought] him to the Areopagus [“martial peak”: Mars’/Ares’ Hill], saying, “May we know what this new teaching [doctrine] is of which you speak? 20 For you are bringing some strange things to our ears. Therefore we want to know what these things mean.” 21 For all the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear some new thing.

22 ¶ Then Paul stood in the midst of the Areopagus and said, “Men of Athens, I perceive that in all things you are very religious; 23 for as I was passing through and considering the objects of your worship, I even found an altar with this inscription:

TO THE UNKNOWN GOD.  
Therefore, the One whom you worship without knowing, Him I proclaim to you: 24

<sup>22</sup> Devoted to the pursuit of sensual pleasure, especially food and drink.

<sup>23</sup> Believed that men should be free from passion, unmoved by joy or grief...

God, who made the world [kosmos] and everything in it, since He is Lord of heaven and land [earth], does not dwell in temples made with hands. 25 Nor is He worshiped with men’s hands, as though He needed anything, since He gives to all life, breath, and all things. 26 And He has made from one blood every nation of men to dwell on all the face of the lands [earth], and has determined their preappointed times and the boundaries of their dwellings, 27 so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; 28 for in Him we live and move and have our being, as also some of your own poets have said,

‘For we are also His offspring.’ 29 Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man’s devising. 30 Truly, these times of ignorance God overlooked, but now [the King of the cosmos does not suggest but] commands all men everywhere to repent, 31 because He has appointed a day on which He will judge [set right] the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.”

[For that (last) day, see [Jn 6:39, 40, 44, 54, 11:24, 12:48](#)]

32 ¶ And when they heard of the resurrection of the dead, some mocked, while others said,

“We will hear you again on this matter.” 33 So Paul departed from among them. 34 However, some men joined him and believed, among them:

Dionysius the Areopagite, [“devoted to Bacchus”; a member of the court of Areopagus (Mars’ Hill)] a woman named Damaris, [“a heifer” or “gentle”] and others with them.

### Acts 18

#### Paul Meets Priscilla and Aquila in Corinth (Greece)

[Paul spent much of his time, during his second missionary journey, in Corinth: AD late49-early51, <http://www.genesishistory.org/content/1yr6mo:18:11>] 18:1 ¶

After these things Paul departed from Athens and went to Corinth. 2 And he found a certain Jew named Aquila [“an eagle”], born in Pontus, who had recently come from [Rome,] Italy with his wife Priscilla [“ancient”] (because Claudius [“lame”; 4<sup>th</sup> Caesar: AD 41-54] had commanded all the Jews to depart from Rome<sup>24</sup>); and he [Paul] came to them. 3 So, because he was of the same trade [as they], he stayed with

<sup>24</sup> This lasted ~four years [AD 49-53?], and after the Jews returned to Rome, there was friction between Jews and Gentiles in the Roman church, addressed in Paul’s [letter to the Romans](#).

them and worked; for by occupation they were **tentmakers**.

# November 17

## 1 Thessalonians

[Paul wrote 1 and 2 Thessalonians while in **Corinth**, shortly after founding the church in **Thessalonica**, where he had been for only about 2-3 weeks: [Acts 17:1-15](#)]

[Steve Gregg: [Intro: 1Th 1:1-5](#)]

### 1 Thessalonians 1 [\[AD ~50\]](#) Greetings From Paul

1:1 **Paul, Silvanus [Silas], and Timothy**,  
To the church of the **Thessalonians** in  
**God the Father** and  
**the Lord Jesus Christ**:  
**Grace to you and peace** from  
**God our Father** and  
**the Lord Jesus Christ**.

### Faith of the Thessalonian Believers

2 ¶ We give thanks to **God always** for you all, making mention of you in our prayers, 3 remembering without ceasing your

work of faith,

labor of love, and

patience of hope

in our **Lord Jesus Christ**

in the sight of our **God and Father**, 4

knowing, beloved brethren,

your election by **God**. 5

For **our gospel** did not come to you

in word only, but also

in power, and

in the **Holy Spirit** and

in much assurance,

as you know what kind of men we were among you for your sake.

[Steve Gregg: [1Th 1:6-3:13](#)]

6 ¶ And you became followers of us and of **the Lord**, having received **the word** in much affliction, with joy of **the Holy Spirit**, 7 so that you became examples to all in **Macedonia** and **Achaia** who believe. 8 For from you **the word of the Lord** has sounded forth, not only in Macedonia and Achaia, but also in every place. Your **faith** toward **God** has gone out, so that we do not need to say anything. 9 For they themselves declare concerning us what manner of entry we had to you, and how you turned to **God** from idols

to serve **the living and true God**, 10 and to wait for **His Son** from heaven,

[in ref. to His Last-Day Coming:]

#### Acts 1:10-11

And **while** they looked steadfastly toward heaven as **He** went up, behold, **two men** stood by them in white apparel, 11 who also said, “Men of **Galilee**, why do you stand gazing up into heaven?

**This same Jesus**, who was taken up from you into heaven, will so come in like manner as you saw **Him** go into heaven.”

whom **He** raised from the dead, even **Jesus** who delivers us from **the wrath to come**.

#### Luke 21:23b

For [in those days] there will be great distress in the land [Israel] and [His] wrath upon this people.

#### Revelation 6:17 [At the 6<sup>th</sup> seal:]

For **the great day of His wrath** has come, and who is able to stand?”

[There are hints of both comings here: in judgment on Israel and in ultimate victory, in chronological order.]

### 1 Thessalonians 2

#### Paul Remembers His Visit

2:1 ¶ For you yourselves know, brethren, that our coming to you was not in vain. 2 But even **after** we had **suffered before** and were spitefully treated at **Philippi**, as you know, we were **bold in our God** to speak to you **the gospel of God** in much conflict. 3 For our exhortation **did not come** from error or uncleanness, nor **was it in deceit**. 4 But as we have been **approved by God** to be **entrusted with the gospel**, even so we speak, not as **pleasing men but God**, who tests our hearts. 5 For neither **at any time** did we use flattering words, as you know, nor a cloak for covetousness — **God is witness**. 6 Nor did we seek glory from men, either from you or from others, **when** we might have made demands as **apostles of Christ [Paul, Silas, and Timothy: [Ac 17:4,10,14](#), 2 pg. above]**.

7 ¶ But we were **gentle** among you, just as a nursing **mother cherishes her own children**. 8 So, affectionately longing for you, we were well pleased to impart to you not only **the gospel of God**, but also our own lives, because you had become dear to us. 9 For you remember, brethren, our labor and toil; for laboring **night and day**, that we might not be a burden to any of you, we preached to you **the gospel of God**. 10 You **are witnesses**, and **God also**, how **devoutly and justly and blamelessly** we behaved ourselves among you who believe; 11 as you know how we exhorted, and comforted, and charged

every one of you, **as a father does his own children**, 12 that you would **walk worthy of God** who calls you into **His own kingdom and glory**. [[Da 2:44: 4:3,32,34; 6:26; 7:14,18,27](#)]

13 ¶ For this reason we also thank **God** without ceasing, because **when** you received **the word of God**, which you heard from us, you welcomed it not as the word of men, but as it is in truth, **the word of God**, which also **effectively works in you who believe**. 14 For you, brethren, became imitators of **the churches of God that are in Judea in Christ Jesus**. For you also suffered the same things from your own countrymen, just as they **did** from the **Judeans**, 15 who killed both **the Lord Jesus** and their own prophets, and have persecuted us; and they do not please **God** and are contrary to all men, 16 [how:] forbidding us to speak to the Gentiles that they may be **saved**, so as **always** to fill up **the measure of their sins**; but **wrath has come upon them to the uttermost**. [Already? When? Or is this prophetic of the wrath of [v1:10b?](#)]

#### Timothy's Good Report About Them

17 ¶ But we, brethren, having been taken away from you **for a short time** in presence, not in heart, endeavored more eagerly to see your face with great desire. 18 Therefore we wanted to come to you — even I, Paul, **time and again** — but **Satan** hindered us. 19 For what is our **hope**, or joy, or crown of rejoicing? **Is it not even you** in the presence of **our Lord Jesus Christ at His coming?**

[Presumably “His Last-Day Coming.”]  
20 For you are our glory and joy.

### 1 Thessalonians 3

3:1 ¶ Therefore, when we could no longer endure it, we thought it good to be left in Athens alone, 2 and sent Timothy, our brother and minister of God, and our fellow laborer in the gospel of Christ, to establish you and encourage you concerning your faith, 3 that no one should be shaken by these afflictions; for you yourselves know that we [all] are appointed to this. 4 For, in fact, we told you before when we were with you that we would suffer tribulation, just as it happened, and you know. 5 For this reason, when I could no longer endure it, I sent to know your faith, lest by some means the tempter had tempted you, and our labor might be in vain [not UES].

6 ¶ But now that Timothy has come to us from you, and brought us good news of your faith and love, and that you always have good remembrance of us, greatly desiring to see us, as we also to see you — 7 therefore, brethren, in all our affliction and distress we were comforted concerning you by your faith. 8 For now we live, if you stand fast in the Lord [not UES]. 9 For what thanks can we render to God for you, for all the joy with which we rejoice for your sake before our God. 10 night and day praying exceedingly that we may see your face and perfect what is lacking in your faith?

11 ¶ Now may our God and Father Himself, and our Lord Jesus Christ, direct our way to you. 12 And may the Lord make you increase and abound in love

to one another and to all, just as we do to you, 13 so that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints. [Again, His Last-Day Coming.]

[Steve Gregg: *1Th 4:1-12*]

### 1 Thessalonians 4

#### Live to Please God

4:1 ¶ Finally then, brethren, we urge and exhort in the Lord Jesus that you should abound more and more, just as you received from us how you ought to walk and to please God; 2 for you know what commandments we gave you through the Lord Jesus. 3 For this is the will of God, your sanctification:

[1] that you should abstain from sexual immorality [only one of the four abstentions]; 4

[2] that each of you should know how to possess his own vessel in sanctification and honor, 5 not in passion of lust, like the Gentiles who do not know God; 6

[3] that no one should take advantage of and defraud his brother in this matter, because the Lord is the avenger of all such, as we also forewarned you and testified. 7

For God did not call us to uncleanness, but in holiness. 8 Therefore he who rejects this does not reject man, but God, who has also given us His Holy Spirit.

9 ¶ But concerning brotherly love you have no need that I should write to you, for you yourselves are taught by God to love one another; 10 and indeed you do so toward all the brethren who are in all Macedonia.

But we urge you, brethren, that you increase more and more; 11 that you also aspire

to lead a quiet life, to mind your own business, and to work with your own hands,

as we commanded you, 12 that you may walk properly toward those who are outside, and that you may lack nothing.

[Steve Gregg: *1Th 4:13-18*]

#### The Hope of the Resurrection

13 ¶ But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. 14 For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. 15 For this we say to you by the word of the Lord [Jn 6:39], that we who are alive and remain until the [Last-Day] coming of the Lord will by no means precede those who are asleep. 16 For the Lord Himself will descend from heaven [cf. Ac 1:10-11; not quietly or secretly, but]

with a shout, with the voice of an archangel, and with the trumpet of God.

And the dead in Christ will rise first [the Resurrection on the last day: Jn 6:39...].

17 Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air [Ac 28:15; the “rapture”: greeting the Victor, accompanying Him back “home” (the new earth: 2Pe 3:13; Re 21:1)]. And thus we shall always be with the Lord [on the new earth]. 18 Therefore comfort one another with these words.

[Steve Gregg: [1Th 5:1-11](#)]

## 1 Thessalonians 5

5:1 ¶ But concerning the [current] times and the seasons [as opposed to that distant future], brethren, you have no need that I should write to you. 2 For you yourselves know perfectly that the day of the Lord [for judgment on Israel] so comes as a thief in the night. 3 For when they [the afflictors: 3:3] say, "Peace and safety!" then sudden destruction comes upon them [in AD 70], as labor pains upon a pregnant woman. And they shall not escape. 4 But you, brethren, are not in darkness, so that this Day should overtake you as a thief. 5 You are all sons of light and sons of the day[time]. We are not of the night nor of darkness.

6 ¶ Therefore let us not sleep, as others do, but let us watch [cf. Mt 24:42 // Mk 13:33 // Lu 21:34 ff; Mt 25] and be sober. 7 For those who sleep, sleep at night, and those who get drunk are drunk at night. 8 But let us who are of the day be sober [simultaneous D&N], putting on the breastplate of faith and love, and as a helmet the hope of salvation. 9

### Isaiah 59:17a

For He put on righteousness as a breastplate, and a helmet of salvation on His head;

For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, 10 who died for us, that whether we wake [live] or sleep [die], we should live together with Him. 11 Therefore comfort each other and edify one another, just as you also [already] are doing.

[Steve Gregg: [1Th 5:12-28](#)]

## Paul's Final Advice

12 And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and admonish you, 13 and to esteem them very highly in love for their work's sake. Be at peace among yourselves. 14 Now we exhort you, brethren: Warn those who are unruly. Comfort the fainthearted. Uphold the weak. Be patient with all. 15 See that no one renders evil for evil to anyone, but always pursue what is good both for yourselves and for all. 16

Rejoice always. 17 Pray without ceasing. 18 In everything give thanks — for this is the will of God in Christ Jesus for you. 19 Do not quench the Spirit. 20 Do not despise prophecies. 21 Test all things — hold fast what is good. 22 Abstain from every form of evil.

## Paul's Final Greetings

23 ¶ Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the [Last-Day] coming of our Lord Jesus Christ. 24 He who calls you is faithful, who also will do it. 25 Brethren, pray for us. 26 Greet all the brethren with a holy kiss. 27 I charge you by the Lord that this epistle be read to all the holy brethren. 28 The grace of our Lord Jesus Christ be with you. Amen.

# November 18

## 2 Thessalonians

[Paul wrote his second letter to the Thessalonians a few months after his first letter to them.]

[Steve Gregg: [2Th. 1:1 – 2:12](#)]

## 2 Thessalonians 1

[AD ~50]

### Greetings from Paul

1:1 Paul, Silvanus [Silas], and Timothy, To the church of the Thessalonians in God our Father and the Lord Jesus Christ: 2 Grace to you and peace from God our Father and the Lord Jesus Christ.

### Encouragement During Persecution

3 We are bound to thank God always for you, brethren, as it is fitting, because your faith grows exceedingly, and the love of every one of you all abounds toward each other, 4 so that we ourselves boast of you among the churches of God for your patience and faith in all your persecutions and tribulations that you endure, 5 which is manifest evidence of the righteous judgment of God, that you may be counted worthy of the Kingdom of God [Da 2:44; 4:3, 32,34; 6:26; 7:14,18,27], for which you also suffer, 6 since it is a righteous thing with God to repay with tribulation those who trouble you, 7 and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, 8 in flaming fire taking vengeance [Lu 21:22-23] on those who do not know God, and on those who do not obey the gospel of our Lord

Jesus Christ. 9 These shall be punished with Eternal [everlasting] destruction [that will come]

from the presence of the Lord and from the glory of His power, 10 when He comes, in that Day [of veng.], to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.

### Luke 21:22-23

For these are the days of vengeance, that all things that are written may be fulfilled. But woe to those who are pregnant and to those who are nursing babies in those days! For [in those days] there will be great distress in the land [Israel] and [His] wrath upon this people.

### Revelation 6:17 [At the 6<sup>th</sup> seal:]

For the great day of His wrath has come, and who is able to stand?"

11 ¶ Therefore we also pray always for you that our God would count you worthy of this calling, and fulfill all

the good pleasure of His goodness and

the work of faith with power, 12 that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

## 2 Thessalonians 2

### Events Prior to the Lord's Coming

2:1 ¶ Now, brethren, concerning the [Last-Day] coming of our Lord Jesus Christ and our gathering together to Him [the "rapture"], we ask you 2

not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had [already] come.

3 ¶ Let no one deceive you by any means; for that [Last] Day will not come unless: the falling away comes first, and the [lawless] man of sin is revealed, the son of perdition, 4 who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God [∨ 1Co 3:16] in the temple [Church] of God, showing himself that he is God. 5 Do you not remember that when I was still with you I told you these things? 6 And now you know what [viz., Rome] is restraining, that he may be revealed in his own time. 7 For the mystery of lawlessness is already at work;

**Matthew 24:24 || Mark 13:22**

For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.

only he [He] [Rome] who now restrains will do so until he [He] is taken out of the way. 8 And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His [Last-Day] coming. 9 The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, 10 and [little horn: Da 7:8] with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. 11

And for this reason God will send them strong delusion:

that they should believe the lie, 12 that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

[Steve Gregg: 2Th. 2:1 – 3:18]

**Stand Firm and Hold On**

13 ¶ But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, 14 to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ. 15

Therefore, brethren, stand fast and hold the traditions that you were taught, whether by word or our letter [epistle].

16 ¶ Now may our Lord Jesus Christ Himself, and our God and Father, Eternal [everlasting] consolation and good hope, by grace 17 comfort your hearts and establish you in every good word and work.

**2 Thessalonians 3**

**Paul's Request for Prayer**

3:1 ¶ Finally, brethren, pray for us, [1] that the word of the Lord may run swiftly and be glorified, just as it is [did] with you, 2 and

[2] that we may be delivered from unreasonable and wicked men; for not all have faith. 3

But the Lord is faithful, who will establish you and guard you from the evil one, 4 And we have confidence in the Lord concerning you, both that you do and will do the things we command you. 5 Now may the Lord direct your hearts into the love of God and into the patience of Christ.

**An Exhortation for Proper Living**

6 ¶ But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition that he received from us. 7 For you yourselves know how you ought to follow us, for we were not disorderly among you; 8 nor did we eat anyone's bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you, 9 not because we do not have authority, but to make ourselves an example of how you should follow us. 10 For even when we were with you, we commanded you this:

**If anyone will not work, neither shall he eat.** 11

For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies. 12 Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread. 13 But as for you, brethren, do not grow weary in doing good. 14 And if anyone does not obey our word in this letter [epistle], note that person and do not keep company with him,

[why:] that he may be ashamed. 15 Yet do not count him as an enemy, but admonish him as a brother.

**Paul's Final Greetings**

16 ¶ Now may the Lord of peace Himself give you peace always in every way. The Lord be with you all. 17 The salutation of Paul with my own hand, which is a sign in every letter [epistle]; so I write. 18 The grace of our Lord Jesus Christ be with you all. Amen.

**Acts 18:4**

**Paul Faces Opposition in Corinth**

4 And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks. 5 When Silas and Timothy had come from Macedonia, Paul was compelled by the Spirit, and testified to the Jews that Jesus is the Christ. 6 But when they opposed him and blasphemed, he shook his garments [13:44-52, Lu 10:11] and said to them, "Your blood be upon your own heads; I am clean. From now on I will go to the Gentiles."

7 ¶ And he departed from there and entered the house of a certain man named Justus ["just"], one who worshiped God, whose house was next door to the synagogue. 8 Then Crispus ["curled"], the ruler of the synagogue, believed on the Lord with all his household. And many of the Corinthians, hearing, believed and were baptized. 9 Now the Lord spoke to Paul in the night by a vision, "Do not be afraid [apparently Paul was], but speak, and do not keep silent; 10 for I am with you, and no

one will attack you to hurt you; for I have many people in this city.”<sup>11</sup> And he continued there a year and six months [1 year, 6 months, into ~AD 53?], teaching the word of God among them.

<sup>12</sup> ¶ When Gallio [“one who lives on milk”] was proconsul of Achaia [AD 53: [Online Bible](#)], the Jews with one accord rose up against Paul and brought him to the judgment seat, <sup>13</sup> saying, “This fellow persuades men to worship God contrary to the law.”<sup>14</sup> And when Paul was about to open his mouth, Gallio said to the Jews,

“If it were a matter of wrongdoing or wicked crimes, O Jews, there would be reason why I should bear with you.

<sup>15</sup> But if it is a question of words and names and your own law, look to it yourselves; for I do not want to be a judge of such matters.”<sup>16</sup>

And he drove them from the judgment seat. <sup>17</sup> Then all the Greeks took Sosthenes [“savior of his nation”], the ruler of the synagogue [cf. v8], and beat him before the judgment seat. But Gallio took no notice of these things.

### Paul Returns to Antioch of Syria

<sup>18</sup> ¶ So Paul still remained a good while. Then he took leave of the brethren and sailed for Syria, and Priscilla and Aquila were with him. He had his hair cut off at Cenchrea [“millet”; the eastern harbor of Corinth], for he had taken a [Nazirite: [Nu 6:1-21](#)] vow. <sup>19</sup> And he came to Ephesus, and left them [Priscilla and Aquila] there; but [first] he himself entered the synagogue and reasoned with the Jews. <sup>20</sup> When they asked him to stay a longer time with them, he did

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not consent, <sup>21</sup> but took leave of them, saying,

“I must by all means keep this coming feast in Jerusalem; but I will return again to you, God willing.”

And he sailed from Ephesus. <sup>22</sup> And when he had landed at Caesarea, and gone up [to Jerusalem] and greeted the church, he went down to Antioch [of Syria, thus to visit friends]. <sup>23</sup> After he had spent some time there, he departed and went over the region of Galatia and Phrygia in order [as he came to churches along his route], strengthening all the disciples.

[Steve Gregg: [Acts 18:23 - 21:14](#)]

### Apollos Instructed at Ephesus

<sup>24</sup> ¶ Now a certain Jew named Apollos [“given by Apollo”], born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. <sup>25</sup>

This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John. <sup>26</sup> So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately.

<sup>27</sup> And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace; <sup>28</sup> for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ.

[AD 54: Caesar Claudius’ wife poisoned him; Nero became the (fifth) emperor — while Paul was in Ephesus. ↗]

## November 19

### Acts 19

[~AD 53 or 54]

#### Paul’s Third Missionary Journey

<sup>19:1</sup> ¶ And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples [Apollos’, app’ntly], <sup>2</sup> he said to them, “Did you receive the Holy Spirit when you believed?”

So they said to him,

“We have not so much as heard whether there is a Holy Spirit.”<sup>3</sup>

And he said to them,

“Into what then were you baptized?”

So they said,

“Into John’s baptism.” [cf. [18:25b](#)]<sup>4</sup>

Then Paul said,

“John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus.”<sup>5</sup>

When they heard this, they were baptized into [in] the name of the Lord Jesus. <sup>6</sup>

And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.

<sup>7</sup> Now the men were about twelve [~12] in all.

[≥ 2 years, 3 months]

#### Paul Ministers in Ephesus

<sup>8</sup> ¶ And he went into the synagogue and spoke boldly for three [3] months, reasoning and persuading concerning the things of the Kingdom of God. <sup>9</sup>

But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus [“sovereign”]. <sup>10</sup> And this continued for two [2] years, so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. <sup>11</sup> Now God worked unusual miracles by the hands of Paul, <sup>12</sup> so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them.

<sup>13</sup> ¶ Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying,

“We exorcise you by the Jesus whom Paul preaches.”<sup>14</sup>

Also there were seven [7] sons of Sceva [“mind reader”], a Jewish chief priest, who did so. <sup>15</sup> And the evil spirit answered and said,

“Jesus I know, and Paul I know; but who are you?”<sup>16</sup>

Then the man in whom the evil spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded. <sup>17</sup> This became known both to all Jews and Greeks dwelling in Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

<sup>18</sup> And many who had believed came confessing and telling their deeds. <sup>19</sup>

Also, many of those who had practiced magic brought their books together and burned them in the sight of all. And they counted up the value of them, and it

totaled fifty thousand [50,000] pieces of silver. 20 So the word of the Lord grew mightily and prevailed.

# 1 Corinthians

[Paul wrote his first letter to the Corinthians near the end of his stay in Ephesus, ~ AD 56 or 57]

[Steve Gregg: 1Cor 1:1 - 1:9]

## 1 Corinthians 1

### Greetings From Paul

1:1 ¶ Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes [“savior of his nation”] our brother, 2

To the church of God that is at Corinth,

To those who are sanctified in Christ Jesus, called to be saints,

with all who in every place call on the name of Jesus Christ our Lord, both theirs [their lord] and ours: 3

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

### Paul Thanks God

4 I thank my God always concerning you for the grace of God that was given to you by Christ Jesus, 5 that you were enriched in everything by Him in all utterance and all knowledge, 6 even as the testimony of Christ was confirmed in you, 7 so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ [Re 1:1a], 8 who will also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ [the last day]. 9 God is faithful, by whom you were

called into the fellowship of His Son, Jesus Christ our Lord.

[Steve Gregg: 1Cor 1:10 - 1:31]

### Divisions in the Church

10 ¶ Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. 11

For it has been declared to me concerning you, my brethren, by those of Chloe’s household [Chloe: “a green herb”], that there are contentions among you. 12

Now I say this, that each of you says,

“I am of Paul”, or  
“I am of Apollos”, or  
“I am of Cephas”, or  
“I am of Christ.” 13

Is Christ divided?

Was Paul crucified for you? Or

Were you baptized in the name of Paul?

14 (I thank God that I baptized none of you except

Crispus [“curled”; Ac 18:8] and Gaius [“lord”; Ac 19:29, Ro 16:23], 15

lest anyone should say that I had baptized in my own name. 16 [Oh] Yes, I also baptized the household of Stephanas [“crowned”].

Besides [those], I do not [recall] know whether I baptized any other.

17 For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.

### The Wisdom of God

18 ¶ For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. 19 For it is written: “I will destroy the wisdom of the wise, And bring to nothing [LXX: hide] the understanding of the prudent.” 20

#### Isaiah 29:14

...Therefore, behold, I will again do A marvelous work Among this people, A marvelous work and a wonder; For the wisdom of their wise men shall perish, And the understanding of their prudent men shall be hidden.”

Where is the wise?

Where is the scribe?

Where is the disputer of this age?

Has not God made foolish the ‘wisdom’ of this world? 21

For since, in the wisdom of God, the world

through [its] ‘wisdom’ did not know God, it pleased God

through the ‘foolishness’ of the message preached to save those who believe. 22 For

Jews request a sign, and Greeks seek after wisdom; 23 but we preach Christ crucified, to Jews a stumbling block and to Greeks foolishness, 24 but to those who are called, both

Jews and Greeks, Christ: the power of God and the wisdom of God, 25 because

the ‘foolishness’ of God is wiser than men, and the ‘weakness’ of God is stronger than men. 26

For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. 27 But [Greeks:]

God has chosen the foolish things of the world to put to shame the wise, and [Jews:]

God has chosen the weak things of the world to put to shame

the things that are mighty; 28 and [all humans:] the base things of the world and the things that are despised

God has chosen, and [indeed] [God has chosen]

the things that are not, to bring to nothing the things that are, 29 [why:] that no flesh should glory

in His presence. 30 But [because] of Him you are in Christ Jesus, who became for us: wisdom from God — and righteousness and sanctification and redemption — 31

that, as it is written, [cf. [2Co 10:17](#)]  
“He who glories,  
let him glory in...” **Y<sup>HWH</sup>** [the LORD].

**Jeremiah 9:24** [cf. [Je 4:2b](#)]  
But let him who glories  
glory in this:  
That he understands and knows **Me**,  
That I **am** **Y<sup>HWH</sup>**, exercising  
lovingkindness,  
judgment, and  
righteousness  
in the land [earth].  
For in these I delight,”  
says **Y<sup>HWH</sup>**.

[Steve Gregg: [1Cor 2:1 - 2:13](#)]

## 1 Corinthians 2 Paul Preaches Wisdom

2:1 ¶ And I, brethren, when I came to you,  
did not come with excellence of speech  
or of wisdom declaring to you the testi-  
mony of God. 2 For I determined not  
to know anything among you except  
Jesus Christ and Him crucified. 3

I was with you  
in weakness,  
in fear, and  
in much trembling. 4  
And my speech and my preaching were  
not with persuasive words  
of human wisdom, but  
in demonstration of the Spirit  
and of power, 5  
that your faith should not be  
in the wisdom of men but  
in the power of God.

6 ¶ However, we [do] speak wisdom  
among those who are mature, yet  
not the wisdom of this age,  
nor of the rulers of this age,  
who are coming to nothing. 7

But we speak  
the wisdom of God in a mystery,  
the hidden wisdom  
that God ordained before the ages  
for our glory, 8  
which none of the rulers of this age  
[Jewish leaders, Pilate] knew; for  
had they known, they would not have  
crucified the Lord of glory. 9

But as it is written: [not the LXX]  
“Eye has not seen,  
Nor ear heard,  
Nor have entered  
into the heart of man  
The things that God has prepared  
for those who love Him.” 10

### Isaiah 64:4

For since the beginning of the world  
[Hebrew: one word: long duration]  
Men have not heard  
Nor perceived by the ear,  
Nor has the eye seen  
Any God besides You,  
Who acts for the one  
who waits for Him.

But God has revealed them to us  
through His Spirit. For the Spirit  
searches all things, yes, the deep things  
of God. 11 For what man knows the  
things of a man except the spirit of the  
man that is in him? Even so [analo-  
gously] no one knows the things of  
God except the Spirit of God. 12

[Steve Gregg: [1Cor 2:14 - 3:17](#)]

Now we have received,  
not the spirit of the world,  
but the Spirit who is from God,  
that we might know the things that have  
been freely given to us by God. 13 These  
things we also speak, not in words  
that man’s wisdom teaches but  
that the Holy Spirit teaches,  
comparing spiritual things with spiritual.  
14 But the natural man does not receive  
the things of the Spirit of God, for they  
are foolishness to him; nor can he know  
them, because they are spiritually  
discerned. 15 But he who is spiritual  
judges all things, yet he himself is  
rightly judged by no one. 16 For  
“who has known [like the LXX]  
the mind of Y<sup>HWH</sup> [the LORD]  
that he  
may instruct Him?”

### Isaiah 40:13 [Cf. [Ro 11:34](#)]

Who has directed  
the Spirit of Y<sup>HWH</sup>, or as  
His counselor  
has taught Him?

But we have the mind of Christ [because  
we have the Spirit of Christ, the Spirit  
of Y<sup>HWH</sup> (implied by the parallelism)].

## 1 Corinthians 3

3:1 ¶ And I, brethren, could not speak  
to you  
as to spiritual people but  
as to carnal,  
as to babes in Christ. 2

I fed you with milk and not with solid  
food; for until now you were not able  
to receive it, and even now you are still  
not able; 3 for you are still carnal. For  
where there are envy, strife, and divi-

sions among you, are you not carnal  
and behaving like mere men? 4 For  
when one says,

“I am of Paul”, [or Luther(an)]  
and another,  
“I am of Apollos”, [or Baptist]  
are you not carnal?

## Paul and Apollos, Servants of Christ

5 ¶ Who then is Paul, and who is Apol-  
los, but ministers through whom you  
believed, as the Lord gave to each one?  
6 I planted, Apollos watered, but God  
gave the increase. 7 So then neither  
he who plants is anything, nor he who  
waters, but God who gives the increase.  
8 Now he who plants and he who waters  
are one, and each one will receive his  
own reward according to his own labor.  
9 For

we are God’s fellow workers;  
you are God’s field, [Je 1:9]  
you are God’s building. 10  
According to the grace of God that was  
given to me, as a wise master builder  
I have laid the foundation, and another  
builds on it. But let each one take heed  
how he builds on it.

11 ¶ For no other foundation can anyone  
lay than that that is laid, which is Jesus  
Christ. 12 Now if anyone builds on this  
foundation with [Is 54:12]

gold, silver, precious stones,  
wood, hay, straw, 13  
each one’s work will become clear;  
for the Day will declare it, because it  
will be revealed by fire; and the fire  
will test each one’s work, of what sort  
it is. 14 If anyone’s work that he has  
built on it endures, he will receive a

reward. 15 If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

16 ¶ Do you not know that you [plural: you all, collectively] are the temple of God and that the Spirit of God dwells in you [John 14]? 17 If anyone defiles the temple of God [that is, the Church], God will destroy him. For the temple of God is holy, which temple you [yourselves (plural)] are [that is, them (us) collectively].

[Steve Gregg: 1Cor 3:5 - 4:21]

18 ¶ Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool that he may become wise. 19 For the wisdom of this world is foolishness with God. For it is written, "He catches the wise in their own craftiness"; 20

### Job 5:13

He catches the wise in their own craftiness, and the counsel of the cunning comes quickly upon them.

and again, [←NKJ: the LORD]

"YHWH knows the thoughts of the wise, that they are futile."

### Psalm 94:11

YHWH knows the thoughts of man, that they are futile.

21 ¶ Therefore let no one boast in men. For all things are yours: 22 whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come — all are yours. 23 And you are Christ's, and Christ is God's.

# November 20

## 1 Corinthians 4

### Paul and the Corinthians

4:1 ¶ Let a man so consider us, as servants of Christ and stewards of the mysteries of God. 2 Moreover it is required in stewards that one be found faithful. 3 But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself. 4 For I know nothing against myself, yet I am not justified by this; but He who judges me is the Lord. 5 Therefore judge nothing before the time, until the Lord comes, who [at the Last day?] will both bring to light the hidden things of darkness and reveal the counsels of the hearts.

Then each one's praise will come from God. 6 Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other.

7 ¶ For who makes you differ from another? And what do you have that you did not receive? Now if you did indeed receive it, why do you boast as if you had not received it? 8 [Sarcasm:] [S. Gregg: 1Cor 4:8-21] You are already full! You are already rich! You have reigned as kings without us — and indeed I could wish you did reign, that we also might reign with you! 9

For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. 10 We are fools for Christ's sake, but you are wise in Christ!

We are weak, but you are strong! You are distinguished, but we are dishonored! 11

To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. 12 And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; 13 being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now.

14 ¶ I do not write these things to shame you, but as my beloved children I warn you. 15 For though you might have ten thousand [10,000] instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. 16 Therefore I urge you, imitate me [your "father", not your instructors].

17 ¶ For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere

in every church. 18 Now some are puffed up, as though I were not coming to you. 19 But I will come to you shortly, if the Lord wills, and I will know, not the word of those who are puffed up, but the power. 20 For the Kingdom of God is not in word but in power. 21 [Da 2:44; 4:3,32,34; 6:26; 7:14,18,27] What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?

[Steve Gregg: 1Cor 5]

## 1 Corinthians 5

### Paul Condemns Spiritual Pride

5:1 ¶ It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles — that a man has his father's wife! 2 And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you. 3 For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed. 4 In the name of our Lord, Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, 5 deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.

6 ¶ Your glorying is not good. Do you not know that a little leaven leavens the whole lump? 7 Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. 8 Therefore let

us **keep the feast** [of Passover, i.e., the Lord's Supper], not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of **sincerity and truth**.

9 ¶ I wrote to you in my epistle [v5? or a prior, unmentioned letter?] not to keep company with sexually immoral people. 10 Yet I certainly did not mean with

- the sexually immoral people [1]
- of this world, or with
- the covetous, or [2]
- extortioners, or [3]
- idolaters, [4]

since then you would need to go out of the world. 11 But **now** I have written to you not to keep company with anyone **named a brother**, who is

- sexually immoral, or [1]
- covetous, or [2]
- an idolater, or [4]
- a reviler, or [5]
- a drunkard, or [6]
- an extortioner [3]

— not even to eat with such a person.

12 For what *have I to do* with judging those also who are outside [the Church]?

Do you not judge those who are inside?

13 But those who are outside **God** judges. Therefore

**“put away from yourselves the evil person.”**

**Deuteronomy 17:7** [re idolatry]

The hands of the witnesses shall be the **first** against him to put him to death, and afterward the hands of all the people. **So you shall**

**put away the evil from among you**

[cf. De 13:5]

[Steve Gregg: 1Cor 6]

**1 Corinthians 6**

**Avoiding Lawsuits With Christians**

6:1 ¶ Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints?

2 Do you not know that **the saints will judge** the world? And if the world will be judged by you, are you unworthy to judge the smallest matters? 3 Do you not know that **we shall judge angels**?

How **much more**, things that pertain to **this life**? 4 If then you have judgments concerning things pertaining to **this life**, do you appoint those who are least esteemed by the church to judge? 5

I say this to your shame. Is it so, that there is not a wise man among you, not even one, who will be able to judge between his brethren? 6 But brother goes to law against brother, and that before unbelievers! 7

**Now** therefore, it is already an utter failure for you that you go to law against one another.

Why do you not rather accept wrong?

Why do you not rather *let yourselves* be cheated? 8

No, you yourselves do wrong and cheat, and you do these things to your brethren!

**Avoiding Sexual Sin**

9 ¶ Do you not know that the unrighteous will not inherit **the Kingdom of God**? [Da 2:44; 4:3,32,34; 6:26; 7:14,18,27]

- Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, 10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners
- [1a]
  - [4]
  - [1b]
  - [1c]
  - [1d]
  - [7]
  - [2]
  - [6]
  - [5]
  - [3]

will inherit **the Kingdom of God**. 11 [Da 2:44; 4:3,32,34; 6:26; 7:14,18,27]

And **such were** some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

12 ¶ [Yes, as you say:] [cf. 10:23] “All things are lawful for me”, but all things are not helpful; “All things are lawful for me”, but I will not be brought under the power of any. 13

Foods for the stomach and the stomach for foods, but **God** will destroy both it and them. **Now** the body is not for sexual immorality but for the Lord, and the Lord for the body. 14

And **God** both raised up the Lord and will also raise us up by His power. 15

Do you not know that your bodies are **members of Christ**?

Shall I then take the members of Christ and make *them* members of a harlot?

Certainly not! 16 Or do you not know that he who is joined to a harlot is one body with her? For

“the two”, He [God] says, “shall become one flesh.” 17

**Genesis 2:24**

[Note the implication that God Himself was the Narrator, hence the Author, of Genesis 2; cf. Mt 19:5 & He 4:4.]

Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

But he who is joined to the Lord is one spirit with Him. 18

Flee sexual immorality. Every [other] sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. 19 Or do you [plural] not know that your [collective] body is the temple of the Holy Spirit who is in you, whom you [plural] have from God, and you [plural] are not your own? 20 For you [plural] were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

## 1 Corinthians 7

### Now re Their Questions to Paul

7:1 ¶ **Now** concerning the things about [of] which you wrote to me:

#### Instruction on Marriage

It is **good** for a man not to touch a woman. 2 Nevertheless, because of **sexual immorality**, let each man have his own wife, and let each woman have her own husband. 3 Let the husband render to his wife the affection due her, and likewise also the wife to her husband. 4 The wife does not have authority over her own body, but the husband *does*. And likewise the husband does not have authority over his own body, but the wife *does*. 5 Do not deprive one another except with consent **for a time**, that you may give yourselves to **fasting and prayer**; and come together **again** so that **Satan** does not tempt you because of your lack of self-control. 6 But I say this as a concession, not as a commandment. 7 For I wish that all men were [single] even as I myself. But each one has his own **gift from God**, one in this manner and another in that. 8 But I say to the unmarried and to the widows: It is **good** for them if they remain [single] even as I am; 9 but if they cannot exercise self-control, let them marry. For it is better to marry than to burn *with passion*.

### Instruction on Divorce

#### [Believing Spouses]

10 ¶ **Now** to the married I command, yet not I but **the Lord** [Mt 5:31-32]: A wife is not to depart from *her* husband. 11 But even if she does depart, let her remain unmarried or be reconciled to *her* husband. And [similarly] a husband is not to divorce *his* wife. 12

#### [Unbelieving Spouses]

But to the rest I, not **the Lord**, say: If any brother has a wife who does not believe, and she is willing to live with him, let him **not divorce** her. 13 And a woman who has a husband who does not believe, if he is willing to live with her, let her **not divorce** him. 14 For the **unbelieving** husband is **sanctified** by the wife [set apart for Godly influence by her: v16a], and the **unbelieving** wife is **sanctified** by the husband [set apart for Godly influence by him: v16b]; otherwise your children would be **unclean**, but **now** they are **holy** [set apart for Godly influence by him/her]. 15 But if the **unbeliever** departs, let him depart; a brother or a sister is not under **bondage** [of marriage] in such cases. But **God** has called us to **peace**. 16 For how do you know, O wife, whether you will **save** your husband? Or how do you know, O husband, whether you will **save** your wife?

### Instruction on State of Calling

17 ¶ But as **God** has distributed to each one, as **the Lord** has **called** each one, so let him walk. And so I ordain in all the churches. 18 Was anyone called **while** circumcised? Let him not become uncircumcised. Was anyone called **while** uncircumcised? Let him not be circumcised. 19 **Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God is what matters**. 20 Let each one remain in the same **calling** in which he was called. 21 Were you **called while** a slave? Do not be concerned about it; but if you can be made free, rather use *it*. 22 For he who is **called** in **the Lord while** a slave is **the Lord's** freedman. Likewise he who is **called while** free is **Christ's** slave. 23 You were bought at a price; **do not become** slaves of men. 24 Brethren, let each one remain with **God** in that *state* in which he was **called**.

### Instruction on Virgins

25 ¶ **Now** concerning **virgins**: I have no commandment from **the Lord**; yet I give judgment as one whom **the Lord** in **His mercy** has made **trustworthy**. 26 I suppose therefore that this is **good** because of the present distress — that *it is good* for a man to remain as he is: 27 Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife. 28 But even if you do marry, you have not **sinned**; and if a **virgin** marries, she has not sinned. Nevertheless such will have **trouble in the flesh**, but I would spare you. 29 But this I say, brethren, **the time is short**, so that **from now on** even those who have wives should be as though they had none, 30 those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess, 31 and those who use **this world** as [though] not misusing *it*. **For the form of this world is passing away**. 32 But I want you to be without care. He who is unmarried cares for the things of **the Lord** — how he may please **the Lord**. 33 But he who is married cares about the things of the world — how he may please *his* wife. 34

There is a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world — how she may please her husband. 35 And this I say for your own benefit [profit], not that I may put a leash on you, but for what is proper, and that you may serve the Lord without distraction.

36 ¶ But if any man thinks he is behaving improperly toward his virgin [daughter: v38], if she is past the flower of youth, and thus it must be, let him do what he wishes. He does not sin; let them marry [her and her betrothed]. 37 Nevertheless he who stands steadfast in his heart, having no necessity, but has power over his own will, and has so determined in his heart that he will keep his virgin [daughter], does well. 38 So then

he who gives her in marriage does well, but he who does not give her in marriage does better.

### Instruction to Widows

39 ¶ A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only in the Lord. 40 But she is happier if she remains as she is, according to my judgment — and I think I also have the Spirit of God.

## November 21

[Steve Gregg: 1Cor 8:1 - 9:15]

### 1 Corinthians 8

#### Food Sacrificed to Idols

8:1 ¶ Now concerning things offered to idols:

We know that we all have knowledge. Knowledge puffs up, but love edifies. 2 And if anyone thinks that he knows anything, he knows nothing yet as he ought to know. 3 But if anyone loves God, this one is known by Him.

4 ¶ Therefore concerning the eating of things offered to idols, we know that an idol is nothing in the world, and that there is no other God but one. 5 For even if there are so-called gods, whether in heaven or on land [earth] (as there are many gods and many lords), 6 yet for us there is one God, the Father, of whom are all things, and we [exist] for Him; and one Lord, Jesus Christ, through whom are all things, and through whom we live [exist].

7 ¶ However, there is not in everyone that knowledge; for some, with consciousness of the idol, until now eat it as a thing offered to an idol; and their conscience, being weak, is defiled. 8 But food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse. 9 But beware lest somehow this liberty of yours become a stumbling block to those who are weak. 10 For if anyone

sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols?

11 And because of your knowledge shall the weak brother perish [not UES], for whom Christ died? 12 But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ. 13 Therefore,

if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.

### 1 Corinthians 9

#### Paul Gives Up His Rights

9:1 ¶ Am I not an apostle?

Am I not free?

Have I not seen Jesus Christ our Lord? Are you not my work in the Lord? 2 If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.

3 ¶ My defense to those who examine me is this: 4

Do we have no right to eat and drink? 5 Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas [Peter]? 6

Or is it only Barnabas and I who have no right to refrain from working? 7 Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock? 8

Do I say these things as a mere man? Or does not the law say the same also?

9 For it is written in the law of Moses [Moses' own words],

“You shall not muzzle an ox while it treads out the grain.”

#### Deuteronomy 25:4

You shall not muzzle an ox while it treads out the grain.

Is it oxen God is concerned about? 10 Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. 11 If we have sown spiritual things for you, is it a great thing if we reap your material things? 12 If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ. 13 Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar? 14 Even so the Lord has commanded that those who preach the gospel should live from the gospel.

[Steve Gregg: 1Cor 9:16 - 10:33]

15 ¶ But I have used none of these things, nor have I written these things that it should be done so to me; for it would be better for me to die than that anyone should make my boasting void. 16 For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel! 17 For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship. 18

Highlighting Legend & Latest Notes

What is my reward then?  
That when I preach the gospel, I may present the gospel of Christ without charge, that I may not abuse my authority in the gospel.

### Limited Conformity to Win Some

19 ¶ For though I am free from all men, I have made myself a servant to all, that I might win the more; 20 and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; 21 to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; 22 to the weak I became as weak, that I might win the weak.

I have become all things to all men, that I might by all means save some. 23 Now this I do for the gospel's sake, that I may be partaker of it with you.

### Run the Race with Discipline

24 ¶ Do you not know that those who run in a race all run, but [only] one receives the prize? Run in such a way that you may obtain it. 25 And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. 26

Therefore I run thus:  
not with uncertainty.  
Thus I fight:

not as one who beats the air. 27  
But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.

### 1 Corinthians 10

#### Warning Against Displeasing God

10:1 ¶ Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, [his audience is more Gentiles than Jews (12:2), so Paul is attributing to them as believers the Jewish patriarchs as their fathers, hence his audience is the true Israel, the New Jerusalem, the Church, God's Temple] all passed through the sea, 2 all were baptized into Moses in the cloud and in the sea, 3 [i.e., they accepted the leadership of Moses in their experiences with the cloud and going through the sea on dry ground]

all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. 5 But with most of them God was not well pleased, for their bodies were scattered in the wilderness [not UES: they were saved from Egypt, but failed to make it to the Promised Land]. [UES: unconditional eternal security.]

6 ¶ Now these things became our examples, to the intent that we should not lust after evil things as they also lusted.

7 And do not become idolaters as were some of them. As it is written, "The people sat down to eat and drink, and rose up to play." 8

#### Exodus 32:6

Then they rose early on the next day, offered burnt offerings, and brought peace offerings; and the people sat down to eat and drink, and rose up to play [euphemism for sexual immorality].

Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand [23,000] fell. 9

#### Numbers 25:9

[23 or 24?] And those who died in the plague were twenty-four thousand [24,000].

Nor let us tempt Christ, as some of them also tempted [Him], and were destroyed by serpents. 10 [Nu 21:4b-9] Nor complain, as some of them also complained, and were destroyed by the destroyer. 11

Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come. 12 Therefore let him who thinks he stands take heed lest he fall. 13 No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it. 14 Therefore, my beloved, flee from idolatry.

15 ¶ I speak as to wise men; judge for yourselves what I say. 16 The cup of blessing that we bless, is it not the communion of the blood of Christ? The bread that we break, is it not the communion of the body of Christ? 17 For we, though many, are one bread and one body; for we all partake of that one bread. 18

Observe Israel after the flesh: Are not those who eat of the sacrifices partakers of the altar? 19 What am I saying then?

That an idol is anything, or what is offered to idols is anything? 20 Rather, that the things that the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. 21

You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons. 22 Or do we provoke the Lord to jealousy? Are we stronger than He?

23 ¶ [Yes, as you say,] [cf. 6:12] "All things are lawful for me", but not all things are helpful; "All things are lawful for me", but not all things edify. 24

Let no one seek his own, but each one the other's well-being. 25 Eat whatever is sold in the meat market, asking no questions for conscience' sake; 26 for

“the land [earth] is YHWH’s,  
and all its fullness.”

### Psalm 24:1

The land [earth] is YHWH’s,  
and all its fullness,

The world [note the parallelism]  
and those who dwell therein.

[“Be fruitful and fill the land”]

27 If any of those who do not believe invites you to dinner, and you desire to go, eat whatever is set before you, asking no question for [your own] conscience’ sake. 28 But if anyone says to you, “This was offered to idols”, do not eat it for the sake of the one who told you, and for [his] conscience’ sake; for

“the land [earth] is YHWH’s,  
and all its fullness.” 29

‘Conscience’, I say, not your own, but that of the other. For why is my liberty judged by another man’s conscience? 30 But if I partake with thanks, why am I evil spoken of for the food over which I give thanks? 31

Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. 32 Give no offense, either to the Jews or to the Greeks, or to the church of God, 33

just as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved.

### 1 Corinthians 11:1

11:1 ¶ Imitate me, just as I also imitate Christ.

[Steve Gregg: 1Cor 11:1 - 11:16]

## November 22

### 1 Corinthians 11:2

#### Instructions For Public Worship

2 Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you. 3 But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God. 4

Every man praying or prophesying, having his head covered, dishonors his head. 5 But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved. 6 For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered. 7 For a man indeed ought not to cover his head, since

he is the image and glory of God; but woman is the glory of man. 8 For man is not from woman, but woman from man. 9

Nor was man created for the woman, but woman for the man. 10 For this reason the woman ought to have a symbol of authority on her head: because of the angels [messengers]. 11

Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord. 12

For as woman came from man, even so man also comes through woman; but all things are from God. 13

Judge among yourselves:

Is it proper for a woman to pray to God with her head uncovered? 14

Does not even nature itself teach you that if a man has long hair, it is a dishonor to him? 15 But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering. 16 But if anyone seems to be contentious, we have no such custom, nor do the churches of God.

[Steve Gregg: 1Cor 11:14 - 11:34]

#### Order at the Lord’s Supper

17 ¶ Now in giving these instructions, I do not praise you, since you come together not for the better but for the worse. 18 For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it. 19 For there must also be factions among you, that those who are approved may be recognized among you. 20 Therefore when you come together in one place, it is not to eat the Lord’s Supper. 21 For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk. 22 What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you.

[Cp. vv23-25 with Mt 26:26-29 // Mk 14:22-25 // Lu 22:19-20 Oct 29]

23 ¶ For I received from the Lord that that I also delivered to you: that the

Lord Jesus on the same night in which He was betrayed took bread; 24 and when He had given thanks, He broke it and said,<sup>iii</sup>

“Take, eat; this is My body, which is broken for you; do this in remembrance of Me.” 25

In the same manner He also took the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.” 26

For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes. 27 Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of the bread and drink of the cup. 29 For he who eats and drinks in an unworthy manner [v21] eats and drinks judgment to himself, not discerning the Lord’s body [the Church]. 30 For this reason many are weak and sick among you, and many sleep. 31 For if we would judge ourselves, we would not be judged. 32 But when we are judged, we are chastened by the Lord, that we may not be condemned with the world. 33

Therefore, my brethren, when you come together to eat, wait for one another. 34 But if anyone is hungry, let him eat at home [v22], lest you come together for judgment.

And the rest I will set in order when I come.

[Steve Gregg: 1Cor 12:1 - 12:10]

## 1 Corinthians 12

### Spiritual Gifts

12:1 ¶ **Now** concerning **spiritual** gifts, brethren,

I do not want you to be ignorant: 2

You know that **you were Gentiles**, carried away to these dumb **idols**, however you were led. 3

Therefore I make known to you that no one speaking by **the Spirit of God** calls **Jesus** accursed, and no one can [truly] say that **Jesus is Lord**

except by **the Holy Spirit**. 4

There are diversities of gifts,

but **the same Spirit**. 5

There are differences of ministries,

but **the same Lord**. 6 And

There are diversities of activities,

but it is **the same God** who works all in all. 7

But the manifestation of **the Spirit** is given to each one for the profit of all: 8 for to one is given the word of wisdom **through the Spirit**,

to another the word of knowledge **through the same Spirit**, 9

to another faith

**by the same Spirit**,

to another gifts of healings

**by the same Spirit**, 10

to another the working of miracles,

to another prophecy,

to another discerning of spirits,

to another *different* kinds of tongues,

to another the interpretation of tongues.

11 But **one and the same Spirit** works all these things, distributing

to each one individually **as He wills**.

[Steve Gregg: 1Cor 12:10 - 12:31]

### One Body, Many Parts

12 ¶ For as the body is one and has many members, but all the members of that **one body**, being many, are **one body**, so also *is* **Christ**. 13 For **by one Spirit** we were all baptized into **one body** —

whether Jews or Greeks,

whether slaves or free — and have all been made to drink into **one Spirit**. 14 For in fact the body is not one member but many. 15

If the foot should say, “Because I am not a hand, I am not [part] of the body”, is it therefore not [part] of the body? 16

And if the ear should say,

“Because I am not an eye, I am not [part] of the body”, is it therefore not [part] of the body? 17

If the whole body *were* an eye, where *would be* the hearing? If the whole *were* hearing, where *would be* the smelling? 18 But **now God** has set the members, each one of them, in the body just as **He** pleased. 19 And if they were all one member, where *would be* the body *be*? 20 But **now** indeed *there are* many members, yet **one body**. 21 And the eye cannot say to the hand,

“I have no need of you”; nor **again** the head to the feet,

“I have no need of you.” 22

No, much rather, those members of the body **that** seem to be weaker are necessary. 23 And those *members* of the body **that** we think to be less honorable, on these we bestow greater

honor; and our unrepresentable *parts* have greater modesty, 24 but our representable *parts* have no need. But **God** composed **the body**, having given greater honor to that *part that* lacks it, 25 that there should be **no schism** in **the body**, but *that* the members should have **the same care for one another**. 26

And if one member suffers, all the members suffer with *it*;

or if one member is **honored**, all the members **rejoice** with *it*.

**You Together are the Body of Christ** [Corpus de Christo]

27 ¶ **Now** you are the body of **Christ**, and members individually. 28 And **God** has appointed these in the church [*i.e., the body of Christ*]:

first apostles, second prophets, third teachers, after that [*those who work*] miracles, then [*those who give the*] gifts of healings, helps, administrations, varieties of tongues. 29

Are all apostles? [No] Are all prophets? [No] Are all teachers? [No] Are all workers of miracles? [No] 30 Do all have gifts of healings? [No] Do all speak with tongues? [No] Do all interpret? [No] 31

But earnestly desire the best gifts. [*But Paul, which are the best? He answers in chapter 14, but first, he puts the gifts in their proper perspective.*]

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But earnestly desire the best gifts. [*But Paul, which are the best? He answers in chapter 14, but first, he puts the gifts in their proper perspective.*]

Love is the Greatest

And yet I show you a more excellent way:

[Steve Gregg: 1Cor 13:1 - 14:19]

**1 Corinthians 13**

13:1 ¶ Though I speak with the tongues of men and of angels, **but have not love**,

I have become sounding brass or a clanging cymbal. 2

And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, **but have not love**,

I am **nothing**. 3

And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, **but have not love**,

it profits me **nothing**. 4 ¶ Love **suffers long** and **is kind**;

love does **not** envy; love does **not** parade itself, is **not** puffed up; 5 does **not** behave rudely, does **not** seek its own, is **not** provoked, thinks **no** evil; 6 does **not** rejoice in iniquity, but **rejoices** in **the truth**; 7 bears all things, believes all things, hopes all things, endures all things. 8 ¶ Love **never** fails.

But whether *there are* prophecies, they will fail;  
 whether *there are* tongues, they will cease;  
 whether *there is* knowledge, it will vanish away. 9  
 For we know **in part** and we prophesy **in part**. 10  
 But **when** that [*love*] **that** is perfect has **come**, **then** that **that** is **in part**

[*proph., tongues, knowl., etc.*]

will be done away: 11  
**when** I was a child, I spoke as a child, I understood as a child, I thought as a child; but **when** I became a man [*mature*], I put away childish things. 12

For **now** we see in a mirror, dimly, but **then** **face to face**.  
**now** I know in part, but **then** I shall know just as I also am known. 13

**1 John 3:2**  
 Beloved, **now** we are **children of God**; and it has not yet been **revealed** what we shall be, but we know that [*cf. Ps 17:15*] **when He is revealed**, we shall be like **Him**, for we shall **see Him as He is**.

And **now** **abide** [*dwelt in us*] **faith, hope, love**, these three [3]; but the greatest of these *is* **love**.

# November 23

## 1 Corinthians 14 *The Gifts of Tongues and Prophecy for the Edification of the Church*

14:1 ¶ Pursue love, and desire spiritual gifts, but **especially that you may prophesy**. 2 For he who speaks in a tongue does not speak to men but **to God**, for no one understands *him*; however, **in the spirit** he speaks mysteries. 3 But he who prophesies speaks edification and exhortation and comfort to men. 4 He who speaks in a tongue edifies himself, but **he who prophesies edifies the church**. 5 I wish you all spoke with tongues, but even more that you prophesied; for **he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification**.

6 ¶ But **now**, brethren, if I come to you speaking with tongues, what shall I profit you — unless [*in addition, or instead*] I speak to you either by revelation, by knowledge, by prophesying, or by teaching? 7

Even things without life, whether flute or harp, **when** they make a sound, unless they make a distinction in the sounds [*distinct notes*], how will it be known what is piped or played? 8 For if the trumpet makes an uncertain sound, who will prepare himself for battle? 9 So likewise you, unless you utter by the tongue **words easy to understand**,

how will it be known what is spoken? For you will be speaking into the air. 10 There are, it may be, so many kinds of languages in **the world**, and none of them *is* without significance. 11 Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks *will be* a foreigner to me. 12 Even so you, since you are zealous for spiritual gifts, **let it be for the edification of the church that you seek to excel**. 13 Therefore let him who speaks in a tongue **pray that he may interpret**. 14 For if I pray in a tongue, my spirit prays, but my understanding is unfruitful.

15 ¶ What is *the conclusion* then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding. 16 Otherwise, if you **bless** with the spirit, how will he who occupies the place of the uninformed say “Amen” at your **giving of thanks**, since he does not understand what you say? 17 For you indeed **give thanks** well, but **the other is not edified**. 18 I thank my **God** I speak with tongues more than you all; 19 yet in the church I would rather speak five [5] words with my understanding, **that I may teach others also**, than ten thousand [10,000] words in a tongue. 20

[*Steve Gregg: 1Cor 14:20 - 14:39*]  
 Brethren, do not be children in **understanding**; however, in **malice** be babes, but in **understanding** be mature.

21 ¶ **In the law it is written:**  
 “*With men of other tongues and other lips [↵ Israel] I will speak to this people; ...*”

And “**yet**”, for all that, “**they will not hear Me**”,

**Isaiah 28:11-12**  
 For with stammering lips and another tongue [↵ Israel] **He** will speak to **this people**, 12 To whom **He** said, “**This is the rest with which You may cause the weary to rest**”, And, “**This is the refreshing**”; Yet they would not hear [*Me*].

says **the Lord** [*context: YHWH*]. 22  
 Therefore **tongues are for a sign**, not to those who believe but **to unbelievers**; but **prophesying is** not for unbelievers but **for those who believe**. 23

Therefore if the whole church **comes together in one place**, and all speak with **tongues**, and there come in *those who are* uninformed or unbelievers, will they not say that you are out of your mind? 24 But if all **prophesy**, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all. 25 And thus the secrets of his **heart** are revealed; and so, falling down on *his* face, he will **worship God** and report that **God** is truly among you.

## A Call for Orderly Worship

26 ¶ How is it then, brethren?  
Whenever you come together,  
each of you

has a psalm,  
has a teaching,  
has a tongue,  
has a revelation,  
has an interpretation.

Let all things be done for edification. 27

If anyone speaks in a tongue,  
let there be two or at the most three,  
each in turn, and

let one interpret. 28

But if there is no interpreter,  
let him keep silent in church, and  
let him speak to himself and to God. 29

Let two or three prophets speak, and  
let the others judge. 30 But if anything  
is revealed to another who sits by,  
let the first keep silent. 31

For you can all prophesy one by one,  
that all may learn [be edified]  
and all may be encouraged. 32

And the spirits of the prophets are sub-  
ject to the prophets. 33 For God is  
not the author of confusion  
but of peace,  
as in all the churches of the saints.

34 ¶ Let your women keep silent in the  
churches, for they are not permitted to  
speak; but they are to be submissive,  
as the law also says [ref?]. 35

And if they want to learn something,  
let them ask their own husbands at home;  
for it is shameful for women to speak  
[context: out of order] in church.

36 ¶ Or did the word of God come orig-  
inally from you? Or was it you only  
that it reached? 37 If anyone thinks  
himself to be a prophet or spiritual, let  
him acknowledge that the things that  
I write to you are the commandments  
of the Lord. 38 But if anyone is igno-  
rant, let him be ignorant. 39

Therefore, brethren,  
desire earnestly to prophesy, and  
do not forbid to speak with tongues. 40

Let all things be done  
decently and  
in order.

[Steve Gregg: 1Cor 15:1 - 16:24]

## 1 Corinthians 15

### The Resurrection of Christ

15:1 ¶ Moreover, brethren,  
I declare to you the gospel  
that I preached to you,  
which also you received and  
in which you stand, 2  
by which also you are saved,  
if you hold fast that word  
that I preached to you —  
unless you believed in vain [not UES]. 3

For I delivered to you first of all that  
that I also received:  
that Christ died for our sins  
according to the Scriptures, 4 and  
that He was buried, and  
that He rose again the third day  
according to the Scriptures, 5 and  
that He was seen by Cephas,  
then by [the rest of] the twelve [12]  
[except for Judas, so really only 10  
more]. 6

After that He was seen by over five  
hundred [500] brethren at once,  
of whom the greater part remain to  
the present [so “this generation”],  
but some have fallen asleep. 7

After that He was seen by [His half  
brother-in-the-flesh] James,  
then by all the apostles [“sent ones”,  
perhaps meaning the 70: Lu 10:1-  
12]. 8

Then last of all He was seen by me  
also, as by one born out of due time. 9  
For I am the least of the apostles, who  
am not worthy to be called an apostle,  
because I persecuted the church of God.  
10 But by the grace of God I am what  
I am, and His grace toward me was not  
in vain; but I labored more abundantly  
than they all, yet not I, but the grace of  
God which was with me. 11 Therefore,  
whether it was I or they,

so [vv3-8] we preach and  
so [vv3-8] you believed.

## The Resurrection of the Dead

12 ¶ Now if Christ is preached — that  
He has been raised from the dead —,  
how do some among you say that there  
is no resurrection of the dead? 13 But  
if there is no resurrection of the dead,  
then Christ is not risen. 14 And if Christ  
is not risen, then our preaching is empty  
and your faith is also empty. 15 Yes,  
and we are found false witnesses of God,  
because we have testified of God that  
He raised up Christ, whom He did not  
raise up — if in fact the dead do not  
rise. 16 For if the dead do not rise,  
then Christ is not risen. 17 And if Christ  
is not risen, your faith is futile; you are  
still in your sins! 18 Then also those  
who have fallen asleep in Christ have  
perished. 19 If in this life only we  
have hope in Christ, we are of all men  
the most pitiable.

20 ¶ But now Christ [actually] is risen  
from the dead, and has become the  
firstfruits [Le 23:10: offered the day  
after the first Sabbath after Passover,  
so Sunday after Saturday after Passover  
on Friday (AD 30) or earlier] of those  
who have fallen asleep. 21 For since  
by man [Adam] came death,  
by Man [Jesus] also came  
the resurrection of the dead. 22

For as  
in Adam all die, even so  
in Christ all shall be made alive. 23  
But each one in his own order:  
Christ the firstfruits [Le 23:10],  
afterward [on the last day:  
Jn 6:39, 40, 44, 54; 11:24, 12:48]  
those who are Christ's  
at His [Last-Day] coming. 24

Then *comes* the end,  
 when He delivers the Kingdom  
 to God the Father,  
 when He [the Father] puts an end to  
 all rule and  
 all authority and power. 25  
 For He [the Son] must reign  
 till He [the Father] has put  
 all enemies  
 under His [the Son's] feet. 26  
 The last enemy that will be destroyed  
 is death. 27 For  
 "He has put all things under His feet."

### Psalm 8:6-9

You have made him  
 to have dominion over  
 the works of Your hands;  
 You have put [cf. Ge 1:26, 28]  
 all things under his feet, 7  
 all sheep and oxen —  
 even the beasts of the field, 8  
 the birds of the air, and  
 the fish of the sea  
 that pass through  
 the paths of the seas. 9  
 O YHWH, our Lord, How excellent is  
 Your name in all the lands [earth]!

But when he<sup>25</sup> [the psalmist] says  
 "all things are put under Him",  
 it is evident that He [the Father] who  
 put all things under Him [the Son] is  
 excepted. 28

Now when all things are made  
 subject to Him [the Son],  
 then the Son Himself will also be  
 subject to Him [the Father]  
 who put all things under Him [the Son],  
 that God may be all in all. 29

<sup>25</sup> NKJ: "He", perhaps meaning the In-  
 spirer, the Holy Spirit.

Otherwise,  
 what will they do who are immersed  
 [baptized] for the dead,  
 if the dead do not rise at all?  
 Why then are they immersed  
 [baptized] for the dead? 30 And  
 why do we stand in jeopardy  
 every hour? 31

I affirm,  
 by the boasting in you that  
 I have in Christ Jesus our Lord,  
 I die daily. 32 If, in the manner of men,  
 I have fought with beasts at Ephesus,  
 what advantage is it to me?  
 If the dead do not rise,  
 "Let us eat and drink,  
 for tomorrow we die!" 33

### Isaiah 22:12-13

And in that day the Lord GOD  
 [Adonai YHWH] of hosts called  
 for weeping and  
 for mourning,  
 for baldness and  
 for girding with sackcloth. 13  
 But instead, [Israel celebrated with]  
 joy and gladness,  
 slaying oxen and killing sheep,  
 eating meat and drinking wine:

"Let us eat and drink,  
 for tomorrow we die!"

Do not be deceived:  
 "Evil company corrupts good habits." 34  
 Awake to righteousness, and  
 do not sin;  
 for some [of you] do not have  
 the knowledge of God.  
 I speak this to your shame.

### The Resurrection Body

35 ¶ But someone will say,  
 "How are the dead raised up? And  
 with what body do they come?" 36  
 Foolish one, what you sow is not made  
 alive unless it dies. 37 And what you  
 sow, you do not sow that body that shall  
 be, but mere grain — perhaps wheat or  
 some other grain. 38 But God gives it a  
 body as He pleases, and to each seed its  
 own body. 39 All flesh is not the same  
 flesh, but there is

- [1] one kind of flesh of men,
- [2] another flesh of animals,
- [3] another of fish, and
- [4] another of birds. 40

There are also  
 celestial bodies and  
 terrestrial bodies; but  
 the glory of the celestial is one, and  
 the glory of the terrestrial is another. 41  
 There is [√ celestial bodies]  
 one glory of the sun,  
 another glory of the moon, and  
 another glory of the stars;  
 for [even] one star differs from  
 another star in glory. 42

So also is the resurrection of the dead:  
 The body  
 is sown in corruption,  
 it is raised in incorruption. 43  
 It is sown in dishonor,  
 it is raised in glory.  
 It is sown in weakness,  
 it is raised in power. 44  
 It is sown a natural body,  
 it is raised a spiritual body.  
 There is a natural body, and  
 There is a spiritual body. 45

And so it is written,  
 "The first man Adam  
 became a living being."

### Genesis 2:7

then [on Day 6] YHWH God  
 formed [the body of] man of  
 the dust of the ground, and  
 breathed into his nostrils  
 the breath [spirit] of life;  
 and man became a living being.

The last Adam [Jesus]  
 became a life-giving spirit. 46

However,  
 the spiritual  
 is not first, but  
 the natural,  
 and afterward  
 the spiritual.  
 [God first made the body, then  
 breathed in the spirit.] 47

The first man was of the ground,  
 made of dust; [↑earth]  
 the second Man is the Lord  
 from heaven. 48  
 As was the man of dust,  
 so also are those made of dust; and  
 as is the heavenly Man,  
 so also are those who are heavenly. 49  
 And as we have borne  
 the image of the man of dust,  
 we shall also bear  
 the image of the heavenly Man. 50  
 Now this I say, brethren, that  
 flesh and blood cannot inherit  
 the Kingdom of God;  
 [Da 2:44; 4:3,32,34; 6:26; 7:14,18,27]  
 nor does corruption inherit  
 incorruption.

51 ¶ Behold, I tell you a mystery:  
[The rapture of those not yet asleep &  
the resurrection of those who are,  
on **the last day** (no days afterward  
In 6:54 & references there.):]

We shall not all sleep, but  
We shall all be changed — 52  
in **a moment**,  
in **the twinkling of an eye**,  
at **the last trumpet** [call].  
For the trumpet will sound, and  
**the dead will be raised**  
**incorruptible**, and

We shall \_\_\_ be changed. 53  
For this corruptible must put on  
**incorruption**,  
and this mortal *must* put on  
**immortality**. 54 So  
when this corruptible has put on  
**incorruption**,  
and this mortal has put on  
**immortality**,  
then shall be brought to pass  
the saying that is written:

“Death is swallowed up in **victory**.” 55

**Isaiah 25:8**  
He will swallow up death **forever**,  
And the Lord YHWH [Adonai YHWH]  
will wipe away tears from all faces;  
The rebuke of **His people**  
He will take away from all the land;  
For YHWH has spoken. [earth ↑]

“O Death,  
where is your sting?  
O Grave [Hades] [Hebrew: Sheol],  
where is your **victory**?” 56

[Note that the parallelism indicates that  
Death and Grave refer to the same event  
or state. Also, Paul uses the Greek word  
Hades to translate Hosea’s Hebrew  
word Sheol, so both simply mean the  
Grave, not a hot place of torment —  
“hell”, as Hades is sometimes trans-  
lated in the KJV (AV)<sup>26</sup>. Paul’s trans-  
lation is somewhat like the LXX, but it  
is not a quote from the current LXX.]

**Hosea 13:14**  
I will ransom them from the power  
of **the grave** [Hebrew sheol];  
I will redeem them from death.  
O Death,  
I will be your plagues!  
[LXX: Where is your penalty?]  
O Grave [Hebrew Sheol],  
I will be your destruction!  
[LXX: Where is your sting?]  
Pity is hidden from **My eyes**.

The sting of death is sin, and  
The strength of sin is **the law**. 57  
But thanks be to God,  
who gives us **the victory**  
through **our Lord Jesus Christ**. 58

Therefore, my beloved brethren, be  
steadfast,  
immovable,  
**always** abounding in  
the work of **the Lord**,  
knowing that your labor is  
not in vain **in the Lord**.

<sup>26</sup> Mt 11:23||Lu 10:15; Mt 16:18; Lu 16:23;  
Ac 2:27, 2:31; Re 1:18, 6:8, 20:13, 20:14.

# November 24

## 1 Corinthians 16

### The Collection for Jerusalem

16:1 ¶ **Now** concerning the collection for  
**the saints**, as I have given orders to the  
churches of **Galatia**, so you must do also:  
2 **On the first day of the week** let each  
one of you lay something aside, storing  
up as he may prosper, that there be no  
collections **when I come**. 3 And **when**  
**I come**, whomever you approve by your  
letters I will send [or whomever you  
approve, I will send by letters] to bear  
your gift to **Jerusalem**. 4 But if it is fit-  
ting that I go also, they will go with me.

### Paul’s Final Instructions

5 ¶ **Now I will come to you when I pass**  
**through Macedonia** (for I am passing  
through Macedonia). 6 And it may be  
that I will **remain** [for a while], or even  
spend the winter with you [he did spend  
three months: Ac 20:3], that you may  
send me on my journey, wherever I go.  
7 For I do not wish to see you **now on**  
**the way**; but I hope to **stay a while** with  
you, if the Lord permits. 8 But I will  
stay [tarry] in **Ephesus until Pentecost**.  
9 For a great and effective door has  
opened to me, and *there are many adver-*  
*saries* [both, apparently, in Ephesus].

10 ¶ **Now** if Timothy comes, see that he  
may be with you without fear; for he  
does **the work of the Lord**, as I also do.  
11 Therefore let no one despise him.  
But send him on his journey in **peace**,  
that he may come to me; for I am  
waiting for him with the brethren. 12

**Now** concerning *our* brother Apollos,  
I strongly urged him to come to you with  
the brethren, but he was quite unwilling  
to come **at this time**; however, he will  
come **when he has a convenient time**.

13 ¶ **Watch**,  
stand fast in **the faith**,  
be brave,  
be strong. 14  
Let all *that you do* be done **with love**. 15

I urge you, brethren —  
you know the household of  
Stephanas, that it is **the firstfruits**  
of **Achaia** [“trouble”; southern  
Greece], and *that they have*  
*devoted themselves to the min-*  
*istry* [service] of **the saints** — 16  
that you also **submit**  
**to such**, and  
to everyone

who works and labors with *us*. 17  
I am glad about the coming of  
Stephanas [“crowned”],  
Fortunatus [“well freighted”], and  
Achaicus [“belonging to Achaia”],  
for what was lacking on your part  
they supplied. 18  
For they refreshed my spirit and yours.  
Therefore acknowledge such men.

### Paul’s Final Greetings

19 ¶ The churches of **Asia** greet you.  
Aquila and Priscilla greet you heartily  
**in the Lord**, with **the church that is in**  
**their house** [in Ephesus]. 20  
All the brethren greet you.  
Greet one another with a holy kiss. 21  
The salutation with my own hand —

Paul's. 22 If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come! 23 The grace of our Lord Jesus Christ be with you. 24 My love be with you all in Christ Jesus. Amen.

### Acts 19:21

#### Paul Sends Timothy and Erastus to Macedonia

[After writing his first letter to the Corinthians from Ephesus, Paul was compelled to visit Corinth before going to Jerusalem (again) and Rome.]

21 ¶ When these things [Paul's ministry in Ephesus] were accomplished, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying,

"After I have been there, I must also see Rome." 22

So he sent into Macedonia two [2] of those who ministered to him,

Timothy ["honoring God"] and Erastus ["beloved"], but he himself stayed in Asia for a time.

#### The Riot in Ephesus

23 And about that time there arose a great commotion about the Way. 24 For a certain man named Demetrius ["belonging to Ceres"], a silversmith, who made silver shrines of Diana<sup>27</sup>

["complete light: slow restrained"],

<sup>27</sup> aka Artemis (that is the so called Tauric or Persian or Ephesian Artemis) the goddess of many Asiatic people, to be distinguished from the Artemis of the Greeks, the sister of Apollo. A splendid temple was built to her at Ephesus.

brought no small profit to the craftsmen. 25 He called them together with the workers of similar occupation, and said: "Men, you know that we have our prosperity by this trade. 26 Moreover you see and hear that not only at Ephesus, but throughout almost all Asia, this Paul has persuaded and turned away many people, saying that they are not gods that are made with hands. 27 So not only is this trade of ours in danger of falling into disrepute, but also the temple of the great goddess Diana may be despised and her magnificence destroyed, whom all Asia and the world worship." 28

Now when they heard this, they were full of wrath and cried out, saying, "Great is Diana of the Ephesians!" 29 So the whole city was filled with confusion, and rushed into the theater with one accord, having seized

Gaius ["lord"] and Aristarchus ["the best ruler"], Macedonians, Paul's travel companions.

30 And when Paul wanted to go in to the people, the disciples would not allow him. 31 Then some of the officials of Asia, who were his friends, sent to him pleading that he would not venture into the theater. 32 Some therefore cried one thing and some another, for the assembly was confused, and most of them did not know why they had come together.

33 And they drew Alexander ["man defender"] out of the multitude, the Jews putting him forward. And Alexander motioned with his hand, and wanted to make his defense to the people. 34 But when they found out that he was a Jew, all with one voice cried out for about

two [~2] hours, "Great is Diana of the Ephesians!" 35 And when the city clerk [~mayor] had quieted the crowd, he said:

"Men of Ephesus, what man is there who does not know that the city of the Ephesians is temple guardian of the great goddess Diana, and of the image that fell down from Zeus? 36 Therefore, since these things cannot be denied, you ought to be quiet and do nothing rashly. 37 For you have brought these men here who are neither robbers of temples nor blasphemers of your goddess. 38 Therefore, if Demetrius and his fellow craftsmen have a case against anyone, the courts are open and there are proconsuls. Let them bring charges against one another. 39 But if you have any other inquiry to make, it shall be determined in the lawful assembly. 40 For we are in danger of being called in question for today's uproar, there being no reason that we may give to account for this disorderly gathering." 41

And when he had said these things, he dismissed the assembly.

### Acts 20

#### Paul Goes to Macedonia and Greece

20:1 ¶ After the uproar had ceased, Paul called the disciples to himself, embraced them, and departed to go to Macedonia.

2 Now when he had gone over that region and encouraged them with many words, he came to Greece 3 and stayed three [3] months. And when the Jews plotted against him as he was about to sail to Syria, he decided to return through Macedonia.

## 2 Corinthians

[Paul wrote 2 Corinthians from Macedonia, sometime after sending 1 Corinthians from Ephesus — whether before or after his three months in Corinth (Ac 20:1-3) is disputed; see also 1Co 16:3-9. This letter was in response to news Titus brought him about the Corinthians and to further his collection for the poor in Jerusalem (1Co 16:1-4).]

[Steve Gregg: 2Cor Intro.]

[Steve Gregg: 2Cor 1 - 2]

### 2 Corinthians 1

#### Greetings from Paul [AD 57/58]

1:1 ¶ Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, To the church of God that is at Corinth, with all the saints who are in all Achaia: 2 Grace to you and peace from God our Father and the Lord Jesus Christ.

#### God Offers Comfort to All

3 ¶ Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, 4 who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God. 5 For as the sufferings of Christ abound in us, so our consolation also abounds through Christ. 6

Now if we are afflicted, *it is* for your consolation and salvation, which is effective for enduring the same sufferings that we also suffer. Or if we are comforted, *it is* for your consolation and salvation.

7 ¶ And our hope for you *is* steadfast, because we know that as you are partakers of the sufferings, so also you will partake of the consolation. 8 For we do not want you to be ignorant, brethren, of our trouble that came to us in Asia: that we were burdened beyond measure, above strength, so that we despaired even of life. 9 Yes, we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raises the dead, 10 who delivered us from so great a death, and does deliver us; in whom we trust that He will still deliver us, 11 you also helping together in prayer for us, that thanks may be given by many persons on our behalf for the gift granted to us through many.

12 ¶ For our boasting is this: the testimony of our conscience that we conducted ourselves in the world in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, and more abundantly toward you. 13 For we are not writing any other things to you than what you read or understand. Now I trust you will understand, even to the end 14 (as also you have understood us in part), that we are your boast as you also are ours, in the day of the Lord Jesus.

### Paul's Change of Plans

15 ¶ And in this confidence I intended to come to you before, that you might have a second benefit — 16 to pass by way of you to Macedonia, to come again from Macedonia to you, and be helped by you on my way to Judea. 17 Therefore, when I was planning this, did I do it lightly? Or the things I plan, do I plan according to the flesh, that with me there should be Yes, Yes, and No, No? 18 But as God is faithful, our word to you was not Yes and No. 19 For the Son of God, Jesus Christ, who was preached among you by us — by me, Silvanus, and Timothy — was not Yes and No, but in Him was Yes. 20 For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us. 21 Now He who establishes us with you in Christ and has anointed us is God, 22 who also has sealed us and given us the Spirit in our hearts as a guarantee. 23 Moreover I call God as witness against my soul, that to spare you I came no more to Corinth. 24 Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand.

### 2 Corinthians 2

2:1 ¶ But I determined this within myself, that I would not come again to you in sorrow. 2 For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me? 3 And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have

joy, having confidence in you all that my joy is the joy of you all. 4 For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love that I have so abundantly for you.

## November 25

### 2 Corinthians 2:5

#### Forgiveness for the Sinner

5 ¶ But if anyone has caused grief, he has not grieved me, but all of you to some extent — not to be too severe. 6 This punishment that was inflicted by the majority is sufficient for such a man, 7 so that, on the contrary, you ought rather to forgive and comfort him, lest perhaps such a one be swallowed up with too much sorrow. 8 Therefore I urge you to reaffirm your love to him. 9 For to this end I also wrote, that I might put you to the test, whether you are obedient in all things. 10 Now whom you forgive anything, I also forgive. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ, 11 lest Satan should take advantage of us; for we are not ignorant of his devices.

#### Ministers of the New Covenant

12 ¶ Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened to me by the Lord, 13 I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them, I departed for Macedonia.

14 Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place. 15 For we are to God the fragrance of Christ among those who are being saved and among those who are perishing. 16 To the one [perishing] we are the aroma of death leading to death, and to the other [being saved] the aroma of life leading to life. And who is sufficient for these things? 17 For we are not, as so many, peddling the word of God; but as of sincerity — but as from God, we speak in the sight of God in Christ.

[Steve Gregg: 2Cor 3]

### 2 Corinthians 3

3:1 ¶ Do we begin again to commend ourselves? Or do we need, as some others, letters [epistles] of commendation to you or letters of commendation from you? 2 You are our letter [epistle] written in our hearts, known and read by all men; 3 clearly you are a letter [an epistle] of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart. 4 And we have such trust through Christ toward God. 5 Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God. 6 who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

## The Glory of the New Covenant

7 But if the ministry of death, **written and engraved on stones** [i.e., **the law**], was **glorious**, so that the children of Israel could not look steadily at the face of Moses because of the **glory** of his countenance, which **glory** was passing away, 8 how will the ministry of the **Spirit** not be more **glorious**? 9 For if the ministry of condemnation **had glory**, the ministry of **righteousness** exceeds **much more** in glory. 10 For even what was made **glorious** had no **glory** in this respect, because of the **glory** that excels. 11 For if [old vs new covenant:] [↵ **He 8:13: obsolete**] what is passing away was **glorious**, what remains is **much more glorious**.

12 ¶ Therefore, since we have such **hope**, we use great boldness of speech — 13 unlike Moses, *who* put a veil over his face so that the children of Israel could not look steadily at **the end** of what was passing away. 14 But their minds were blinded. For **until this day** the same veil remains unlifted in **the reading of the Old Testament**, because the *veil* is taken away **in Christ**. 15 But **even to this day**, **when** Moses is read, a veil lies on their heart. 16 Nevertheless **when** one turns to **the Lord**, the veil is taken away. 17 **Now**, the Lord is the **Spirit**; and where **the Spirit of the Lord is**, there *is* **liberty**. 18 But we all, with unveiled face, beholding as in a mirror **the glory of the Lord**, are being transformed **into the same image from glory to [even greater] glory**, just as by **the Spirit of the Lord**.

[Steve Gregg: **2Cor 4**]

## 2 Corinthians 4

### Treasure in Perishable Containers

4:1 ¶ Therefore, since we have this ministry, as we have received **mercy**, we do not lose heart. 2 But we have renounced the hidden things of **shame**, not walking in craftiness nor handling **the word of God** deceitfully, but by manifestation of **the truth** commending ourselves to every man's conscience **in the sight of God**. 3 But even if our **gospel** is veiled, it is veiled to those who are perishing, 4 whose minds the god of **this [Jewish] age** has blinded, who do not believe, lest the **light of the gospel of the glory of Christ**, who is **the image of God**, should **shine** on them. 5 For we do not preach ourselves, but **Christ Jesus the Lord**, and ourselves your bondservants **for Jesus' sake**. 6 For it is the **God** who commanded **light to shine** out of **darkness** [**Ge 1:3**], who has **shone** in our hearts **to give the light of the knowledge of the glory of God in the face of Jesus Christ**. 7 But we have **this treasure in earthen vessels**, that **the excellence of the power** may be of **God** and not of us.

8 ¶ *We are* hard pressed on every side, yet not crushed; *we are* perplexed, but not in despair; 9 persecuted, but not forsaken; struck down, but not destroyed — 10 **always** carrying about in the body **the dying of the Lord Jesus**, that **the life of Jesus** also may be manifested in our body. 11 For we who **live** are **always**

delivered to death **for Jesus' sake**, that **the life of Jesus** also may be manifested in our mortal flesh. 12 So then death is working in us, but **life** in you. 13 And since we have **the same spirit of faith**, according to what is written, "I believed and therefore I spoke",

#### Psalm 116:10

I believed, \_\_\_ therefore I spoke,  
"I am greatly afflicted."

we also believe and therefore speak, 14 knowing that **He** who raised up the Lord Jesus will also raise us up with Jesus, and will present *us* with you. 15 For all things *are* for your sakes, that **grace**, having spread through the many, may cause thanksgiving to abound **to the glory of God**. 16 Therefore we do not lose heart. Even though our outward man is perishing, yet the inward *man* is being **renewed day by day**. 17 For our light affliction, which is but for a moment, is working for us a far more exceeding and **Eternal** weight of **glory**, 18 **while** we do not look at the things **that** are seen, but at the things **that** are not [yet] seen. For the things **that** are seen *are* temporary, but the things **that** are not [yet] seen *are* **Eternal**.

[Steve Gregg: **2Cor 5 - 5:13**]

## 2 Corinthians 5

### New Bodies

5:1 ¶ For we know that if our earthly house [body], *this* tent, is **destroyed**, we have a building from **God**, a house not made with hands, **Eternal in the heavens**. 2

For in this we groan, earnestly desiring to be clothed with

our habitation **that is from heaven**, 3 if [*since*] indeed, having been clothed, we shall not be found naked. 4 For we who are in *this* tent groan, being burdened, not because we want to be unclothed, but further clothed, that **mortality may be swallowed up by life**. 5

**Now** **He** who has prepared us for this very thing *is* **God**, who also has given us **the Spirit as a guarantee**. 6 So *we are* **always** confident, knowing that **while we are at home in the body** we are absent from **the Lord**. 7 For we walk by **faith**, not by **sight**. 8 We are confident, yes, well pleased rather to be **absent from the body and to be present with the Lord**. 9 Therefore we make it our aim, whether present or absent, to be well pleasing to **Him**. 10 For **we must all appear before the judgment seat of Christ**, that each one may receive the things *done* in the body, according to what he has done, **whether good or bad**.

### We Are God's Ambassadors

11 Knowing, therefore, the terror of **the Lord**, we persuade men; but we are well known to **God**, and I also trust are well known in your consciences.

12 ¶ For we do not commend ourselves **again** to you, but give you opportunity to boast on our behalf, that you may have *an answer* for those who boast in appearance and not in **heart**. 13 For if we are beside ourselves, *it is* for **God**; or if we are of sound mind, *it is* for you.

14 For the love of Christ compels us, because we judge thus: that if One died for all, then all died; 15 and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.

[Steve Gregg: 2Cor 5:14 – 6:18]

16 ¶ Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer. 17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. 18

Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, 19 that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. 20 [↑ message]

Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. 21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

## 2 Corinthians 6

6:1 ¶ We then, as workers together with Him, also plead with you not to receive

the grace of God in vain [not UES]. 2 For He says:

“In an acceptable time  
I have heard You, and  
in the day of salvation  
I have helped You.”

### Isaiah 49:8

Thus says Y<sup>HWH</sup>:

“In an acceptable time  
I have heard You, and  
in the day of salvation  
I have helped You;  
I will preserve You and give You  
as a covenant to the people,  
to restore the land [earth],  
to cause them to inherit  
the desolate heritages;

Behold, now is the accepted time.  
Behold, now is the day of salvation.

### Paul's Hardships

3 We give no offense in anything, that our ministry may not be blamed. 4 But in all things we commend ourselves as ministers of God:

in much patience,  
in tribulations,  
in needs,  
in distresses, 5  
in stripes,  
in imprisonments,  
in tumults,  
in labors,  
in sleeplessness,  
in fastings; 6

by purity,  
by knowledge,  
by longsuffering,  
by kindness,  
by the Holy Spirit,

by sincere love, 7  
by the word of truth,  
by the power of God,  
by the armor of righteousness  
on the right hand and on the left, 8  
by honor and dishonor,  
by evil report and good report;

as deceivers, and yet true; 9  
as unknown, and yet well known;  
as dying, and behold we live;  
as chastened, and yet not killed; 10  
as sorrowful, yet always rejoicing;  
as poor, yet making many rich;  
as having nothing, and  
yet possessing all things.

11 ¶

O Corinthians!  
We have spoken openly to you.  
Our heart is wide open. 12  
You are not restricted by us, but you are restricted by your own affections. 13  
Now in return for the same (I speak as to children), you also be open.

## November 26

### 2 Corinthians 6:14

#### The Temple of the Living God

14 Do not be unequally yoked together with unbelievers.

### Deuteronomy 22:10

You shall not plow with an ox and a donkey together [unequal yoking: ox is clean, donkey is unclean].

For what fellowship has righteousness with lawlessness? And what communion has light with darkness? 15 And what accord has Christ with Belial [“worth-

less or wicked”]; a name of Satan]? Or what part has a believer with an unbeliever? 16 And what agreement has the temple of God with idols? For you [all, together] are the temple of the living God. As God has said:

“I will dwell in them [cf. Isa 30:19] and ...  
[I will] walk among them.  
I will be their God, and they shall be My people.” 17

### Leviticus 26:9-13 (esp. 11-12)

For I will look on you favorably and make you fruitful, multiply you and confirm My covenant with you. 10 You shall eat the old harvest, and clear out the old because of the new. 11

I will set My tabernacle among you, and My soul shall not abhor you. 12

I will walk among you and be your God, and you shall be My people. 13  
I am Y<sup>HWH</sup> your God [and King], who brought you out of the land of Egypt, that you should not be their slaves; I have

broken the bands of your yoke and made you walk upright.

### Ezekiel 37:27 (-28)

My tabernacle also shall be with them; indeed

I will be their God, and they shall be My people. 28  
The nations also will know that I, Y<sup>HWH</sup>, sanctify [set apart] Israel, when My sanctuary is in their midst forevermore.

Therefore

“Come out from among them  
And be separate”, says the Lord [YHWH],  
“Do not touch what is unclean,  
And I will receive you.”<sup>18</sup>

### Isaiah 52:11

Depart! Depart!

Go out from there,

Touch no unclean thing;

Go out from the midst of her,

Be clean,

You who bear the vessels of YHWH.

“I will be a Father to you,  
and you shall be My sons  
and daughters,” [↘ Shadday]  
says the Lord [YHWH] Almighty.

### 2 Samuel 7:14 || 1 Chronicles 17:13

[re Solomon/Messiah:]

I will be his Father,  
and he shall be My son.

[Steve Gregg: 2Cor 7 - 9]

## 2 Corinthians 7

7:1 ¶ Therefore, having these promises [the “I will”s above], beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

### Paul’s Joy at the Church’s Repentance

2 Open your hearts to us [cf. 6:11-13].

We have wronged no one,

we have corrupted no one,

we have cheated no one. 3

I do not say this to condemn; for I have said before that you are in our hearts, to die together and to live together. 4

Great is my boldness of speech

toward you,

great is my boasting on your behalf.

I am filled with comfort.

I am exceedingly joyful  
in all our tribulation.

5 ¶ For indeed, when we came to Macedonia, our bodies had no rest, but we were troubled on every side. Outside were conflicts, inside were fears. 6 Nevertheless God, who comforts the downcast, comforted us by the coming of Titus, 7 and not only by his coming, but also by the consolation with which he was comforted in you, when he told us of

your earnest desire,

your mourning,

your zeal for me,

so that I rejoiced even more. 8 For even if I made you sorry with my [prior] letter, I do not regret it; though I did regret it. For I perceive that the same letter [epistle] made you sorry, though only for a while. 9 Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing. 10

For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death. 11 For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, what clearing of yourselves, what indignation, what fear, what vehement desire, what zeal, what vindication!

In all things you proved yourselves to be clear in this matter.

12 ¶ Therefore, although I wrote to you, I did not do it for the sake of him who had done the wrong, nor for the sake of him who suffered wrong, but that our care for you in the sight of God might appear to you. 13 Therefore we have been comforted in your comfort. And we rejoiced exceedingly more for the joy of Titus, because his spirit has been refreshed by you all. 14 For if in anything I have boasted to him about you, I am not ashamed. But as we spoke all things to you in truth, even so our boasting to Titus was found true. 15 And his affections are greater for you as he remembers the obedience of you all, how with fear and trembling you received him. 16 Therefore I rejoice that I have confidence in you in everything.

## 2 Corinthians 8

### A Call to Generous Giving

8:1 ¶ Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia: 2 that in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their liberality. 3 For I bear witness that according to their ability, yes, and beyond their ability, they were freely willing, 4 imploring us with much urgency that we would receive the gift and the fellowship of the ministering to the saints. 5 And not only as we had hoped, but they first gave themselves to the Lord, and then

to us by the will of God. 6 So we urged Titus, that as he had begun, so he would also complete this grace in you as well.

7 ¶ But as you abound in everything — in faith, in speech, in knowledge, in all diligence, and in your love for us —

see that you abound in this grace also.

8 I speak not by commandment, but I am testing the sincerity of your love by the diligence of others. 9 For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich. 10 And in this I give advice:

It is to your advantage not only to be doing what you began and were desiring to do a year ago; 11 but now you also must complete the doing of it; that as there was a readiness to desire it, so there also may be a completion out of what you have. 12 For if there is first a willing mind, it is accepted according to what one has, and not according to what he does not have. 13 For I do not mean that others should be eased and you burdened; 14 but by an equality, that now at this time your abundance may supply their lack, that their abundance also may supply your lack — that there may be equality. 15 As it is written [re manna],

“He who gathered much had nothing left over, and he who gathered little had no lack.” [Verbatim quote:]

### Exodus 16:15-18 (esp. 18)

So when the children of Israel saw it, they said to one another, “What is it?” [Hebrew: manna] For they did not know what it was. And Moses said to them, “This is the bread that Y<sup>HWH</sup> has given you to eat. 16 This is the thing that Y<sup>HWH</sup> has commanded: ‘Let every man gather it according to each one’s need, one omer for each person, according to the number of persons; let every man take for those who are in his tent.’” 17

Then the children of Israel did so and gathered, some more, some less. 18 So when they measured it by omers, he who gathered much had nothing left over, and he who gathered little had no lack. Every man had gathered according to each one’s need.

### Titus and His Two Companions

16 ¶ But thanks be to God who puts the same earnest care for you into the heart of Titus. 17 For he not only accepted the exhortation, but being more diligent, he went to you of his own accord. 18 And we have sent with him: [1] the brother

[A] whose praise is in the gospel throughout all the churches, 19 and not only that, but

[B] who was also chosen by the churches to travel with us with this gift, which is administered by us to the glory of the Lord Himself and to show your ready mind, 20 avoiding this:

that anyone should blame us in this lavish gift that is administered by us — 21 providing honorable things, not only in the sight of the Lord, but also in the sight of men. 22

And we have sent with them: [2] our brother whom we have often proved diligent in many things, but now much more diligent, because of the great confidence that we have in you. 23

If anyone inquires about Titus, he is my partner and fellow worker concerning you. Or if our brethren [1 & 2] are inquired about, they are messengers<sup>28</sup> of the churches, the glory of Christ. 24 Therefore show [your love] to them, and before the churches the proof of your love and of our boasting on your behalf.

### 2 Corinthians 9 The Collection for the Christians in Jerusalem

9:1 ¶ Now concerning the ministering to the saints, it is superfluous for me to write to you; 2 for I know your willingness, about which I boast of you to the Macedonians, that Achaia was ready a year ago; and your zeal has stirred up the majority. 3 Yet I have sent the brethren, lest our boasting of you should be in vain in this respect, that, as I said, you may be ready; 4 lest if some Macedonians come with me and find you unprepared, we (not to mention you!)

<sup>28</sup> Greek *apostolos*: not Apostles of the Lord, but apostles or ones sent from the churches as their authorized agents.

should be ashamed of this confident boasting. 5 Therefore I thought it necessary to exhort the brethren to go to you ahead of time, and prepare your generous gift beforehand, which you had previously promised, that it may be ready as a matter of generosity and not as a grudging obligation.

6 ¶ But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. 7

So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. 8 And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work. 9

As it is written: [Verbatim quote:] “He has dispersed abroad, He has given to the poor; His righteousness endures forever.” 10

**Psalm 112: (1), 9**  
Praise Y<sup>HWH</sup>!  
Blessed is the man who fears Y<sup>HWH</sup>, who delights greatly in His commandments. ... 9  
He has dispersed abroad, He has given to the poor; His righteousness endures forever; [His good deeds will not be forgotten;] His horn [strength] will be exalted with honor.

Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness [good deeds], 11 while you are enriched in everything for all [further] liberality, which causes thanksgiving [by the recipients of the gift] through us to God [because we take the gift]. 12 For the administration of this service not only [1] supplies the needs of the saints, but also [2] is abounding

[A] through [their and our] many thanksgivings to God, 13 while, through the proof of this ministry, they glorify God [a] for the obedience of your confession to the gospel of Christ, and [b] for your liberal sharing with them and all men, 14 and [B] by their prayer for you, who long for you because of the exceeding grace of God in you. 15

Thanks be to God for His indescribable gift [His Son’s grace]!

[Steve Gregg: 2Cor 10 - 11]

### 2 Corinthians 10 Paul Defends His Authority

[Perhaps occasioned by their seeking “a proof of Christ speaking in me”: 13:3] 10:1 ¶ Now I, Paul, myself am pleading with you by the meekness and gentleness of Christ — [1] who in presence am lowly among you, but being absent am bold toward you. 2 But I beg you that when I am present I may not be bold with that confidence by which I intend to be bold against some, who

think of us as if we walked according to the flesh. 3

For though we walk in the flesh, we do not war according to the flesh. 4 For the weapons of our 'warfare' are not carnal but mighty in God for:

pulling down strongholds, 5 casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ, 6 and being ready to punish all disobedience when your obedience is fulfilled. [NLT: we will punish those who remained disobedient after the rest of you became loyal and obedient.]

7 ¶ Do you look at things according to the outward appearance? If anyone is convinced in himself that he is Christ's, let him again consider this in himself, that just as he is Christ's, even so we are Christ's. 8 For even if I should boast somewhat more about our authority, which the Lord gave us for [your] edification and not for your destruction, I shall not be ashamed — 9 lest I seem to terrify you by letters. 10 "For his letters", they say, "are weighty and powerful, but his bodily presence is weak, and his speech contemptible." 11

Let such a person consider this, that what we are in word by letters when we are absent, such we will also be in deed when we are present.

12 ¶ For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. 13 We, however, will not boast beyond measure, but within the limits of the sphere that God appointed us — a sphere that especially includes you. 14 For we are not overextending ourselves (as though our authority did not extend to you), for it was to you that we came with the gospel of Christ; 15 not boasting of things beyond measure, that is, in other men's labors, but having hope, that as your faith is increased, we shall be greatly enlarged by you in our sphere, 16 to preach the gospel in the regions beyond you, and not to boast in another man's sphere of accomplishment. 17 But [cf. 1Co 1:31]

"he who glories, let him glory in Y<sub>HWH</sub>." 18

**Jeremiah 9:24** [cf. Je 4:2b]

But let him who glories glory in this:

That he understands and knows Me, That I am Y<sub>HWH</sub>, exercising lovingkindness [mercy], judgment [justice], and righteousness in the land [earth]. For in these I delight," says Y<sub>HWH</sub>.

For [it is] not he who commends himself [who] is approved, but [he] whom the Lord commends. [↑ Y<sub>HWH</sub>]

## November 27

### 2 Corinthians 11 Paul and the False Apostles

11:1 ¶ Oh, that you would bear with me in a little folly — and indeed you do bear with me. 2 For I am jealous for you with godly jealousy. For I have betrothed you to one Husband, that I may present you as a chaste virgin to Christ. 3 But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ. 4 For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit that you have not received, or a different gospel that you have not accepted — you may well put up with it!

5 ¶ For I consider that I am not at all inferior to the most eminent apostles. 6 Even though I am untrained in speech, yet I am not in knowledge. But we have been thoroughly manifested among you in all things. 7 Did I commit sin in humbling myself that you might be exalted, because I preached the gospel of God to you free of charge? 8 I robbed other churches, taking wages from them to minister to you. 9 And when I was present with you, and in need, I was a burden to no one, for what I lacked the brethren who came from Macedonia supplied. And in everything I kept myself from being burdensome to you, and so I will keep myself. 10 As the truth of Christ is in me, no one shall stop me from this boasting in the re-

gions of Achaia. 11 Why? Because I do not love you? God knows! 12 But what I do, I will also continue to do, that I may cut off the opportunity from those who desire an opportunity to be regarded just as we are in the things of which they boast. 13 For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. 14 And no wonder! For Satan himself transforms himself into an angel of light. 15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.

### Paul's Many Trials

16 ¶ I say again, let no one think me a fool. If otherwise, at least receive me as a fool, that I also may boast a little. 17 What I speak, I speak not according to the Lord, but as it were, foolishly, in this confidence of boasting. 18 Seeing that many boast according to the flesh, I also will boast. 19 For you put up with fools gladly, since you yourselves are wise! 20 For you put up with it if one brings you into bondage, if one devours you, if one takes from you, if one exalts himself, if one strikes you on the face. 21 To our shame, I say that we were too weak for that! But in whatever anyone is bold — I speak foolishly — I am bold also. 22 ¶

Are they Hebrews? So am I.  
Are they Israelites? So am I.  
Are they the seed of Abraham?  
So am I. 23

Are they ministers of **Christ**?  
— I speak as a fool — I *am* more:  
in labors more abundant,  
in stripes above measure,  
in prisons more frequently,  
in **deaths** often; <sup>24</sup>

from the Jews:  
**five [5] times** I received forty  
stripes minus one [**39**]; <sup>25</sup>  
**three [3] times** I was beaten with  
rods;  
**once [1]** I was stoned;  
**three [3] times** I was shipwrecked;  
**a night and a day**

I have been in the deep; <sup>26</sup>  
*in* journeys **often**,  
*in* perils of **waters**,  
*in* perils of robbers,  
*in* perils of **my own countrymen**,  
*in* perils of the Gentiles,  
*in* perils in the **city**,  
*in* perils in the wilderness,  
*in* perils in the **sea**,  
*in* perils among **false brethren**; <sup>27</sup>  
in weariness and toil,  
in sleeplessness **often**,  
in hunger and thirst,  
in fastings **often**,  
in cold and nakedness — <sup>28</sup>  
besides the other things,  
what comes upon me **daily**:  
my deep concern  
for all the churches. <sup>29</sup>

Who is weak, and I am not weak?  
Who is made to stumble, and  
I do not burn with indignation? <sup>30</sup>  
If I must boast, I will boast in the  
things **that** concern my infirmity. <sup>31</sup>  
**The God and Father of our Lord Jesus**  
**Christ, who is blessed forever**, knows  
that I am not lying. <sup>32</sup>

In **Damascus** the governor, under Aretas<sup>29</sup> [*“graver”*] the king, was guarding **the city** of the Damascenes with a garrison, desiring to arrest me; <sup>33</sup> but I was let down in a basket **through a window** in the wall, and escaped from his hands. [*Cf. Ac 9-23-25*]

[*Steve Gregg: 2Cor 12 - 13*]

## 2 Corinthians 12

### *Paul's Vision and Thorn in the Flesh*

12:1 ¶ It is doubtless not profitable for me to boast. I will come to visions and revelations of **the Lord**: <sup>2</sup>

I know a man **in Christ** who **fourteen [14] years ago [AD 43/44]** — whether in the body I do not know, or whether out of the body I do not know, **God** knows — such a one was caught up to **the third [3<sup>rd</sup>] heaven**. <sup>3</sup> And I know such a man — whether in the body or out of the body I do not know, **God** knows — <sup>4</sup> how he was caught up into **Paradise [another name for the 3<sup>rd</sup> heaven: v2]** and heard inexpressible words, which it is not lawful for a man

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<sup>29</sup> Also, Aretes: an Arabian king. He made war in **AD 36** on his son-in-law Herod Antipas for having divorced his daughter, with such success as completely to destroy his army. Consequently, Vitellius, then governor of **Syria**, being ordered by Caesar Tiberius to march an army against Aretes, prepared for war. But, because Tiberius in the meantime had died (**March 16, AD 37**), he recalled his troops from the march, dismissed them to **winter** quarters, and departed for **Rome**. After his departure, Aretas held sway over the region of **Damascus** (how acquired we do not know), and placed an ethnarch over the city, who tried to capture Paul upon his return to **Damascus three years later**.

to utter. <sup>5</sup> Of such a one I will boast; yet of myself I will not boast, except in my infirmities. <sup>6</sup> For though I might desire to boast, I will not be a fool; for I will speak **the truth**. But I refrain, lest anyone should think of me above what he sees me *to be* or hears from me. <sup>7</sup> And

lest I should be exalted above measure **by the abundance of the revelations**,

**a thorn in the flesh** was given to me, **a messenger of Satan** to buffet me, lest I be exalted above measure. <sup>8</sup> Concerning this thing I pleaded with **the Lord three [3] times** that it might depart from me. <sup>9</sup> And **He** said to me, **“My grace is sufficient for you, for My strength is made perfect in weakness.”**

Therefore most gladly I will rather boast in my infirmities, that **the power of Christ** may rest upon me. <sup>10</sup>

Therefore I take pleasure  
in infirmities,  
in reproaches,  
in needs,  
in persecutions,  
in distresses,  
**for Christ's sake**. For [*Is 40:29*]  
**when** I am weak, **then** I am strong.

### *Paul's Concern for the Corinthians*

11 ¶ I have become a fool in boasting; you have compelled me. For I ought to have been commended by you; for in nothing was I behind **the most eminent apostles**, though I am nothing. <sup>12</sup> Truly **the signs of an apostle** were accomplished among you with all perseverance, in **signs and wonders and mighty deeds**. <sup>13</sup> For what is it in which

you were inferior to other churches, except that I myself was not burdensome to you? Forgive me this wrong! <sup>14</sup>

Now for the third [**3<sup>rd</sup>**] time I am ready to come to you [*Ac 18:1 and Ac 20:3*].

And I will not be burdensome to you; for I do not seek yours, but you. For the children ought not to lay up for the parents, but the parents for the children. <sup>15</sup> And I will very gladly spend and be spent for your souls; though the more abundantly I love you, the less I am loved. <sup>16</sup>

But be that *as it may*,

I did not burden you.  
Nevertheless, being crafty,  
I caught you by cunning! <sup>17</sup>  
Did I take advantage of you by any of those whom I sent to you? <sup>18</sup>  
I urged Titus, and sent our brother with *him*.

Did Titus take advantage of you?  
Did we not walk in **the same spirit**?  
Did *we* not walk in **the same steps**? <sup>19</sup>  
**Again**, do you think that we excuse ourselves to you?

We speak **before God in Christ**. But *we do* all things, beloved, for your edification. <sup>20</sup> For I fear lest, **when I come**,

[*a*] I shall not find you  
such as I wish, and *that*  
[*b*] I shall be found by you  
such as you do not wish;

lest *there be*  
contentions,  
jealousies,  
outbursts of wrath,  
selfish ambitions,  
backbitings,

whisperings,  
conceits,  
tumults; 21  
lest, when I come again,  
[a] my God will humble me among you,  
and  
[b] I shall mourn for many who  
have sinned before and  
have not repented of the  
uncleanness,  
fornication, and  
lewdness  
that they have practiced  
[hence, not really saved: v13:5].

## 2 Corinthians 13

### Paul's Final Advice

13:1 ¶ This will be the third [3<sup>rd</sup>] time I  
am coming to you [Ac 18:1 & Ac 20:3].  
“By the mouth of two [2] or three [3]  
witnesses every word shall be estab-  
lished.” 2 [3 visits = 3 witnesses]

### Deuteronomy 19:15

One witness shall not rise against a  
man concerning any iniquity or  
any sin that he commits.

By the mouth of two [2] or three [3]  
witnesses the matter shall be estab-  
lished.

I have told you before, and foretell as  
if I were present the second [2<sup>nd</sup>] time,  
and now being absent I write  
to those who have sinned before, and  
to all the rest, [<sup>^</sup>v12:21b]  
that if I come again I will not spare — 3  
since you seek a proof of Christ speak-  
ing in me, who is not weak toward you,  
but [He is] mighty in you. 4 For though  
He was crucified in weakness, yet  
He lives by the power of God.

For we also are weak in Him,  
but we shall live with Him  
by the power of God toward you. 5  
Examine yourselves as to whether you  
are in the faith. Test yourselves.  
Do you not know yourselves, that Jesus  
Christ is in you? — unless indeed you  
are disqualified. 6 But I trust that you  
will know that we are not disqualified.

7 ¶ Now I pray to God that you do not  
evil, not that we should appear approved,  
but that you should do what is honorable,  
though we may seem disqualified. 8  
For we can do nothing against the truth,  
but for the truth. 9 For we are glad when  
we are weak and  
you are strong.

And this also we pray, that you may be  
made complete [mature]. 10 Therefore  
I write these things being absent, lest  
being present I should use sharpness,  
according to the authority that the Lord  
has given me for edification and not  
for destruction. 11 ¶

### Paul's Final Greeting

Finally, brethren, farewell.

Become complete [mature].

Be of good comfort,

Be of one mind [1Co 1:10-13],

Live in peace;

and the God of love and peace

will be with you. 12

Greet one another with a holy kiss. 13

All the saints greet you. 14

The grace of the Lord Jesus Christ, and

The love of God [the Father], and

The communion of the Holy Spirit —

be with you all.

Amen.

# Romans

[Paul wrote his letter to the Roman  
church from Corinth, during his  
three-month visit, toward the end of  
his third missionary journey: Ac 20:3,  
due to a Jew-Gentile schism there.]

[Steve Gregg: Intro. Part 1, 2, 3]

**Romans 1** [Ch 1, Part 1, 2, 3]  
**Greetings from Paul** [Ad 56/57]

1:1 ¶ Paul,

a bondservant of Jesus Christ,  
called [appointed] to be an apostle,  
separated to the gospel of God,  
[“Pharisee” means “separated”]:  
in their case, to the law] 2

which [gospel] He promised before  
through His prophets [Ac 13:32]  
in the Holy Scriptures [OT], 3

concerning

His Son Jesus Christ our Lord,  
who was born of the seed of David

according to the flesh, 4 and

declared to be the Son of God

with power [Ac 13:33]

according to the Spirit of holiness,  
by the resurrection from the dead. 5

Through Him we have received  
grace and [<sup>^</sup>the apostles]  
apostleship

for obedience to the faith

among all nations for His name, 6

among whom you also are

the called of Jesus Christ; 7

[Same greeting as in other letters:]

To all who are in Rome,

beloved of God,

called [to be] saints: [Is 61]

Grace to you and peace from

God our Father and

the Lord Jesus Christ.

## God's Good News

8 ¶ First, I thank my God  
through Jesus Christ

for you all,

that your faith is spoken of throughout  
the whole [Roman] world. 9

For God is my witness,

whom I serve with my spirit  
in the gospel of His Son,

that without ceasing [1Th 5:17-18]

I make mention of you always

in my prayers [Ep 1:15-22], 10

making request if, by some means,  
now at last I may find a way in the will

of God to come to you. 11 For I long

to see you, that I may impart to you

some spiritual gift, so that you may be

established — 12 that is, that I may be

encouraged together with you by the

mutual faith both of you and me. 13

Now I do not want you to be unaware,

brethren, that I often planned to come

to you (but was hindered until now  
[by priority to first establish churches:  
15:17-24a]), that I might have some

fruit among you also, just as among  
the other Gentiles. 14 I am a debtor  
both to Greeks and to barbarians,  
both to wise and to unwise. 15

So, as much as is in me,  
I am ready to preach the gospel to you

who are in Rome also.

Antidote to Jewish Ethnic Snobbery

[Paul, a Jew, diplomatically addresses  
his fellow Jews first, then Gentiles,  
but he does so subtly so it is not obvi-  
ous at first that he is addressing Jews  
(as Nathan was subtle with David &  
Jesus was with the “vinedressers”):]

## Righteousness vs. Wrath of God

16 ¶ For I am not ashamed of  
the gospel of Christ, for it is  
the power of God to salvation  
for everyone who believes,  
[not with respect to ethnicity:]  
for the Jew first [not only] and also  
for the Greek. 17

For in the righteousness of God  
[God's righteousness, as in us;  
cf 3:21-26]  
is revealed from faith to faith;  
as it is written,

“The just shall live by faith.”

**Habakkuk 2:4** [cf. [Ge 15:6](#)]

Behold the proud,  
his soul is not upright in him;  
But the just shall live by his faith.

18 For the wrath of God is revealed  
from heaven against all [Jew and not]  
ungodliness and [Jn 3:18-21]  
unrighteousness [↵ [1Th 2:15-16](#)]  
of men who suppress the truth  
in unrighteousness, 19  
because what may be known of God  
is manifest in them,  
for God has shown it to them. 20  
[them: the Jews]

For since the creation of the world,  
His invisible attributes are clearly seen,  
being understood by the things  
that are made,  
even His Eternal power and Godhead,  
so that they are without excuse, 21  
because, although they knew God,  
[the Jews knew God, the Gentiles not]  
they did not glorify Him as God,  
nor were thankful, [[Ep 4:17-19](#)]  
but became futile in their thoughts, and  
their foolish hearts were darkened. 22

Professing to be wise,  
they became fools, 23  
and changed  
the glory of the incorruptible God  
into [Ps 78:58; Je 11:2]  
an image made like corruptible  
man and  
birds and  
four-footed animals and  
creeping things. 24  
Therefore God also gave them up  
to uncleanness,  
in the lusts of their hearts,  
to dishonor their bodies  
among themselves, 25  
who exchanged the truth of God  
for the lie [of idolatry:],  
and worshiped and served the creature  
rather than the Creator,  
who is blessed forever. Amen. 26

For this reason  
God gave them up [v24; Ps 81:11-12]  
to vile passions. [[Ac 7:42](#)]

For even their women exchanged  
the natural function [use]  
for what is against nature. 27

Likewise also the men,  
leaving the natural function [use]  
of the woman,  
burned in their lust for one another,  
men with men  
committing what is shameful, and  
receiving in themselves  
the penalty of their error  
that was due. 28 And  
even as they did not like to retain God  
in their knowledge,

God gave them over [cf. v24, v26]  
to a debased mind,  
to do those things  
that are not fitting: 29  
being filled with all  
unrighteousness,  
sexual immorality,  
wickedness,  
covetousness,  
maliciousness;  
[they are] full of  
envy,  
murder [e.g., abortion],  
strife,  
deceit,  
evil-mindedness;  
they are  
whisperers, 30  
backbiters,  
haters of God,  
violent,  
proud,  
boasters,  
inventors of evil things,  
disobedient to parents, 31  
undiscerning,  
untrustworthy,  
unloving,  
unforgiving,  
unmerciful; 32  
who, [as Jews, having God's oracles,]  
knowing the righteous judgment of God,  
that those who practice such things  
are deserving of death,  
[only Jews knew the penalties]  
not only do the same  
but also approve of those  
who practice them.

## November 28

[Now Paul reveals the accusations  
are to (some of) his readers ('you'),  
you, oh Jew (cf. v17):]

[Steve Gregg: [Ro 2.1 - 2.10](#)]

### Romans 2

#### God Will Judge All Impartially

2:1 ¶ Therefore you are inexcusable,  
O man, whoever you are who judge,  
for in whatever you judge another  
[Mt 7:1] you condemn yourself;  
for you who judge [def'n of hypocrite]  
practice the same things. 2

But we know that [↑ vv29-31]  
the judgment of God is  
according to truth  
against those  
who practice such things. 3  
And do you think this, [↑↓ vv29-31]  
O man, you who judge  
those practicing such things, and  
doing the same,  
that you will escape  
the judgment of God  
[because you are Jewish]? 4

Or do you despise the riches of His  
goodness,  
forbearance, and  
longsuffering,  
not knowing that  
the goodness of God  
leads you to repentance? 5

But in accordance with  
your hardness and  
your impenitent heart  
you are treasuring up for yourself  
wrath [*cf. Jesus' return; Jn 3:36*]  
in the day of wrath and revelation  
of the righteous judgment of God, 6  
who “will render to each one  
according to his deeds”:

#### Psalm 62:12b

God has spoken once,  
Twice I have heard this: that  
power belongs to  
God; 12 also to  
You,  
O YHWH, belongs  
mercy;  
For You \_\_\_ render to each one  
according to his work.

7  
Eternal life to those who  
by patient continuance in doing good  
seek for glory, honor, and immortality; 8  
but to those who  
are self-seeking and  
do not obey the truth, but  
obey unrighteousness —  
indignation and wrath, 9  
tribulation and anguish,  
on every soul [*cf. the lake of fire*]  
of man who does evil,  
of the Jew first [not only] and also  
of the Greek; 10  
but glory, honor, and peace  
to everyone who works what is good,  
to the Jew first [not only] and also  
to the Greek. 11

[Steve Gregg: [Ro 2.11 - 2.29](#)]

For there is no partiality with God. 12  
For as many [Gentiles]  
as have sinned without law  
will also perish without law,  
and as many [Jews]  
as have sinned in the law  
will be judged by the law 13  
[sentence completed after a long  
parenthesis, which again addresses  
the schism in the Rome church:]

( [*cf. Jews heard, Gentiles not*]  
for not the hearers of the law  
are just in the sight of God,  
but the doers of the law  
will be justified; 14  
for when [believing (v15a)] Gentiles,  
who do not have the law,  
by nature do the things in the law,  
these, although not having the law,  
are a law to themselves, 15  
who show the work of  
the law written in their hearts  
[only believers have the law (of  
Christ) written in their hearts],  
their conscience also bearing witness,  
and between themselves their thoughts  
accusing or else excusing them  
[NLT: for their consciences either  
accuse them or tell them they are  
doing what is right]  
) 16

in the day when God will judge  
the secrets of men by Jesus Christ,  
according to my gospel.

[Being Jewish does not make one bet-  
ter. Only if one behaves better, is one  
better:]

#### Legal/Ethnic versus Spiritual Jews

17¶ Indeed you [*cf. vv2:1-5; singular*]  
are called a Jew [thus he is addressing  
Jews who judge Gentiles], and  
rest on the law, and  
make your boast in God, 18 and  
know His will, and  
approve the things that are excellent,  
being instructed out of the law, 19 and  
are confident that you yourself are  
a guide to the blind,  
a light to those  
who are in darkness, 20  
an instructor of the foolish,  
a teacher of babes —  
having the form of  
knowledge and truth in the law. 21  
You, therefore, who teach another,  
do you not teach yourself?  
You who preach that a man should not  
steal, do you steal? 22

#### Exodus 20:15: -- Commandment

(8) You shall not steal.

You who say,  
“Do not commit adultery”,  
do you commit adultery?

#### Exodus 20:14: -- Commandment

(7) You shall not commit adultery.

You who abhor idols,  
do you rob temples? 23

#### Exodus 20:4ff: -- Commandment

(2) You shall not make for yourself  
a carved image, or  
any likeness of anything  
that is in heaven above, or  
that is in the land [earth] beneath, or  
that is in the water under  
[lower than] the land [earth]; 5  
you shall not  
bow down to them nor  
serve them.

You who make your boast in the law,  
do you dishonor God  
through breaking the law? 24

For  
“the name of God is blasphemed  
among the Gentiles  
because of you”,  
as it is written. 25

#### Isaiah 52:5

Now therefore, what have I here”,  
says YHWH,  
“That My people are taken away  
for nothing?  
Those who rule over them  
Make them wail”,  
says YHWH,  
“And My name is blasphemed  
continually every day.

For circumcision is indeed profitable  
if you keep the law; but  
if you are a breaker of the law,  
your circumcision has become  
uncircumcision. 26  
Therefore, [*cf. believing Gentile*]  
if an uncircumcised man keeps the  
righteous requirements of the law,  
[note: not the ceremonials]  
will not his uncircumcision  
be counted as circumcision? 27  
[Ga 5:3; Ro 8:4] [*cf. true Israel/Jew*]

And will not [the believing Gentile:]  
the physically uncircumcised,  
if he fulfills the law [13:8; 5:5],  
judge you [a Jew] who, [*cf. the law*]  
even with your written code and  
circumcision,  
are a transgressor of the law? 28

For he is not a [real, spiritual] Jew  
who is one outwardly,  
nor is [real, spiritual] circumcision  
that which is outward in the flesh; 29  
but he is a [real, spiritual] Jew  
who is one inwardly;  
↑ and circumcision is  
↑ that of the heart,  
↑ in the Spirit,  
↑ not in the letter  
↑ [of the law]; [Ga 3:26]  
whose praise is [Judah: "praise"]  
not from men  
but from God. [2Co 10:18]

[Steve Gregg: Ro 3.1 – 3.20]

### Romans 3

3:1 What advantage then has the Jew?  
Or What is the profit of circumcision? 2  
Much in every way! [cf. 9:3-5]  
Chiefly because to them [the Jews]  
were committed the oracles of God.  
[↑ OT Scriptures]

### God Remains Faithful

3 For what if some [Jews] did not believe?  
[cf. chs. 9-11] Will their unbelief  
make the faithfulness of God  
without effect? 4 Certainly not!  
Indeed, let God be true but every man  
a liar. [Ti 1:2] As it is written:

"That You may be justified  
in Your words [↑ proven right],  
And may overcome  
when You are judged." 5

### Psalm 51:4

Against You, You only, have I sinned,  
And done this evil in Your sight —  
That You may be found just [right]  
when You speak,  
And blameless  
when You \_\_\_ judge.

But if our unrighteousness demonstrates  
the righteousness of God,  
what shall we say?  
Is God unjust who inflicts wrath?  
(I speak as a [carnal] man.) 6 [← unenlightened human reasoning]  
Certainly not!  
For then  
how will God judge the world? 7  
For if the truth of God has increased  
through my lie to His glory,  
why am I also still judged as a sinner? 8  
And why not say,  
"Let us do evil that good may come?"  
— as we are slanderously reported and  
as some affirm that we say [← cf. 6:1,15]  
(their condemnation is just). 9

### Prophets: Jews Too Are Sinners

What then?  
Are we [Jews] better than they? [↑ Gentiles]  
Not at all.  
For we have previously charged  
both Jews and Greeks [Gentiles]  
that they are all under sin. 10  
As it is written [mostly of Jews]:  
[English grammar: "none" is plural]  
"There are [is] none righteous;  
No, not one; 11

There are [is] none who understand[s];  
There are [is] none who seek[s]  
after God. 12  
They have all turned aside;  
They have together become unprofitable;  
There are [is] none who do[es] good;  
No, not one." 13

[continued in column 3]

[All these condemnations are of Jews:]

### Psalm 14:1-3 || Psalm 53:1-3

The fool has said in his heart,  
"There is no God."  
They are corrupt,  
They have done abominable works,  
[English grammar: "none" is plural]  
There are [is] none who do[es] good. 2

Y<sub>HWH</sub> looks down  
from heaven [position, not space]  
upon the children of men,  
To see if there are any  
who understand\_,  
who seek\_  
\_\_\_ God. 3  
They have all turned aside,  
They have together become corrupt;  
There are [is] none who do[es] good;  
No, not one. 13

"Their throat is an open tomb;  
With their tongues  
they have practiced deceit";  
[↑ like the LXX]

"the poison of asps is under their lips"; 14

"Whose mouth is full of cursing and  
bitterness." 15  
[↑ LXX: "bitterness and fraud"]

"Their feet ...  
are swift to shed \_\_\_\_\_  
blood; 16  
[↑ ↓ LXX: ... = "run to wickedness"]  
Destruction and misery  
are in their ways; 17 And  
The way of peace [Lu 19:42]  
they have not known." 18

"There is  
no fear of God before their eyes."  
[LXX: "his eyes"]  
19 ¶ Now we know that  
whatever the law says, [it says to Jews]  
it says to those who are under the law,  
that every mouth may be stopped, and  
all the world [κόσμος kosmos]  
may become guilty before God. 20  
Therefore by the deeds of the law  
no flesh will be justified in His sight,  
for by the law is the knowledge of sin.

### **Psalm 5:9b**

For there is no faithfulness  
in their mouth;  
Their inward part is destruction;  
Their throat is an open tomb;

They flatter with their tongue.

### **Psalm 140:3**

They sharpen their tongues  
like a serpent;  
the poison of asps is under their lips.

### **Psalm 10:7**

His mouth is full of cursing and  
deceit and oppression;  
Under his tongue is trouble and  
iniquity.

### **Isaiah 59:7-8a**

Their feet run to evil, And they  
make haste to shed innocent  
blood; Their thoughts are  
thoughts of iniquity;

Wasting and destruction  
are in their paths. 8a

The way of peace  
they have not known

### **Psalm 36:1**

An oracle within my heart concerning  
the transgression of the wicked:  
There is  
no fear of God before his eyes.

*[These quotes are about Jews, not  
Gentiles. They do not prove uni-  
versal depravity. They are stated  
in poetry, with lots of hyperbole.]*

*[← ceremonial works of the Mosaic  
law, e.g. circumcision, Sabbath]  
[Law is not a means of justification,  
but a definition/mirror of sin.]*

### **The Righteousness of God by Faith**

*[Steve Gregg: Ro 3.21 - 3.26]*

21 But now [cf. 1:17—unpacked here]  
the righteousness of God  
apart from the law

is revealed, being witnessed by [OT:]

the Law and  
the Prophets, 22 even  
the righteousness of God  
through faith in Jesus Christ,

to all and  
on all  
who believe.

For there is no difference  
[between Jew and Gentile]; 23

for all  
have sinned and  
fall short of the glory of God, 24  
*[glory: 1Th 2:12; 1Pe 4:12-14,  
He 1:3, 2Co 4:17, Ro 8:18]*

being justified freely  
by His grace  
through the redemption  
that is in Christ Jesus, 25

whom God set forth  
as a propitiation  
*[appeasement, atonement]*

by His blood,  
through faith,  
to demonstrate His righteousness,  
because in His forbearance  
God had passed over the sins that  
were previously committed, 26

to demonstrate at the present time  
His righteousness, [Da 9:24a]  
that He might be  
just and  
the justifier of the one  
who has faith in Jesus. 27

*[Steve Gregg: Ro 3.27 - 4.25]*

### **No Boasting in Faith**

Where is boasting then? It is excluded.  
By what law? Of works? No, but by  
the law of faith. 28 Therefore we con-  
clude that a man is justified by faith  
apart from the deeds of the law. 29

### **The God of Both Jews and Gentiles**

Or is He the God of the Jews only?  
Is He not also the God of the Gentiles?  
Yes, [the God] of the Gentiles also, 30  
since there is one God who will justify  
the circumcised by faith and  
the uncircumcised through faith. 31

### **The Law is Established by Faith**

Do we then make void the law through  
faith? Certainly not!  
On the contrary, we establish the law.

**Romans 4**

### **The Faith of Abraham Explained**

4:1 ¶ What then shall we say that Abra-  
ham, our father according to the flesh,  
has found? 2 For if Abraham was  
justified by works, he has something  
to boast about, but not before God. 3  
For what does the Scripture say?  
“Abraham believed God, and it was  
accounted to him for righteousness.” 4

### **Genesis 15:6**

And he believed in YHWH, and He  
accounted it to him for righteousness.

Now to him who works, the wages are  
not counted as grace but as debt. 5 But  
to him who does not work but believes  
on Him, who justifies the ungodly, his  
faith is accounted for righteousness, 6  
just as David also describes the blessed-  
ness of the man to whom God imputes  
righteousness apart from works: 7

“Blessed is he [NKJ: are those]  
whose lawless deeds are forgiven,  
And  
whose sins are covered; 8  
Blessed is the man  
to whom YHWH [Greek: kurios]  
shall not impute sin.”

### **Psalm 32:1-2**

Blessed is he  
whose transgression is forgiven,  
whose sin is covered. 2  
Blessed is the man  
to whom YHWH  
does not impute iniquity, and  
in whose spirit there is no deceit.

9 ¶ Does this blessedness then come  
upon the circumcised only, or upon  
the uncircumcised also? For we say  
that faith was accounted to Abraham  
for righteousness. 10 How then was it  
accounted? While he was circumcised,  
or uncircumcised? Not while circum-  
cised, but while uncircumcised. 11 And  
he received the sign of circumcision,  
a seal of the righteousness of the faith  
that he had while still uncircumcised,  
that he might be the father of all those  
who believe, though they are uncir-  
cumcised, that righteousness might be  
imputed to them also, 12 and the father  
of circumcision to those who not only  
are of the circumcision, but who also  
walk in the steps of the faith that our  
father Abraham had while still uncir-  
cumcised. 13 For the promise that he  
would be the heir of the world  
*[κόσμος kosmos; not just the Land of  
Promise as under the Old Covenant]*

was not to Abraham or to his seed through the law, but [<sup>↑</sup> *Ga 3:16*] through the righteousness of faith. 14 For if those who are of the law are heirs, faith is made void and the promise made of no effect, 15 because the law brings about wrath; for where there is no law there is no transgression [*cf. 5:13b*]. 16 Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all [*of all us believers*]

17 (as it is written, "I have made you a father of many nations")

**Genesis 17:4-6, esp. 5**

"As for Me, behold, My covenant is with you, and you shall be a father of many nations. 5 No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. 6 I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you.

in the presence of Him whom he believed — God, who [<sub>↓</sub> "dead men walking"] gives life to the dead and calls those things that do not exist as though they did [*note that the past tense was used above for something that had not yet happened*] — 18

who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "So shall your descendants be." 19

**Genesis 15:5**

Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be."

And not being weak in faith, he did not consider [a] his own body, already dead (since he was about a hundred [~100] years old), and [b] the deadness of Sarah's womb. 20

He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, 21 and being fully convinced that what He had promised He was also able to perform.

22 And therefore "it was accounted to him for righteousness."

**Genesis 15:6 [again; see Ro 4:3]**

23 ¶ Now it was not written for his sake alone that it was imputed to him, 24 but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, 25 who

was delivered up because of our offenses, and was raised because of our justification.

[*Steve Gregg: Ro 5.1 - 5.11*]

# November 29

## Romans 5

### Faith Brings Peace with God, Joy

5:1 ¶ Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom also we have access by faith into this grace in which we stand, and [we] rejoice in hope of the glory of God. 3 And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; 4 and perseverance, character; and character, hope. 5

Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

6 ¶ For when we were still without strength, in due time Christ died for [us] the ungodly. 7 For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. 8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. 9

Much more then, having now been justified by His blood, we shall be saved from wrath through Him. 10 For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled,

we shall be saved by His life. 11 And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

[*S. Gregg: 5.12 - 5.21 Part 1, 2*]

### Adam and Christ Contrasted

12 Therefore, just as [ANALYZED] through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned — 13 [...some background is needed first]

(For until the law [given via Moses], sin was in the world [kosmos], but sin is not imputed when there is no law. 14 Nevertheless [<sup>↑</sup> *cf. 4:15b*] death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him

who was to come. 15 But the free gift is not like the offense. For if by the one man's offense the many died, [NKJ leaves out the] much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to the many. 16

And the gift is not like that which came through the one who sinned. For the judgment that came from one offense resulted in condemnation, but the free gift that came from many offenses

[*Highlighting Legend & Latest Notes*]

resulted in justification. 17  
For if by the one man's offense  
death reigned through the one,  
much more  
those who receive abundance  
of grace and  
of the gift of righteousness  
will reign in life  
through the One, Jesus Christ.)

[With that background, Paul restarts  
the thought he started in v12; note the  
parallelism (all sinners => all justi-  
fied: argument for universal recon-  
ciliation through Jesus Christ?):]

18 Therefore, as  
through one man's offense  
judgment came to all men,  
resulting in condemnation,  
even so [universal reconciliation?]  
through one Man's righteous act  
the free gift came to all men,  
resulting in justification of life. 19

For as  
by one man's disobedience  
the many were made sinners,  
so also  
by one Man's obedience  
the many will be made righteous. 20

Moreover  
the law entered  
that the offense might abound.  
But where sin abounded,  
grace abounded [cf. 8:1]  
much more, 21 so that  
as sin reigned in death, even so  
grace might reign  
through [God's] righteousness  
to Eternal life  
through Jesus Christ our Lord.  
[Steve Gregg: Ro 6.1 - 6.14]

## Romans 6 [& 7 are parenthetical] Sin's Power Is Broken

6:1 ¶ What shall we say then?  
Shall we continue in sin  
that grace may abound? 2  
Certainly not!  
How shall we who died to sin  
live any longer in it? 3  
Or do you not know that as many of us  
as were baptized into Christ Jesus  
were baptized into His death? 4

Therefore [^ immersed]  
we were buried with Him  
through baptism into [His] death,  
that just as [^ immersion]  
Christ was raised from the dead  
by the glory of the Father,

even so  
we also should walk  
in newness of life. 5  
For if we have been united together  
in the likeness of His death,  
certainly we also shall be  
in the likeness of His resurrection, 6

knowing this, [v our humanity]  
that our old man [Adam: 5:15-19]  
was crucified with Him,  
that the body of sin  
might be done away with,  
that we should no longer  
be slaves of sin. 7

For he who has died has been  
justified [freed] from sin. 8  
Now if [since] we died with Christ,  
we believe that [v daily]  
we shall also live with Him, 9  
knowing that Christ,  
having been raised from the dead,  
dies no more.  
Death no longer  
has dominion over Him. 10

For the death that He died,  
He died to sin once for all;  
but the life that He lives,  
He lives to God. 11

**Galatians 2:20** [is reminiscent:]  
I have been crucified with Christ;  
it is no longer I who live,  
but Christ lives in me; and  
the life that I now live in the flesh  
I live by faith in the Son of God,  
who loved me  
and gave Himself for me.

Likewise you also,  
reckon yourselves to be [as if]  
dead indeed to sin, but  
alive to God  
in Christ Jesus our Lord. 12

Therefore  
do not let sin reign  
in your mortal body,  
that you should obey it  
in its lusts. 13 And  
do not present your members  
as instruments of unrighteousness  
to sin, [^ Greek: weapons]  
but present yourselves to God  
as being alive from the dead, and  
your members  
as instruments of righteousness  
to God. 14 [^ Greek: weapons]  
For sin shall not have  
dominion [rule] over you,  
for you are  
not under law [v 5:21]  
but under grace. [Grace now reigns.]

**Genesis 4:6-7**  
So YHWH said to Cain,  
"Why are you angry? And why has  
your countenance fallen? 7 If you  
do well, will you not be accepted?  
And if you do not do well, sin lies

at the door. And its desire is for you,  
but you should rule over it.

[Steve Gregg: Ro 6.15 - 6.23]

## Freedom to Obey God

15 What then? Shall we sin because  
we are not under law but under grace?  
Certainly not! 16

Do you not know that  
to whom you present yourselves  
slaves to obey,  
you are that one's slaves  
whom you obey, whether  
of sin  
leading to death, or  
of obedience  
leading to righteousness? 17

But God be thanked that  
though you were slaves of sin,  
yet you obeyed from the heart  
that form of teaching [doctrine]  
to which you were delivered. 18

And having been  
set free from [slavery to] sin,  
you became  
slaves of righteousness. 19  
(I speak in human terms because of  
the weakness of your flesh.)

For just as  
you presented your members  
as slaves of uncleanness,  
and of lawlessness  
leading to more lawlessness,  
so now present your members  
as slaves of righteousness  
for holiness. 20

For when you were slaves of sin,  
you were free  
in regard to righteousness. 21 What  
fruit did you have then in the things  
of which you are now ashamed?  
For the end of those things is death. 22  
Highlighting Legend & Latest Notes

But now having been set free from [slavery to] sin, and having become slaves of God, you have [↵ Ga 5:22-23] your fruit to holiness, and the end, Eternal [everlasting] life. 23 For the wages of sin is death, but the gift of God is Eternal life in Christ Jesus our Lord.

[Steve Gregg: Ro 7.1 - 7.12]

## Romans 7

### Jews No Longer Bound to the Law

7:1 ¶ Or do you not know, brethren (for I speak to those who know the law [i.e., Jews]), that the law has dominion over a man as long as he lives? 2

For the woman who has a husband is bound by the law to her husband [only] as long as he lives. But if the husband dies, she is released from the law of her husband. 3 So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. 4

Therefore, my brethren, you also have become [as if] dead to the law through the body of Christ [Paul's first use ^ of this term], that you may be married to another — to Him who was raised from the dead, that we [Jews] should bear fruit to God. 5 For when we were in the flesh, the sinful passions [^ before Christ] that were aroused by the law were at work in our members to bear fruit to death. 6

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But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.

### God's Law Reveals Our Sin

7 ¶ What shall we say then? Is the law sin? Certainly not!

On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet." 8

### Exodus 20:17: -- Commandment

(10) You shall not covet your neighbor's house. You shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's."

But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead. 9 I was alive once [as a baby] without the law, but when the commandment came, sin revived and I died. 10 And the commandment, which was to bring life, I found to bring death. 11 For sin, taking occasion by the commandment, deceived me, and by it killed me [doomed to die]. 12 Therefore the law is holy, and the commandment holy and just and good. 13 Has then what is good become death to me?

[Steve Gregg: Ro 7.13 - 7.25]

Certainly not!

But sin, that it might appear sin [RSV: be shown to be sin], was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful.

### Paul Struggles With Sin, Like Us All

[No reason to believe Paul never stumbled; Ja 3:2 says that we all do. He is carnal in that he is made of flesh, not that he had a carnal mind.]

14 ¶ For we know that the law is spiritual, but I am carnal, sold under sin. 15 For what I am doing, [^ his body] I do not understand. For what I will to do, that I do not practice; but what I hate, that I do [practice: v19b]. 16 If, then, I do what I will not to do, I agree with the law that it is good. 17 But now, it is no longer I who do it, but sin that dwells in me. 18 For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. 19 For the good that I will to do, I do not do; but the evil I will not to do, that I practice. 20 Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me. 21 I find then a law, that evil is present with me, the one who wills to do good. 22

For I delight in the law of God according to the inward man. 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin that is in my members. 24

O wretched man that I am! Who will deliver me from this body of death? 25 I thank God — through Jesus Christ our Lord! So then, with the mind [↵ alone] I myself [of my resources] serve the law of God, but with the flesh the law of sin.

[Steve Gregg: Ro 8.1 - 8.14]

## Romans 8

### Life in the Spirit [↵ grace came]

8:1 ¶ There is therefore [5:20-21] now no condemnation to those who are in Christ Jesus, [=justification; sanctification:] who do not walk [not in Alex. text] according to the flesh, but [cf.] according to the Spirit. 2 [v4] For the law of the Spirit of life [cf. 7:6] in Christ Jesus has made me free from the law of sin and death. 3 [As the law of aerodynamics frees me from the law of gravity.] For what the law could not do in that it was weak [due to operating] through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin:

[Highlighting Legend & Latest Notes](#)

# November 30

## Romans 8:18

### *The Future Glory: Resurrection*

18 For I consider that the sufferings of **this present time** are not worthy to be compared with **the glory** [2Co 4:17, Tit 2:13] **that shall be revealed** in us. 19 For <sup>[^ at resurrection]</sup> the earnest expectation of the creature <sup>iv</sup> eagerly waits for the **revealing** of **the sons of God**. 20 For the creature <sup>iv</sup> was subjected to **futility**, not willingly, but because of **Him** who subjected *it* in **hope**; 21 because the creature <sup>iv</sup> itself also will be **delivered** from the bondage of corruption into **the glorious liberty** of **the children of God**. 22 For we know that every creature <sup>iv</sup> groans and labors with birth pangs together **until now**. 23 Not only *that*, but we also who have the **firstfruits of the Spirit**, even we ourselves groan within ourselves, eagerly waiting for **the adoption**, [that is to say,] **the redemption** of our body. 24 For we were **saved** in **this hope** [of adoption = redemption of body], but hope that is seen is not hope; for why does one **still** hope for what he **[already]** sees? 25

But if we **hope** for what we do not see, we eagerly **wait** for *it* with **perseverance**.

### *The Present Glory: Prayer Support*

26 ¶ Likewise **the Spirit** also **helps** in our weaknesses. For we do not know what we should **pray** for as we ought, but **the Spirit Himself** makes intercession for us with **groanings** [not speakings] **that cannot be uttered**. 27 Now **He** [God] who searches the hearts knows what the **mind of the Spirit** is, because **He** [the Spirit] makes intercession for the saints according to **the will of God**. 28 And we know that all things work together for **good** to those who **love God**, to those who are **called** according to **His purpose**.

### *His Plan From the Beginning*

29 ¶ For [the saints, us] whom **He** foreknew, **He** also predestined to be **conformed** to the image of **His Son**, that **He** might be the **firstborn** among **many brethren**. 30 Moreover whom **He** predestined, these **He** also called; whom **He** called, these **He** also justified; and whom **He** justified, these **He** also **glorified**. 31 ¶

**He** [the Son] condemned **sin** in the flesh [his own flesh], 4 that the **righteous** requirement of **the law** [<sup>^</sup> not the ceremonial] might be fulfilled in us who do not **walk** according to the flesh but according to **the Spirit**. 5 For those who live <sup>[^ guide]</sup> according to the flesh set their minds on the things of the flesh, but those <sup>[Ga 5:5?]</sup> who **live** [rest of life] <sup>[^ guide]</sup> according to **the Spirit**, <sup>[set their minds on]</sup> the things of the Spirit. 6 For to be **carnally minded** is death, but to be **spiritually minded** is **life and peace**. 7 Because the carnal mind is enmity against **God**; for it is not subject to **the law of God**, nor indeed can be. 8 So then, those who are in the flesh [not saved] cannot **please God**. 9 [cf. v4:] [cannot live a life **pleasing** to **G**.] But you are not in the flesh but in the **Spirit** [born again], if indeed **the Spirit of God** dwells in you. [cf. Jn 14-15] Now [however] if anyone does not have **the Spirit of Christ**, he is not **His**. [Parallel: SoG = SoC.]

10 ¶ And if **Christ** is in you, the body is [as good as] dead because of sin, but **the Spirit** is **life** [<sup>^</sup> Christ's] because of **righteousness**. 11 But if **the Spirit of Him** who raised **Jesus** from the dead dwells in you, **He** who raised **Christ** from the dead will also give **life** [now: 2Co 4:11] to your mortal bodies through **His Spirit** who dwells in you. 12 Therefore, brethren, we are debtors — not to the flesh, to live according to the flesh. 13 For if you live according to the flesh you will die; but if by **the Spirit** you put to death [<sup>^</sup> don't do them] the deeds of the body, you will **live**. 14 For as many as are [guided:] led by **the Spirit of God**, these are **sons of God**. 15 [Steve Gregg: Ro 8.15 - 8.39] For you did not receive the spirit of bondage **again** to fear, but you received **the Spirit of adoption** [Ga 4:1-7] by whom we cry out, "Abba, Father." 16 **The Spirit Himself** bears witness with our spirit that **we are children of God**, 17 and if children, then heirs — [2Ti 2:4; 1Pe 4:12] heirs of **God** and [Ps 2:8] joint heirs with **Christ**, if indeed we suffer with **Him**, that we may also be **glorified** together.

## Nothing Can Separate Us from God's Love

What then shall we say to these things?

If **God** is for us,  
who *can be* against us? <sup>32</sup>  
**He** who did not spare **His own Son**,  
but delivered **Him** up for us all,  
how shall **He** not with **Him** also  
freely give us all things? <sup>33</sup>

Who shall bring a charge  
against **God's** elect?  
*It is God* who justifies. <sup>34</sup>  
Who *is* he who condemns? *It is Christ*  
who died, and furthermore is also risen,  
who is even **at the right hand of God**,  
who also makes intercession for us. <sup>35</sup>

Who shall separate us  
from **the love of Christ**? *Shall*  
tribulation, or  
distress, or  
persecution, or  
famine, or  
nakedness, or  
peril, or  
sword? <sup>36</sup>

As **it is written**:  
“For **Your** sake we are killed  
all day long;  
We are accounted  
as sheep for the slaughter.” <sup>37</sup>

**Psalm 44:22** Yet  
For **Your** sake we are killed  
all day long;  
We are accounted  
as sheep for the slaughter.

Yet in all these things we are  
more than conquerors  
through **Him** who **loved** us. <sup>38</sup>  
For I am persuaded that  
neither death nor life,  
nor angels nor principalities nor powers,

nor things present nor things **to come**, <sup>39</sup>  
nor height nor depth,  
nor any other **created thing**,  
shall be able to separate us from  
**the love of God**  
**that is in Christ Jesus our Lord**.

[Steve Gregg: [Ro 9.1 - 9.13](#)]

## Romans 9

### God's Selection of Israel:

*First Fleshly, Then Spiritual*  
9:1 ¶ I tell **the truth in Christ**, I am not  
lying, my conscience also bearing me  
witness in **the Holy Spirit**, <sup>2</sup> that I have  
great sorrow and  
**continual** grief  
in my heart. <sup>3</sup> For I could wish that I  
myself were accursed from **Christ** for  
my brethren,  
my countrymen **according to the flesh**, <sup>4</sup>  
who are *[ethnic]* Israelites,  
to whom *pertain* [cf. [3:1](#), [11:26](#)]  
**the adoption**,  
**the glory**,  
**the covenants**,  
the giving of **the law**,  
**the [Temple] service of God**, and  
the promises; <sup>5</sup>  
of whom *are* the fathers and  
from whom, **according to the flesh**,  
**Christ came**,  
who is over all,  
**the Eternally blessed God**. Amen.

6 ¶ But it is not that **the word of God**  
has taken no effect. For *they are* not  
all Israel who *are of* Israel [*Jacob*], <sup>7</sup>  
[*Is 45:17*, *46:13*, *49:6*; *Je 3:23*, *23:6*,  
*30:10*, *46:27*; *Zec 8:13*; *Is 10:22*  
(*remnant only*); *Ps 50:5-16*; *Mt 3:9*]  
nor *are they* all children because they  
are the *[ethnic]* seed of Abraham; but,

“In Isaac your **Seed shall be called.**” <sup>8</sup>

**Genesis 21:12b** [Verbatim]  
[See also [Galatians 3:16](#)]

That is, *[↓ ethnic Israel]*  
those who *are* the children of the flesh,  
these *are not* the children of God; but  
the children of the promise [*true Israel*:  
[Ga 4:21-31](#)] are counted as the seed. <sup>9</sup>  
For this *is* the word of promise:

“**At this time I will come and**  
**Sarah** shall have a son.” <sup>10</sup>

### Genesis 18:10a

And **He** said,  
“**I will certainly return to you**  
**according to the time of life,**  
**and behold,**  
**Sarah your wife shall have a son.**” <sup>11</sup>

And not only *this*, but **when** Rebecca  
also had conceived  
by one man, *even*  
by our father Isaac <sup>11</sup>  
(for *the children*  
not yet being born,  
nor having done any good or evil,  
that the purpose of **God**  
according to election  
might stand,  
not of works  
but of **Him** who **calls**), <sup>12</sup>  
**it was said** to her,

“The [*people from the*] older shall serve  
the [*people from the*] younger.” <sup>13</sup>

### Genesis 25:23

And **YHWH** said to her:  
“**Two nations** *are* in your womb,  
**Two peoples** shall be separated  
from your body;  
**One people** shall be  
stronger than the other, and  
The [*people from the*] older shall  
serve the [*people from the*] younger.”

As **it is written**,

“Jacob [*the people*] I have loved,  
But Esau [*the people*] I have hated.”  
[*Hebrew idiom: hated = less loved;*  
*Jacob would be the one through whom*  
*the Messiah would come—has nothing*  
*to do with personal salvation.*]

### Malachi 1:2e-3

“Yet Jacob [*the people*] I have loved;  
<sup>3</sup> But Esau [*the people*] I have hated,  
And laid waste  
**his mountains and his heritage**  
For the jackals of **the wilderness.**”

[S. Gregg: [Ro 9.14 - 9.24](#)]

14 ¶ What shall we say then?  
*Is there* unrighteousness with **God**?

**Certainly not!** <sup>15</sup>  
For **He** **says** to Moses,  
“**I will have mercy** [*He can*]  
on whomever [*bless whom*]  
**I will have mercy**, and [*He wants.*]  
**I will have compassion**  
on whomever  
**I will have compassion.**” <sup>16</sup>

### Exodus 33:19

**Then He** said,  
“**I will make all**  
**My goodness** pass before you, and  
**I will proclaim**  
**the name of YHWH** before you.  
**I will be gracious**  
to whom \_\_\_\_  
**I will be gracious**, and  
**I will have compassion**  
on whom \_\_\_\_  
**I will have compassion.**”

So then *it is* [*special blessings are*]  
not of him who wills,  
nor of him who runs,  
but of **God** who shows **mercy**. <sup>17</sup>  
For **the Scripture** **says** to Pharaoh,

“For this **very** purpose I have raised you up, that I may show **My power** in you, and that **My name** may be declared in all the lands [earth].” 18

### Exodus 9:16

But indeed

for this \_\_\_ purpose I have raised you up, that I may show **My power** in you, and that **My name** may be declared in all the lands [earth].

Therefore [humble vs proud:]

**He** has **mercy** on [Pr 3:34] whom **He** wills, and whom **He** wills

**He** hardens [not his default state]. 19

You will say to me then [rhetorically],

“Why does **He** still find fault?

For who has resisted **His will**?” 20

[Implied: He cannot find fault, and no one has resisted His will. Paul: your premise is wrong, so your conclusion is wrong. People do resist God’s will, so He does find fault—reasonably. Lu 7:30, Ac 7:51 Paul is still discussing Israel’s special election, not salvation of individuals.]

But indeed, O man, who are you to reply against **God**? [Doing so is resisting God’s will.] Will the thing formed say to him who formed it,

“Why have you made me like this?” 21

Does not the potter have power over the **clay**, from the same lump to make one vessel for **honor** and another for **dishonor**? 22 [Is 64:8; Jer 18:1-6]

What if **God**, wanting

to show **His wrath** and

to make **His power** known,

endured with much long-suffering

the vessels of wrath [unbelievers]

prepared for destruction, 23 and

[what if He desired]

that **He** might make known the **riches** of **His glory** on the vessels of **mercy** [b’rs]

that **He** had prepared **beforehand** for **glory**, 24

even **us** whom **He** called,

not of the Jews only,

but of the Gentiles also? 25

[Steve Gregg: Ro 9.25 - 10.21]

As **He** says also in Hosea:

“I will call them **My people**, who were not **My people**, And her ‘beloved’, who was not **beloved**.” 26

### Hosea 2:23

**Then I will sow her for Myself** in the land [earth], and

**Then I will have mercy on her** who had not obtained **mercy**;

**Then I will say to those** who were not **My people**,

“You are **My people**!”

And they shall say, [wedding vows]

“You are my **God**!”

“And it shall come to pass

In the place where it was said to them,

“You are not **My people**”,

There they shall be called

“sons of the living **God**”.” 27

### Hosea 1:10

“Yet the number of

the children of Israel

shall be as the sand of the sea,

Which cannot be

measured or numbered.

And it shall come to pass

In the place where it was said to them,

“You are not **My people**”,

There it shall be said to them,

“You are sons of the living **God**.”

[1Pe 2:4-10 Gentiles the people of God]

Isaiah also **cries out** concerning Israel: [the highlighted wording is from LXX:]

“\_\_\_ Though the number of the children of Israel be as the sand of the sea, [only]

The remnant \_\_\_ will be saved. 28

For **He** will **finish** the work and

cut it short in **righteousness**,

Because the Lord [YHWH of hosts]

will make a **short work**

upon \_\_\_ the land [earth].” 29

### Isaiah 10:22-23

For though \_\_\_

your people, O Israel, be as the sand of the sea, [only]

A remnant of them will return;

The destruction decreed shall overflow with **righteousness**. 23

For \_\_\_ the Lord YHWH of hosts

will make a **determined end**

In the midst of all the land.

And as Isaiah said before:

[LORD of Hosts or LORD Almighty; transliterated from Hebrew; Paul quotes from the LXX:]

“Unless YHWH of Sabaoth had left

\_\_\_ us a seed \_\_\_,

We would have become like Sodom, and

We would have been made

like Gomorrah.” [I.e., wiped out.]

### Isaiah 1:9

Unless YHWH of hosts \_\_\_ had left to us a **very small remnant**,

We would have become like Sodom, \_\_\_

We would have been made like Gomorrah.

[Paul is saying that the Church is: (a) only the remnant, plus (b) Gentiles.]

### Israel’s Unbelief

30 ¶ What shall we say then?

That Gentiles,

who did not pursue **righteousness**,

have attained to **righteousness**, even the **righteousness of faith**; 31

but [ethnic] Israel,

pursuing **the law of righteousness**, has not

attained to **the law of righteousness**. 32 Why?

Because they did not seek it

by **faith**, but as it were,

by the works of **the law**.

For they stumbled at that **stumbling stone**. 33 As it is written [Paul embeds the idea of one verse in another]:

“Behold, I lay in Zion [v16b]

a **stumbling stone** and [v14b]

\_\_\_ **rock of offense**, and [v14c]

... [LXX wording:]

Whoever believes on **Him** [v16f]

will not be put to shame.” [v16g]

### Isaiah 8:14

**He** will be as a **sanctuary**, but

A **stone of stumbling** and

A **rock of offense**

To both the houses of **Israel**,

As a **trap** and a **snare**

To the inhabitants of **Jerusalem**.

### Isaiah 28:16

Therefore **thus** says **the Lord YHWH**

[Adonai YHWH]:

“Behold, I lay in Zion

a **stone for a foundation**,

a **tried stone**,

a **precious cornerstone**,

a **sure foundation**;

Whoever believes \_\_\_

will not **act hastily**.

## Romans 10

### Salvation Is For Everyone

10:1 ¶ Brethren, my heart's desire and prayer to God for [ethnic] Israel is that they may be saved [9:3]. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For they, being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. 4 For Christ is the end [aim, purpose] of the law for [resulting in] righteousness to everyone who believes. 5

### Many Jews Have Rejected the Gospel

For Moses writes about the righteousness that is of the law,

“The man who does those things shall live by them.” 6

#### Leviticus 18:5

You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I am YHWH [your God and King].

But the righteousness of faith speaks in this way,

“Do not say in your heart, ‘Who will ascend into heaven?’

— that is, to bring Christ down from above 7 or, ‘Who will descend into the abyss?’” — that is, [↕^ the same] to bring Christ up from the dead. 8

#### Deuteronomy 30:11-13

For this commandment that I command you today is not too mysterious for you, nor is it far off. 12

It is not in heaven, that you should say, ‘Who will ascend into heaven for us and bring it to us, that we may hear it and do it?’ 13 Nor is it beyond the sea, that you should say, ‘Who will go over the sea for us and bring it to us, that we may hear it and do it?’

But what does it say?

“The word is near you, in your mouth and in your heart”

#### Deuteronomy 30:14

But the word is very near you, in your mouth and in your heart, that you may do it.

— that is, the word of faith

that we preach: 9 that if you confess with your mouth [↕ v12] “Jesus is Lord”<sup>30</sup> [of all] and believe in your heart that God has raised Him from the dead, you will be saved. 10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. 11

For the Scripture [LXX] says, “Whoever believes on Him will not be put to shame.”

#### Isaiah 28:16 [Cf. Ro 9:33]

12 ¶ For there is no distinction between Jew and Greek [main theme of Romans], for the same Lord over all [cf. 9:5] is rich to all who call upon Him. 13 For

<sup>30</sup> NKJ: the Lord Jesus.

“whoever calls on the name of YHWH [Gr: kurios] shall be saved.” 14

#### Joel 2:31c-32

... the great and awesome day of YHWH. 32

And it shall come to pass that whoever calls on the name of YHWH shall be saved.

For in Mount Zion and in Jerusalem there shall be deliverance, as YHWH has said, among the remnant whom YHWH calls.”

[Paul sent to Gentiles, so who to Jews?]

How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? 15 And how shall they preach unless they are sent?

As it is written: “How beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things!”

#### Isaiah 52:7

How beautiful upon the mountains are the feet of him who brings good news, who proclaims peace, who brings glad tidings of good things, who proclaims salvation, who says to Zion, “Your God reigns!”

16 But they [the Jews] have not all obeyed the gospel. For Isaiah says, “Lord, who has believed our report?” 17

#### Isaiah 53:1

Who has believed our report? And to whom has the arm of YHWH [the Messiah] been revealed?

So then faith comes by hearing, and hearing by the word of God [being preached]. 18 But I say, have they [the Jews] not heard? Yes indeed: “Their sound has gone out to all the lands [earth], and Their words to the ends of the world.” 19

#### Psalms 19:4

The heavens declare the glory of God; and His handiwork is shown by [Hebrew order] The expanse<sup>31</sup>; [Cf. Ge 1:6-7] [The expanse] Day unto day utters speech, and Night unto night reveals knowledge. 3 There is no speech nor language Where their voice is not heard. 4 [^ the heavens (the expanse)] Their line has gone out through all the lands [earth], and Their words to the end of the world.

But I say, did Israel not know? First Moses says [quoting God]: “I will provoke you to jealousy by those who are not a nation, I will move you to anger by a foolish nation [Gentiles].” 20

<sup>31</sup> NKJ: The firmament shows His handiwork

### Deuteronomy 32:21

They have provoked Me to jealousy  
by what is not God;  
They have moved Me to anger  
by their foolish idols. But  
I will provoke them to jealousy  
by those who are not a nation;  
I will move them to anger  
by a foolish nation [Gentiles].

But Isaiah is very bold and says:  
[reverse of Isaiah's order,  
LXX wording:]

"I was found by those [1b]  
who did not seek Me;  
I was made manifest to those [1a]  
who did not ask for Me." 21

### Isaiah 65:1

I was sought by those [1a]  
who did not ask for Me;  
I was found by those [1b]  
who did not seek Me.  
I said, [1c]  
'Here I am, here I am',  
To a nation [the Gentiles]  
That was not called by My name.

But to Israel He says [in the LXX]:

"All day long  
I have stretched out My hands  
To a disobedient and contrary people."  
[Again Paul makes a reversal:]

### Isaiah 65:2

I have stretched out My hands  
All day long  
To a rebellious people,  
Who walk in a way that is not good,  
According to their own thoughts;

# December 1

Romans 11 [S. Gregg: Ro 11/

God's Mercy on Israel's Remnant

11:1 ¶ I say then:

Has God cast away [all] His people?  
Certainly not! [Paul, an example:]

For I also am an [ethnic] Israelite,  
of the seed of Abraham,  
of the tribe of Benjamin. 2

God has not cast away

His people [the remnant, believers]  
whom He foreknew. [cf. 8:29]

Or do you not know what the Scripture  
says of Elijah, how he pleads with God  
against Israel, saying, 3

"YHWH, they have [again reversed:]  
killed Your prophets and  
torn down Your altars, and  
I alone am left [hyperbole], and  
they seek \_\_\_\_\_ my life"? 4

### 1 Kings 19:10 [Elijah said it twice:]

So he [Elijah] said,  
"I have been very zealous for  
YHWH God of hosts; for  
the children of Israel have  
forsaken Your covenant,  
torn down Your altars, and  
killed Your prophets  
with the sword.

I alone am left; and  
they seek to take my life."

### 1 Kings 19:14

And he [Elijah] said,  
"I have been very zealous for  
YHWH God of hosts; because  
the children of Israel have  
forsaken Your covenant,  
torn down Your altars, and  
killed Your prophets  
with the sword.

I alone am left; and  
they seek to take my life."

But what does the divine response say  
to him?

"I have reserved for Myself  
seven thousand [7,000] men \_\_\_\_\_  
who have not bowed  
the knee to Baal." 5

### 1 Kings 19:18

Yet I have reserved \_\_\_\_\_  
seven thousand [7,000] \_\_\_\_\_ in Israel,  
all whose knees have not bowed  
to Baal, and  
every mouth that has not kissed him.

Even so then, at this present time  
there is a remnant  
according to the election of grace. 6  
And if by grace [cf. 4:4],  
then it is no longer of works;  
otherwise grace is no longer grace.  
But if it is of works,  
it is no longer grace;  
otherwise work is no longer work. 7

What then?

Israel [ethnic, as a whole]  
has not obtained what it seeks;  
but the elect [remnant, chosen]  
have obtained it, [Jn 17:6]  
and the rest were blinded. 8

Just as it is written [reversed sense]:

"God has \_\_\_\_\_ given them:  
A spirit of stupor,  
Eyes that they should not see and  
Ears that they should not hear,  
To this very day." 9

### Deuteronomy 29:4

Yet YHWH has not given you  
A heart to perceive and  
Eyes to see and  
Ears to hear,  
To this very day.

### Isaiah 29:10

For YHWH has poured out on you  
The spirit of deep sleep,  
And has closed your eyes,  
namely, the prophets [seers];  
And He has covered your heads,  
namely, the seers.

And David says: [like the LXX:]

"Let their table become  
a snare \_\_\_\_\_ and  
\_\_\_\_\_  
a trap,  
a stumbling block and  
a recompense to them. 10  
Let their eyes be darkened,  
so that they do not see, and  
Bow down their back always." 11

### Psalms 69:22-23

Let their table become  
a snare before them, and  
their well-being  
a trap. 23

Let their eyes be darkened,  
so that they do not see; and  
Make their loins shake continually.

I say then:

Have they stumbled that they should fall?  
Certainly not! [beyond recovery ^]  
But through their [the Jews'] fall,  
to provoke them to jealousy,  
salvation has come to the Gentiles. 12

Now if their fall is riches for the world,  
and their failure riches for the Gentiles,  
how much more their [the Gentiles']  
fullness [cf. v15, v25] [will result in  
riches for the world]! 13

[big if: perseverance →]

Highlighting Legend & Latest Notes

## Wild Branches

### on a Cultivated Olive Tree

[Paul has been speaking to/about the Jews up to this point; here he begins to speak to the Gentiles.]

For [now] I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify [enlarge] my ministry, 14 if by any means I may provoke to jealousy those who are my flesh and save some of them. 15 For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead? 16 For if the firstfruit [dough] is holy, the lump [loaf] is also holy; and if the root is holy, so are the branches. 17

And if some of the branches were broken off, and you, being [branches from] a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, 18 do not boast against the [original] branches. But if you do boast, remember that you do not support the root [Israel's remnant], but the root supports you. 19 [Je 11:16]

You will say then, "Branches were broken off that I might be grafted in." 20 Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. 21 For if [since] God did not spare the natural branches, He may not spare you either. [Not UES] 22 Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, [big if:] if you continue in His goodness.

Otherwise [not UES:] you also will be cut off. 23 And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again. 24 For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted [back] into their own olive tree?

### God's Mercy Is For Everyone

25 For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to [ethnic] Israel until the fullness of the Gentiles has come in [to true, spiritual Israel]. 26 And so [in this way, by that coming in] all [spiritual] Israel will be saved, as it is written [in the LXX ~]:

"The Deliverer will come out of Zion, and He will turn away ungodliness from Jacob" 27

for [cf. scapegoat: Le 16:21 ~] "this is My covenant with them", "When I take away their sins." 28

### Isaiah 59:20-21

"The Redeemer will come to Zion, and to those who turn from transgression in Jacob",

says YHWH. 21

"As for Me",

says YHWH,

"this is My covenant with them:

My Spirit

who is upon you, and

My words

that I have put in your mouth,

shall not depart from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants' descendants", says YHWH, "from this time and forevermore."

Concerning the gospel they [the Jews] are enemies for your [the Gentiles'] sake, but concerning the election [of Israel to receive the Law] they are beloved for the sake of the fathers. 29 For the gifts and the calling of God are irrevocable. 30 For as you [Gentiles] were once disobedient to God, yet have now obtained mercy through their [the Jews'] disobedience, 31 even so these [Jews] also have now been disobedient, that through the mercy shown you [Gentiles] they [the Jews] also may obtain mercy. 32 For God has committed them all to disobedience [just as the Gentiles were], that He might have mercy on all [both Jews and Gentiles].

33 ¶ Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! 34

"For who has known the mind of YHWH?"

Or who has become His counselor?" 35

### Isaiah 40:13 [Cf. 1Co 2:16]

Who has directed the Spirit of YHWH, or as His counselor has taught Him?

"Or who has first given to Him And it shall be repaid to him?"

### Job 35:7 [Elihu speaking:]

If you are righteous, what do you give Him? Or what does He receive from your hand?

### Job 41:11 [God speaking:]

Who has preceded Me, that I should pay him? Everything under heaven is Mine.

36 For

of Him and through Him and to Him

are all things, to whom be glory forever. Amen.

[Steve Gregg: Ro 12.1 - 12.8]

## Romans 12

### A Living Sacrifice to God

12:1 ¶ I beseech you therefore, brethren [both Jews and Gentiles], by [in view of] the mercies of God, that you present your bodies [together] [cf. 6:13; daily obedience] a living sacrifice [singular], holy, [cf. 1Pe 2:5; Jn 4:23] acceptable to God,

which is your reasonable service. 2 [your spiritual worship, as a group]

And do

not be conformed to this world, but be transformed [2Co 3:18] by the renewing of your mind,

that you may prove what is that

good and acceptable and perfect

will of God. 3

## Members of the Body of Christ

For I say, [to both Jews and Gentiles] through the **grace** given to me, to **everyone** who is among you, not to think of *himself* more highly than he ought to think, but to think soberly [clear, focused], as **God** has dealt to each one a measure of **faith**. 4

For as we [each] have many members in **one [physical] body**, but all the members do not have the same function, 5 so we [believers, both Jews & Gentiles], being many, are **one body in Christ**, and individually members of one another. 6

Having then **gifts** differing according to the **grace** that is given to us, *let us use them*:

if prophecy, *let us prophesy* in proportion to our **faith**; 7  
or ministry, *let us use it* in our ministering;  
he who teaches, in teaching; 8  
he who exhorts, in exhortation;  
he who gives, with liberality;  
he who leads, with diligence;  
he who shows **mercy**,

with cheerfulness. 9

[Steve Gregg: Ro 12.9 - 12.21]

*Let love be without hypocrisy.*

Abhor what is **evil**. [↑ *play-acting*]

Cling to what is **good**. 10

Be kindly affectionate [emotion]

to one another [↓ *action*]  
with brotherly **love**, [Phil 4:8]  
in **honor** giving preference

to one another; 11 [Mt 25:40]

not lagging in diligence [not lazy],  
fervent in spirit, [↑ 1Th 4:9ff]  
**servng the Lord**; 12

rejoicing in **hope**, [resulting in:]  
patient in tribulation,  
**continuing** steadfastly in prayer; 13  
distributing to the needs of the saints,  
given to hospitality [Ga 6:10]. 14

**Bless** those who persecute you [Mt 5:44]  
— **bless** and do not **curse**. 15

Rejoice with those who rejoice, and  
Weep with those who weep. 16 [Pr 25:20]

Be of the same mind toward one another.

Do not set your mind [↑ *sympathetic*]  
on high [prideful] things, but  
associate with the **humble**.

Do not be wise in your own opinion. 17

Repay no one **evil** for **evil**.

Have regard for **good** things  
in the sight of all men. 18

If it is possible,  
as much as depends on you,  
live **peaceably** with all men. 19

Beloved, do not **avenge** yourselves,  
but *rather* give place to [NIV: leave  
room for **God's**] **wrath**; for it is written,  
“Vengeance is **Mine**, I will repay”;

### Deuteronomy 32:35

Vengeance is **Mine**, and recompense;

Their foot shall slip in **due** time;

For the day of their calamity

is at hand,

And the things to come

hasten upon them.’

says **the Lord** [YHWH]. 20 Therefore  
[quoted from the LXX version:]

“If your enemy is hungry,  
feed him;

If he is thirsty,  
give him a \_\_\_\_\_ drink;

For in so doing you  
will heap coals of fire  
on his head.” 21

### Proverbs 25:21-22

If your enemy is hungry,  
give him bread to eat; and

If he is thirsty,  
give him water to drink; 22

For \_\_\_\_\_ so \_\_\_\_\_ you  
will heap **coals of fire**  
on his head, [↑ **G's judgment**]  
and **YHWH** will reward you.

Do not be overcome by **evil**,  
but overcome **evil** with **good**.

[Steve Gregg: Ro 13]

### Romans 13

#### Respect for Authority

[Nero was Caesar at this writing.]

[cf. 1Pe 2:13-15]

13:1 ¶ Let every soul be subject to the governing authorities. For there is no authority except from **God**, and the authorities that exist are appointed by **God**. 2 Therefore whoever resists the authority resists the ordinance of **God**, and those who resist will bring **judgment** on themselves. 3 For rulers are not a terror to **good** works, but to **evil**. Do you want to be unafraid of the authority? Do what is **good**, and you will have **praise** from the same. 4 For he is **God's minister** to you for **good**. But if you do **evil**, be afraid; for he does not bear the sword in vain; for he is **God's minister**, an avenger to **execute wrath** on him who practices **evil**. 5 Therefore you must be subject, not only because of **wrath** but also for conscience' sake. 6 For because of this you also pay taxes, for they are **God's ministers** attending **continually** to this very thing [praising the **good** and punishing the **evil** doers].

7 ¶ Render therefore to all their due:  
[↑ *same word Jesus used: Mt 22:21*]  
taxes to whom taxes are due,  
customs to whom customs,  
fear to whom fear, [respect]  
honor to whom honor.

#### Love Fulfills God's Requirements

8 Owe no one anything except to **love** one another, for he who **loves** another has fulfilled **the law**. 9 For the commandments,

“You shall not commit adultery”,  
“You shall not murder”,  
“You shall not steal”,  
“You shall not bear false witness”,  
“You shall not covet”,

#### Exodus 20:13-17 [reordered]

- (7) You shall not commit adultery.
- (6) You shall not murder.
- (8) You shall not steal.
- (9) You shall not bear false witness against your neighbor.
- (10) You shall not covet your neighbor's ...

and if there is any other commandment, are all summed up in this saying, namely,

“you shall **love** your neighbor as yourself.” 10

#### Leviticus 19:18

You shall  
not take vengeance,  
nor bear any grudge  
against the children of your people,  
but you shall **love** your neighbor  
as yourself:  
I am **YHWH** [your **God** and King].

**Love** does no harm to a neighbor;  
therefore [cf. Ga 5:22-23]

**Love** is the fulfillment of **the law**.

**Awake! The Day is at Hand!**

[Cf. Ep 5:14]

11 ¶ And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed. 12

**Luke 21:28** [Olivet Discourse; Oct 27]  
Now when these things begin to happen, look up and lift up your heads, because your redemption draws near.”

The night is far spent,

**Luke 17:34** [Olivet Discourse; Oct 27]  
**I tell you:**  
in that night  
there will be two in one bed:  
the one will be taken and  
the other will be left;

the day is at hand. [To come in AD 70:]

**Joel 2:30-32 The Kingdom Coming**  
And I will show wonders [signs] 30b  
in the heavens and in the land [earth]:31a  
The sun shall be turned into darkness,  
And the moon into blood, [30c]  
Blood and fire and pillars of smoke.  
[Jerusalem burning] [31b]  
Before the coming of  
the great and awesome  
day of YHWH. 32  
And it shall come to pass  
That whoever calls on [John 3:16]  
the name of YHWH  
Shall be saved.  
For in Mount Zion and in Jerusalem  
there shall be deliverance,  
As YHWH has said,  
Among the remnant [some Jews]  
whom YHWH calls. [who believed]  
[He calls those who believe.]  
[Now, not just Jews, but Gentiles too.]

[Chiasm: dark, light, day, light, dark:]  
Therefore  
let us cast off the works of darkness, and  
let us put on the Armor of Light [v14]. 13  
Let us walk properly, as in the day,  
[which is at hand, but not yet]  
not in revelry and drunkenness,  
not in lewdness and lust, [1Pe 5:8]  
not in strife and envy. 14  
But put on the Lord Jesus Christ  
[He is the Armor of Light: v12d],  
and make no provision for the flesh,  
to fulfill its lusts [works of darkness].

[Steve Gregg: Ro 14]

**Romans 14**  
**Do Not Judge Matters of Mere Opinion**  
14:1 ¶ Receive one who is weak in the  
faith, but not to [resulting in] disputes  
over doubtful things [NASB: not for the  
purpose of passing judgment on his  
opinions]. 2

[1. Opinions about what to eat:]  
For one believes he may eat all things,  
but he who is weak eats only vegetables.3  
Let not him who eats  
despise him who does not eat, and  
Let not him who does not eat  
judge him who eats;  
for God has received him. 4  
Who are you to judge another’s servant?  
To his own master he stands or falls.  
Indeed, he will be made to stand,  
for God is able to make him stand. 5

[2. Opinions about days to observe:]  
One person esteems [v or other holy]  
one day [e.g., Sabbath] above another;  
another esteems  
every day alike [all days as holy].

Let each be fully convinced  
in his own mind: 6  
[2]  
He who observes the day,  
observes it to the Lord [YHWH]; and  
he who does not observe the day,  
to the Lord he does not observe it.  
[1]  
He who eats, [1Ti 4:1-5]  
eats to the Lord [YHWH], [Mk 7:15]  
for he gives God thanks; and  
he who does not eat, [Col 2:16]  
to the Lord [YHWH] he does not eat,  
and gives God thanks. 7  
[Why?:]

For none of us lives to himself,  
and no one dies to himself. 8  
For if we live, we live to the Lord;  
and if we die, we die to the Lord.  
Therefore, whether we live or die,  
we are the Lord’s [YHWH’s]. 9

For to this end  
Christ died and rose and lived again,  
that He might be  
Lord of both the dead and the living. 10  
But why do you judge your brother?  
Or why do you show contempt  
for your brother?  
For we shall all stand before  
the judgment seat of Christ. 11  
For it is written [LXX-like]: 12  
“As I live, says YHWH, [cf. Php 2:9-11]  
every knee shall bow to Me, and  
every tongue shall confess to God.”

**Isaiah 45:22-25**  
Look to Me, and be saved,  
all you ends of the land [earth]!  
For [^ not just believers]  
I am God, and  
there is no other. 23  
I have sworn by Myself;

The word  
has gone out of My mouth  
in righteousness, and  
shall not return [be frustrated],  
that to Me  
every knee shall bow \_\_\_\_\_,  
every tongue shall take an oath: 24  
he shall say,  
‘Surely, [only believers could say:]  
In YHWH  
I have  
righteousness and  
strength.’  
To Him men [Gentiles] shall come,  
and all shall be ashamed  
who are incensed against Him.25  
In YHWH  
all the descendants of Israel [Jews]  
shall be justified, and  
shall glory.

[This seems to argue for universal  
reconciliation: “every tongue...shall  
say, ‘In YHWH I have righteousness...’ . ]  
So then [at that judgment] each of us  
shall give account of himself to God. 13  
Therefore  
let us not judge one another anymore,  
but rather resolve this, not to put  
a stumbling block or  
a cause to fall  
in our brother’s way. 14  
I know and  
am convinced by the Lord Jesus  
that there is nothing unclean of itself;  
but to him who considers  
anything to be unclean,  
to him it is unclean. 15  
[1]  
Yet if your brother is grieved  
because of your food,  
you are no longer walking in love.

Do not destroy with your food  
the one for whom Christ died. 16

Therefore do not let [cause] your  
good be spoken of as evil; 17 for  
the Kingdom of God is not [1]  
eating and drinking, but  
righteousness and  
peace and  
joy  
in the Holy Spirit. 18  
[Da 2:44; 4:3,32,34; 6:26; 7:14,18,27]

For he who serves Christ in  
these things [right., peace, joy]  
is acceptable to God and  
approved by men. 19

Therefore let us pursue  
the things that make for peace and  
the things by which  
one may edify another. 20

Do not destroy the work of God  
for the sake of food. [1]  
All things indeed are pure, but  
it is evil for the man  
who eats with [giving] offense. 21  
It is good neither to  
eat meat nor  
drink wine nor  
do anything by which your brother  
stumbles or is  
offended or is  
made weak. 22

Do you have faith?  
Have it to yourself before God.  
Happy is he who does not condemn  
himself in what he approves. 23  
But  
he who doubts is condemned if he eats,  
because he does not eat from faith;  
for whatever is not from faith is sin.

## December 2

[Steve Gregg: Ro 15 - 16/

### Romans 15

#### Living to Edify Others

15:1 ¶ We then who are strong ought  
to bear with the scruples of the weak,  
and not to please ourselves. 2  
Let each of us please his neighbor  
for his good, leading to edification. 3  
For even Christ did not please Himself;  
but as it is written,

“The reproaches of those  
who reproached You  
fell on Me.” 4

#### Psalm 69:9

because  
zeal for Your house  
has eaten me up, and  
the reproaches of those  
who reproach You  
have fallen on me.

For whatever things [2Ti 3:15-17]  
were written before  
were written for our learning,  
that we, [cf. v5]  
through the patience and comfort  
of the Scriptures,  
might have hope.

#### Paul's First Benediction

5 ¶ Now may  
the God of patience and comfort  
grant you to be [←like Christ's mind]  
like-minded toward one another,  
according to Christ Jesus, 6  
that you may with  
one mind and  
one mouth  
glorify the God and Father  
of our Lord Jesus Christ. 7

Therefore receive one another,  
just as Christ also received us,  
to the glory of God. 8 ¶

#### Now I say

that Jesus Christ has become a servant  
to the circumcision [the Jews]  
for the truth of God,  
to confirm the promises  
made to the fathers, 9 and  
that the Gentiles might  
glorify God for His mercy,  
as it is written [LXX-like]:

“For this reason  
I will confess to You  
among the Gentiles, and  
Sing to Your name.” 10

#### 2 Samuel 22:50 || Psalm 18:49

Therefore  
I will give thanks to You, O YHWH,  
among the Gentiles, and  
Sing praises to Your name.

And again He says:

“Rejoice, O Gentiles,  
with His people!” 11

#### Deuteronomy 32:43

Rejoice, O Gentiles,  
with His people;  
For He will  
avenge the blood of His servants,  
and  
render vengeance to His adversaries;  
He will provide atonement  
for His land, [and]  
His people.”

And again:

“Praise YHWH, all you Gentiles!  
Laud Him, all you peoples!” 12

#### Psalm 117:1

Praise YHWH, all you Gentiles!  
Laud Him, all you peoples!

And again, Isaiah says [LXX-like]:  
“There shall be a Root of Jesse; and  
He who shall rise  
to reign over the Gentiles,  
In Him the Gentiles shall hope.”

#### Isaiah 11:10

And in that day  
There shall be a Root of Jesse,  
Who shall stand  
as a banner to the people;  
For the Gentiles shall seek Him, and  
His resting place shall be glorious.”

#### Paul's Second Benediction

13 ¶ Now may  
the God of hope  
fill you with  
all joy and peace in believing,  
that you may abound in hope  
by the power of the Holy Spirit.

#### Paul's Reason for Writing

14 ¶ Now I myself am confident  
concerning you, my brethren,  
that you also are  
full of goodness,  
filled with all knowledge,  
able also to admonish one another. 15  
Nevertheless, brethren, I have written  
more boldly to you on some points, as  
reminding you, because of the grace  
given to me by God, 16 that I might be  
a minister of Jesus Christ to the Gentiles,  
ministering the gospel of God, that the  
offering of the Gentiles [Is 66:20]  
might be acceptable, sanctified by the  
Holy Spirit.

17 ¶ Therefore I have reason to glory  
in Christ Jesus  
in the things that pertain to God. 18

For I will not dare to speak of any of those things **that Christ** has not accomplished through me,  
in word and deed,  
to make the Gentiles **obedient** — 19  
in mighty signs and wonders,  
by the power of **the Spirit of God**,  
so that from **Jerusalem** and  
**round about to Illyricum**  
I have fully preached **the gospel of Christ**. 20 And so I have made it my aim to preach **the gospel**, not where **Christ** was [already] named, lest I should build on another man's foundation, 21 but as **it is written** [not LXX]:  
**“To whom He was not announced,**  
**they shall see;**  
**And those who have not heard**  
**[they] shall understand.”**

#### **Isaiah 52:(13-)-15b**

Behold,  
**My Servant** shall deal prudently;  
**He** shall  
be **exalted and extolled** and  
be **very high**. 14  
Just as many were astonished at you,  
So **His visage** was marred  
more than any man,  
And **His form**  
more than the sons of men; 15  
So shall **He** sprinkle many nations.  
Kings shall shut their mouths at **Him**;  
**For what had not been told them**  
they shall see,  
And **what they** had not heard  
they shall **consider** \_\_\_\_\_.

#### **Paul's Travel Plans**

22 ¶ For this reason [that I have been busy preaching] I also have been much hindered from coming to you.

23 But **now** no longer having a place in these parts [to establish new churches], and having a great desire **these many years** to come to you, 24 **whenever** I journey to **Spain**, I shall come to you. For I hope to see you on my journey, and to be helped on my way there [to Spain] by you, if **first** I may enjoy your **company for a while**. 25 But **now** I am going to **Jerusalem** to minister to the saints. 26 For it pleased those from **Macedonia** and **Achaia** to make a certain contribution for the poor among **the saints** who are in **Jerusalem**. 27 It pleased them indeed, and they are their debtors. For if the Gentiles have been partakers of their spiritual things, their duty is also to minister to them in material things. 28 Therefore, **when** I have performed this and have sealed to them this **fruit**, I shall go **by way of you to Spain**. 29 But I know that **when** I come to you, I shall come in the fullness of **the blessing** of **the gospel of Christ**.

30 ¶ **Now** I beg you, brethren, through **the Lord Jesus Christ**, and through **the love of the Spirit**, that you strive together with me in **prayers to God** for me, 31 that I may be **delivered** from those in **Judea** who do not believe, and that my **service for Jerusalem** may be **acceptable** to **the saints**, 32 that I may come to you with **joy** by **the will of God**, and may be refreshed together with you. 33

#### **Paul's Third Benediction**

**Now the God of peace** be with you all. Amen [#1].

#### **Romans 16**

##### **Paul Greets His Friends**

16:1 ¶ I commend to you **Phoebe** [“radiant”] our sister, who is a **servant** of the church in **Cenchrea** [“millet”], 2 that you may receive her **in the Lord** in a manner worthy of **the saints**, and assist her in whatever business she has need of you; for indeed she has been **a helper** of many and of myself also. 3

Greet [House church #1] Priscilla [“ancient”] and Aquila [“an eagle”], my fellow workers **in Christ Jesus**, 4 who risked their own necks for my life, to whom not only I give **thanks**, but also all the churches of the Gentiles. 5 Likewise **greet the church that is in their house**.

Greet my beloved Epaenetus [“praiseworthy”], who is the **firstfruits** of **Achaia** to **Christ**. 6 [Alex. text: Asia: conflicts with 1Co 16:15]

Greet Mary [“their rebellion”], who labored much for us. 7

Greet Andronicus [“man of victory”] and Junia [“youthful”], [≠ or kin: Jews] my countrymen [i.e., **Cilicians**] and my fellow prisoners, [↘ 2Co 8:23] who are of note among **the apostles**

[probably meaning that the apostles consider them to be noteworthy; less likely, that they are apostles], who also were **in Christ before me**. 8

Greet Amplias [“large”], my beloved **in the Lord**. 9

Greet Urbanus [“of the city; polite”], our fellow worker **in Christ**, and Stachys [“a head of grain”], my beloved. 10

Greet Apelles [“called”], approved **in Christ**.

Greet those who are of the **household** of Aristobulus [“the best counselor”]. 11

Greet Herodion [“heroic”], my countryman [i.e., **Cilician**].

Greet those who are of the **household** of Narcissus [“stupidity”] who are **in the Lord**. 12

Greet [two women:] Tryphena [“luxurious”] and Tryphosa [“luxuriating”], who have labored **in the Lord**.

Greet the beloved Persis [“a Persian woman”], who labored much **in the Lord**. 13

Greet Rufus [“red”], [cf. Mk 15:21] chosen **in the Lord**, and his mother and mine. 14

**Highlighting Legend & Latest Notes**

Greet [House church #2]  
Asyncritus [“incomparable”],  
Phlegon [“burning”],  
Hermas [“Mercury”],  
Patrobas [“paternal”],  
Hermes [“herald of the gods”], and  
the brethren who are with them. 15

Greet [House church #3]  
Philologus [“lover of the word”] and  
Julia [“soft-haired”],  
Nereus [“lamp”] and  
his sister, and  
Olympas [“heavenly”], and  
all the saints who are with them. 16

Greet one another with a holy kiss.  
The churches of Christ greet you.

### Paul's Final Instructions

17 ¶ Now I urge you, brethren, note those who cause divisions and offenses, contrary to the teachings [doctrine] that you learned, and avoid them. 18 For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple. 19 For your obedience has become known to all. Therefore I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil. 20 And the God of peace will crush Satan under your feet shortly. [Avoiding them (v17) will result in God (further) crushing Satan under the feet of the body of Christ:]

### Genesis 3:14-15

So YHWH God said to the serpent:  
“Because you have done this, you are cursed more than all cattle, and more than every beast of the field;

on your belly you shall go, and you shall eat dust all the days of your life. 15 And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.”

### Psalms 8:6

You have made him to have dominion over the works of Your hands; You have put [cf. Ge 1:26, 28] all things under his feet,

### Psalms 47:1-4

Oh, clap your hands,  
all you peoples!  
Shout to God  
with the voice of triumph! 2

For YHWH Most High is awesome; He is a great King over all the lands [earth]. 3

He will subdue the peoples under us, And the nations under our feet. 4

He will choose our inheritance for us, The excellence [remnant?] of Jacob whom He loves.

### Paul's Fourth Benediction

The grace of our Lord Jesus Christ be with you.  
Amen [#2].

### Greetings from Paul's Companions

Timothy [“honoring God”],  
my fellow worker, and  
Lucius [“light: bright: white”],  
Jason [“one who will heal”], and  
Sosipater [“savior of his father”],  
my countrymen [i.e., Cilicians],  
greet you. 22 [↖ or kin: Jews]

I, Tertius [“third”],  
who penned [wrote] this letter [epistle],  
greet you in the Lord. 23  
Gaius [“lord”; 1Ch 1:14; Ac 19:29],  
my host and  
the host of the whole church,  
greet you.  
Erastus [“beloved”],  
the treasurer of the city,  
greet you, and  
Quartus [“fourth”],  
a brother [of Tertius?]. 24

### Tertius' Benediction

The grace of our Lord Jesus Christ be with you all.  
Amen [#3].

### Paul's Fifth and Final Benediction

25 ¶ Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began 26 but now made manifest, and by [↑ in Jesus] the prophetic Scriptures made known to all nations, according to the commandment of the Eternal [everlasting] God, [cf. Ge 21:33, Isa 40:28] for obedience to the faith — 27 to God, alone wise, be glory through Jesus Christ forever.  
Amen [#4].

### Acts 20:3

#### Paul's Final Visit to Troas

... 3 and stayed [in Corinth] three [3] months [during which he wrote the letter to the Roman church]. And when the Jews plotted against him as he was about to sail to Syria, he decided to return through Macedonia. 4 And Sopater [“savior of his father”] of Berea accompanied him to Asia [“orient”] — also  
Aristarchus [“the best ruler”] and Secundus [“fortunate”] of the Thessalonians, and Gaius [“lord”] of Derbe, and Timothy [“honoring God”], and Tychicus [“fateful”] and Trophimus [“nutritious”] of Asia. 5

[Seven companions in all, plus Luke:] [Luke has joined the party again: “we”] These men, going ahead, waited for us at Troas [“plain of Troy”]. 6 But we sailed away from Philippi after the Days of Unleavened Bread, and in five [5] days joined them at Troas, where we stayed seven [7] days.

7 ¶ Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight. 8 There were many lamps in the upper room where they were gathered together. 9 And in a window sat a certain young man named Eutychus [“fortunate”], who was sinking into a deep sleep. He was overcome by sleep; and as Paul continued speaking, he fell down [Highlighting Legend & Latest Notes]

from the third [3<sup>rd</sup>] story and was taken up dead. <sup>10</sup> But Paul went down, fell on him, and embracing *him* said, “Do not trouble yourselves, for his **life is in him.**” <sup>11</sup> **Now when** he [*Paul*] had come up, had broken bread and eaten, and talked **a long while**, even **till daybreak**, he departed. <sup>12</sup> And they brought the young man in **alive**, and they were not a little comforted.

## December 3

### Acts 20:13

#### *Paul Meets the Ephesian Elders*

<sup>13</sup> ¶ **Then we** went ahead to the ship and sailed to **Assos**<sup>32</sup> [“*approaching*”], there intending to take Paul on board; for so he had given orders, intending himself to go on foot. <sup>14</sup> And **when** he met **us** at Assos, **we** took him on board and came to **Mitylene**<sup>33</sup> [“*mutilated*”]. <sup>15</sup> **We** sailed from there, and **the next day** came opposite **Chios**<sup>34</sup> [“*snowy*”]. **The following day** **we** arrived at **Samos**<sup>35</sup> [“*a sandy bluff*”] and stayed at Trogyllium<sup>36</sup> [“*a cache*”]. **The next day** **we**

<sup>32</sup> Assos: a seaport of the Roman province of Asia [*now Turkey*] in the district anciently called Mysia, on the north shore of the Gulf of **Adramyttium**, and about 7 miles (11 km) from the island of Lesbos.

<sup>33</sup> Mitylene: the chief maritime town of the island of Lesbos in the Aegean Sea.

<sup>34</sup> Chios: an island in the Aegean, between Samos and Lesbos, not far from the shore of Lydia.

<sup>35</sup> Samos: an island off that part of Asia Minor where Ionia touches Caria.

<sup>36</sup> Trogyllium: a town and a promontory of Ionia, not far from the island of Samos, [Home](#): [TitlePage](#) Acts-Paulines [ToC](#): page 109

came to **Miletus**<sup>37</sup> [“*pure white fine wool*”]. <sup>16</sup> For Paul had decided to sail past **Ephesus**<sup>38</sup> [“*permitted*”], so that he would not have to spend **time** in **Asia**; for he was **hurrying to be at Jerusalem**, if possible, **on the Day of Pentecost** [50 days after **Passover-UB**].

<sup>17</sup> ¶ From **Miletus** he sent to Ephesus and called for **the elders of the church**. <sup>18</sup> And **when** they had come to him, he said to them:

“You know, **from the first day** that I came to **Asia**, in what manner I **always** lived among you, <sup>19</sup> serving **the Lord** with all humility, with many tears and trials **that** happened to me by the plotting of **the Jews**; <sup>20</sup> how I kept back nothing that was helpful, but **proclaimed** it to you, and taught you **publicly** and **from house to house**, <sup>21</sup> testifying to Jews, and also to Greeks: **repentance toward God** and **faith toward our Lord, Jesus Christ**. <sup>22</sup> And see, **now** I go bound in the **spirit** to **Jerusalem**, not knowing the things that will happen to me **there**, <sup>23</sup> except that **the Holy Spirit** testifies in every city, saying that **chains and tribulations** **await me**. <sup>24</sup>

at the foot of Mt. Mycale between **Ephesus** and the mouth of the river Maeander.

<sup>37</sup> Miletus: a maritime city, now nearly 10 miles (16 km) from the coast of Caria or Ionia, near the mouth of the Maeander and 35 miles (55 km) from **Ephesus**. It was the mother of about eighty [80] colonies, the birth place of Thales, Anaximander, and other famous men.

<sup>38</sup> **Ephesus**: a maritime city of Asia Minor, capital of Ionia and under the Romans, of proconsular Asia, situated on the Icarian Sea between Smyrna and Miletus.

But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with **joy**, and the ministry **that** I received from **the Lord Jesus**, to testify to **the gospel of the grace of God**. <sup>25</sup> And indeed, **now** I know that you all, among whom I have gone **preaching the Kingdom of God**, [*Da 2:44; 4:3,32,34; 6:26; 7:14,18,27*] will see my face **no more**. <sup>26</sup> Therefore I testify to you **this day** that I *am* innocent of the **blood of all men**. <sup>27</sup> For I have not shunned to declare to you **the whole counsel of God**. <sup>28</sup> Therefore **take heed**

to yourselves [*elders: v17*] and to all the flock, [*↑↓ shepherds*] among which **the Holy Spirit** has made you [*elders: v17*] **overseers, to shepherd the church of God, which He** purchased with **His own blood**. <sup>29</sup>

For I know this [*prophecy:*], that **after** my departure **savage wolves** will come in among you [*elders/overseers/shepherds*], not sparing **the flock**. <sup>30</sup> Also **from among yourselves** men will rise up, speaking perverse things, to draw away **the disciples** after themselves. <sup>31</sup> Therefore **watch**, and remember that for **three [3] years** I did not cease to warn everyone **night and day** with tears. <sup>32</sup>

So **now**, brethren, I commend you to **God** and to **the word of His grace**, which is able to build you up and give you **an inheritance among all those who are sanctified**. <sup>33</sup> I have coveted no one’s **silver** or **gold** or apparel. <sup>34</sup> Yes, you yourselves know that these hands have provided for my necessi-

ties, and for those who were with me. <sup>35</sup> I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of **the Lord Jesus**, that **He** said, “**It is more blessed to give than to receive.**” [*Reference?*]

<sup>36</sup> ¶ And **when** he had said these things, he knelt down and **prayed** with them all. <sup>37</sup> **Then** they all wept freely, and fell on Paul’s neck and kissed him, <sup>38</sup> sorrowing most of all for the words **that** he spoke, that they would see his face **no more**. And they accompanied him to the ship.

### Acts 21

#### *Paul’s Journey to Jerusalem*

<sup>21:1</sup> ¶ **Now** it came to pass, that **when** **we** had departed from them and set sail, running a straight course **we** came to **Cos**<sup>39</sup> [“*a public prison*”], **the following day** to **Rhodes**<sup>40</sup> [“*rosy*”], and from there to **Patara**<sup>41</sup> [“*scattering, cursing*”]. <sup>2</sup> And finding a ship sailing over to **Phoenicia**<sup>42</sup> [“*land of palm trees*”], **we** went aboard and set sail. <sup>3</sup> **When** **we** had

<sup>39</sup> Cos/Coos: a small island of the Aegean Sea, opposite the cities of **Cnidus** and Halicarnassus, celebrated for its fertility and especially for its abundance of wine and corn.

<sup>40</sup> Rhodes: a well-known island of the Cyclades opposite Caria and Lycia, with a Rhodes as the capital city.

<sup>41</sup> Patara: a maritime city of Lycia, celebrated for its oracle of Apollo.

<sup>42</sup> Phoenicia: a territory of the province of Syria, situated on the coast of the Mediterranean between the river Eleutherus and the promontory of Carmel, some 30 miles (50 km) long and 3 miles (5 km) broad.

sighted **Cyprus**<sup>43</sup> [*“love: a blossom”*], we passed it on the left, sailed to **Syria**, and landed at **Tyre**; for there the ship was to unload her cargo. 4 And finding disciples, we stayed there **seven [7] days**. They told Paul through the Spirit not to go up to **Jerusalem**. 5 When we had come to the end of those [7] days, we departed and went on our way; and they all accompanied us, with wives and children, **till we were out of the city**. And we knelt down on the shore and **prayed**. 6 When we had taken our leave of one another, we boarded the ship, and they returned home. 7 And when we had finished our voyage from **Tyre**, we came to **Ptolemais**<sup>44</sup> [*“warlike”*], greeted the brethren, and stayed with them **one day**.

8 ¶ On the next day we who were Paul’s companions departed and came to **Caesarea**, and entered the house of Philip the evangelist, who was one of the seven [7 (*deacons: Ac 6:5*)], and stayed with him. 9 Now this man had four [4] virgin daughters who prophesied. 10 And as we stayed many days, a certain prophet named Agabus [*“locust”*; cf. **11:28**] came down from **Judea**. 11 When he had come to us, he took Paul’s belt, bound his own hands and feet, and said,

<sup>43</sup> Cyprus: a very fertile and delightful island of the Mediterranean, lying between Cilicia and Syria.

<sup>44</sup> Ptolemais or Accho: a maritime city of Phoenicia, which got its name, apparently, from Ptolemy Lathyrus, who captured it in 103 BC, and rebuilt it more beautifully.

“Thus says the Holy Spirit, ‘So shall the Jews at **Jerusalem** bind the man who owns this belt, and deliver him into the hands of the Gentiles.’” 12

Now when we heard these things, both we and those from that place pleaded with him not to go up to **Jerusalem**. 13 Then Paul answered,

“What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at **Jerusalem** for the name of the Lord Jesus.” 14

So when he would not be persuaded, we ceased, saying,

“The will of the Lord be done.”

[Steve Gregg: [Acts 21:15 - 24:27](#)]

#### Paul Arrives at Jerusalem

15 ¶ And after those days we packed and went up to **Jerusalem**. 16 Also some of the disciples from **Caesarea** went with us and brought with them a certain Mnason [*“remembering”*] of **Cyprus**, an early disciple, with whom we were to lodge. 17 And when we had come to **Jerusalem**, the brethren received us gladly. 18 On the following day Paul went in with us to James, and all the elders were present. 19 When he had greeted them, he told in detail those things that God had done among the Gentiles through his ministry. 20 And when they heard it, they glorified the Lord. And they said to him,

“You see, brother, how many myriads [10s of 1,000s] of Jews there are who have believed, and they are all zealous for the law; 21 but they have been informed about you that you teach all the Jews who are among the Gentiles

to forsake Moses, saying that they ought not to circumcise their children nor to walk according to the customs. 22

What then? The assembly must certainly meet, for they will hear that you have come. 23 Therefore do what we tell you: We have four [4] men who have taken a vow. 24 Take them and be purified with them, and pay their expenses so that they may shave their heads, and that all may know that those things of which they were informed concerning you are nothing, but that you yourself also walk orderly and keep the law. 25 But concerning the Gentiles who believe, we have written and decided that they should observe no such thing, except that they should keep themselves

[cf. **15:20** // **15:29**: same list written ~7 years earlier] from things offered to idols, from blood, from things strangled, and from sexual immorality.”

#### Paul Arrested

26 Then Paul took the men, and the next day, having been purified with them, entered the temple to announce the expiration of the days of purification, at which time an offering should be made for each one of them.

27 ¶ Now when the seven [7] days were almost ended, the Jews from Asia, seeing him in the temple, stirred up the whole crowd and laid hands on him, 28 crying out, “Men of Israel, help! This is the man who teaches all men everywhere against

the people [of Israel], the law, and this place;

and furthermore he also brought Greeks into the temple and has defiled this holy place.” 29

(For they had previously seen Trophimus [*“nutritious”*] the Ephesian with him in the city [but notice that Luke does not mention himself, although he also was likely with Paul (hence, Luke probably was a Jew, not a Gentile, as many suppose)], whom they supposed that Paul had brought into the temple.

) 30

And all the city was disturbed; and the people

ran together,

seized Paul, and

dragged him out of the temple;

and immediately the doors were shut. 31

Now as they were seeking to kill him, news came to the commander of the garrison that all **Jerusalem** was in an uproar. 32 He immediately took soldiers and centurions, and ran down to them. And when they saw the commander and the soldiers, they stopped beating Paul. 33 Then the commander came near and took him, and commanded him to be bound with two [2] chains; and he asked

who he was and

what he had done. 34

And some among the multitude cried one thing and some another. So when he could not ascertain the truth because of the tumult, he commanded him to be taken into the barracks. 35 When he

reached the stairs, he had to be carried by the soldiers because of the violence of the mob. <sup>36</sup> For the multitude of the people followed **after**, crying out, “Away with him!”

## December 4

### Acts 21:37

#### Paul Speaks to the Crowd

<sup>37</sup> **Then**, as Paul was about to be led into the barracks, he said to the commander,

“May I speak to you?”

He replied,

“Can you speak Greek? <sup>38</sup> Are you not the Egyptian who **some time ago** stirred up a rebellion and led the four thousand [4,000] assassins out into the wilderness?” <sup>39</sup>

But Paul said,

“I am a Jew from **Tarsus**, in **Cilicia**, a citizen of no average [mean] city; and I implore you, permit me to speak to the people.” <sup>40</sup>

So **when** he had given him permission, Paul stood on the stairs and motioned with his hand to the people. **And when** there was a great silence, he spoke to *them* in the Hebrew language, saying,

### Acts 22

#### Saul Recounts His Conversion to a Jerusalem Mob

[Cf. [9:1-9](#) // [22:1-16](#) // [26:10-20](#) Nov 11]

<sup>22:1</sup> ¶ “Brethren and fathers, hear my defense before you **now**.” <sup>2</sup>

And **when** they heard that he spoke to them in the Hebrew language, they kept all the more silent. **Then** he said: <sup>3</sup> ¶

“I am indeed a Jew, born in **Tarsus** of **Cilicia**, but brought up in this city at the feet of Gamaliel [“*my recompenser is God*”; cf. [Acts 5:34](#)], taught according to the strictness of our fathers’ law, and was zealous toward **God** as you all are **today**. <sup>4</sup> I persecuted **this Way** to the death, binding and delivering into prisons both men and women, <sup>5</sup> as also the high priest bears me witness, and all the council of the elders, from whom I also received letters to the brethren, and went to **Damascus** to bring in chains even those who were there to **Jerusalem** to be punished. <sup>6</sup> **Now** it happened, as I journeyed and came near **Damascus** at **about noon**, suddenly a great light from heaven shone around me. <sup>7</sup> And I fell to the ground and heard a voice saying to me, ‘Saul, Saul,

why are you persecuting **Me**?’ <sup>8</sup>

So I answered,

‘Who are **You**, Lord [Sir]?’

And **He** said to me,

‘I am **Jesus** of Nazareth, whom you are persecuting.’ <sup>9</sup>

And those who were with me indeed saw **the light** and were afraid, but they did not hear **the voice** of **Him** who spoke to me. <sup>10</sup> So I said, ‘What shall I do, Lord [Sir]?’

And **the Lord** said to me,

‘Arise and go into **Damascus**, and there you will be told all things that are appointed for you to do.’ <sup>11</sup>

And since I could not see for **the glory of that light**, being led by the hand of those who were with me, I came into **Damascus**. <sup>12</sup> **Then** a certain Ananias, a devout man according to the law,

having a good testimony with all the Jews who dwelt *there*, <sup>13</sup> came to me; and he stood and said to me,

‘Brother Saul, receive your sight.’

And **at that same hour** I looked up at him. <sup>14</sup> **Then** he said,

‘The **God** of our fathers has chosen you that you should know **His will**, and see **the Just One**, and hear **the voice of His mouth**. <sup>15</sup>

For you will be **His witness** to all men of what you have seen and heard. <sup>16</sup> And **now** why are you waiting?

Arise and be baptized, and wash away your sins, calling on **the name of the Lord** [YHWH].’ <sup>17</sup>

**Now** it happened, **when** I returned to **Jerusalem** and was **praying** in the temple, that I was in a trance <sup>18</sup> and saw **Him** saying to me,

‘Make haste and get out of **Jerusalem** quickly, for they will not receive your testimony concerning **Me**.’ <sup>19</sup>

So I said,

‘**Lord**, they know that in every synagogue I imprisoned and beat those who believe on [Greek: *epi*] **You**. <sup>20</sup> And **when** the blood of **Your martyr Stephen** was shed, I also was

standing by [cf. [Acts 8:1a](#)] consenting to his death, and guarding the clothes of those who were killing him.’ <sup>21</sup>

**Then He** said to me,

‘Depart, for I will send you far from here to the Gentiles.’”

<sup>22</sup> ¶ And they listened to him **until** this word, and **then** they raised their voices and said,

“Away with such a *fellow* from the land [earth], for he is not fit to live!”

#### Paul Reveals His Roman Citizenship

<sup>23</sup> **Then**, as they cried out and tore off their clothes and threw dust into the air, <sup>24</sup> the commander ordered him to be brought into the barracks, and said that he should be examined under scourging, so that he might know why they shouted so against him. <sup>25</sup> And as they bound him with thongs, Paul said to the centurion who stood by,

“Is it lawful for you to scourge a man who is a Roman, and uncondemned?” <sup>26</sup>

**When** the centurion heard that, he went and told the commander, saying,

“Take care what you do, for this man is a Roman.” <sup>27</sup>

**Then** the commander came and said to him,

“Tell me, are you a Roman [citizen]?”

He said,

“Yes.” <sup>28</sup>

The commander answered,

“With a large sum I obtained this citizenship.”

And Paul said,

“But I was born a citizen.” <sup>29</sup>

**Then immediately** those who were about to examine him withdrew from him; and the commander was also afraid **after** he found out that he was a Roman, and because he had bound him. <sup>30</sup>

#### Paul Before the High Council

**The next day**, because he wanted to know for certain why he was accused by the Jews, he released him from his bonds, and commanded the chief priests and all their council to appear, and brought Paul down and set him before them.

[Highlighting Legend & Latest Notes](#)

## Acts 23

23:1 ¶ **Then** Paul, looking earnestly at the council, said,

“Men *and* brethren, I have lived in all good conscience before **God** **until this day**.” 2

And the high priest Ananias commanded those who stood by him to strike him on the mouth. 3 **Then** Paul said to him, “**God** will strike you, *you* whitewashed wall! For you sit to judge me **according to the law**, and do you command me to be struck **contrary to the law**?” 4

And those who stood by said, “Do you revile **God**’s high priest?” 5 **Then** Paul said,

“I did not know, brethren, that he was the high priest; for it is written, ‘You shall not **speak evil of a ruler of your people**.’”

### Exodus 22:28

You shall not **revile God**, nor **curse a ruler of your people**.

6 ¶ But **when** Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, “Men *and* brethren, I am a Pharisee, the son of a Pharisee; concerning the hope and **resurrection of the dead** I am being judged!” 7

And **when** he had said this, a **dissension** arose between the Pharisees and the Sadducees; and the assembly was **divided**. 8 For Sadducees say that there is **no resurrection** — and no angel or spirit; but the Pharisees confess both. 9 **Then** there arose a loud outcry. And the scribes of the Pharisees’ party arose and protested, saying,

“We find **no evil** in this man; but if a spirit or an angel has spoken to him, let us not fight against **God**.” 10

**Now when** there arose a great **dissension**, the commander, fearing lest Paul might be pulled to pieces by them, commanded the soldiers to go down and take him by force from among them, and bring *him* into the barracks. 11 But **the following night** the **Lord** stood by him and said, “**Be of good cheer, Paul; for as you have testified for Me in Jerusalem, so you must also bear witness at Rome**.”

### The Plot to Kill Paul

12 ¶ And **when it was day**, some of the Jews banded together and bound themselves under an oath, saying that they would neither eat nor drink **till** they had killed Paul. 13 **Now** there were more than forty [**>40**] who had formed this conspiracy. 14 They came to the chief priests and elders, and said,

“We have bound ourselves under a great oath that we will eat nothing **until** we have **killed Paul**. 15 **Now** you, therefore, together with the council, suggest to the commander that he be brought down to you **tomorrow**, as though you were going to make further inquiries concerning him; but we are ready to **kill him before he comes near**.” 16

So **when** Paul’s sister’s son heard of their ambush, he went and entered the barracks and told Paul. 17 **Then** Paul called one of the centurions to *him* and said,

“Take this young man to the commander, for he has something to tell him.” 18 So he took him and brought *him* to the commander and said,

“Paul the prisoner called me to *him* and asked *me* to bring this young man to you. He has something to say to you.” 19

**Then** the commander took him by the hand, went aside and asked privately, “What is it that you have to tell me?” 20 And he said,

“**The Jews** have agreed to ask that you bring Paul down to the council **tomorrow**, as though they were going to inquire more fully about him. 21 But do not yield to them, for more than forty [**>40**] of them lie in wait for him, men who have bound themselves by an oath that they will neither eat nor drink **till** they have **killed him**; and **now** they are ready, waiting for the promise from you.” 22

So the commander let the young man depart, and commanded *him*, “Tell no one that you have revealed these things to me.” 23

### Paul is Sent to Caesarea

And he called for two centurions, saying, “Prepare

two hundred [**200**] soldiers, seventy [**70**] horsemen, and two hundred [**200**] spearmen [*wow, overkill?*]

to go to **Caesarea** at **the third hour of the night** [**~9 PM**]; 24 and provide mounts to set Paul on, and **deliver** [**bring**] *him* safely to Felix the governor.” 25

He [*the commander*] wrote a letter in the following manner: 26

“Claudius Lysias [*“lame” “release”*], To the most excellent governor Felix [*“happy”*]: Greetings. 27

This man was seized by **the Jews** and was about to be **killed** by them. Coming with the troops I rescued him, having learned that he was a Roman. 28 And **when** I wanted to know the reason they **accused** him, I brought him before their council. 29 I found out that he was **accused** concerning questions of **their law**, but had nothing charged against him deserving of death or chains. 30 And **when** it was told me that **the Jews** lay in wait for the man, I sent him **immediately** to you, and also commanded his **accusers** to state before you the charges against him. Farewell.” 31

**Then** the soldiers, as they were commanded, took Paul and conducted [**brought**] *him* **by night** to **Antipatris**<sup>45</sup> [*“for forefather”*]. 32 **The next day** they left the [**70**] horsemen to go on with him, and returned to the barracks. 33 **When** they came to **Caesarea** and had delivered the letter to the governor, they also presented Paul to him. 34 And **when** the governor had read *it*, he asked what province he was from. And **when** he understood that *he was* from **Cilicia**, 35 he said, “I will hear you **when** your **accusers** also have come.”

And he commanded him to be kept in Herod’s Praetorium.

<sup>45</sup> Antipatris: a city situated between Joppa and Caesarea, in a very fertile region, not far from the coast; rebuilt by Herod the Great and named in honor of his father Antipater.

# December 5

## Acts 24

### Paul Appears before Felix

24:1 ¶ Now after five [5] days Ananias [“whom **YHWH** has graciously given”] the high priest came down with the elders and a certain orator named Tertullus [“triple-hardened”]. These gave evidence to the governor against Paul. 2 And when he was called upon, Tertullus began his accusation, saying:

“Seeing that through you we enjoy great peace, and prosperity is being brought to this nation by your foresight, 3 we accept it always and in all places, most noble Felix, with all thankfulness. 4 Nevertheless, not to be tedious to you any further, I beg you to hear, by your courtesy, a few words from us. 5 For we have found this man [to be]:

a plague,  
a creator of dissension among all the Jews throughout the world,  
and  
a ringleader of  
the sect of the Nazarenes. 6

He even tried to profane the temple, and we seized him, and wanted to judge him according to our law. 7 But the commander Lysias came by and with great violence took him out of our hands, 8 commanding his accusers to come to you. By examining him yourself you may ascertain all these things of which we accuse him.” 9 And the Jews also assented, maintaining that these things were so.

10 ¶ Then Paul, after the governor had nodded to him to speak, answered: “Inasmuch as I know that you have been for many years a judge of this nation, I do the more cheerfully answer for myself, 11 because you may ascertain that it is no more than twelve [12] days since I went up to Jerusalem to worship. 12 And they neither found me in the temple disputing with anyone nor inciting the crowd, either in the synagogues or in the city. 13 Nor can they prove the things of which they now accuse me. 14 But this I confess to you, that according to the Way, which they call a sect, so I worship the God of my fathers, believing all things that are written in the Law and in the Prophets. 15 I have hope in God, which they themselves also accept, that there will be a resurrection of the dead, both of the just and the unjust. 16 [a single resurrection of both] This being so, I myself always strive to have a conscience without offense toward God and men. 17 Now after many years I came to bring alms and offerings to my nation, 18 in the midst of which some Jews from Asia found me purified in the temple, neither with a mob nor with tumult. 19 They ought to have been here before you to object if they had anything against me. 20 Or else let those who are here themselves say if they found any wrongdoing in me while I stood before the council, 21 unless it is for this one statement that I cried out, standing among them, ‘Concerning the resurrection of the dead I am being judged by you this day.’”

22 ¶ But when Felix heard these things, having more accurate knowledge of the Way, he adjourned the proceedings and said, “When Lysias the commander comes down, I will make a decision on your case.” 23

So he commanded the centurion to keep Paul and to let him have liberty, and told him not to forbid any of his friends to provide for or visit him. 24 And after some days, when Felix came with his wife Drusilla<sup>46</sup> [“watered by the dew”], who was Jewish, he sent for Paul and heard him concerning the faith into [in] Christ. 25 Now as he reasoned about righteousness, self-control, and the judgment to come,

Felix was afraid and answered, “Go away for now; when I have a convenient time I will call for you.” 26 Meanwhile he also hoped that money would be given him by Paul, that he might release him. Therefore he sent for him more often and conversed with him. 27

But after two [2] years [so it is now ~AD 59/60] Porcius Festus [“swinish” “festival”] succeeded Felix; and Felix, wanting to do the Jews a favor, [had] left Paul bound.

<sup>46</sup> Drusilla: the daughter of Agrippa the elder, a most licentious woman.

[Steve Gregg: Acts 25 - 28]

## Acts 25

### Paul Appears before Festus [~AD 59/60]

25:1 ¶ Now when Festus had come to the province, after three [3] days he went up from Caesarea to Jerusalem. 2 Then the high priest and the chief men of the Jews informed him against Paul; and they petitioned him, 3 asking a favor against him [Paul], that he would summon him to Jerusalem — while they lay in ambush along the road to kill him. 4 But Festus answered that Paul should be kept at Caesarea, and that he himself was going there shortly. 5

“Therefore”, he said, “let those who have authority among you go down with me and accuse this man, to see if there is any fault in him.” 6 And when he had remained among them more than ten [>10] days, he went down to Caesarea. And the next day, sitting on the judgment seat, he commanded Paul to be brought. 7 When he had come, the Jews who had come down from Jerusalem stood about and laid many serious complaints against Paul that they could not prove, 8 while he answered for himself, “Neither against the law of the Jews, nor against the temple, nor against Caesar [Nero, at that time] have I offended in anything at all.” 9 But Festus, wanting to do the Jews a favor, answered Paul and said, “Are you willing to go up to Jerusalem and there be judged before me concerning these things?” 10

So Paul said,  
“I stand at Caesar’s judgment seat, where I ought to be judged. To the Jews I have done no wrong, as you very well know. 11 For if I am an offender, or have committed anything deserving of death, I do not object to dying; but if there is nothing in these things of which these men accuse me, no one can deliver me to them. I appeal to Caesar [Nero].” 12  
Then Festus, when he had conferred with the council, answered,  
“You have appealed to Caesar?  
To Caesar you shall go!”

13 ¶ And after some days King Agrippa [“hero like”] and Bernice<sup>47</sup> [“bring victory”] came to Caesarea to greet Festus. 14 When they had been there many days, Festus laid Paul’s case before the king, saying:  
“There is a certain man left a prisoner by Felix, 15 about whom the chief priests and the elders of the Jews informed me, when I was in Jerusalem, asking for a judgment against him. 16 To them I answered,

‘It is not the custom of the Romans to deliver any man to destruction before the accused meets the accusers face to face, and has opportunity

<sup>47</sup> Bernice: the eldest daughter of Herod Agrippa I (12:1). She was first married to her uncle Herod, king of Chalcis, and after his death (AD 48) she lived under circumstances of great suspicion with her own brother, Agrippa II, in connection with whom she is mentioned as having visited Festus on his appointment as procurator of Judea.

to answer for himself concerning the charge against him.’ 17

Therefore when they had come together, without any delay, the next day I sat on the judgment seat and commanded the man to be brought in. 18 When the accusers stood up, they brought no accusation against him of such things as I supposed, 19 but had some questions against him about their own religion and about a certain Jesus, who had died, whom Paul affirmed to be alive. 20 And because I was uncertain of such questions, I asked whether he was willing to go to Jerusalem and there be judged concerning these matters.

21 But when Paul appealed to be reserved for the decision of Augustus [“the august”; the title of the Roman emperors], I commanded him to be kept till I could send him to Caesar.” 22

Then Agrippa said to Festus,  
“I also would like to hear the man myself.”  
“Tomorrow”, he said,  
“you shall hear him.”

### Paul Speaks to King Agrippa

23 So the next day, when Agrippa and Bernice had come with great pomp, and had entered the auditorium with the commanders and the prominent men of the city, at Festus’ command Paul was brought in. 24 And Festus said:

“King Agrippa and all the men who are here present with us, you see this man about whom the whole assembly of the Jews petitioned me, both at Jerusalem and here, crying out that he was not

fit to live any longer. 25 But when I found that he had committed nothing deserving of death, and that he himself had appealed to Augustus [Nero, at that time], I decided to send him. 26 I have nothing certain to write to my lord concerning him. Therefore I have brought him out before you, and especially before you, King Agrippa, so that after the examination has taken place I may have something to write. 27 For it seems to me unreasonable to send a prisoner and not to specify the charges against him.”

### Acts 26

26:1 ¶ Then Agrippa said to Paul,  
“You are permitted to speak for yourself.”

So Paul stretched out his hand and answered for himself: 2

“I think myself happy, King Agrippa, because today I shall answer for myself before you concerning all the things of which I am accused by the Jews, 3 especially because you are expert in all customs and questions that have to do with the Jews. Therefore I beg you to hear me patiently. 4

My manner of life from my youth, which was spent from the beginning among my own nation at Jerusalem, all the Jews know. 5 They knew me from the first, if they were willing to testify, that according to the strictest sect of our religion I lived a Pharisee. 6 And now I stand and am judged for the hope of the promise made by God

to our fathers [Abraham: [Ge 12:1-3, 17:4-8](#), Isaac: [26:2-5](#), Jacob: [38:13-15](#)]. 7 To this promise our twelve [12] tribes, earnestly serving God night and day, hope to attain. For this hope’s sake, King Agrippa, I am accused by the Jews. 8 Why should it be thought incredible by you that God raises the dead? 9 Indeed, I myself thought I must do many things contrary to the name of Jesus of Nazareth. 10

### Saul Recounts His Conversion to King Agrippa

[Cf. [9:1-9](#) // [22:1-16](#) // [26:10-20](#) Nov 11]  
This I also did in Jerusalem, and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I cast my vote against them. 11 And I punished them often in every synagogue and compelled them to blaspheme; and being exceedingly enraged against them, I persecuted them even to foreign cities.

12 ¶ While thus occupied, as I journeyed to Damascus with authority and commission from the chief priests, 13 at midday, O king, along the road I saw a light from heaven, brighter than the sun, shining around me and those who journeyed with me. 14 And when we all had fallen to the ground, I heard a voice speaking to me and saying in the Hebrew language,  
‘Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads.’ 15  
So I said,

‘Who are **You**, Lord [Sir]?’  
 And **He** said,  
 ‘I am **Jesus**, whom you are persecuting.  
 16 But rise and stand on your feet; for I have appeared to you for this purpose: to make you a minister and a witness both of the things **that** you have seen and of the things **that** I will yet reveal to you. 17 I will deliver you from the *Jewish* people, as well as from the Gentiles, to whom I **now** send you, 18 to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.’ 19  
 Therefore, King Agrippa, I was not disobedient to the heavenly vision, 20 but declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and then to the Gentiles, that they should repent [of self worship, self as lord], turn to God [as Lord], and do works befitting repentance. 21  
 For these reasons the Jews seized me in the temple and tried to kill me. 22 Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those that the prophets and Moses said would come — 23  
 that the Christ would suffer, that He would be the first to rise from the dead, and [that He] would proclaim light to the Jewish people and to the Gentiles.”

24 ¶ **Now** as he thus made his defense, Festus said with a loud voice, “Paul, you are beside yourself! Much learning is driving you mad!” 25 But he said, “I am not mad, most noble Festus, but speak the words of truth and reason. 26 For the king, before whom I also speak freely, knows these things; for I am convinced that none of these things escapes his attention, since this thing was not done in a corner. 27 King Agrippa, do you believe the prophets? I know that you do believe.” 28  
**Then** Agrippa said to Paul, “You almost persuade me to become a Christian.” 29  
 And Paul said, “I would to God that not only you, but also all who hear me today, might become both almost and altogether such as I am, except for these chains.” 30  
**When** he had said these things, the king stood up, as well as the governor and Bernice and those who sat with them; 31 and when they had gone aside, they talked among themselves, saying, “This man is doing nothing deserving of death or chains.” 32  
**Then** Agrippa said to Festus, “This man might have been set free if he had not appealed to Caesar.”

[Nero was then Caesar: AD 54-68]

## December 6

### Acts 27

*Paul Sails for Rome* [Fall, AD 59]

27:1 ¶ And when it was decided that we should sail to Italy, they delivered Paul and some other prisoners to one named Julius [“soft-haired”], a centurion of the Augustan Regiment. 2 So, entering a ship of Adramyttium [“I shall abide in death”; a seaport in Mysia], we put to sea, meaning to sail along the coasts of Asia. Aristarchus [“the best ruler”], a Macedonian of Thessalonica, was with us. 3 And the next day we landed at Sidon. And Julius treated Paul kindly and gave him liberty to go to his friends and receive care. 4 When we had put to sea from there, we sailed under the shelter of Cyprus, because the winds were contrary. 5 And when we had sailed over the sea that is off Cilicia and Pamphylia, we came to Myra<sup>48</sup> [“myrrh: myrtle juice”], a city of Lycia<sup>49</sup> [“wolfish”]. 6 There the centurion found an Alexandrian ship sailing to Italy, and he put us on board. 7 When we had sailed slowly many days, and arrived with difficulty off Cnidus<sup>50</sup> [“nettled”], the wind not permitting us to proceed, we sailed under the shelter

<sup>48</sup> Myra: an important town in Lycia, on the southwest coast of Asia Minor, on the river Andriacus, 2.5 miles (4 km) from the mouth.

<sup>49</sup> Lysia: a mountainous region in Asia Minor, bounded by Pamphylia, Phrygia, Caria, and the Mediterranean Sea.

<sup>50</sup> Cnidus: a peninsula and a city, situated at the extreme south west of the peninsula of Asia Minor, on a promontory now called Cape Crio, that projects between the islands of Cos and Rhodes.

of Crete off Salmone<sup>51</sup> [“clothed”]. 8 Passing it with difficulty, we came to a place called Fair Havens, near the city of Lasea [shaggy; in Crete]. 9

Now when much time had been spent, and sailing was now dangerous because the Fast<sup>52</sup> was already over, Paul advised them, 10 saying, “Men, I perceive that this voyage will end with disaster and much loss, not only of the cargo and ship, but also our lives.” 11

Nevertheless the centurion was more persuaded by the helmsman and the owner of the ship than by the things spoken by Paul.

12 ¶ And because the harbor was not suitable to winter in, the majority advised to set sail from there also, if by any means they could reach Phoenix [“palm tree”], a harbor of Crete opening toward the southwest and northwest, and winter there.

### The Storm at Sea

13 When the south wind blew softly, supposing that they had obtained their desire, putting out to sea, they sailed close by Crete. 14 But not long after, a tempestuous head wind arose, called Euroclydon [“a violent agitation”]. 15

<sup>51</sup> Salmone: a bold promontory on the east point of the island of Crete.

<sup>52</sup> The Fast: the public fast per Mosaic Law, kept yearly on the Day of Atonement (Le 16:29-30; 23:27-31; Nu 29:7, Je 36:6), the tenth of the month of Tisri (part of our Sept. & Oct.) — autumn, when navigation was usually dangerous because of storms.

So when the ship was caught, and could not head into the wind, we let her drive. 16 And running under the shelter of an island called **Clauda**<sup>53</sup> [“lame”], we secured the skiff with difficulty. 17 When they had taken it on board, they used cables to undergird the ship; and fearing lest they should run aground on the **Syrtis**<sup>54</sup> *Sands* [“quicksands”], they struck sail and so were driven. 18 And because we were exceedingly tempest-tossed, the next day they lightened the ship. 19 On the third day we threw the ship’s tackle overboard with our own hands [desperation!]. 20 Now when neither sun nor stars appeared for many days, and no small tempest beat on us, all hope that we would be saved was finally given up.

21 ¶ But after long abstinence from food, then Paul stood in the midst of them and said, “Men, you should have listened to me, and not have sailed from **Crete** and in-

<sup>53</sup> *Clauda*: a small island nearly due west of Cape Malta on the south coast of Crete, and nearly due south of Phoenix.

<sup>54</sup> *Syrtis*, the name of two places in the African or Libyan Sea between Carthage and Cyrenaicia, full of shallows and sandbanks, and therefore destructive to ships; the western *Syrtis*, between the islands *Cercina* and *Meninx* (or the promontories of *Zeitha* and *Brachodes*), was called *Syris minor*, the eastern (extending from the promontories of *Cephalae* on the west to that of *Boreum* on the east) was called *Syris major*; this latter must be the one referred to in 27:17, for upon this the ship in which Paul was sailing might easily be cast after leaving Crete.

curred this disaster and loss. 22 And now I urge you to take heart, for there will be no loss of life among you, but only of the ship. 23 For there stood by me this night an angel of the God to whom I belong and whom I serve, 24 saying, ‘Do not be afraid, Paul; you must be brought before Caesar; and indeed God has granted you all those who sail with you.’ 25

Therefore take heart, men, for I believe God that it will be just as it was told me. 26 However, we must run aground on a certain island.” 27

### The Shipwreck

Now when the fourteenth [14<sup>th</sup>] night had come, as we were driven up and down in the **Adriatic Sea**, about midnight the sailors sensed that they were drawing near some land. 28 And they took soundings and found it to be twenty [20] fathoms [~37 meters]; and when they had gone a little farther, they took soundings again and found it to be fifteen [15] fathoms [~27 m.]. 29 Then, fearing lest we should run aground on the rocks, they dropped four [4] anchors from the stern, and prayed for day to come. 30 And as the sailors were seeking to escape from the ship, when they had let down the skiff into the sea, under pretense of putting out anchors from the prow, 31 Paul said to the centurion and the soldiers, “Unless these men stay in the ship, you cannot be saved.” 32 Then the soldiers cut away the ropes of the skiff and let it fall off. 33 And as day was about dawn, Paul explored them all to take food, saying,

“Today is the fourteenth [14<sup>th</sup>] day you have waited and continued without food, and eaten nothing. 34 Therefore I urge you to take nourishment, for this is for your survival, since not a hair will fall from the head of any of you.” 35 And when he had said these things, he took bread and gave thanks to God in the presence of them all; and when he had broken it he began to eat. 36 Then they were all encouraged, and also took food themselves. 37 And in all we were two hundred and seventy-six [276] persons on the ship. 38 So when they had eaten enough, they lightened the ship and threw out the wheat into the sea. 39 When it was day, they did not recognize the land; but they observed a bay with a beach, onto which they planned to run the ship if possible. 40 And they let go the anchors and left them in the sea, meanwhile loosing the rudder ropes; and they hoisted the mainsail to the wind and made for shore. 41 But striking a place where two [2] seas met, they ran the ship aground; and the prow stuck fast and remained immovable, but the stern was being broken up by the violence of the waves. 42 And the soldiers’ plan was to kill the prisoners, lest any of them should swim away and escape. 43 But the centurion, wanting to save Paul, kept them from their purpose, and commanded that those who could swim should jump overboard first and get to land, 44 and the rest, some on boards and some on parts of the ship. And so it was that they all escaped safely to land.

Acts 28 [Winter, AD 59-60]  
**Paul on the Island of Malta**

28:1 ¶ Now when they had escaped, they then found out that the island was called **Malta**<sup>55</sup>. 2 And the natives showed us unusual kindness; for they kindled a fire and made us all welcome, because of the rain that was falling and because of the cold. 3 But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat, and fastened on his hand. 4 So when the natives saw the creature hanging from his hand, they said to one another, “No doubt this man is a murderer, whom, though he has escaped the sea, yet justice does not allow to live.” 5 But he shook off the creature into the fire and suffered no harm. 6 However, they were expecting that he would swell up or suddenly fall down dead. But after they had looked for a long time and saw no harm come to him, they changed their minds and said that he was a god. 7

In that region there was an estate of the leading citizen of the island, whose name was **Publius** [“popular”], who received us and entertained us courteously for three [3] days. 8 And it happened that the father of **Publius** lay sick of a fever and dysentery. Paul went in to him and prayed, and he laid his hands on him and healed him. 9 So when this was done, the rest of those on the island who had diseases also came and were healed. 10 They also honored us in many ways; and when we departed, they provided such things as were necessary.

<sup>55</sup> *Melita*: “honey”; the name of an island in the Mediterranean, lying between Africa and Sicily, now called Malta. [Highlighting Legend & Latest Notes](#)

# December 7

Acts 28:11 [Spring, AD 60]  
**Paul Arrives at Rome**

11 ¶ After three [3] months we sailed in an Alexandrian ship whose figurehead was the Twin Brothers<sup>56</sup>, which had wintered at the island. 12 And landing at Syracuse<sup>57</sup> [“a Syrian hearing”; of Sicily], we stayed three [3] days. 13 From there we circled round and reached Rhegium<sup>58</sup> [“breach”]. And after one [1] day the south wind blew; and the next day we came to Puteoli<sup>59</sup> [“sulphurous springs”], 14 where we found brethren, and were invited to stay with them seven [7] days. And so we went toward Rome. 15 And from there, when the brethren heard about us, they came to meet us [as we will meet Jesus in the air: same word: 1Th 4:17] as far as Appii Forum<sup>60</sup> and Three Taverns [Inns]<sup>61</sup>.

<sup>56</sup> Castor and Pollux, were the twin sons of Jupiter and Leda, and were regarded as the tutelary divinities of sailors.

<sup>57</sup> Syracuse: a large maritime city of Sicily, having an excellent harbor and surrounded by a 14-mile (23-km) wall.

<sup>58</sup> Rhegium: an Italian town situated on the Bruttian coast, just at the southern entrance of the Straits of Messina.

<sup>59</sup> Puteoli: a city of Campania, in Italy, situated on the Bay of Naples.

<sup>60</sup> Appius Forum: a town in Italy, 43 Roman miles (70 km) from Rome on the Appian Way. Appius: “the market place of Appius”; a town in Italy, 39 miles (60 km) from Rome on the Appian Way.

<sup>61</sup> Three Taverns: the name of a halting place on the Appian way between Rome and the Market of Appius, 10 miles (16 km) from Home: [TitlePage](#) Acts-Paulines [ToC](#): page 109

When Paul saw them, he thanked God and took courage. 16

Now when we came to Rome, the centurion [Julius: 27:1] delivered the prisoners to the captain of the guard; but Paul was permitted to dwell by himself with the soldier who guarded him.

## Paul Preaches at Rome under Guard

17 ¶ And it came to pass after three [3] days that Paul called the leaders of the Jews together [not believers, but the Jewish establishment in Rome, as fellow Jews]. So when they had come together, he said to them:

“Men and brethren, though I have done nothing against our people or the customs of our fathers, yet I was delivered as a prisoner from Jerusalem into the hands of the Romans, 18 who, when they had examined me, wanted to let me go, because there was no cause for putting me to death. 19 But when the Jews spoke against it, I was compelled to appeal to Caesar, not that I had anything of which to accuse my nation. 20 For this reason therefore I have called for you, to see you and speak with you, because for the hope of Israel [the Messiah] I am bound with this chain.” 21 Then they said to him, [ ↑ cf. 26:6-7] “We neither received letters from Judea concerning you, nor have any of the brethren who came reported or spoken any evil of you. 22 But we desire to hear from you what you think; for concerning this sect, we know that it is spoken against everywhere.”

the latter place and 33 miles (50 km) from Rome.

[They, like the Romans, viewed Christianity as a mere sect of Judaism.]

23 ¶ So when they had appointed him a day, many came to him at his lodging, to whom he explained and solemnly testified of the Kingdom of God, [Da 2:44; 4:3,32,34; 6:26; 7:14,18,27] persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening. 24 And some were persuaded by the things that were spoken, and some disbelieved [more division]. 25 So when they did not agree among themselves, they departed after Paul had said one word:

“The Holy Spirit spoke rightly through Isaiah the prophet to our fathers, 26 saying [LXX-like],

‘Go to \_\_\_\_\_ this people and say:

“Hearing you will hear,  
and shall not understand; and  
Seeing you will see,  
and not perceive.”; 27

For the hearts of this people  
have grown dull.

Their ears  
are hard of hearing, and

Their eyes  
they have closed,

Lest they should  
see with their eyes and  
hear with their ears,

Lest they should  
understand with their hearts and  
turn,

So that I should heal them.’ 28

Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!” 29

And when he had said these words, the Jews departed and had a great dispute among themselves.

[AD 60-62]  
30 ¶ Then Paul dwelt two [2] whole years in his own rented house, and received all [Jews & Gentiles] who came to him, 31 preaching the Kingdom of God [Da 2:44; 4:3,32,34; 6:26; 7:14,18,27] and teaching the things that concern the Lord Jesus Christ with all confidence, no one forbidding him.

End of Acts (Ac 1:1-28:31 NKJV)

## Isaiah 6:9-10

And He said,

“Go, and tell this people:

‘Keep on hearing,  
but do not understand;  
Keep on seeing,  
but do not perceive.’ 10

Make the heart of this people  
dull, and

Their ears  
heavy \_\_\_\_\_, and  
Shut their eyes;

Lest they \_\_\_\_\_  
see with their eyes, and  
hear with their ears,  
And \_\_\_\_\_  
understand with their heart, and  
return  
and be healed.”

# Ephesians

[Paul wrote his letter to the Ephesians while imprisoned at Rome. Tychicus carried this letter on the same journey with Paul's letter to the Colossians (6:21 & Col 4:7-9). Paul uses "in Christ" and "in Him" frequently, in reference to believers (the church) being members of the body of Christ (1:22-23), thus functioning subordinate parts of Christ Himself. For a detailed analysis and display in wider format see [Ephesians Analyzed](#).]

[Steve Gregg: [Eph 1:1 - 1:6](#)]

## Ephesians 1

### Greetings from Paul [~AD 60/61]

1:1 Paul,  
an apostle of Jesus Christ  
by the will of God,

To the saints who are  
in Ephesus, and [this not in oldest mss.]  
faithful in Christ Jesus: 2

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

### Spiritual Blessings

3 ¶ Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, 5 having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, 6 to the praise of the glory of His grace, by which He has made us accepted in the Beloved. 7 [S. Gregg: [vv 1:6 - 1:23](#)]

In Him we have redemption through His blood — the forgiveness of sins — according to the riches of His grace, 8 that He made to abound toward us in all wisdom and prudence, 9 having made known to us the mystery of His will, according to His good pleasure that He purposed in Himself, 10 that in the dispensation [administration, stewardship: of household affairs] of the fullness of the times He might gather together in one all things in Christ, both that are in heaven and that are on land [earth] — in Him. 11

In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, 12 that we who first trusted in Christ should be to the praise of His glory. 13

In Him you also trusted, after you heard the word of truth — the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, 14 who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

### Paul's Prayer for Spiritual Wisdom

15 ¶ Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, 16 do not cease to give thanks for you, making mention of you in my prayers: 17 that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in

the knowledge of Him, 18 the eyes of your understanding being enlightened;

that you may know [v. cf. [Ac 26:6-7](#)] what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 19 and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power, 20 that He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, 21 far above all principality [magistracy] and power and might and dominion, and every name that is named, not only in this [Jewish] age but also in that that is to come. 22 And He put all things under His feet, and gave Him to be head over all things to the church, 23 which is His body, the fullness of Him who fills all in all.

[Steve Gregg: [Eph 2](#)]

## Ephesians 2

### Made Alive with Christ

2:1 ¶ And you He made alive [v5b], who were [as good as] dead in trespasses and sins, 2 in which you once walked according to the course of this world, according to the prince of the power of the air — the spirit who now works in the sons of disobedience, 3 among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling

the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

4 ¶ But God, who is rich in mercy, because of His great love with which He loved us, 5 even when we were [as good as] dead in trespasses, made us alive together with Christ (by grace you have been saved), 6 and raised us up together, and made us sit together in the heavenly places in Christ Jesus, 7 that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. 8 For by grace you have been saved through faith, and that [salvation is] not of yourselves; it is the gift of God, 9 not of works, lest anyone should boast. 10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them [the works].

### Oneness and Peace in Christ

11 ¶ Therefore remember that you — once Gentiles in the flesh who are called Uncircumcision by what is called the Circumcision made in the flesh by [human] hands — 12 that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. 13 But now in Christ Jesus

you who **once** were far off have been brought near **by the blood of Christ**.

14 ¶ For **He Himself** is our **peace**, who has made **both** [*Jews and Gentiles*] **one**, and has broken down the middle wall of separation, <sup>15</sup> having abolished in **His flesh** the enmity, *that is*, **the law** of commandments contained in ordinances, so as to create in **Himself** **one new man** from the two, *thus* making **peace**, <sup>16</sup> and that **He** might reconcile them **both** to **God** in **one body** through the cross, thereby putting to death the enmity. <sup>17</sup> And **He** came and preached **peace** to you who were afar off [*G.*] and to those who were near [*Jews*]. <sup>18</sup> For through **Him** we **both** [<sup>^</sup> *Is 57:19*] [*Jews and Gentiles*] have access by **one Spirit** to **the Father**.

### ***A Holy Temple in the Lord***

<sup>19</sup> **Now**, therefore, you [*plural*] are no longer strangers and foreigners, but fellow citizens with the saints and **members of the household of God**, <sup>20</sup> having been built on the foundation of the apostles and prophets, **Jesus Christ Himself** being the chief *cornerstone*, <sup>21</sup> [*or chief apostle (of God) & prophet*] in whom the whole building, being joined together, grows into a **holy temple in the Lord**, <sup>22</sup> in whom you [*plural*] also are being built together for a dwelling place of **God in the Spirit**.

## **December 8**

[*Steve Gregg: Eph 3*]

### **Ephesians 3**

#### ***God's Secret Plan Revealed***

3:1 For this reason I, Paul, the prisoner of **Christ Jesus** for you Gentiles — <sup>2</sup>

if indeed you have heard of the dispensation [*administration, stewardship: of household affairs*] of the **grace of God** that was given to me for you: <sup>3</sup>

how that by revelation **He** made known to me **the mystery**

(as I have briefly written **already**, <sup>4</sup> by which, **when** you read, you may understand my knowledge in **the mystery of Christ**), <sup>5</sup>

which [*mystery*] in **other ages** was not made known to the sons of men as it has **now** been revealed by the **Spirit** to **His holy apostles and prophets**: <sup>6</sup>

that the Gentiles should be fellow heirs, of **the same body**, and partakers of **His promise in Christ** through **the gospel**, <sup>7</sup>

of which I became a minister according to **the gift of the grace of God** given to me by the effective working of **His power**. <sup>8</sup> **To me**,

who am less than the least of all the saints, **this grace** was given:

that I should preach among the Gentiles **the unsearchable riches of Christ**, <sup>9</sup> and [to] make all see what *is* the fellowship of **the mystery**, which **from the beginning of the ages** [*Ge 1:1*] has been hidden in **God** who created all things through **Jesus Christ**; <sup>10</sup>

to the intent that **now** the manifold wisdom of **God** might be made known **by the church** to the principalities and powers in the **heavenly places**, <sup>11</sup> according to the **Eternal** purpose that **He** accomplished in **Christ Jesus our Lord**, <sup>12</sup> in whom we have boldness and access with **confidence** through **faith in Him**. <sup>13</sup>

[*Back to the intended statement (v1):*] Therefore I [*Paul, the prisoner of Christ Jesus for you Gentiles*] ask that you do not lose heart at my tribulations for you, which is your **glory**.

### ***Paul's Prayer for***

#### ***Spiritual Empowering***

14 ¶ For this reason I bow my knees to **the Father of our Lord Jesus Christ**, <sup>15</sup> from whom the whole family in **heaven** and **land** [earth] is named, <sup>16</sup> [*praying*]

that **He** would grant you, according to the riches of **His glory**, to be strengthened with might through **His Spirit** in the inner man, <sup>17</sup>

that **Christ** may [*cf. Is 30:19*] dwell in your hearts through **faith**;

that you, being rooted and grounded in **love**, <sup>18</sup> may be able to comprehend

(with all **the saints**) what *is* the width and length and depth and height — <sup>19</sup> [*indeed*] to know [*all*] the love of **Christ**, which passes knowledge; [*and*]

that you may be filled with all **the fullness of God**. <sup>20</sup>

**Now** to **Him** [*God the Father*] —

who is able to do exceedingly abundantly above all that we ask or think, according to **the power** that works in us — <sup>21</sup>

to **Him** be **glory** in the church by **Christ Jesus** to all generations, forever and ever.

Amen.

[*Steve Gregg: Eph 4:1 - 4:11*]

### **Ephesians 4**

#### ***Unity in the Body of Christ***

4:1 I, therefore, the prisoner of **the Lord**, beseech you to

walk worthy of the calling with which you were called, <sup>2</sup> with all lowliness and gentleness, with longsuffering, bearing with one another in **love**, <sup>3</sup> endeavoring to keep the **unity of the Spirit** in the bond of **peace**. <sup>4</sup>

[*For*] *There is*

**one body** and **one Spirit**,

just as you were called in **one hope** of your calling; <sup>5</sup> **one Lord**, **one faith**, **one baptism**; <sup>6</sup>

**one God and Father of all**, who is above all, and through all, and in you all. <sup>7</sup>

But to each one of us **grace** was given according to the measure of **Christ's gift**.

<sup>8</sup> Therefore **He** says:

“When He ascended on high, He led captivity captive, And gave gifts to men.”<sup>9</sup>

**Psalm 68:18-19**  
You have ascended on high,  
You have led captivity captive;  
You have received gifts among men,  
even from the rebellious,  
That Y<sup>HWH</sup> God might dwell there [in men].<sup>19</sup>  
Blessed be Y<sup>HWH</sup>,  
Who daily loads us with benefits,  
The God of our salvation!

Now this, “He ascended” — what does it mean but that He also first descended into the lower parts of the land [earth]? [Cf. Ps 63:9, Eze 32:24: the grave; or Ps 139:15: the womb]<sup>10</sup> He who descended is also the One who ascended far above all the heavens [to sit at God’s right hand: 1:20], that He might fill all things.<sup>11</sup> [Steve Gregg: 4:11 - 4:32] And He Himself gave [to the Church]: some apostles<sup>62</sup>, some prophets, some evangelists, and some pastors and teachers,<sup>12</sup> for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,<sup>13</sup> till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect [mature] man, to the measure of the stature of the fullness of Christ;<sup>14</sup>

that we should no longer be children, tossed to and fro and carried about with every wind of teaching [doctrine], by the trickery of men, in the cunning craftiness of deceitful plotting,<sup>15</sup> but ([I am] speaking the truth in love) [that you] may grow up in all things into Him who is the head — Christ —<sup>16</sup> from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, [which effective working] causes growth of the body for the edifying of itself in love.

### Living as Children of Light

<sup>17</sup>¶ This I say, therefore, and testify in the Lord: that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind,<sup>18</sup> having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart;<sup>19</sup> who, being past feeling [of conscience], have given themselves over to lewdness, to work all uncleanness with greediness.<sup>20</sup>

But you have not so learned Christ<sup>21</sup> (if indeed you have heard Him and have been taught by Him), [so I say,] as the truth is in Jesus:<sup>22</sup> that you put off, concerning your former conduct, the old man that grows corrupt according to the deceitful lusts,<sup>23</sup> and be renewed in the spirit of your mind,<sup>24</sup> and that you put on [↵Christ; old: Adam] the new man that was created according to God in true righteousness and holiness.<sup>25</sup>

Therefore, putting away lying, “Let each one of you speak truth with his neighbor”,

**Zechariah 8:16**  
These are the things you shall do:  
Speak each man the truth to his neighbor;  
Give judgment in your gates for truth, justice, and peace;

for we are members of one another.<sup>26</sup>

“Be angry, and do not sin”:

**Psalm 4:4a** [Verbatim]  
do not let the sun go down on your wrath,<sup>27</sup> nor give place to the devil.<sup>28</sup>

Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need.<sup>29</sup>

Let no corrupt word proceed out of your mouth, but what is good for necessary

edification, that it may impart grace to the hearers.<sup>30</sup> And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption:<sup>31</sup>

Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice.<sup>32</sup> And be kind to one another, tenderhearted, forgiving one another, just as God in Christ forgave you.

[Steve Gregg: Eph 5:1 - 5:21]

### Ephesians 5

#### Living in the Light

<sup>5:1</sup>¶ Therefore be imitators of God as [His] dear children.<sup>2</sup> And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.

<sup>3</sup>¶ But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints;<sup>4</sup> neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks.<sup>5</sup>

<sup>62</sup> NKJ: “gave some to be apostles”

For this you know, that no  
fornicator,  
unclean person, nor  
covetous man,  
who is an idolater,  
has any inheritance  
in **the kingdom of Christ and God.** 6  
[Da 2:44; 4:3,32,34; 6:26; 7:14,18,27]

Let no one deceive you  
with empty words, for because of  
these things **[just listed]**  
**the wrath of God** comes upon  
**the sons of disobedience.** 7

Therefore  
do not be partakers with them. 8  
For you were **once** darkness, but  
**now** you are **light** in the Lord.  
Walk as **children of light** — 9  
for the fruit of **the Spirit** is in all  
[cf. Zech 8:16b in Eph 4:25]  
**goodness,**  
**righteousness,** and  
**truth** —, 10

finding out what is **acceptable** to **the**  
**Lord.** 11 And have no fellowship with  
the unfruitful **works of darkness,** but  
rather expose **them.** 12 For it is shame-  
**ful** even to speak of those things **that**  
are done by **them** in secret. 13 But all  
things that are exposed are made man-  
ifest by **the light,** for whatever makes  
manifest is **light.** 14

Therefore **He** says: [cp. Ro 13:11]  
“Awake, you who sleep,  
Arise from the dead,  
And **Christ** will give you **light.**”

Apparently a saying not in Scripture;  
perhaps from a hymn.

## December 9

**Ephesians 5:15...**

**Living by the Spirit's Power**

See then that you walk  
**circumspectly,**  
not as **fools** but as **wise,** 16  
redeeming **the time,**  
because **the days** are **evil.** 17

Therefore  
do not be **unwise,** but  
understand  
what **the will** of **the Lord** is. 18  
[Steve Gregg: Eph 5:18 - 5:33]

And  
do not be **drunk** with wine,  
in which is dissipation; but  
be filled with **the Spirit:** 19

[a] speaking to one another in  
psalms and  
hymns and  
spiritual songs,  
[b] singing and making melody  
in your heart  
to **the Lord,** 20  
[c] giving thanks **always**  
for all things  
to **God the Father**  
in **the name of**  
**our Lord Jesus Christ,** 21

[d] submitting to one another  
in **the fear of God**  
[as role-appropriate, as illustrated  
next in three examples: wives-to-  
husbands, children-to-parents, and  
slaves-to-masters].

22

## Spirit-Guided Relationships

### Husbands and Wives

Wives, submit to your **own** husbands,  
**as to the Lord.** 23 For  
the husband is head of the wife,  
as also **Christ** is head of the church;  
and **He** is **the Savior** of the body. 24  
Therefore, just as the church is subject  
to **Christ,** so *let* the wives *be* to their  
**own** husbands in everything. 25

Husbands, **love** your wives,  
just as **Christ** also  
**loved** the church and  
gave **Himself** for her: 26

[a] that **He** might **sanctify** and **cleanse**  
**her** with the washing of water by  
the word, 27

[b] that **He** might present her to **Him-**  
**self** a **glorious church,** not having  
spot or wrinkle or any such thing,  
but

[c] that she should be **holy** and **without**  
**blemish.** 28

### Exodus 20:12 Commandment 5:

Honor your father and your mother,

that **your days** may be long

upon the land

that **YHWH** your God is giving you.

So husbands ought to **love**  
their own wives as  
their own bodies;  
he who **loves** his wife **loves** himself. 29  
For no one ever **hated** his own flesh,  
but **nourishes** and **cherishes** it,  
just as **the Lord** *does* **the church.** 30  
For **we** are members  
of **His** body,  
of **His** flesh, and  
of **His** bones. 31

[Ge 2:24 →]

“**For this reason** a man shall  
leave his father and mother and  
be joined to his wife, and  
**the two** shall become one flesh.” 32

This is a **great mystery,** but I speak  
concerning **Christ** and the church. 33  
Nevertheless

let each one of you in particular so  
**love** his own wife as himself, and  
let the wife *see* that she **respects** her  
husband. [S. Gregg: Eph 6:1 - 6:9]

### Ephesians 6

### Children and Parents

6:1 ¶ Children, obey your parents **in the**  
**Lord,** for this is right. 2

“**Honor your father and \_\_\_ mother**”,  
which is the **first** commandment with  
promise: 3a [wording reordered to fit]  
“**that** 3d **you may live long** 3c  
and 3b \_\_\_ it may be well with you 3e  
**on the land** [earth].”

4 And you, fathers,  
do not **provoke** your children to **wrath,**  
but bring them up in the training and  
admonition of **the Lord.** 5

## Slaves and Masters

(Employees and Employers)

Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ; 6 not with eye-service, as men-pleasers, but as bondservants of Christ,

### Genesis 2:24

Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

doing the will of God from the heart, 7 with goodwill doing service as to the Lord and not to men, 8 knowing that whatever good anyone does, he will receive the same from the Lord, whether he is a slave or free. 9

### Deuteronomy 5:16 Cmnment 5:

Honor your father and your mother, as YHWH your God has commanded you, that your days may be long, and that it may be well with you in the land that YHWH your God is giving you.

And you, masters, do the same things to them, giving up threatening, knowing that your own Master also is in heaven and there is no partiality with Him. [Steve Gregg: Eph 6:10 - 6:24]

## The Whole Armor of God

10 ¶ Finally, my brethren, be strong in the Lord and in the power of His might, 11 Put on the whole armor of God, that you may be able to stand against the wiles of the devil. 12

For we do not wrestle against flesh and blood, but against principalities [magistracies], against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. 13

Therefore take up the whole armor of God, that you may be able to stand in the evil day, and having done all, to stand. 14 Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, 15 and having shod your feet with the preparation of the gospel of peace; 16 above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God; 18 praying always with all prayer and supplication in the Spirit, being watchful to this end [armed] with all perseverance and supplication for all the saints — 19 and

[praying] for me: that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel, 20 for which I am an ambassador in chains; that in me I may speak boldly, as I ought to speak.

## Final Greetings

21 But that you also may know my affairs and how I am doing: Tychicus, a beloved brother and faithful minister in the Lord, will make all things known to you; 22 whom I have sent to you for this very purpose: that you may know our affairs, and that he may comfort your hearts. 23

### Isaiah 59:17a

For He put on righteousness as a breastplate,

and a helmet of salvation on His head;

Peace to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. 24 Grace be with all those who love our Lord Jesus Christ in sincerity. Amen.

# Colossians

[Paul wrote his letter to the Colossians while imprisoned at Rome. He sent the letter to Colossae with Onesimus and Tychicus (4:7-9) on the same journey with Paul's letter to the Ephesians (Eph 6:21).]

[Audio: Steve Gregg: Colossians]

## Colossians 1

### Greetings from Paul

[~AD 60/61]

1:1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, To the saints and faithful brethren in Christ who are in Colossae [“monstrosities”]: 2 Grace to you and peace from God our Father and the Lord Jesus Christ.

### Paul's Thanksgiving and Prayer

3 ¶ We give thanks to the God and Father of our Lord Jesus Christ, praying always for you, 4 since we heard of your faith in Christ Jesus and of your love for all the saints; 5 because of the hope that is laid up for you in heaven, of which you heard before in the word of the truth of the gospel, 6 which [gospel message] has come to you, as it has also in all the [Roman] world, and is bringing forth fruit, as it is also among you since the day you heard and knew the grace of God in truth; 7

as you also learned from Epaphras,  
 ["lovely"]  
 our dear fellow servant,  
 who is a faithful minister  
 of Christ  
 on your behalf, 8  
 who also declared to us  
 your love in the Spirit.

9 ¶ For this reason we also,  
 since the day we heard it,  
 do not cease  
 to pray for you, and to ask:  
 [a] that you may be filled with the  
 knowledge of His will in all wis-  
 dom and spiritual understanding; 10  
 [b] that you may walk  
 worthy of the Lord,  
 fully pleasing Him,  
 being fruitful  
 in every good work, and  
 increasing  
 in the knowledge of God; 11  
 strengthened with all might,  
 according to His glorious power,  
 for all patience and longsuffering  
 with joy; 12  
 giving thanks to the Father  
 who has qualified us to be  
 partakers of the inheritance  
 of the saints in the light. 13  
 He [the Father] has  
 delivered us  
 from the power of darkness  
 and conveyed us  
 into the kingdom  
 of the Son of His love. 14  
 [Da 2:44; 4:3,32,34; 6:26; 7:14,18,27]  
 in whom we have  
 redemption through His blood,  
 the forgiveness of sins. 15

[Note the chiasm: A-B-C-B'-A']  
 A Revealer  
 B Creator  
 C Sustainer  
 B' Head  
 A' Reconciler ]

**Christ is Supreme**  
**A God-Revealer**  
 He is [↓ visible, icon]  
 the image of the invisible God,  
 the firstborn over all creation. 16  
 [↑ possessor, heir; 1Co 15:20ff:  
 firstborn from the dead: v18]

**B Creator-Maker**  
 For by Him  
 all things were created  
 that are in heaven and  
 that are on land [earth],  
 visible and invisible, whether  
 thrones or  
 dominions or  
 principalities or  
 powers; [↖ magistracies]  
 all things were created  
 through Him and  
 for Him. 17 And

**C Preminent Sustainer**  
 He is  
 before all things, and  
 in Him  
 all things consist. 18 And

**B' Head/Leader**  
 He is  
 the head of the body, the church,  
 who is  
 the beginning, [initiator]  
 the firstborn from the dead,  
 that in all things  
 He may have the preeminence. 19

**A' God-Man Reconciler**  
 For it pleased the Father that  
 in Him  
 all the fullness should dwell, 20 and  
 by Him  
 to reconcile  
 all things to Himself,  
 by Him, whether  
 things on land [earth] or  
 things in heaven,  
 having made peace  
 through the blood of His cross. 21

And you,  
 who once were  
 alienated and  
 enemies in your mind  
 by wicked works,  
 yet now  
 He has reconciled 22  
 in the body of His flesh  
 through death,  
 to present you  
 holy and  
 blameless, and  
 above reproach in His sight 23

— if indeed you  
 continue in the faith [not UES],  
 grounded and steadfast, and  
 are not moved away from  
 the hope of the gospel that you heard,  
 which was preached  
 to every creature under heaven,  
 of which I, Paul, became a minister.

## December 10

### Colossians 1:24

#### Paul's Work for the Church

24 I now  
 rejoice in my sufferings for you, and  
 fill up in my flesh what is lacking  
 in the afflictions of Christ,  
 for the sake of His body,  
 which is the church, 25  
 of which I became a minister,  
 according to the stewardship  
 from God  
 that was given to me for you,  
 to fulfill the word of God, 26  
 the mystery that has been hidden  
 from ages and  
 from generations,  
 but now has been revealed  
 to His saints. 27  
 To them  
 God willed to make known  
 what are the riches of  
 the glory of this mystery  
 among the Gentiles:  
 which is Christ in you,  
 the hope of glory. 28  
 Him we preach,  
 warning every man and  
 teaching every man in all wisdom,  
 that we may present every man  
 perfect in Christ Jesus. 29  
 To this end [presentation] I also labor,  
 striving according to His working,  
 which works in me mightily.

## Colossians 2

2:1 ¶ For I want you to know what a great conflict I have for you and those in **Laodicea**, and for as many as have **not seen** my face in the **flesh**, 2 that their **hearts** may be **encouraged**, being knit together in **love**, and *attaining* to all riches of the full assurance of **understanding**, to the **knowledge** of the **mystery** of **God**, both of the **Father** and of **Christ**, 3 in whom are hidden all the treasures of **wisdom and knowledge**. 4 **Now** this I say lest anyone should deceive you with persuasive words. 5 For though I am absent in the **flesh**, yet I am with you **in spirit**, rejoicing to see your **good order** and the **steadfastness** of your **faith in Christ**.

### **New Life in Christ, Freedom from Rules**

6 As you have therefore received **Christ Jesus the Lord**, [by faith] so walk **in Him**, 7 [by faith] rooted and built up **in Him** and established **in the faith**, as you have been taught, abounding **in it** with thanksgiving. 8 Beware **lest anyone cheat you through philosophy and empty deceit**, according to the tradition of men, according to the basic principles of the world, and **not** according to **Christ**. 9 For:

**In Him** dwells all the fullness of the **Godhead** bodily; 10 and you [the body] are complete **in Him**, who is **the head** of all principality [magistracy] and power. 11 **In Him** [cf. *Lu 2:21*] you were also circumcised with the circumcision made without hands, by putting off the body of the **sins of the flesh**, by **the circumcision of Christ**: 12 buried **with Him** in baptism, in which you also were **raised with Him** through **faith in the working of God**, who raised **Him** from the dead.

13 ¶ And you, being [as good as] dead in your trespasses and the **uncircumcision of your flesh**, [we started out “dead men walking”; then we believed; then, by grace:] **He** has made **alive** together **with Him**, having **forgiven** you all trespasses, 14 having **wiped out** the handwriting of requirements

that was against us, which was **contrary to us**. And **He** has taken it out of the way, having nailed it to **the cross**; 15 having disarmed **principalities and powers**, [Mt 12:29 // Mk 3:27 // Lu 11:21] **He** made a public spectacle of **them**, triumphing over **them in it**.

16 ¶ So let no one judge you in food or in drink, or regarding [yearly] **a festival** or [monthly] **a new moon** or [weekly] **sabbaths**, 17 which are [only] a shadow of things to come, but **the substance is of Christ**. 18 Let no one cheat you of your **reward**, taking delight in **false** humility and worship of angels, intruding into those things **that** he has not seen, vainly puffed up by his **fleshy mind**, 19 and **not holding fast to the Head**, from whom **all the body**, nourished and knit together by joints and ligaments, grows with the increase **that is from God**. 20 Therefore, **if you died with Christ** from the basic principles of the world, why, as *though* living in the world, do you subject yourselves to **regulations** — 21 “Do not touch, Do not taste, Do not handle”, 22 which all concern things **that** perish with the using — according to **the commandments and teachings** [doctrines] of men? 23

These things indeed have an appearance of wisdom in self-imposed religion, **false** humility, and neglect of the body, but are of no value against the indulgence of the flesh.

## Colossians 3

### **Living the New Life**

3:1 ¶ **If then you were raised with Christ**, seek those things **that** are above, where **Christ is**, **sitting at the right hand of God**. 2 Set your mind on things above, not on things on the land [earth]. 3 For you died, and your life is hidden **with Christ in God**. 4 **When Christ who is our life appears**, then you also will appear **with Him in glory**. 5 ¶ Therefore put to death your members **that** are on the land [earth]: [RSV: “what is earthly in you”] fornication, uncleanness, passion, evil desire, and covetousness, which is **idolatry**. 6 Because of these things **the wrath of God is coming** upon **the sons of disobedience**, 7 in which you yourselves **once** walked **when** you lived in them. 8 ¶ But **now** you yourselves are to **put off** all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. 9

Do not lie to one another, since you have put off the old man [Adam] with his deeds, 10 and have put on the new man [Christ] who is renewed in knowledge according to the image of Him who created him, 11 where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, [even] Scythian<sup>63</sup>, slave nor free, but Christ is all and in all.

12 ¶ Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; 13 bearing with one another, and forgiving one another — if anyone has a complaint against another; even as Christ forgave you, so you also must do. 14 But above all these things put on love, [↵ maturity] which is the bond of perfection. 15 And let the peace of God rule in your hearts, to which also you were called in one body [that of Christ];

<sup>63</sup> Scythian: “rude or rough”: an inhabitant of Scythia or modern day Russia; by the more civilized nations of antiquity the Scythians were regarded as the wildest of barbarians. [Home](#): [TitlePage](#) Acts-Paulines [ToC](#): page 109

And be thankful. 16 Let the word [message] of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. 17 And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.

#### Instructions for Christian Households

18 ¶ Wives, submit to your own husbands as is fitting in the Lord. 19 Husbands, love your wives and do not be bitter toward them. 20 Children, obey your parents in all things, for this is well pleasing to the Lord. 21 Fathers, do not provoke your children, lest they become discouraged. 22 Bondservants, [Employees] obey in all things your masters according to the flesh, not with eye-service, as men-pleasers, but in sincerity of heart, fearing God. 23 And whatever you do, do it heartily, as to the Lord and not to men, 24

knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ. 25 But he who does wrong will be repaid for what he has done, and there is no partiality. 4:1

#### Colossians 4

Masters, [Employers] give your bondservants what is just and fair, knowing that you also have a Master in heaven.

#### An Encouragement for Prayer

2 ¶ Continue earnestly in prayer, being vigilant in it with thanksgiving; 3 meanwhile praying also for us: that God would open to us a door for the word [message], to speak the mystery of Christ, for which I am also in chains, 4 that I may make it manifest, as I ought to speak. 5 ¶

Walk in wisdom toward those who are outside, redeeming the time. 6

Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one.

#### Paul's Final Instructions, Greetings

7 ¶ Tychicus [“fateful”], a beloved brother, faithful minister, and fellow servant in the Lord, will tell you all the news about me. 8

I am sending him to you for this very purpose: that he may know your circumstances and comfort your hearts, 9 with Onesimus [“profitable / useful”], a faithful and beloved brother, who is one of you. They [Tychicus and Onesimus] will make known to you all things that are happening here. 10 Aristarchus [“the best ruler”], my fellow prisoner, greets you, with Mark [“a defense”] the nephew [cousin] [Acts 12:12] of Barnabas [“son of rest (or Nabas = prophecy)”] (about whom you received instructions: if he comes to you, welcome him), 11 and Jesus [“YHWH is salvation”] who is called Justus [“just”], who are of the circumcision [Gr. order]; these [Aristarchus, Mark, & Justus] are my only fellow workers for the Kingdom of God [Da 2:44; 4:3,32,34; 6:26; 7:14,18,27] [NKJ: who are of the circumcision]; they have proved to be a comfort to me.<sup>64</sup> 12

<sup>64</sup> Greek, YLT, AV, BBE: “and Jesus who is called Justus, who are of the circumcision: these only are fellow-workers for the reign of God who did become a comfort to me.” Hence, this passage does not indicate that Luke (v14) was not a Jew; it only states that the three people mentioned previously, whom the Colossians did not previously know, were Jews. [Highlighting Legend & Latest Notes](#)

Epaphras [“lovely”],  
who is *one* of you,  
a bondservant of Christ,  
greet you,  
always laboring fervently for you  
in prayers,  
that you may stand [mature:]  
perfect and complete  
in all the will of God. 13  
For I bear him witness  
that he has a great zeal for  
you [in *Colossae*] and  
those who are in *Laodicea*  
[“justice of the people”] and  
those in *Hierapolis*  
[“holy city”]. 14

Luke [“light-giving”]  
the beloved physician and  
Demas [“governor of the people”]  
greet you. 15

Greet  
the brethren  
who are in *Laodicea*, and  
Nymphas [“bridegroom”] and  
the church that *is* in his house. 16

Now when this letter [epistle] is read  
among you, see that it is read also in  
the church of the *Laodiceans*, and that  
you likewise read the *letter* [epistle]  
from *Laodicea*. 17

And say to Archippus  
[“master of the horse”],  
“Take heed to the ministry  
that you have received in the Lord,  
that you may fulfill it.” 18

This salutation by my own hand —  
Paul. Remember my chains.  
Grace be with you.  
Amen.

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# December 11

## Philemon

[Paul wrote his letter to Philemon while  
imprisoned at Rome. He sent the letter  
with Onesimus and Tychicus (*Col 4:7-9*)  
on the same journey with Paul’s letters  
to the *Colossians* and *Ephesians*.]

[Audio: Steve Gregg: [Philemon](#)]

### Greetings from Paul [~AD 60/61]

1 ¶ Paul,  
a prisoner of Christ Jesus, and  
Timothy our brother,  
To Philemon [“one who kisses”]  
our beloved friend and  
fellow laborer, 2  
To the beloved  
Apphia [“fruitful”],  
Archippus [“master of the horse”]  
our fellow soldier, and  
To the church in your house: 3

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

### Paul’s Thanksgiving and Prayer

4 I thank my God,  
making mention of you always  
in my prayers, 5  
hearing of your love and faith  
that you have  
toward the Lord Jesus and  
toward all the saints, 6

that the sharing of your faith  
may become effective  
by the acknowledgment of  
every good thing  
that is in you  
in Christ Jesus. 7

For we have great joy and consolation  
in your love, because the hearts of the  
saints have been refreshed by you,  
brother.

### Paul’s Appeal for Onesimus

8 ¶ Therefore,  
though I might be very bold in Christ  
to command you what is fitting, 9  
yet for love’s sake I rather appeal to you  
— being such a one as  
Paul,  
the aged, and now also  
a prisoner of Jesus Christ — 10  
I appeal to you for my son Onesimus  
[“profitable / useful”],  
whom I have begotten  
while in my chains, 11  
who once was unprofitable to you, but  
now is profitable to you and to me. 12

I am sending him back.  
You therefore receive him,  
that is, my own heart, 13  
whom I wished to keep with me,  
that on your behalf he might minister  
to me in my chains  
for the gospel. 14

But without your consent I wanted to  
do nothing, that your good deed might  
not be by compulsion, as it were, but  
voluntary. 15 For perhaps he departed  
for a while for this purpose:

that you might receive him forever, 16  
no longer as a slave  
but more than a slave  
— a beloved brother,  
especially to me  
but how much more to you,  
both in the flesh and in the Lord. 17

If then you count me as a partner,  
receive him as you would me. 18 But  
if he has wronged you or owes anything,  
put that on my account. 19  
I, Paul, am writing with my own hand:  
I will repay — not to mention to  
you that you owe me even your  
own self besides. 20 Yes, brother,  
let me have joy from you in the Lord;  
refresh my heart in the Lord. 21

Having confidence in your obedience,  
I write to you, knowing that you will  
do even more than I say. 22  
But, meanwhile,  
also prepare a guest room for me,  
for I trust that through your prayers  
I shall be granted to you.

### Paul’s Final Greetings

23 Epaphras [“lovely”],  
my fellow prisoner in Christ Jesus,  
greet you, 24 as do  
Mark [“a defense”],  
Aristarchus [“the best ruler”],  
Demas [“governor of the people”],  
Luke [“light-giving”],  
my fellow laborers. 25

The grace of our Lord Jesus Christ be  
with your spirit.  
Amen.

[Highlighting](#) [Legend & Latest Notes](#)

# Philippians

[Paul wrote his letter to the Philippians later while still imprisoned at Rome, about 12 years after he & Silas were in prison there.]

[Audio: S. Gregg: [Philippians](#)]

## Philippians 1

**Greetings from Paul** [~AD 60/61]

1:1 ¶ Paul and Timothy, bondservants of Jesus Christ, To all the saints in Christ Jesus who are in Philippi, with the bishops and deacons: 2 Grace to you and peace from God our Father and the Lord Jesus Christ.

## Paul's Thanksgiving and Prayer

3 ¶ I thank my God upon every remembrance of you, 4 always in every prayer of mine making request for you all with joy, 5 for your fellowship in the gospel from the first day until now, 6 being confident of this very thing: that He who has begun a good work in you will complete it until the day of Jesus Christ; 7 just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the gospel, you all are partakers with me of grace. 8 For God is my witness, how greatly I long for you all with the affection of Jesus Christ.

9 ¶ And this I pray: [1] that your love may abound still more and more in knowledge and all discernment, 10 [2] that you may approve the things that are excellent, [and] [3] that you may be sincere and without offense till the day of Christ, 11 being filled with the fruits of righteousness that are by Jesus Christ, to the glory and praise of God.

## Paul's Joy That Christ is Preached

12 ¶ But I want you to know, brethren, that the things that happened to me have actually turned out for the furtherance of the gospel, 13 so that it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ; 14 and most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the word without fear. 15 Some indeed preach Christ even from envy and strife, and some also from good will: 16

The former preach Christ from selfish ambition, not sincerely, supposing to add affliction to my chains; 17 but the latter out of love, knowing that I am appointed for the defense of the gospel.

18 What then? Only that in every way, whether in pretense or in truth, Christ is preached; and in this I rejoice, yes, and will rejoice. 19 For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ, 20 according to my earnest expectation and hope that in nothing I shall be ashamed, but with all boldness, as always, so now also, Christ will be magnified in my body, whether by [my] life or by [my] death.

## Paul's Life for Christ

21 ¶ For to me, to live is Christ, and to die is gain. 22 But if I live on in the flesh, this will mean fruit from my labor; yet what I shall choose I cannot tell. 23 For I am hard pressed between the two, having a desire [1] to depart and be with Christ, which is far better [for me]; 24 nevertheless [2] to remain in the flesh is more needful for you. 25 And being confident of this, I know that I shall remain and continue with you all for your progress and joy of faith, 26 [so] that your rejoicing for me may be more abundant in Jesus Christ by my coming to you again.

## Stand Fast as One, for the Faith

27 ¶ Only let your conduct be worthy of the gospel of Christ, so that, whether I come and see you or am absent, I may hear of your affairs that you stand fast [↪ [1Co 1:10ff](#)] in one spirit, [↪ "I am of Christ"] with one mind striving together for the faith of the gospel, 28 and not in any way terrified by your adversaries, which [faith] is to them a proof of perdition, but to you of salvation, and that from God. 29 For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake, 30 having the same [live-die] conflict that you saw in me and now hear is in me.

## Philippians 2

### Unity through Humility

2:1 ¶ Therefore if there is any consolation in Christ, if any comfort of love [ " ], if any fellowship of the Spirit [ " ], if any affection and mercy [ " ], 2 fulfill my joy by being like-minded, having the same love, being of one accord, of one mind ["of Christ"]. 3 Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. 4

Let each of you look out  
not only for his own interests,  
but also for the interests of others. 5

Let **this mind** be in you **that** was also  
in Christ Jesus, 6  
who,  
being in **the form of God**,  
did not consider it robbery to be  
**equal with God**, 7 but  
made **Himself** of no reputation,  
taking the form of a bondservant,  
**coming** in the likeness of men. 8  
And [ ^ first advent ]  
being found in appearance as a man,  
**He** humbled **Himself** and  
became **obedient**  
to *the point of death*,  
even the **death** of the cross. 9

Therefore **God** also  
has highly exalted **Him** and  
given **Him** the name  
**that** is above every name, 10  
that in [at] **the name of Jesus**  
[thus, *believers when this happens*]  
“every knee should bow” —  
[cf. *Is 45:23b @ Ro 14:12*]  
of those in **heaven**, and  
[ ^ *believers who have died* ]  
of those on **land** [earth], and  
[ ^ *all men currently alive:  
believers and unbelievers* ]  
of those under **the land** [earth] 11  
[ ^ *unbelievers who have died,  
who are still in the grave* ] —  
and that [for the same 3 groups]  
“every tongue should confess”  
[cf. *Is 45:23b @ Ro 14:12*]  
that **Jesus Christ is Lord**,  
to **the glory of God the Father**.

## December 12

### Philippians 2:12

#### Shine Brightly for Christ

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

14 ¶ Do all things  
without **complaining and disputing**, 15  
that you may become  
**blameless and  
harmless  
children of God**,  
without fault  
in the midst of a  
**crooked and perverse  
generation**,  
[cf. *This Generation*]  
among whom you **shine**  
as **lights** in the world, 16  
holding fast **the word of life**,  
so that I may **rejoice  
in the day of Christ**  
that I have not  
run in vain or  
labored in vain. 17  
Yes, and  
if I am being poured out  
as a drink offering on the  
**sacrifice and service** of your **faith**,  
I am **glad** and **rejoice** with you all. 18  
For the same reason you also  
be **glad** and **rejoice** with me.

### Paul Commends Timothy

19 But I trust **in the Lord Jesus**  
to send Timothy to you **shortly**,  
that I also may be encouraged  
**when** I know your state. 20  
For I have no one **like-minded**, who  
will **sincerely** care for your state. 21  
For all seek their own, not the things  
**that** are of **Christ Jesus**. 22  
But you know his **proven** character,  
that as a son with *his* father  
he served with me in **the gospel**. 23  
Therefore I hope to send him **at once**,  
**as soon as** I see **how it goes with me**. 24  
[re the outcome of his trial before Nero]  
But I trust **in the Lord** that  
I myself shall also come **shortly**.

### Paul Commends Epaphroditus

25 Yet I considered it necessary to  
send to you Epaphroditus [*“lovely”*],  
my **brother**,  
fellow worker, and  
fellow soldier, but  
your messenger and  
**the one** who ministered  
to my need; 26  
since he was longing for you all,  
and was **distressed** because  
you had heard that he was sick. 27  
For **indeed** he was sick  
**almost** unto death;  
but **God** had **mercy** on him,  
and not only on him but on me also,  
lest I should have  
**sorrow upon sorrow**. 28  
Therefore I sent him the more eagerly,  
that **when** you see him **again**  
you may **rejoice**, and  
I may be **less** sorrowful. 29

Receive him therefore  
**in the Lord**  
with all **gladness**, and  
hold such men in **esteem**; 30  
because for **the work of Christ**  
he came close to **death**,  
not regarding his life,  
to supply what was lacking  
in your service toward me.

### Philippians 3

#### The Priceless Gain of Knowing Christ

3:1 ¶ **Finally**, my brethren,  
**rejoice** in **the Lord**.  
(For me to write the same things  
to you is not tedious,  
but for you *it is safe*.) 2  
Beware of dogs!  
Beware of evil workers!  
Beware of **the mutilation!** 3  
For we are the [*true*] circumcision,  
who  
**worship God in the Spirit**,  
**rejoice** in Christ Jesus, and  
have no confidence in the **flesh**, 4  
— though I also might  
have confidence in the **flesh** —  
if anyone else thinks he may  
have confidence in the **flesh**,  
I more so: 5  
circumcised **the eighth day**,  
of the stock of Israel,  
of the tribe of Benjamin,  
a Hebrew of the Hebrews;  
concerning **the law**,  
a Pharisee; 6  
concerning zeal,  
**persecuting the church**;  
concerning **the righteousness**  
**that is in the law**,  
**blameless**. 7

But what things were gain to me, these I have counted loss for Christ. 8 Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ 9 and be found in Him, not having my own righteousness, which is from the law, but [having] that which is through faith in Christ, the righteousness that is from God by faith; 10 that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, 11 if, by any means, I may attain to the resurrection from the dead. 12

### Pressing toward the Goal

Not that I have already attained, or am already perfected; but I press on, [perfection] that I may lay hold of that [^] for which Christ Jesus has also laid hold of me. 13 Brethren, I do not count myself [already] to have apprehended [that]; but one thing I do, forgetting those things that are behind and reaching forward to those things that are ahead, 14

I press toward the goal for the prize of the upward call of God [“Arise!”] in Christ Jesus.

15 ¶ Therefore let us, as many as are mature, have this mind; and [^ focus on the resurrection] if in anything you think otherwise, God will reveal even this to you. 16 Nevertheless, to the degree that we have already attained, let us walk by the same rule, let us be of the same mind. 17 ¶ [^ “I am of Christ.”]

Brethren, join in following my example, and note those who so walk, as you have us for a pattern. 18 For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 19 whose end is destruction, whose god is their belly, and whose glory is in their shame — who set their mind

on earthly things. 20 For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, 21 who will transform our lowly body [the church] that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.

### Philippians 4

4:1 ¶ Therefore, my beloved and longed-for brethren, my joy and crown, so stand fast in the Lord, beloved. 2

### Paul’s Final Thoughts

I implore Euodia [“fragrant”] and I implore Syntyche [“with fate”] to be of the same mind in the Lord. 3 [^ “I am of Christ.”] And I urge you also, true companion, [presumably meaning Epaphroditus] help [^ 2:25]

these women who labored with me in the gospel, with Clement [“merciful, mild”] also, and the rest of my fellow workers, whose names are in the Book of Life. 4

Rejoice in the Lord always. Again I will say, rejoice! 5

Let your gentleness be known to all men.

The [day of the] Lord is at hand. 6 [in judgment, re AD 70]

Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; 7 and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. 8

Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy — meditate on these things. 9 The things that you learned and received and heard and saw in me, these do, and the God of peace will be with you.

### Paul’s Thanks for their Gifts

10 ¶ But I rejoiced in the Lord greatly that now at last your care for me has flourished again; though you surely did care, but you lacked opportunity. 11 Not that I speak in regard to need, for I have learned [↓ prison now] in whatever state I am, to be content: 12 I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. 13 I can do all things through Christ who strengthens me. 14 Nevertheless you have done well that you shared in my distress. 15

Now you Philippians know also that in the beginning of the gospel, when I departed from Macedonia, no church shared with me

concerning giving and receiving but you only. 16

For even in Thessalonica you sent aid once and again for my necessities. 17 Not that I seek the gift, but I seek the fruit that abounds to your account. 18

Indeed I have all and abound. I am full,

having received from Epaphroditus the things sent from you, a sweet-smelling aroma, an acceptable sacrifice, well pleasing to God. 19

And my God shall supply all your need according to His riches in glory by Christ Jesus. 20 ¶

Now to our God and Father be glory forever and ever.

Amen. 21

### Paul's Final Greetings

Greet every saint in Christ Jesus. The brethren who are with me greet you. 22 All the saints greet you, but especially those who are of Caesar's [Nero's] household. 23

The grace of our Lord Jesus Christ be with you all.

Amen.

## December 13

[Some chronological Bibles have the book of James here. Its date is disputed by scholars, from the 40s to just before James' death in ~AD 62. Its content does not directly indicate its date, unless by its being on similar issues to Galatians and the letter to the Gentiles of Acts 15:22-29. Thus, rather than interrupt Paul's letters, I have chosen to put it at the earlier date.]

[S. Gregg: Tim. & Titus Intro.- Pt 1, 2]

## 1 Timothy

[Many scholars believe that Paul was released from prison after some two years in Rome (Acts 28:30), that he wrote 1 Timothy and Titus after his release and before his re-arrest (resulting in his death), and that while he was free he made his hoped-for trip to Spain (Ro 15:22-29, Dec 1)]

[Steve Gregg: 1Tim 1]

### 1 Timothy 1

Greetings from Paul [~AD 61/62]

1:1 ¶ Paul, an apostle of Jesus Christ, by the commandment of God our Savior and the Lord Jesus Christ, our hope, 2

To Timothy, a true son in the faith:

Grace, mercy, and peace from God our Father and Jesus Christ our Lord. 3

### Warning against False Teachings

As I urged you when I went into Macedonia, remain in Ephesus [why:] that you may charge some that they teach no other doctrine, 4 nor give heed to [^ teaching]

fables and endless genealogies [cf. Ti 3:9], which cause disputes rather than godly edification that is in faith.

5 ¶ Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith, 6 from which [purpose] some, having strayed, have turned aside to idle talk, 7 desiring to be teachers of the law, [but]

understanding neither what they say nor the things that they affirm. 8 But we know that the law is good if one uses it lawfully, 9

knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 10 for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing [i.e.,

for everything else] [teaching v] that is contrary to sound doctrine 11 according to the glorious gospel of the blessed God that was committed to my trust.

### Paul's Gratitude for God's Mercy

12 ¶ And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry, 13 although

I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief. 14

And the grace of our Lord was exceedingly abundant, with faith and love that are in Christ Jesus. 15

This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. 16 However,

for this reason I obtained mercy: that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for Eternal [everlasting] life. 17 [^ epi]

Now to the King

eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever.

Amen.

Highlighting Legend & Latest Notes

## Timothy's Responsibility

18 ¶ This charge I commit to you, son Timothy, according to the prophecies previously made concerning you [cf. 4:14]: that by them you may wage the good warfare, 19 having faith and a good conscience, which [faith, good conscience] some, having rejected, concerning the faith have suffered shipwreck, 20 of whom are [↓ "belonging to marriage"] Hymenaeus and Alexander ["man defender"], whom I delivered to Satan that they may learn not to blaspheme.

[Steve Gregg: 1Tim 2:1 - 2:14/]

## 1 Timothy 2 Instructions about Worship

2:1 ¶ Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, 2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. 3 For this is good and acceptable in the sight of God our Savior, 4 who desires all men to be saved and to come to the knowledge of the truth. 5

For there is one God and one Mediator between God and men, the Man Christ Jesus, 6 who gave Himself a ransom for all, to be testified in due time, 7 for which I was appointed a preacher and an apostle — I am speaking the truth in Christ and not lying — a teacher of the Gentiles in faith and truth. 8

I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting; 9 in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with [the focus on excessive] braided hair or gold or pearls or costly clothing, 10 but, which is proper for women, professing godliness, with good works. 11

Let a woman learn in silence with all submission. 12 And I do not permit a woman to teach or to have authority over a man, but to be in silence. 13

[The reason is grounded in the created order:] For Adam was formed first, then Eve. 14 ["And the two became one flesh" (Ge 2:24): he the head and she the body, illustrating the mystery of Christ as head of his body, the church (Eph 5:22-32, esp. 32.)]

[Furthermore, Satan led the first couple to fall by violating that created order: he appealed to the body (Eve) rather than the head (Adam). The couple erred by accepting the violation:] And Adam was not deceived, but the woman, being deceived, fell into transgression. 15 Nevertheless she will be saved in childbearing if they continue in faith, [↑ the parents?] love, and holiness, with self-control.

[Steve Gregg: 1Tim 2:14 - 3:3/]

## 1 Timothy 3 Qualifications for Church Leaders

3:1 ¶ This is a faithful saying: If a man desires the position of a bishop, he desires a good work. 2 A bishop [overseer] then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; 3 not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; 4 [S. G.: 3:3 - 4:4/] one who rules his own house well, having his children in submission with all reverence 5 (for if a man does not know how to rule his own house, how will he take care of the church [house: v15] of God?); 6

not a novice, lest, being puffed up with pride, he fall into the<sup>65</sup> condemnation of [as] the devil. 7

Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil. 8 ¶

Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money, 9 holding the mystery of the faith with a pure conscience. 10

But let these also first be tested; then let them serve as deacons, being found blameless. 11 Likewise their wives must be reverent, not slanderers, temperate, faithful in all things. 12

Let deacons be the husbands of one wife, ruling their children and their own houses well. 13

For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith that is in Christ Jesus. 14 ¶

<sup>65</sup> NKJ inserts "same"... "as", but the Greek is "the condemnation of the devil", same as "the snare of the devil" in v7. [Highlighting Legend & Latest Notes](#)

## Paul's Reason for Writing

These things I write to you  
(though I hope to come to you  
shortly; 15 but if I am delayed...)

I write so that you may know  
how you ought to conduct yourself in  
the house of God, which is  
the church of the living God,  
the pillar and ground of the truth. 16

And without controversy great is  
the mystery of godliness:

God was  
Manifested in the flesh,  
Justified in the Spirit,  
Seen by angels,  
Preached among the Gentiles,  
Believed on in the world,  
Received up in glory.

## 1 Timothy 4

### Characteristics of Latter Times

4:1 ¶ Now the Spirit expressly says that  
in latter times some will  
depart from the faith,  
giving heed to  
deceiving spirits and  
teachings [doctrines] of demons, 2  
speaking lies in hypocrisy,  
having their own conscience seared  
with a hot iron, 3  
forbidding to marry, and  
commanding to abstain from foods  
that God created to be received  
with thanksgiving by those who  
believe and know the truth. 4 For  
every creature of God is good, and  
nothing is to be refused if it is  
received with thanksgiving; 5 for  
it is sanctified by the word of God  
and prayer.

[Steve Gregg: 1Tim 4:5 - 5:18]

# December 14

## 1 Timothy 4:6

### A Good Servant of Christ Jesus

6 ¶ If you instruct the brethren in these  
things, you will be a good minister of  
Jesus Christ, nourished in the words  
of faith and  
of the good teaching [doctrine]

that you have carefully followed. 7

But reject  
profane and  
old wives'  
fables,  
and exercise yourself  
toward godliness. 8  
For bodily exercise profits a little,  
but godliness is profitable for all things,  
having promise  
of the life that now is and  
of that that is to come. 9

This [↑] is a faithful saying  
and worthy of all acceptance. 10

For to this end  
we both labor and suffer reproach,  
because we trust in the living God,  
who is the Savior of all men, [all!]  
especially of those who believe. 11  
These things command and teach. 12

Let no one despise your youth, but  
be an example to the believers

in word,  
in conduct,  
in love,  
in spirit,  
in faith,  
in purity. 13  
Till I come, give attention  
to reading,  
to exhortation,  
to teaching [doctrine]. 14

Do not neglect the gift that is in you,  
which was given to you by prophecy  
with the laying on of the hands  
of the eldership [cf. 1:18]. 15

Meditate on these things;  
give yourself entirely to them, that  
your progress may be evident to all. 16

Take heed  
to yourself and  
to the teaching [doctrine].  
Continue in them,  
for in doing this you will save both  
yourself and  
those who hear you.

## 1 Timothy 5

5:1 ¶ Do not rebuke an older man, but  
exhort him as a father,  
younger men as brothers, 2  
older women as mothers,  
younger as sisters,  
with all purity.

### Advice about Widows

3 ¶ Honor widows who are really widows. 4  
But if any widow has  
children or grandchildren,  
let them [↑ or ↑] first learn  
to show piety at home and  
to repay their parents;  
for this is good and acceptable

before God. 5  
Now she who is really a widow,  
and left alone,  
trusts in God and continues in  
supplications and prayers  
night and day. 6  
But she who lives in pleasure is  
[as good as] dead while she lives.  
7

And these things command,  
that they may be blameless. 8  
But if anyone does not provide  
for his own, and especially  
for those of his household,  
he has denied the faith and  
is worse than an unbeliever. 9  
Do not let a widow under sixty [60]  
years old be taken into the number,  
and not unless she has been  
the wife of one man, 10  
well reported for good works:  
if she has brought up children,  
if she has lodged strangers,  
if she has washed the saints' feet,  
if she has relieved the afflicted,  
if she has diligently followed  
every good work. 11

But refuse the younger widows;  
for when  
they have begun  
to grow wanton against Christ,  
they desire to marry, 12  
having condemnation because  
they have cast off their first faith. 13  
And besides  
they learn to be idle,  
wandering about  
from house to house,  
and not only idle but also  
gossips and busybodies,  
saying things  
that they ought not. 14

Therefore I desire that the younger  
widows  
marry,  
bear children,  
manage the house,  
give no opportunity  
to the adversary  
to speak reproachfully. 15

For some have already turned aside after Satan [4:1]. 16 [↑ not UES] If any believing man or woman has [family members who are] widows, let them relieve them, and do not let the church be burdened, that it may relieve those who are really widows [i.e., widows with no family to support them].

### Advice about Elders

17 ¶ Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and teaching [doctrine]. 18 For the Scripture says, “You shall not muzzle an ox while it treads out the grain”,

**Deuteronomy 25:4** [Verbatim]

and, “The laborer is worthy of his wages.”

[Not a quotation, but similar to:]

### Leviticus 19:13

You shall not cheat your neighbor, nor rob him. The wages of him who is hired shall not remain with you all night until morning.

### Deuteronomy 24:14-15

You shall not oppress a hired servant who is poor and needy, whether one of your brethren or one of the aliens who is in your land within your gates. 15 Each day you shall give him his wages, and not let the sun go down on it, for he is poor and has set his heart on it; lest he cry out against you to YHWH, and it be sin to you.

[Steve Gregg: 1Tim 5:19 - 6:20]

19 Do not receive an accusation against an elder except from two or three witnesses. [cf. Mt 18:16]

### Deuteronomy 19:15 (also 17:6)

One witness shall not rise against a man concerning any iniquity or any sin that he commits.

By the mouth of two [2] or three [3] witnesses the matter shall be established.

20 Those [elders] who are sinning rebuke in the presence of all, that the rest also may fear.

### Personal Advice to Timothy Himself

21 I charge you before God and the Lord Jesus Christ and the elect angels [messengers?] that you observe these things without prejudice, doing nothing with partiality. 22

Do not lay hands on anyone hastily, nor share in other people's sins; keep yourself pure. 23

No longer drink only water, but use a little wine [as disinfectant] for your stomach's sake and your frequent infirmities. 24

Some men's sins are clearly evident, preceding them to judgment, but those of some men follow later. 25 Likewise, the good works of some are clearly evident, and those that are otherwise cannot be hidden.

## 1 Timothy 6

### Instructions to Slaves [Employees]

6:1 ¶ Let as many bondservants as are under the yoke count their own masters worthy of all honor, so that the name of God and His teaching [doctrine] may not be blasphemed. 2 And those who have believing masters, let them not despise them because they are brethren, but rather serve them because those who are benefited are believers and beloved.

### False Teaching and True Riches

Teach and exhort these things. 3 If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the teaching [doctrine] that accords with godliness, 4 he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, 5 useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself. 6 ¶ Now godliness with contentment is [indeed] great gain. 7 For

we brought nothing into this world, and it is certain we can carry nothing out. 8 And having food and clothing, with these we shall be content. 9 But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts that drown men in destruction and perdition [perishing ruin]. 10 For the love of money is a root of all kinds of evil, for which some have [not UES:] strayed from the faith in their greediness, and pierced themselves through with many sorrows.

### More Advice to Timothy

11 But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness. 12 Fight the good fight of faith, lay hold on Eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses. 13 ¶ I urge you in the sight of God who gives life to all things, and Christ Jesus who testified [witnessed] the good confession before Pontius Pilate, 14 that you keep this commandment without spot, blameless

until our Lord Jesus Christ's appearing,  
15 which He will manifest  
in His own time, He who is  
the blessed and only Potentate,  
the King of kings and Lord of lords,<sup>16</sup>  
who alone has immortality,  
dwelling in unapproachable light,  
whom no man has seen or can see,  
to whom be honor and power Eternal.  
Amen. 17 [NKJ: everlasting↑power]

### Commands to the Rich

Command those who are rich  
in this present age  
not to be haughty,  
nor to trust [hope]  
in uncertain riches  
but in the living God,  
who gives us richly  
all things to enjoy. 18  
Let them do good,  
that they be  
rich in good works,  
ready to give,  
willing to share, 19  
storing up for themselves  
a good foundation  
for the time to come,  
that they may  
lay hold on Eternal life.

### Final Plea to Timothy

20 O Timothy!  
Guard what was committed to your trust,  
avoiding the profane and idle  
babblings and contradictions  
of what is falsely called knowledge  
— 21 by professing it some have  
strayed concerning the faith.  
Grace be with you. [↑ not UES]  
Amen.

# December 15

## Titus

[Paul wrote his letter to Titus around  
the same time as his first letter to Timothy. He is clearly out of prison now:  
3:12b. Titus is not mentioned in Acts.]

[Steve Gregg: Titus]

### Titus 1

Greetings from Paul [~AD 61/62]

1:1 ¶ Paul,  
a bondservant of God and  
an apostle of Jesus Christ,  
according to [the religion:]  
the faith of God's elect and  
the acknowledgment of the truth  
that accords with godliness, 2  
in hope of Eternal life  
that God, who cannot lie,  
promised [Christ?; Greek:]  
before time Eternal  
[before time began], 3 but  
has in due time manifested  
His word through preaching,  
which was committed to me  
according to the command-  
ment of God our Savior; 4

To Titus,  
a true son in our common faith:  
Grace, mercy, and peace from  
God the Father and  
the Lord Jesus Christ our Savior.

[“circumcision party” Php 3:2 →]

### Titus' Work in Crete

5 ¶ For this reason I left you in Crete:  
that you should

set in order the things  
that are lacking, and  
appoint elders in every city  
as I commanded you —

6 ¶ [Elder:] if a man is  
blameless,  
the husband of one wife,  
having faithful children  
not accused of  
dissipation or  
insubordination. 7

For a bishop must be  
blameless as a steward of God,  
not self-willed,  
not quick-tempered,  
not given to wine,  
not violent,  
not greedy for money, 8 but  
hospitable,  
a lover of what is good,  
sober-minded [serious-minded],  
just,  
holy,  
self-controlled, 9  
holding fast the faithful word  
as he has been taught,  
that he may be able,  
by sound teaching

[doctrine],  
both to exhort and convict  
those who contradict. 10  
For there are many insubordinate,  
both idle talkers and deceivers,  
especially those of the circumcision, 11  
whose mouths must be stopped,  
who subvert whole households,  
teaching things that they ought not,  
for the sake of dishonest gain. 12

One of them, a prophet of their own  
[Epimenides], said [of the culture],  
“Cretans are always  
liars,  
evil beasts,  
lazy gluttons.” 13

This testimony is true [of them].  
Therefore rebuke them sharply,  
that they may be sound in the faith, 14  
not giving heed to  
Jewish fables and  
commandments of men  
who turn from the truth. 15  
To the pure [↑not UES]  
all things are pure, but  
To those  
who are defiled and unbelieving  
nothing is pure [Ro 2:25]; but  
even their mind and conscience  
are defiled. 16  
They profess to know God, but  
in works they deny Him, being  
abominable,  
disobedient, and  
disqualified  
for every good work. [2Tim 2:19]

### Titus 2

#### Speak Sound Teaching

2:1 ¶ But as for you, speak the things  
that are proper for sound teaching  
[doctrine]: 2  
that the older men be  
sober [abstaining from wine],  
reverent [respectful],  
temperate [self-control],  
sound in faith,  
in love,  
in patience [perseverance];

3

the older women likewise, that they be reverent in behavior,  
 not slanderers,  
 not given to much wine,  
 teachers of good things  
 — 4 that they admonish the young women  
 to love their husbands,  
 to love their children, 5  
*to be [^ with discipline, etc.]*  
 discreet [*sensible*],  
 chaste [*pure*],  
 homemakers [*homeworkers*],  
 good,  
 obedient to their own husbands,  
 that the word of God  
 may not be blasphemed. 6  
 Likewise exhort the young men to be sober-minded [*level-headed*], 7  
 in all things showing yourself to be a pattern of good works;  
 in teaching [*doctrine*] showing integrity,  
 reverence,  
 incorruptibility, 8  
 sound speech [*↵ refuted*]  
 that cannot be condemned,  
 that one who is an opponent  
 may be ashamed,  
 having nothing evil to say of you. 9

#### Exhort bondservants

to be obedient to their own masters,  
 to be well pleasing in all things,  
 not answering back, 10  
 not pilfering, but  
 showing all good fidelity,  
 that they may adorn [*make attractive*]  
 the teaching [*doctrine*]  
 of God our Savior  
 in all things [*in every way*].

11 ¶ For the grace of God  
 that brings salvation  
*[i.e., God's grace in Christ]*  
 has appeared to all men, 12  
 teaching us [*self-denial:*] that,  
 denying ungodliness and  
 worldly lusts [*desires*],  
*[as nominal Christians do not]*  
 we should live [*due to heart change*]  
 soberly,  
 righteously, and  
 godly  
 in the present [*evil*] age, 13  
 looking for [*↵ resurrection: Ro 8:18*]  
 the blessed hope and [*Co 3:4*]  
 glorious [*2<sup>nd</sup>*] appearing  
 of our great God and Savior  
 Jesus Christ [*Is 60:1, 2Pe 1:19*], 14  
 who gave Himself for us,  
 that He might  
 redeem us  
 from every lawless deed and  
 purify for Himself  
 His own special people,  
 zealous for good works.  
 15 ¶ [*^ Eph 2:8-10*]  
 Speak these things,  
 Exhort, and  
 Rebuke with all authority.  
 Let no one despise you.

#### Titus 3

##### Do What is Good

3:1 ¶ Remind them [*of 7 rules:*]  
 to be subject to rulers and authorities,  
 to obey, [*^ Ro 13:1-7 in their sphere*]  
 to be ready for every good work, 2  
 to speak evil of no one,  
 to be peaceable,  
 gentle,  
 showing all humility to all men 3

— for we ourselves were also once  
*[evil in 7 aspects:]*  
 foolish,  
 disobedient,  
 deceived,  
 serving various  
 lusts and pleasures,  
 living in malice and envy,  
 hateful, and  
 hating one another. 4

But when [*cf. 2:11*]  
 the kindness and  
 the love  
 of God our Savior toward man  
 appeared, 5  
 not by works of righteousness  
 that we have done,  
 but according to His mercy  
 He saved us,  
 through the  
 washing of regeneration and  
 renewing  
 of the Holy Spirit, 6  
 whom He poured out on us abundantly  
 through Jesus Christ our Savior, 7  
 that having been justified by His grace  
 we should become heirs  
 according to [*↵ resurrection to*]  
 the hope of Eternal life. 8

This [*^*] is a faithful saying, and  
 these things [*the above teachings*]  
 I want you to affirm constantly,  
 that those who have believed [in] God  
 should be careful  
 to maintain good works.  
 These things [*teachings*] are  
 good and  
 profitable  
 to men.

#### Paul's Final Remarks & Greetings

9 ¶ But avoid foolish  
 disputes,  
 genealogies [*cf. 1Tim 1:4*],  
 contentions, and  
 strivings about the law;  
 for they are unprofitable and useless. 10  
 Reject a divisive man [*Ro 16:17-18*] after  
 the first and second admonition, 11  
 knowing that such a person is  
 warped and sinning, being  
 self-condemned. 12  
 When I send  
 Artemas [*short for Artemidorus:*  
*"gift of Artemas"*]  
 to you, or  
 Tychicus [*"fateful"*],  
 be diligent to come to me at Nicopolis  
*[city of victory<sup>66</sup>]*, for I have decided  
 to spend the winter there. 13 Send  
 Zenas [*"Jupiter"*] the lawyer and  
 Apollos [*"gift of Apollo"*]  
 on their journey with haste,  
 that they may lack nothing. 14  
 And let our people also learn  
 to maintain good works,  
 to meet urgent needs,  
 that they may not be unfruitful. 15  
 All who are with me greet you.  
 Greet those who love us in the faith.  
 Grace be with you all.  
 Amen.

<sup>66</sup> There were many cities by this name — in Armenia, Pontus, Cilicia, Epirus, Thrace — that were generally built or had their name changed by some conqueror to commemorate a victory. The one here seems to refer to the city built by Augustus in memory of the battle of Actium on a promontory of Epirus. (Another opinion: Thracian Nicopolis, founded by Trojan on the river Nestus.)  
[Highlighting Legend & Latest Notes](#)

## 2 Timothy

[Paul wrote his second letter to Timothy from Rome (4:16) shortly before his death there, which probably occurred in AD 64-67 during the persecution by Nero.]

[Steve Gregg: 2Tim 1]

### 2 Timothy 1

#### Greetings from Paul

[~AD 64]

1:1 ¶ Paul,  
an apostle of Jesus Christ  
by the will of God,  
according to the promise of life  
that is in Christ Jesus, 2  
To Timothy [“honoring God”],  
a beloved son:  
Grace, mercy, and peace from  
God the Father and  
Christ Jesus our Lord. 3

#### Encouragement to be Faithful

I thank God,  
whom I serve  
with a pure conscience,  
as my forefathers did,  
as without ceasing  
I remember you in my prayers  
night and day, 4  
greatly desiring to see you,  
being mindful of your tears,  
that I may be filled with joy 5  
when I call to remembrance  
the genuine faith that is in you,  
which dwelt first in  
your grandmother  
Lois [“agreeable”] and  
your mother  
Eunice [“good victory”], and  
I am persuaded is in  
you also. 6 ¶

Therefore I remind you to stir up  
the gift of God that is in you  
through the laying on of my hands. 7  
For God has not given us a spirit  
of fear, but  
of power and  
of love and  
of a sound mind. 8  
Therefore do not be ashamed  
of the testimony of our Lord, nor  
of me His prisoner,  
but share with me  
in the sufferings for the gospel  
according to the power of God, 9  
who has  
saved us and  
called us with a holy calling,  
not according to  
our works,  
but according to  
His own purpose and grace  
that was given to us  
in Christ Jesus [Greek:]  
before time Eternal  
[before time began], 10  
but has now been revealed  
by the [first] appearing  
of our Savior Jesus Christ,  
who has  
abolished death and  
brought life and immortality  
to light through the gospel, 11  
to which I was appointed  
a preacher,  
an apostle, and  
a teacher of the Gentiles. 12

For this reason  
I also suffer these things;  
nevertheless  
I am not ashamed, for  
I know whom I have believed and  
am persuaded that He is able to keep  
what I have committed to Him  
until that Day. 13  
Hold fast the pattern of sound words  
that you have heard from me,  
in faith and love  
that are in Christ Jesus. 14  
That good thing  
that was committed to you,  
keep by the Holy Spirit  
who dwells in us [the church].  
15 ¶ This you know, that all those in  
Asia have turned away from me,  
among whom are  
Phygellus [“a little fugitive”] and  
Hermogenes  
[“born of Hermes (Mercury)”]. 16  
The Lord grant mercy  
to the household of  
Onesiphorus [“bringing profit”], for he  
often refreshed me, and  
was not ashamed of my chain; 17  
but when he arrived in Rome,  
he sought me out very zealously  
and found me. 18  
The Lord grant to him  
that he may find mercy  
from the Lord in that Day —  
and you know very well how many ways  
he ministered to me at Ephesus.

## December 16

[Steve Gregg: 2Tim 2:1-3:9]

### 2 Timothy 2

#### A Good Soldier of Christ Jesus

2:1 ¶ You therefore, my son,  
be strong in the grace that is in Christ  
Jesus. 2 And the things that you have  
heard from me among many witnesses,  
commit these to faithful men who will  
be able to teach others also. 3

You therefore must endure hardship  
as a good soldier of Jesus Christ. 4  
No one engaged in warfare entangles  
himself with the affairs of this life,  
that he may please him who enlisted  
him as a soldier. 5 And also if anyone  
competes in athletics, he is not crowned  
unless he competes according to the  
rules. 6 The hard-working farmer  
must be first to partake of the crops. 7  
Consider what I say, and may the Lord  
give you understanding in all things.

8 ¶ Remember that Jesus Christ,  
of the seed of David,  
was raised from the dead  
according to my gospel, 9  
for which I suffer trouble  
as [if] an evildoer,  
even to the point of chains; — but  
the word of God is not chained. 10  
Therefore I endure all things  
for the sake of the elect,  
that they also may obtain  
the salvation  
that is in Christ Jesus,  
with Eternal glory. 11

This is a faithful saying [hymn?]:

“For if we died with Him,  
We shall also live with Him. 12  
If we endure,  
We shall also reign with Him.  
If we deny Him,  
He also will deny us. 13  
If we are faithless,  
He remains faithful;  
He cannot deny Himself.”

### An Approved Worker

14 ¶ Remind them of these things,  
charging them before the Lord,  
not to strive about words  
to no profit,  
to the ruin of the hearers. 15  
Be diligent to present yourself  
approved to God,  
a worker who does not need  
to be ashamed,  
rightly dividing  
the word of truth. 16  
But shun profane and idle babblings,  
for they will increase  
to more ungodliness. 17  
And their message will spread  
like cancer.  
Hymenaeus  
[“belonging to marriage”] and  
Philetus [“beloved”]  
are of this sort, 18  
who have strayed [not UES]  
concerning the truth,  
saying that  
the resurrection is already past;  
and they overthrow the faith of some.

19 ¶ Nevertheless  
the solid foundation of God stands,  
having this seal:  
“The Lord knows those who are His”,  
and, [Tit 1:16]  
“Let everyone  
who names the name of Christ  
depart from iniquity.” 20  
But in a great house  
there are not only vessels  
of gold and silver, but also  
of wood and clay,  
some for honor and  
some for dishonor. 21  
Therefore if anyone cleanses himself  
from the latter,  
he will be a vessel for honor,  
sanctified and useful for the Master,  
prepared for every good work.

22 ¶  
Flee also  
youthful lusts;  
but pursue  
righteousness,  
faith,  
love,  
peace with those  
who call on the Lord  
out of a pure heart. 23  
But avoid  
foolish and  
ignorant disputes,  
knowing that they generate strife. 24  
And a servant of the Lord must  
not quarrel but be  
gentle to all,  
able to teach,  
patient. 25

in humility correcting those who are  
in opposition, if [in hope that] God  
perhaps will grant them repentance, so  
that they may know [acknowledge]  
the truth, 26 and that they may  
come to their senses and  
escape the snare of the devil,  
having been taken captive  
by him to do his will.

## 2 Timothy 3

### The Dangers of the Last Days

3:1 ¶ But know this,  
that in the last days  
[of the Jewish Age: 4:3-5]  
perilous times will come: 2  
For men will be  
[cf. Mt 24:4-14 // Mk 13:5-13 //  
Lu 21:8-19]  
lovers of themselves,  
lovers of money,  
boasters,  
proud,  
blasphemers,  
disobedient to parents,  
unthankful,  
unholy, 3  
unloving,  
unforgiving,  
slanderers,  
without self-control,  
brutal,  
despisers of good, 4  
traitors,  
headstrong,  
haughty,  
lovers of pleasure  
rather than lovers of God, 5  
having a form of godliness  
but denying its power.  
And from such people turn away! 6

For of this sort are those who  
creep into households and  
make captives of gullible women  
loaded down with sins,  
led away by various lusts, 7  
always learning and  
never able to come to  
the knowledge of the truth. 8  
Now [re Ex 7:11<sup>67</sup>]  
as Jannes and Jambres resisted Moses,  
so do these also resist the truth:  
men of corrupt minds,  
disapproved concerning the faith; 9  
but they will progress no further,  
for their folly will be manifest to all,  
as theirs [J&J's] also was.

10 ¶  
[Steve Gregg: 2Tim 3:10-4:22]

### Paul's Charge to Timothy

But you have carefully followed  
my teaching [doctrine],  
manner of life,  
purpose,  
faith,  
longsuffering,  
love,  
perseverance, 11  
persecutions,  
afflictions  
that happened to me  
at Antioch,  
at Iconium,  
at Lystra —  
what persecutions I endured, and  
out of them all  
the Lord delivered me. 12  
Yes, and all who desire to live  
godly in Christ Jesus  
will suffer persecution. 13

<sup>67</sup> Paul derived their names from the tradition of the Talmudists and the Rabbis.  
[Highlighting Legend & Latest Notes](#)

But evil men and impostors  
will grow worse and worse,  
deceiving and being deceived. 14  
But you must continue in the things  
that you have  
learned and  
been assured of,  
knowing  
from whom you have learned<sup>68</sup>, 15  
and that  
from childhood  
you have known the Holy Scriptures,  
which are able to make you wise  
for salvation  
through [the] faith  
that is in Christ Jesus. 16  
All Scripture  
is given by inspiration of God, and  
is profitable  
for teaching [doctrine],  
for reproof,  
for correction,  
for instruction in righteousness, 17  
that the man of God may be  
complete [mature, perfect],  
thoroughly equipped  
for every good work.

## 2 Timothy 4

4:1 ¶ I charge you therefore before  
God and  
the Lord Jesus Christ,  
who will judge the living and the dead  
at His appearing and His kingdom: 2  
Preach the word!  
Be ready  
in season and  
out of season.  
Convince,  
rebuke,  
exhort,  
with all longsuffering and teaching. 3  
For the time will come  
[for you, Timothy: v5] when  
they will not endure sound teaching  
[doctrine],  
but according to their own desires,  
because they have itching ears,  
they will heap up for themselves  
teachers; 4 and  
they will  
turn their ears away from the truth,  
and  
be turned aside to fables. 5  
But you [Timothy]  
be watchful in all things,  
endure afflictions,  
do the work of an evangelist,  
fulfill your ministry. 6

## Paul's Final Words

For I am already being poured out  
as a drink offering, and  
the time of my departure is at hand. 7  
I have fought the good fight,  
I have finished the race,  
I have kept the faith. 8  
Finally, there is laid up for me  
the crown of righteousness that  
the Lord,  
the righteous Judge,  
will give to me on that Day,  
and not to me only  
but also to all  
who have loved His appearing. 9  
Be diligent to come to me quickly; 10 for  
Demas ["governor of the people"]  
has forsaken me,  
having loved this present world, and  
has departed for Thessalonica —  
Crescens ["growing"] for Galatia,  
Titus ["nurse"] for Dalmatia. 11  
Only Luke ["light-giving"] is with me.  
Get Mark ["a defense"] and  
bring him with you,  
for he is useful to me  
for ministry. 12  
And Tychicus ["fateful"]  
I have sent to Ephesus. 13  
Bring the cloak that I left with  
Carpus ["fruit"] at Troas  
when you come —  
and the books,  
especially the parchments. 14

Alexander ["man defender"]  
the coppersmith did me much harm.  
May the Lord repay him according  
to his works. 15  
You also must beware of him, for  
he has greatly resisted our words.  
[Alexander was against the gospel,  
but Paul's other friends only abandoned Paul in his time of need,  
so the difference in his prayers is gospel versus personal.]

16 ¶  
At my first defense  
no one stood with me, but  
all forsook me.  
[This seems to imply that Paul  
was back under arrest in Rome  
when he wrote this letter.]  
May it not be charged against them. 17  
But the Lord  
stood with me and  
strengthened me,  
so that the message might be preached  
fully through me,  
and that all the Gentiles might hear.  
And I was delivered  
out of the mouth of the lion. 18  
And the Lord will  
deliver me  
from every evil work and  
preserve me  
for His heavenly kingdom.  
[Da 2:44; 4:3,32,34; 6:26; 7:14,18,27]  
To Him be glory forever and ever.  
Amen! 19

<sup>68</sup> NKJ: learned them

Greet  
 Prisca [“ancient”] and  
 Aquila [“an eagle”], and  
 the household of  
 Onesiphorus [“bringing profit”]. 20

Erastus [“beloved”]  
 stayed in Corinth, but  
 Trophimus [“nutritious”]  
 I have left in Miletus sick. 21

Do your utmost to come before winter.

Eubulus [“prudent”] greets you,  
 as well as

Pudens [“modest”],  
 Linus [“a net”],  
 Claudia [“lame”], and  
 all the brethren. 22

The Lord Jesus Christ  
 be with your spirit.  
 Grace be with you.  
 Amen.

# December 17

Forward to: [Hebrews-Revelation](#)

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## Preached What?

### Acts:

**The prophets preached:**     *verse*  
 Jesus Christ                     3:20

### John the Baptist preached:

peace through Jesus Christ 10:36  
 how God anointed             10:38

Jesus of Nazareth  
 with the Holy Spirit and  
 with power,

who went about  
 doing good and  
 healing all  
 who were oppressed  
 by the devil,  
 for God was with Him.

the baptism of repentance 13:24

### Peter preached:

in Jesus the resurrection  
 from the dead                 4:2

Jesus *as* the Christ             5:42  
 God accepts whoever:         10:35

fears Him and  
 works righteousness  
 through His name:             10:43

whoever believes in Him  
 will receive remission  
*[release from bondage or  
 imprisonment] of sins."*

### Phillip preached:

the word:                         8:4  
 Christ:                           8:5

the things concerning:       8:12  
**the Kingdom of God** and  
 the name of Jesus Christ

the word of the Lord:         8:25a  
 the gospel:                     8:25b  
 Jesus:                           8:35

### Saul/Paul preached:

the Christ that He is  
 the Son of God:                 9:20  
 that this *Jesus* is the Christ:9:22  
 in the name of Jesus:         9:27  
 that they should:             26:20

repent,  
 turn to God, and  
 do works befitting repentance

### The Jews recognized that:

11:18  
 "Then God has also granted to  
 the Gentiles repentance to life."

### The scattered Jews preached:

the word                         11:19  
 the Lord Jesus                 11:20

### Paul & Barnabas preached:

the word of God               13:5,7  
 the teaching of the Lord     13:12

the word of this salvation   13:26  
 glad tidings —               13:32

that promise **that** was made  
 to the fathers. <sup>33</sup> God has ful-

filled this for us their children,  
 in that He has raised up Jesus

the forgiveness of sins;     13:38

<sup>39</sup> and by Him everyone who be-

lieves is justified from all things  
 from which you could not be jus-

tified by **the law of Moses**.

the word of God               13:44  
 the word of the Lord         13:48

the word of the Lord         13:49  
 the word of His grace        14:3

the gospel                     14:7  
 that you should turn

from these useless things  
 ` *[context: "gods" such  
 as Zeus and Hermes]*

to the living God             14:15  
 the gospel                     14:21

### Galatians:

the gospel of Christ           1:7  
 Him (among the Gentiles)   1:16  
 the gospel (to Abraham):    3:8

"in you all the nations  
 shall be blessed"

the gospel                     4:13  
 the word of the Lord         15:35

the word of the Lord         15:36  
 the gospel [*good news*]     16:10

the word of the Lord         16:32  
 this Jesus ... is the Christ 17:3

*who* had to suffer and  
 rise again from the dead

the word of God               17:13  
 Jesus and the resurrection 17:18

### 1 Thessalonians:

the gospel of God             2:2, 9

### 1 Corinthians 1:

the gospel                     1:17  
 the message of the cross    1:18

Christ crucified             1:21  
 Christ, the power of God     1:22

and the wisdom of God     1:22  
 the testimony of God        2:1

Jesus Christ  
 and Him crucified           2:2

in demonstration  
 of the Spirit and

of power                     2:4  
 the wisdom of God

in a mystery                 2:7  
 the gospel of Christ         9:12

the gospel                     9:16  
 the gospel of Christ         9:18

the gospel                     15:1  
 that word [*vv3-5*]           15:8

Christ ... that He has been  
 raised from the dead        15:12

<b>2 Corinthians:</b>	
Christ Jesus the Lord	4:5
he gospel (of Christ)	10:16
the gospel of God	11:7
<b>Romans:</b>	
the gospel	1:15
the gospel of Christ, ...	1:16
the power of God to salvation	
the word of faith	10:8
the gospel of Christ	15:19
Jesus Christ	16:25
<b>Back to Acts:</b>	
<b>Paul testified to:</b>	
repentance toward God and faith toward our Lord, Jesus Christ	20:21
the gospel of the grace of God	20:24
<b>preached:</b> <b>the Kingdom of God</b>	20:25
<b>declared:</b> the whole counsel of God	20:27
<b>commended ... to:</b> the word of His grace the faith in Christ that the Christ would suffer, that He would be the first to rise from the dead, and [that He] would proclaim light to the Jewish people and to the Gentiles	26:23
the words of truth and reason	:25
<b>the Kingdom of God</b>	28:23
<b>the Kingdom of God</b>	28:31
and teaching the things that concern the Lord Jesus Christ	

<b>Ephesians:</b>	
the word of truth —	1:13
the gospel of your salvation	
the unsearchable riches of Christ	3:8
the mystery of the gospel	6:13
<b>Colossians:</b>	
the word of the truth of the gospel	1:5
the grace of God in truth	1:6
the gospel	1:23
Him (Christ)	1:28
the word,	4:3
the mystery of Christ	
<b>Philippians:</b>	
Christ	1:15,16
Christ	1:18
<b>1 Timothy:</b>	
God (among the Gentiles)	3:16
<b>Titus:</b>	
His (God's) Word	1:3

### Saved to what?

*[Is physical healing included? Wealth?]*

### **Acts 2:38-39**

**Then** Peter said to them,  
“Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. 39 For the promise [of the HS] is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”

*[vv42-47 report the culture of the early church. Absent is any statement that they were all physically healed or that they all became wealthy.]*

*[Acts 3:1-11 reports the special healing of the lame man at the Beautiful Gate. This healing was apparently unusual.*

*If all had been healed, why was this one healing called to attention?]*

### **Acts 3: 19-21**

Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, 20 and that He may send Jesus Christ, who was preached to you before, 21 whom heaven must receive until the times of restoration of all things, which [return and restoration] God has spoken by the mouth of all His holy prophets since the world began.

*[No mention of healing or wealth, just sins being blotted out, and the restoration of all things (including healing and wealth?) delayed until a later time, apparently when Jesus returns.]*

### **Acts 4:29-30**

*[The disciples/apostles prayed:]*

Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word, 30 by stretching out Your hand to heal, and that signs and wonders may be done through the name of Your holy Servant Jesus.”

*[Healing as a sign to draw unbelievers, not clear that it meant for all the existing believers. Similarly, Acts 5:12-15, and 8:5-8 (Phillips).]*

### **Acts 26:18**

to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance [“the meek shall inherit the land”] among those who are sanctified by faith in Me.’

*[No mention of healing or wealth, just inheritance: the meek inherit the New Land (Earth) after the second coming.]*



## Relevant to Creation:

### Acts 17:24-26

God, who made the world [*kosmos*] and everything in it, since He is Lord of heaven and land [earth], does not dwell in temples made with hands. 25 Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things. 26 And He has made from one blood every nation of men to dwell on all the face of the land [earth], and has determined their pre-appointed times and the boundaries of their dwellings. 27

### Romans 1:20

For since the creation of the world, His invisible attributes are clearly seen, being understood by the things that are made, even His Eternal power and Godhead, so that they are without excuse, 21

### Romans 8:19-22

For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. 20 For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; 21 because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. 22

For we know that

the whole creation groans and labors with birth pangs together until now. 23

### Ephesians 3:9

and [to] make all see what is the fellowship of the mystery, which from the beginning of the ages [*Ge 1:1*] has been hidden in God who created all things through Jesus Christ; 10  
**OR: (install if best???)**  
and [to] make all see what is the fellowship of the mystery (which from the beginning of the ages [*Ge 1:1*] has been hidden in God who created all things) through Jesus Christ;

### Colossians 1:15-20

#### *Christ is Supreme*

[Note the chiasm: A-B-C-B'-A']

A Revealer

B Creator

C Sustainer

B' Head

A' Reconciler ]

A God-Revealer

He is [↓ visible, icon]

the image of the invisible God, the firstborn over all creation. 16

[↑ possessor, heir;

firstborn from the dead: v18]

B Creator-Maker

For by Him

all things were created

that are in heaven and

that are on land [earth],

visible and invisible, whether

thrones or

dominions or

principalities or

powers; [κ magistracies]

all things were created

through Him and

for Him. 17 And

C Preminent Sustainer

He is

before all things, and

in Him

all things consist. 18 And

B' Head/Leader

He is

the head of the body, the church,

who is

the beginning, [*initiator*]

the firstborn from the dead,

that in all things

He may have the preeminence. 19

A' God-Man Reconciler

For it pleased the Father that in Him

all the fullness should dwell, 20 and by Him

to reconcile

all things to Himself,

by Him, whether

things on land [earth] or

things in heaven,

having made peace

through the blood of His cross. 21

# Introduction to Romans

Prepared by Steve Gregg, August 3, 2015

## I. *The city and the church of Rome*

### A. Rome was capital of an empire reaching from Britain to Arabia

1. It was the trade and diplomatic center for the world.
2. It was a strategic beachhead for disseminating doctrine – whether true or false

### B. The Church

1. Planted before **AD 50** probably without an apostle [Peter was still in Jerusalem in **AD 50**.]
2. May have been planted by pilgrims of Acts 2, or as result of dispersion of Acts 8, or by a team from Antioch.
3. Significantly Gentile in composition (Rom.[1:8-15/11:13-14](#))
4. Also had a significant number of Jewish members ([2:17-29/4:1/7:1](#))
5. Probably had at least five “home churches”
  - a. Priscilla and Aquila’s house ([16:3-5](#))
  - b. Aristobulus’ household (16:10)
  - c. Household of Narcissus (16:11)
  - d. Asyncritus, et al (16:14)
  - e. Philologus, et al (16:15)

### C. Relations between the Church and the Roman State

1. Jesus had been condemned in a Roman court; Peter and Paul would eventually be martyred there
2. Jews tried to get Christianity outlawed by Rome, but the Romans could not distinguish between Christianity and Judaism, a legal religion in the empire ([Acts 18:12-16](#)).

3. Claudius’ decree ([Acts 18:2](#)) expelled all Jews (including Christian Jews) from Rome (**AD 49-50**)
4. Romans 13:1-7

### D. Relations between the Jewish and the Gentile elements in the Church

1. The Jews (including Jewish Christians) had been banished from Rome, in **AD 49-50**, by order of Emperor Claudius. Thus, for some years, the church was left with entirely non-Jewish culture and style.
2. No doubt, many Jews had returned after Claudius’ death, in **AD 54**. When the Jewish Christians returned to Rome, they would have found the church dominated by Gentile customs and convictions.
3. When the Jewish believers sought to practice their Jewish convictions, it probably was frowned upon by the Gentile Christians, who would find them legalistic. In turn, the Jewish believers would have found the Gentiles too libertine in their practices. This would cause a wedge in the fellowship, and it is a matter that seems to concern Paul (e.g., [1:16](#); [2:9-10](#), [ch.9-11](#); [14:1-6](#); [15:26-27](#)).

## II. *The letter*

### A. Time and occasion of writing

1. **Winter of AD 56-57** (some say **55**); **7 years** after Jerusalem Council ([Acts 15](#)); **3 years** before Paul’s arrival in Rome; **end** of Paul’s third missionary journey;
2. Having spent **3 months** in Greece [Corinth] ([Acts 20:3/Rom.16:1](#)), Paul was now leaving for Jerusalem to deliver a gift ([15:25-26](#))
3. As the “apostle to the Gentiles”, Paul had long wished to visit Rome ([1:13-15](#))
  - a. He had been “hindered” from visiting Rome by his priority to reach the unreached ([1:13/15:20ff](#))
  - b. At the time of writing, Paul was in Corinth and had evangelized all parts east of Italy ([15:19-23](#))

- c. His present intention was to press westward to Spain, to drop in on the church in Rome *en route* to preach, receive support, and to establish a beachhead for westward outreach ([15:24, 28](#)).

## B. An expansion on Galatians

1. Deals with the same basic theme: The Gospel vs. **The Law**
2. Different attitude in the two Epistles
  - a. Galatians written in heated spirit in time of crisis, Romans more coolly
  - b. Galatians were Paul's "children" in the faith; he had not been to Rome yet
  - c. Romans is Paul's most impersonal letter, except for greetings in [chapter 16](#)

## C. Vocabulary and Metaphors used in Romans

1. Covenant context / "Righteousness of God" ([1:17](#); [3:21](#)); "faith" or "faithfulness" ([1:17](#); [3:3](#), [22](#))
2. Wage laborer metaphor / works vocabulary (e.g., [3:20](#), [27-28](#); [4:2, 4, 6](#); [9:11](#), [31-32](#); [11:6](#)) ... versus ...
3. Gift metaphor / grace vocabulary (e.g., [3:24](#); [4:4](#); [5:15-18, 20](#); [6:23](#); [11:6](#))
4. Slave market metaphor / servitude ([5:14](#); [6:6](#), [16-22](#); [7:14, 25](#); [8:2](#)) and redemption ([3:24](#); [8:23](#))
5. Law court metaphor / condemnation (convicted) and justification (acquitted) vocabulary ([3:24ff](#); [4:2, 5](#); [5:9, 16, 18](#); [8:33](#))
6. Marriage metaphor / fruitfulness vocabulary ([6:21-22](#); [7:4-5](#))
7. Family (of Abraham and of God) / adoption vocabulary ([4:11-18](#); [8:14-19, 23](#); [9:7-8](#))

## D. Structure of the argument

1. Seen as a theological treatise: A commonly-proposed (but not entirely satisfactory) outline:

**Prologue** — [1:1-17](#)

## a. Justification

- Gentile guilt ([1:18ff](#))
- Jewish guilt ([ch.2](#))
- All have sinned ([3:1-20Romans 3](#))
- Justification by faith ([3:21-5:11](#))
- Christ's grace defeats Adam's guilt ([5:12-21](#))

## b. Sanctification

- Dying to sin is deliverance from sin's power ([6:1-14](#))
- We now are slaves of righteousness ([6:15-23](#))
- We have a new husband/head ([7:1-6](#))
- The law** could not conquer sin in our members ([7:7-25](#))
- The Holy Spirit changes everything ([ch.8](#))

## c. Parenthesis: Israel's status and future

- Paul is grieved about Israel's failure to get saved ([chapters 9-10](#))
- God has saved a remnant of Israel as a proof that all Israel will later be saved ([ch.11](#))

## d. Christian living

- Consecration of our bodies & minds is the proper response to the mercies of God ([ch.12](#))
- Christians should submit to government officials ([13:1-7](#))
- Love is the fulfillment of **the Law** ([13:8-10](#))
- Put on Christ ([13:11-14](#))
- Defer to the weaker conscience of others ([14:1-15:7](#))
- Christ for the Jew and the Gentile ([15:8-13](#))

## Epilogue: Personal travel plans and greetings to friends

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2. Seen as an "occasional" letter: An outline, recognizing the theme of unity in the Church:

**Prologue** — [1:1-15](#)

**a. Antidote to Jewish ethnic snobbery (rest of chapters 1-4)**

- Being Jewish is not the ticket that admits a man into favor with God ([1:16-17](#))
- The sins of the Gentiles are all found in the Jewish community as well ([1:18-2:24](#))
- Being Abraham’s descendent means more than ethnic identity ([2:25-29](#))
- Though Jews had greater privileges, this has not resulted in greater virtue ([3:1-20](#))
- All, therefore, stand in equal need of grace, which is provided in Christ ([3:21-30](#))
- The Law, in which Jews boast, teaches that legal observance is not what saves ([ch.4](#))

**b. Clarification of concepts affirmed in the first section (chapters 5-11)**

- Celebration of justification by faith ([5:1-11](#))
- Adam and Christ—the global view—the reign of sin, death, the law and grace ([5:12-21](#))
- Parenthesis: Dealing with anticipated misunderstandings (chapters 6 and 7)
  - Should we sin because that causes grace to “abound”? ([6:1-14](#))
  - Should we sin because we are not under law but under grace? ([6:15-7:6](#))
  - Is the law bad, then? ([7:7-25](#))
- The reign of the Spirit ([chapter 8](#))
- So what ever became of the promise to save “Israel”? (chs [9-11](#))

**c. Practical ramifications: Right living and peaceful relationships (chapters [12:1-15:7](#))**

**d. Summary, travel plans and greetings ([15:8](#)-chapter 16)**

### Editor's notes:

#### When did the gospel start going out to the Gentiles?

Ac 2:10 – “both Jews and proselytes [*Gentile converts to Judaism*]” were at the initial out-pouring on Pentecost, so they were included in the initial Church, but that does not constitute an outreach to the Gentiles.

Ac 5:42 – “And daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Christ.” Hence, not to the Gentiles.

Ac 8:1b – “At that time a great persecution arose against the church that was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles.” Unless the Samaritans were considered Gentiles, this did not result in an outreach to Gentiles.

Ac 8:25b – “preaching the gospel in many villages of the Samaritans.” Again.

Ac 8:26-40 – The Ethiopian eunuch was likely a Gentile, or possibly a proselyte, as he was reading Scripture, but this was not a general outreach to Gentiles, but a special case caused by the Spirit.

Ac 9:15b – Paul was chosen “to bear My name before Gentiles, kings, and the children of Israel”, but he did not start immediately. Rather:

Ac 9:20 – “Immediately he preached the Christ in the synagogues, ... 22b and confounded the Jews who dwelt in Damascus”

Ga 1:16b-19 Paul spent his first three years as a disciple in Damascus, in Arabia (likely), and back in Damascus, then he went to Jerusalem to confer with Peter. No outreach to Gentiles.

Ac 9:29b – There he “disputed against the Hellenists”, Greek-speaking Jews, who tried to kill him, whereupon the Lord told him:

Ac 22: 29b – “Depart, for I will send you far from here to the Gentiles.” But again, although he went to “into the regions of Syria and Cilicia” (Ga 1:21), there is no record that he preached to Gentiles during that time.

Ac 10 – Indeed, it was Peter who was pushed by the Spirit first to reach out to a specific house of Gentiles: Cornelius’s house.

Ac 11:1-18 – Shows how resistant the Jewish mindset still was to Gentiles.

Ac 11:19 – “Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only. 20 [and] spoke to the Hellenists, preaching the Lord Jesus.” Again, Greek-speaking Jews.

Ac 11:26b – Barnabas fetches Paul to Antioch od Syria and “for a whole year they assembled with the church”, presumably all Jews, as there has still been no general outreach to the Gentiles. This is as late as ~AD 40.

Ac 11:30 – The disciples at Antioch send a gift to Jerusalem “by the hands of Barnabas and Saul”. This is ~AD 40. Next mention, it is ~AD 44.

Ac 12:25 – “Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry”. Sounds like they spent three years in Jerusalem? Still no outreach to the Gentiles.

Ac 13:5b – Their first missionary trip to Gentile cities, but “they preached the word of God in the synagogues of the Jews”, not to Gentiles.

Ac 13:12 – But they did get one Gentile saved, Sergius Paulus: “Then the proconsul believed, when he saw what had been done, being astonished at the teaching of the Lord”, almost an accident(?) of rebuking a Jewish sorcerer.

Ac 13:14 – Again in “Antioch in Pisidia, and went into the synagogue on the Sabbath day”, they started with Jews again. But:

Ac 13:42 – “the Gentiles begged that these words might be preached to them.” Apparently they overheard or got the word second hand. Still not an outreach.

Ac 13:44 – “On the next Sabbath almost the whole city came together to hear the word of God.” By popular demand, not by explicit outreach.

Ac 13:46e – But the Jews rejected the message, so Paul (commissioned to go to the Gentiles) reluctantly concludes, “we turn to the Gentiles.”

Ac 13:48b – The Gentiles “were glad and glorified the word of the Lord. And as many as had been appointed to Eternal life believed.” This is the first statement in Acts that at least several (likely many) Gentiles believed. This begins a true outreach to the Gentiles.

Ac 14:1 – Next, “in Iconium that they went together to the synagogue of the Jews, and so spoke that a great multitude both of the Jews and of the Greeks believed.” Again, they start at the synagogue, but now we for sure have a great multitude of Greeks added to the Church.

From here on it goes much this way. Thus, the start of the true outreach may have begun as late as ~AD 46-47.

**Ro 5:12-21 ANALYZED: Adam and Christ Contrasted**

12 Therefore, **[man/Man]** **[sin/grace]** **[verb]** **[scope]** **[comment]**  
 just as through one man sin entered the world, [**← kosmos**]  
 through and death  
 and thus sin,  
 in that [because] all death spread to all men, [Not “in whom”, as in the Vulgate:]  
 13 *[Wait, thinks Paul, before I construct that sentence/statement, I need to explain. New construction starting in v18:]* *[But the Greek is “epi hos”: “in that”]*  
 (For **until** **the law** *[to Jews via Moses]*,  
 sin was in the world, [**← kosmos**]  
 But sin is not imputed *[to people]*  
**when** there is no **law** *[cf. 4:15b]*. 14  
 Nevertheless death reigned  
**from Adam to Moses**,  
 even over those who had **not** sinned according to  
 the likeness of Adam’s transgression, *[NKJ: the transgression of Adam]*  
 who is a type of **Him**  
 who was **to come**. 15  
 But **the free gift**  
*is* not like the offense.  
 For if by **the one man’s** offense **the many** died, *[NKJ leaves out the]*  
**much more** **God’s** grace *[NKJ: the grace of God]*  
 and the gift  
 by **the one Man’s** grace,  
 Jesus Christ[’s], abounded to **the many**. 16 *[NKJ: the grace of the one Man]*  
*[NKJ leaves out the]*  
 And **the gift**  
*is* not like **that**  
*which came* through **the one who** sinned.  
 For **the judgment**  
**that came** from **one offense** resulted in **condemnation**,  
 but **the free gift**  
**that came** from *[for?]* **many offenses** resulted in **justification**. 17 *[How did the gift come from the offences?]*  
 For if by **the one man’s** offense **death** reigned  
 through **much more** **those who** receive **abundance of grace** and of **the gift of righteousness**  
 through **the One**,  
**Jesus Christ**.  
 will reign in life

) 18

Therefore,  
 \_\_\_ as through one man's offense  
 even so through one Man's righteous act  
 the free gift  
 vvvvvvvv [SB "just as"; same word as in v12] [^ justification to receive life? Greek: no "of"]  
 For \_\_\_ as through [by] one man's disobedience  
 so also through [by] one Man's obedience  
 the many were made sinners,  
 the many will be made righteous. 20  
 [v entered the Jewish mentality/consciousness through Moses]  
 Moreover  
 that the law entered  
 But where the offense might abound [in its spreading effect: now transgressions].  
 sin abounded, [became more evident]  
 grace abounded [cf. 8:1]  
 much more, 21  
 so that as sin reigned in death,  
 even so grace might reign  
 through [one Man's] righteousness to Eternal life  
 [that is,] through Jesus  
 Christ our Lord.

## Notes from Steve Gregg Lectures:

### **Romans 5**

5:1-2

2Co 12:9 thorn in flesh: **My grace** is sufficient for you

1Co 15:10 By the grace of God

1Co 3:10 accdg to the **grace of God**

Ep 4:29 impart **grace** to the hearers

Jn 1:14 full of **grace** & truth v16 and of His fullness we have received...and **grace** for **grace**

Lu 4:22 marveled at the words of **grace** that He spoke

Corrie ten Boom: train ticket from her father only as she gets on train – not needed earlier. Likewise Our Father gives us grace as and when needed, not before.

1Pe 5:10 God of all grace ... Eternal glory 5:3-5 also glory in tribulations (1Pe 5:10) hope: to be like Jesus

5:6-8 might die for Billy Graham or Mother Teresa

5:9-11 arguing from the greater to the lesser: if He already did the greater, won't He now also do the lesser? Yes.

### **5:12-21**

Just how far does Paul intend us to push this comparison/contrast?

Ep 4:22 old man vs new man (NOT old self vs new self, as some translations MISinterpret) – put on/off, like clothing; Ep 2:14-15 in Himself one new man (the body of Christ) vs Adam corporate Col 3:9 neither Greek nor Jew ... Ep 1:22-23 the Church which is His body...fullness.

Each Christian, like an organ of the body, has been transplanted from the old man Adam to the new man Christ.

Ga 2:20 “I have been crucified with Christ”

I was in Adam, now I am in Christ.

1Jn 5:11-12 life in the Son (He has it, we don't, except as part of Him)

Ro 2:7 Eternal Life to those who SEEK FOR it.

Adam was not immortal, but he could live forever by continually eating from the tree of life.

Ro 3:23 “all have sinned and come short of the glory of God.”

v15 motive

v16 result

### **5:18-21**

2Co 5:21 reconciling the world to Himself

Col 1:16 by Him **all things** were created... v19 to reconcile **all things** (universal reconciliation?)

5:20

“abound” = “became more evident”

Romans 6 & 7 are parenthetical to clarify points just made: answering likely questions arising from misunderstanding or extreme conclusions. Thus, this is not a turn to discuss sanctification, but a clarification of the prior subject matter.

Col 2:12 buried in baptism with Him: i.e., immersed: the dead is buried and then rises again

### **6:15-23**

“under grace”: grace reigning...

Ti 2:12 grace teaches us...

v17 doctrine = teaching

1Ti 1:9-10 ... sound doctrine (behaviors)

Mt 28:19 ... teach them to observe all that I have taught you (not theology)

Ti 2:1 ... profound doctrine... (behaviors, actions, how to live: practical teaching)

form (Greek: tupos) of teaching: the teaching sets up a form for you to be conformed to: “renewing our minds”

### **7:1-6**

v2 can be mistaken to disallow divorce altogether; but a legitimate divorce means the woman does not have a husband, and Paul here is discussing a woman who has a husband

1Co 7:39-40

Jesus and woman at the well: she had had five husbands but no longer has one, so she must have been widowed or legitimately divorced

Law re marriage: De 24:4 can't go back to the original husband, but implied that she could marry a third man

Paul was not adding law; he was only repeating what was already known.

### **Romans 8**

Is Paul describing his own experience as a mature Christian? Yes:

Ep 4:17ff One who has repented does not want to do sin. The flesh and mind of one who has not repented (not born again) agree with one another.

Solution is threefold (ch.8):  
justification: no condemnation  
sanctification: walking in the Spirit  
glorification: out of the presence of sin

### **Romans 12**

Gratitude

Sacrifices: Phil x:y; Heb x:y

Transformed: metamorpho 2Co 3:18, Mt 17:2 || Mk 9:2 (||Lu 9:29) (transfiguration)

12:10

Phil 4:8 whatever things IN OTHER PEOPLE

12:13

Hospitality: love of strangers

12:20

heaping coals on head: not a kindness, but leaving vengeance to God (coals of judgment, accumulating: De 32:35)

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<sup>i</sup> NKJ: “After that **He gave them judges for about four hundred and fifty [~450] years, until Samuel the prophet.**” The ESV & HCSB have the more accurate reading, as confirmed by this interpretation fitting the **480-years** of 1Ki 6:1, and confirmed by Ussher, Jones, and others.

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<sup>ii</sup> Sounds like Calvinism, but ... **Philips version**: “He has chosen you as the first to be saved, to make you holy by the work of his Spirit and your own belief in the truth.” **ESV**: “because God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth.”

<sup>iii</sup> The idea of the “real presence” of Christ in the Eucharist is not found in any part of the Bible. See long note on Jn 6:53-58.

<sup>iv</sup> NKJ: “creation”. The Greek word κτίσις (*ktisis*) can mean either ‘creation’ or ‘creature’, depending on the context. Martin Luther & Wycliffe used ‘creature’. KJV used ‘creature’ in verses 19-21 but (the whole) ‘creation’ in v22. In Ge 3:14-19 God cursed only creatures and the ground (with regard to difficulty of cultivation for man, a creature), not the whole creation (not the planet, sun, moon, stars, angels, air, etc.). Hence, it appears ‘creature’ is the best choice, ‘every creature’ in v22.