

I L L U S T R A T E D  
**Weekly Bible Notes**  
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For study the week of **April 15 - 21, 2013**

*A weekly compilation of biblical commentary & research for your Bible study*

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“Go out with Joy” (Isaiah 55:12) from *Treasures of the Bible* by Henry Davenport Northrop, D.D.

*“As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.”*

— Mary Baker Eddy, *Science and Health with Key to the Scriptures* p. 497

**Mark W. Mohlenbrock**, Editor and Publisher


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**Acts 2:22-28** ([online tools](#)) <sup>(19)</sup>

*Interactive Interlinear KJV with Strong’s data*» [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong’s Concordance data on the word]

**22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:**

*(JB Phillips New Testament)* "Men of Israel, I beg you to listen to my words. Jesus of Nazareth was a man proved to you by God himself through the works of power, the miracles and the signs which God showed through him here amongst you - as you very well know.

*Miracles and wonders and signs)* “The New Testament records only thirty-six, on an average less than one a month for the three and one-half years of his public ministry. But what miracles they were! He walked on the sea; he turned water into wine and multiplied loaves and fishes. He banished demons, disease, and death. He healed the sick, cleansed the leper, and raised the dead. And the miracles recorded are a fraction of those he actually performed. Several times the sacred historians simply lump miracles together, telling of the crowds of sick folk who came to Jesus with the comment, ‘And he healed them all.’” (*The Exploring Series (EXS)*)

**23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:**

*(Amplified Bible)* This Jesus, when delivered up according to the definite and fixed purpose and settled plan and foreknowledge of God, you crucified and put out of the way [killing Him] by the hands of lawless and wicked men.

“In verse 23 we see the juxtaposition, common in various parts of the NT, of God’s divine plan with human actions for which humans are held responsible. One and the same event, Jesus’ being handed over to be killed, can be said to be ‘according to God’s definite plan and foreknowledge’ and at the same time is seen as a blameworthy sin on the part of some of Jesus’ fellow Jews. Luke certainly knows who it was who actually crucified Jesus... Yet at the same time the culpability of Jews, in particular some Jews of Jerusalem who are being especially addressed in this speech, is asserted by the words ‘having affixed him to a cross, you killed...’ This was only possible because God ‘gave him up’.” (*Witherington, Ben, III, The Acts of the Apostles: A Socio-Rhetorical Commentary, Grand Rapids, MI: Wm B Eerdmans, 1998, p144-5*)

**24 Whom God hath raised up, having loosed the pangs of death: because it was not possible that he should be holden of it.**

*(Amplified Bible)* [But] God raised Him up, liberating Him from the pangs of death, seeing that it was not possible for Him to continue to be controlled or retained by it.

*The New American Commentary (NAC)* translates literally: “Loosing him from the birth pangs of death.” “Jesus was loosed from the cords of death that bound him. Still, one could perhaps see some appropriateness in the metaphor of ‘birth pangs’, since resurrection in a real sense is a new birth from death.”

**25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:**

*(Amplified Bible)* For David says in regard to Him, I saw the Lord constantly before me, for He is at my right hand that I may not be shaken or overthrown or cast down [from my secure and happy state].

*The Tyndale New Testament Commentaries (TNTC)* interprets Psalm 16:8-11 in its original setting, “a statement by David about the Messiah. The Psalm is a prayer by a godly man, in which he professes his faith in God and

declares his confidence that because the Lord is, as it were, his right-hand man, he can be joyful and sure that he will not be abandoned to Sheol or *corruption* but will rejoice in the *presence* of God.”

**26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:**

*(The Message)* I'm glad from the inside out, ecstatic; I've pitched my tent in the land of hope.

“*My tongue* corresponds to *my glory* in Hebrew, and may be regarded as a very ancient exposition of that phrase preserved in the Septuagint version, and according to which the tongue (i.e. the faculty of speech) is regarded as the glory of the human frame, or as the instrument of the divine praise....*Flesh* seems here to mean the body as distinguished from the soul. The verb translated *rest* originally means to pitch a tent, encamp, and then to sojourn for a time; that mode of life being constantly opposed to permanent abode in houses. *Hope* is hardly an adequate equivalent to the Hebrew word, which in this connection denotes confident security.” (Alexander, JA, Acts, *Geneva Series of Commentaries*, Avon, Great Britain: The Bath Press, reprinted 1991, p73-4)

**27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.**

*(Amplified Bible)* For You will not abandon my soul, leaving it helpless in Hades (the state of departed spirits), nor let Your Holy One know decay or see destruction [of the body after death].

“Although David refers to himself in the first part of the verse. David expresses his confidence that the grave will not mark the end of his fellowship with God. He will continue to enjoy life in the Lord’s presence. The sentence, ‘Nor will you let your Holy One undergo decay,’ is David’s assurance of God’s affirmation.” (*New Testament Commentary* (NTC))

**28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.**

*(JB Phillips New Testament)* You have made known to me the ways of life; you will make me full of joy in your presence.

*The ways of life* “David often spoke concerning himself but the Holy Spirit who spoke through David also spoke of Christ; hence, a prophecy could have a primary fulfillment and an ultimate fulfillment. David as a prophet took upon himself the task of speaking of the Messiah as he was guided by the Holy Spirit; Peter now argued that this prophecy of David that his body should not see corruption could not have referred to David himself, but to the Messiah. Peter here declares that King David knew that in Psalm 16 he was describing the resurrection of the Messiah. Christ or the Messiah was to sit on David’s throne, or to be his successor, by becoming the king of God’s spiritual people.” (Boles, H. Leo, *A Commentary on Acts of the Apostles* (Nashville: Gospel Advocate, 1941)) ▶

**Acts 4:33** ([online tools](#)) (20)

[Interactive Interlinear KJV with Strong’s data](#)» [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong’s Concordance data on the word]

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

*(Amplified Bible)* And with great strength and ability and power the apostles delivered their testimony to the resurrection of the Lord Jesus, and great grace (loving-kindness and favor and goodwill) rested richly upon them all.

“Luke stresses the spiritual gifts which accompanied the testimony of the Apostles to the Resurrection. *Power* was a mark of their preaching. This is the word which describes the miracles of Jesus. Just as his words had the power to still storms and heal the sick, so the preaching of the Apostles did things; it moved men. And *grace* was on them all. This is not the later theological sense of the word: God’s undeserved favor. It is the early meaning: winsomeness, attractiveness. The common life of the Early Church fascinated and drew people.” (*The Layman’s Bible Commentary* (LBC)) ▶

**2 Chronicles 30:9** ([online tools](#)) (12)

[Interactive Interlinear KJV with Strong’s data](#)» [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong’s Concordance data on the word]

**9 For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.**

(*New International Version*) If you return to the LORD, then your fellow Israelites and your children will be shown compassion by their captors and will return to this land, for the LORD your God is gracious and compassionate. He will not turn his face from you if you return to him."

"The word 'turn', or 'return', in verse 6 is that which is often translated 'repent'. The biblical idea of repentance is more than simple remorse, but rather a turning from old ways into a new life-style....There is a similar play on words in verse 9, where the 'turning' as a moral act will have as its result a physical 'return' from exile. Here again the close link between response and blessing is emphasized. The lord's desire is for a dedicated people.... The sense then is that the people are not simply to make some intellectual assent to the demands of God, but to lay their capacities, their vigour, their talents before him." (*The Daily Study Bible (DSB)*, p236) ►

### 1 Corinthians 8:6 ([online tools](#)) (3)

[Interactive Interlinear KJV with Strong's data](#)» [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong's Concordance data on the word]

6 But to us **there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.**

(*JB Phillips New Testament*) in fact, to us there is only one God, the Father, from whom everything comes, and for who we live. And there is one Lord, Jesus Christ, by whom everything exists, and by whom we ourselves are alive.

"The subject of the whole passage is not what God is to Christ, but what He is to us, and the truth of God's fatherhood as He is related to men or rather, it is that conception of God in which the spirituality and oneness of His nature is revealed to us and accepted by us in its practical influence. The idea is partially realized in the idea of creation, but fully in Christian sonship." (Edwards, Thomas C., *A Commentary on the First Epistle to the Corinthians* (Minneapolis: Klock & Klock, 1979 reprint of 1885 edition)) ►

### 2 Corinthians 5:20 ([online tools](#)) (11)

[Interactive Interlinear KJV with Strong's data](#)» [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong's Concordance data on the word]

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: **we pray you in Christ's stead, be ye reconciled to God.**

(*JB Phillips New Testament*) We are now Christ's ambassadors, as though God were appealing direct to you through us. As his personal representatives we say, "Make your peace with God."

*Be ye reconciled*) *Westminster Dictionary of Theological Terms* lists "reconciliation: Greek *katallagé*, Latin *reconciliatio*, 'a bringing together again.' Bringing together parties that are estranged. Christians are to be reconciled with God and with others." That same Greek noun *katallagé* is translated "reconciliation" several times in the KJV, and once, "atonement" (Romans 5:11: "We have now received the atonement."). (*Westminster Dictionary of Theological Terms*, edited by Donald K. McKim (Louisville: Westminster John Knox, 1996))

"We 'receive' (Romans verse. 5:11, A.V.) reconciliation, in order that there may be a change in our own attitude towards God. Estrangement from God is infinitely more serious than a tragic misunderstanding on man's part. If the Atonement simply means the clearing up of a misunderstanding, this certainly leaves us in the dark as to how far it would really matter if this misunderstanding were not cleared up. Does not Paul share 'the mind that was in Christ Jesus' when he beseeches his readers to **be reconciled to God?**" (*The Moffatt New Testament Commentary (MNTC)*) ►

### Ephesians 2:4-6,10 ([online tools](#)) (22)

[Interactive Interlinear KJV with Strong's data](#)» [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong's Concordance data on the word]

4 But **God, who is rich in mercy, for his great love wherewith he loved us,**

(*Amplified Bible*) But God--so rich is He in His mercy! Because of and in order to satisfy the great and wonderful and intense love with which He loved us,

"Love is basic, that is, it is the most comprehensive of the three terms. Now when this love is directed toward sinners, it is called mercy. God's *grace* is his love that *saves*. Mercy *pities*. Grace *pardons*." (*New Testament Commentary (NTC)*)

**5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)**

*(Amplified Bible)* Even when we were dead (slain) by [our own] shortcomings *and* trespasses, He made us alive together in fellowship *and* in union with Christ; [He gave us the very life of Christ Himself, the same new life with which He quickened Him, for] it is by grace (His favor and mercy which you did not deserve) that you are saved (delivered from judgment and made partakers of Christ's salvation).

When defining "grace," the Greek noun *charis*, the basic meaning "attractiveness" is usually given; then later "showing favor" is added (e.g., God's favor to man); finally a new element is introduced, that of *unearned* favor. *Theological Dictionary of the Old Testament (TDOT)* defines "grace" in thirty pages beginning with the basic: "It is joyous being, 'charm,' understood not in terms of the beautiful but of the element of the delightful in the beautiful."

**6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:**

*(GOD'S WORD® Translation)* God has brought us back to life together with Christ Jesus and has given us a position in heaven with him.

*Together)* "All three verbs— 'brought us to life,' 'raised us up,' and 'to rule with him' ["sit together"]—are compound verbs prefixed with the Greek preposition *syn*, which means 'together with.' These terms express that the believer shares these experiences with Christ and thus with everyone else in the body of Christ. Those who were spiritually dead have become the recipients of God's mercy and love in that he **made us alive with Christ.**" *(New International Bible Commentary (NIBC))*

**10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**

*(Amplified Bible)* For we are God's [own] handiwork (His workmanship), recreated in Christ Jesus, [born anew] that we may do those good works which God predestined (planned beforehand) for us [taking paths which He prepared ahead of time], that we should walk in them [living the good life which He prearranged and made ready for us to live].

*We are his workmanship)* "We are the result of his activity." "Salvation and new life are God's work. The emphasis on the activity of God which began in 1:1, comes to a crescendo here. The purpose of God's creative activity is not merely to have a people, as if he were constructing a work of art. Rather, this new creation is to be active and productive like the Creator. Christians are 'to do good works, which God prepared in advance for us to do.'" *(The NIV Application Commentary (NIVAC))* ►

**Ephesians 4:7,13** ([online tools](#)) (23)

[Interactive Interlinear KJV with Strong's data](#)» [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong's Concordance data on the word]

**7 But unto every one of us is given grace according to the measure of the gift of Christ.**

*(JB Phillips New Testament)* Naturally there are different gifts and functions; individually grace is given to us in different ways out of the rich diversity of Christ's giving.

*grace)* "a: beneficence or generosity shown by God to man; b: a free gift of God to man for his regeneration or sanctification: an influence emanating from God and acting for the spiritual well-being of the recipient; c: a state of acceptance with or of being pleasing to God: enjoyment of divine favor; d: Also called state of grace, the condition of being in God's favor or one of the elect." *(Third New International Dictionary Unabridged (N.Y.C.: Merriam-Webster, 2000))*

"'Grace' has an unexpected meaning. It does not designate saving grace here, but grace for ministry, if indeed the two can be separated. Paul could as easily have written, 'To each of us ministry has been given.' That is, unity does not mean that individuality and individual responsibility are lost. Unity reigns, but Christ does not work merely at the universal level. He works in the individual and gives grace to each person." *(The NIV Application Commentary (NIVAC))* ►

**Hebrews 13:9** ([online tools](#)) (15)

[Interactive Interlinear KJV with Strong's data](#)» [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong's Concordance data on the word]

- 9 **Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace;** not with meats, which have not profited them that have been occupied therein.

*(Amplified Bible)* Do not be carried about by different and varied and alien teachings; for it is good for the heart to be established and ennobled and strengthened by means of grace (God's favor and spiritual blessing) and not [to be devoted to] foods [rules of diet and ritualistic meals], which bring no [spiritual] benefit or profit to those who observe them.

*(JB Phillips New Testament)* Do not be swept off your feet by various peculiar teachings. Spiritual stability depends on the grace of God, and not on rules of diet - which after all have not spiritually benefited those who have made a speciality of that kind of thing.

“The instruments of this error are ‘teachings’ which, in their multiplicity, contrast with the singular uniformity of Christ, a contrast further highlighted by strengthening or confirmation something that believers regularly expect from God. The antithesis between ‘food’ [“meats” KJV] and ‘grace’ may be influenced by similar oppositions between matters of eating and something considered more serious. This language recalls earlier remarks that the word of God without faith was of no benefit (4:2) and that the fleshly old cult in its entirety was useless (7:18). There is the suggestion that ‘food’ is simply a metaphor for any sort of objectionable teaching.” (*Hermeneia—A Critical and Historical Commentary (HERM)*) ▶

### Isaiah 43:3,4 ([online tools](#)) (2)

[Interactive Interlinear KJV with Strong's data](#)» [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong's Concordance data on the word]

- 3 **For I am the LORD thy God, the Holy One of Israel, thy Saviour:** I gave Egypt for thy ransom, Ethiopia and Seba for thee.

*(Good News Translation)* For I am the Lord your God, the holy God of Israel, who saves you. I will give up Egypt to set you free; I will give up Ethiopia and Seba.

*The Holy One of Israel* This title is often used in Isaiah. *The Bible Student's Commentary (BSC)* says that it indicates “His separation from the sinful world. His holiness comes out, on the one hand, in the life ordinances He has given to Israel, but it is also the motivating force of all the acts of the Lord by which He redeems His people.”

- 4 **Since thou wast precious in my sight, thou hast been honourable, and I have loved thee:** therefore will I give men for thee, and people for thy life.

*(James Moffatt Translation)* so precious are you to me, so honoured, so beloved, I will sacrifice lands for you, and nations instead of you.

*The Anchor Bible (AB)* renders the verbs in the present tense: “Because I esteem you as precious; you are honorable, and I love you.” “‘Honorable’ is the usual translation of the word employed; but it is more probable that the element of ‘wealth’ is also implied. Yahweh treasures Israel as an object of value.” ▶

### John 1:17 ([online tools](#)) (4)

[Interactive Interlinear KJV with Strong's data](#)» [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong's Concordance data on the word]

- 17 **For the law was given by Moses, but grace and truth came by Jesus Christ.**

*(James Moffatt Translation)* Law was given through Moses, grace and reality are ours through Jesus Christ.

“The word translated **dwelt** connotes the Hebraic history in which the **glory** of Yahweh lived among the people, encamping, tabernacling, or tenting among them. The first person plural **we** betrays the confession of the Christian community to firsthand knowledge. The verse poses the paradox of the incarnation. On the one side, **Word** is flesh and yet, on the other, the divine **glory** is perceived in him....**Glory** is a rich word which essentially means the presence of God experienced through mighty deeds. It is God's presence the community sees in faith....**Full of grace and truth** means the saving, life-changing power of the presence of God in Christ. Grace is best understood as love, since love plays such a central role in the gospel as a whole. Grace and truth exceed the [Mosaic] Law [*Torah*] in importance. Those who genuinely embrace the Torah see in Christ its fulfillment.” (*Augsburg Commentary on the New Testament (ACNT)*) ▶

**John 8:1-11** ([online tools](#)) <sup>(14)</sup>

[Interactive Interlinear KJV with Strong's data](#) [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong's Concordance data on the word]

**1 Jesus went unto the mount of Olives.**

MAP: "Walled city of Jerusalem and the Mount of Olives," [Map](#)»

"The mount of Olives," a grove to the east of Jerusalem, is not mentioned elsewhere in John, but as *The New Interpreter's Bible (NIB)* tells us: "In the Synoptic tradition the Mount of Olives is a frequent resting- spot for Jesus when he is near Jerusalem (Matthew 21:1; 24:3; 26:30; Mark 11:1; 13:3; 14:26; see esp. Luke 21:37; 22:39)."

**2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.**

*(Amplified Bible)* Early in the morning (at dawn), He came back into the temple [ court], and the people came to Him in crowds. He sat down and was teaching them,

Jesus spends the night in the hill-country east of the temple area where the Garden of Gethsemane was also located. "Again" indicates that the narrative from which this story was taken included a previous visit or visits to the temple. Evidently it also included a reference to teaching. So on this occasion Jesus went to the temple early in the morning. 'Came' ('all the people came') and 'taught' are continuous tenses. When He reached the temple courts people kept coming to Him, so He sat and engaged in teaching them." (*The New International Commentary on the New Testament (NICNT)*)

**3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,**

*(Amplified Bible)* When the scribes and Pharisees brought a woman who had been caught in adultery. They made her stand in the middle of the court and put the case before Him.

*(New Living Translation)* As he was speaking, the teachers of religious law and the Pharisees brought a woman who had been caught in the act of adultery. They put her in front of the crowd.

ILLUSTRATION: "Jesus with the adulterous woman," [Image](#)»

"*The scribes* are frequently mentioned along with the Pharisees in the Synoptic Gospels, but never in John. It appears that they deliberately bring the woman to the large gathering around Jesus, instead of dealing with the case elsewhere. It is to this extent a 'put-up job', though the sequel shows that it was a real case requiring a decision which could not be lightly taken." (*New Century Bible Commentary (NCB)*)

**4 They say unto him, Master, this woman was taken in adultery, in the very act.**

*(Amplified Bible)* Teacher, they said, This woman has been caught in the very act of adultery.

"The Greek construction of the sentence makes it clear that these men are making a legal claim: They possess the evidence the law requires to convict the woman. What evidence do they need? So that suspicious husbands could not accuse their wives unnecessarily, the law required strong testimony from two witnesses who saw the couple in a sexual context: lying in the same bed, unmistakable body movements, and positive identities. The two witnesses had to see these things at the same time and place so that their testimonies would be identical. Such evidence virtually required the witnesses to set a trap." (*The NIV Application Commentary (NIVAC)*, p242)

**5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?**

*(Amplified Bible)* Now Moses in the Law commanded us that such [women—offenders] shall be stoned to death. But what do You say [to do with her— what is Your sentence]?

"Deuteronomy 2:23-24 decrees stoning for a betrothed virgin who had committed adultery; but for an adulterous wife, Leviticus 20:10 and Deuteronomy 22:22 prescribe death without specifying the manner of execution. Later scribal tradition recommends that adulterous wives be strangled. Unless we are to presume the woman in question is betrothed, the issue would be which manner of execution Jesus would choose." (*Malina*, Bruce J. and *Rohrbaugh*, Richard L., in the *Social-Science Commentary* (Minneapolis: Fortress, 1998))

**6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.**

(*New Living Translation*) They were trying to trap him into saying something they could use against him, but Jesus stooped down and wrote in the dust with his finger.

“The dilemma that the scribes and Pharisees posed was this,” according to *The Expositor’s Bible Commentary (EBC)*: “The woman was guilty, and under Mosaic law she would be condemned to death [Leviticus 24:14-16]. If, then, Jesus refused to confirm the death penalty, he could be charged with contradicting the law of God and would himself be liable to condemnation. If, on the other hand, he confirmed the verdict of the Pharisees, he would lose his reputation for compassion; and, as Morris [TNTC] suggests, he could have been reported to the Romans as inciting the Sanhedrin to independent exercise of the death penalty.”

**7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.**

(*Amplified Bible*) However, when they persisted with their question, He raised Himself up and said, Let him who is without sin among you be the first to throw a stone at her.

“Unabashed by the first silence, the persecutors kept on pressing for an answer. To add weight to his answer he arose. He then gave a reply such as only he was able to give. He did not make light of her sin. Neither did he either expressly or by implication abolish the seventh commandment. He did not even in so many words set aside the law which demanded the death-penalty for offences such as these....Hence, he said: ‘Let him who is without sin among you be the first to cast a stone at her.’ The reference is to Deuteronomy 17:7: ‘The hand of the witnesses shall be the first upon him to put him to death, and afterward the hand of all the people.’ These scribes and Pharisees were acting in the capacity of witnesses and accusers. Yet the sin of the accused was as nothing in comparison with *their* perverseness.” (*New Testament Commentary (NTC)*)

**8 And again he stooped down, and wrote on the ground.**

(*Amplified Bible*) Then He bent down and went on writing on the ground with His finger.

“The words of Jesus are both an appeal to conscience and a warning to the hearers that their own lives might very well be at stake. If they stoned the woman they must be very sure of the witnesses. Jesus stopped again and resumed His writing. But as the significance of his words sunk in the men went out.” (*The New International Commentary on the New Testament (NICNT)*)

**9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.**

(*Amplified Bible*) They listened to Him, and then they began going out, conscience-stricken, one by one, from the oldest down to the last one of them, till Jesus was left alone, with the woman standing there before Him in the center of the court.

“Following Jesus’ declaration and his return to writing, the situation this time was very different. The legalists heard what Jesus said, and there was a consequent reaction. At that point they obviously became uncomfortable with the case, and so they departed. I picture their departure ‘one by one’ as a kind of slithering away. The text also specifically adds that the departure began with the eldest or the most senior. In a society where age and seniority are revered for status, the departure of the most revered first quickly depleted the authority of the accusing group. The junior members were not going to be left out on a limb.” (*The New American Commentary (NAC)*, p375)

**10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?**

(*JB Phillips New Testament*) So he stood up and said to her, "Where are they all - did no one condemn you?"

“The Lord addresses the woman. ‘Woman’ is not a harsh form of address. It is used by Jesus on the cross as He addresses His mother. Now He asks the adulteress where her accusers are, and goes on to inquire whether no one has condemned her. She assures Him that this is indeed the case.” (*The New International Commentary on the Old Testament (NICOT)*, p890)

**11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.**

(*Amplified Bible*) She answered, No one, Lord! And Jesus said, I do not condemn you either. Go on your way and from now on sin no more.

“What she said was little, but it led Jesus to utter a word of liberation: ‘Neither do I condemn you.’ Coming from the man whom people called *the* prophet, and some the Messiah, but who in reality was the Redeemer-Revealer with authority bestowed by God, it was an assurance of the mercy of God upon her. But that was not all; he added another statement: ‘From this time on, do not continue in sin’ – neither that for which she had been brought to judgment, nor any other deed of defiance against God. Mercy from God calls for life unto God.” (*Word Biblical Commentary* (WBC), p147) [▶](#)

**John 10:23-25,27-30** ([online tools](#)) <sup>(5)</sup>

[Interactive Interlinear KJV with Strong's data»](#) [*click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong's Concordance data on the word*]

**23 And Jesus walked in the temple in Solomon's porch.**

(*New Revised Standard Version*) it was winter, and Jesus was walking in the temple, in the portico of Solomon.

“It was wintry weather (verse 22); hence Jesus moved about in Solomon’s Porch, which gave shelter from the cold winds. This may, however, relate to the spiritual climate. A great deliverance from an Antichrist and the triumph of true religion was being celebrated, but the frosty temperature without corresponded to the frozen spirits of ‘the Jews.’” (*Word Biblical Commentary* (WBC))

*Solomon's porch*) “a cloister or colonnade in the Temple Courts, apparently on the east side. Tradition said that it was a part of the original building which had survived the various destructions.” (*Thornapple Commentaries* (PLUMMER))

**24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.**

(*Amplified Bible*) So the Jews surrounded Him and began asking Him, How long are You going to keep us in doubt and suspense? If You are really the Christ (the Messiah), tell us so plainly and openly.

“As He walked the Jews crowded round Him. The act of encirclement may indicate a determination to get an answer. They hemmed Him in. They are serious and really want a clear reply. They demand plain speech. *Parrësia* has the meaning ‘boldly’ as well as ‘plainly’. The choice of word may contain the hint of an accusation of timidity. In this case the Jews are not quite as friendly and their demand for plain speaking will have been made in a hostile spirit.” (*The New International Commentary on the New Testament* (NICNT) 1971)

**25 Jesus answered them, I told you, and ye believed not:** the works that I do in my Father's name, they bear witness of me.

(*Amplified Bible*) Jesus answered them, I have told you so, yet you do not believe Me [you do not trust Me and rely on Me]. The very works that I do by the power of My Father and in My Father's name bear witness concerning Me [they are My credentials and evidence in support of Me].

“Jesus replies with matchless wisdom. He declares that his miracles, wrought by divine power, are sufficient proof of the truth of his claims. He assures his questioners that their unbelief is not due to lack of evidence but to the imperfection of their moral disposition. If they were in sympathy with him and his Father, they would believe in him, and they would receive those supreme and eternal blessings, which he could impart.” (*Erdman, Charles, The Gospel of John*, Philadelphia: Westminster, 1996))

**27 My sheep hear my voice, and I know them, and they follow me:**

(*Amplified Bible*) The sheep that are My own hear and are listening to My voice; and I know them, and they follow Me.

“It is not just that his own sheep *do* hear his voice, that he knows them, and that they follow him, but that those who are *not* his sheep do *not* hear his voice, that he does *not* know them, and that therefore they do *not* follow him. Neither Jesus nor John means to reduce the moral responsibility of the opponents in the slightest. That they are not Jesus’ sheep does not excuse them; it indicts them.” (*The Pillar New Testament Commentary* (PNTC))

**28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.**

(*Amplified Bible*) And I give them eternal life, and they shall never lose it or perish throughout the ages. [To all eternity they shall never by any means be destroyed.] And no one is able to snatch them out of My hand.

“The issue was not one of having information concerning Jesus but of being his sheep and believing the reality to which his words and works witnessed. The reintroduction of the shepherd motif serves an important function in this argument. After operating on the thesis that his sheep knew him and heeded his voice, Jesus moved their thinking from the level of safety in the sheepfold to safety and security in terms of eternal life of the believer and security from the powers of destruction.” (*Mercer Commentary on the Bible*, (Macon: Mercer University Press, 1995))

**29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.**

(*Amplified Bible*) My Father, Who has given them to Me, is greater and mightier than all [else]; and no one is able to snatch [them] out of the Father's hand.

*My Father's hand*) “Like everything that Jesus does, however, even this preserving action is not independent of the Father. All that Jesus says and does is merely the embodiment of the Father's will; this activity is explicitly so. This means that it is the Father himself who ultimately stands behind the preservation of Jesus' sheep. If some think Jesus to be too frail for so lofty an assignment, they must surely recognize that it is the Father's commitment no less than his.” (*The Pillar New Testament Commentary* (PNTC))

**30 I and my Father are one.**

(*The Message*) I and the Father are one heart and mind.

John “asserts both the equality of Jesus with the Father as God (1:10; 10:30; 20:28) and his subordination (14:28, ‘the Father is greater than I’) “Christ is not manifested to the world, but he is manifested to his own. He makes his abiding place only with those who receive him. ... Jesus who was sent by God, acts in such complete obedience to God's will that what he does is a complete revelation of that will; here as in the Prologue, John's language comes somewhat nearer to metaphysics: the oneness of Father and Son is a oneness of love and obedience even while it is a oneness of essence.” (Barrett, C. K.. *The Gospel According to St. John* (Philadelphia: Westminster, 1978)) ▶

**John 17:1,6,11,26** ([online tools](#)) <sup>(18)</sup>

[Interactive Interlinear KJV with Strong's data](#)» [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong's Concordance data on the word]

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

(*Amplified Bible*) WHEN JESUS had spoken these things, He lifted up His eyes to heaven and said, Father, the hour has come. Glorify and exalt and honor and magnify Your Son, so that Your Son may glorify and extol and honor and magnify You.

“John recorded even the gesture of Jesus. ‘He lifted up his eyes’. This was a typical Jewish gesture of prayer, whether offered to God or to idols. The general conversation ended as Jesus began to talk to the Father. The prayer began with the announcement ‘The time has come.’ Jesus' consciousness of living by a ‘calendar’ was manifest from the beginning of the Gospel ... This announcement enhances the significance of the prayer because it becomes Jesus' evaluation of the purpose of his life, death resurrection, and ascension... Jesus focused his entire career on fulfilling the Father's purpose and on delivering the Father's message. He now petitioned the Father to glorify him by returning him to the place he had before the world was created.” (*The Expositor's Bible Commentary* (EBC), p161-2)

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

(*JB Phillips New Testament*) I have shown your self to the men whom you gave me from the world. They were your men and you gave them to me, and they have accepted your word.

*Manifested thy name*) “It suggests that Jesus has revealed the character of God. **Name** stands for the identity of God and represents a way of speaking of the essential being of God. **They have kept thy word** makes clear that the disciples have been faithful, since **word** means the divine message expressed in the revelation.” (*Augsburg Commentary on the New Testament* (ACNT))

This verse is from his prayer for the disciples, “The relation the disciples had with God through the covenant with Israel. Those true Israelites who had an affinity with God, were already God’s and were awaiting his Messiah, who would bring them to the fulfillment of that relationship.” (*The IVP New Testament Series (IVP)*)

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

(*New Living Translation*) Now I am departing the world; I am leaving them behind and coming to you. Holy Father, keep them and care for them – all those you have given me – so that they will be united just as we are.

“Jesus prays God to instruct them [the disciples] for their new task in the world. He does not pray for the world, because his work for the world will now be done in the world by his instructed disciples. Since God always intends our well-being, our intercessions should properly ask for a sense of the presence of God, and for instructions about what to do in adverse circumstances and the resolution to carry them out.” (*Epworth Commentaries (EPW)*)

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

(*Amplified Bible*) I have made Your Name known to them *and* revealed Your character *and* Your very Self, and I will continue to make [You] known, that the love which You have bestowed upon Me may be in them [felt in their hearts] and that I [Myself] may be in them.

“The last two verses review Jesus’ whole mission among men. Coming to a world with a knowledge (his own unique knowledge of God) which it lacked, he has revealed God’s *name* – his nature – to men, and will continue to do so.....And the whole purpose of this revelation is that the Father’s love for Christ the Son may indwell the disciples. So the final vision is of a group of men who love God and love one another.” (*The Cambridge Bible Commentary on the New English Bible (CBC)*, p165) [▶](#)

**1 John 2:1-3** ([online tools](#)) (R)

[Interactive Interlinear KJV with Strong’s data](#)» [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong’s Concordance data on the word]

- 1** My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

(*Amplified Bible*) MY LITTLE children, I write you these things so that you may not violate God's law and sin. But if anyone should sin, we have an Advocate (One Who will intercede for us) with the Father-- [it is] Jesus Christ [the all] righteous [upright, just, Who conforms to the Father's will in every purpose, thought, and action].

*An advocate*) According to *The Pillar New Testament Commentary (PNTC)*, the Greek noun is *parakletos*. “This word is found only here in 1 John, and four times in the Gospel of John...the *parakletos* is consistently portrayed as an advocate, one who speaks on behalf of the accused (not in the professional sense we use it today, but as a friend or patron who speaks up in favour of the accused).” The KJV usually translates “comforter.”

- 2** And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

(*Amplified Bible*) And He [ that same Jesus Himself] is the propitiation (the atoning sacrifice) for our sins, and not for ours alone but also for [the sins of] the whole world.

“Whereas Hebrews develops dual understandings of Jesus as both the superlative high priest and superior sacrifice, 1 John zeros in on the second of these claims by characterizing Jesus as an expiation (*hilasmos*), a sacrifice of atonement (‘at-one-ment’ or reconciliation) between human beings and God, by which sinners are cleansed of their sins. The implied disposition of God toward human beings is one of merciful love, not displeasure that must be placated...It is not God’s anger with us that must be turned away, but our rebellion against God. Accordingly, expiation is not a human maneuver that changes God from furious to loving; expiation is an expression of God’s love, which removes sin from the sinner. The elder emphasizes that Jesus’ sacrifice is ‘not for ours [sins] only but also for the sins of the whole world’.....the elders’ vision of Christ’s saving sacrifice is universal, not parochial, in its intended effect.” (*The New Interpreter’s Bible (NIB)*, p388)

**3 And hereby we do know that we know him, if we keep his commandments.**

*(Amplified Bible)* And this is how we may discern [daily, by experience] that we are coming to know Him [to perceive, recognize, understand, and become better acquainted with Him]: if we keep (bear in mind, observe, practice) His teachings (precepts, commandments).

*We know him* “In our present passage the object ‘him’ probably denotes God, but since the knowledge of God is mediated through Christ, to know the Father is to know the Son. Those who boasted of their knowledge of God could give proof of their claim by their obedience to Him.” (Bruce, F. F., *The Epistles of John* (Grand Rapids: Eerdmans, 1970)) ▶

**1 John 4:8,9,14-17,19** ([online tools](#)) (R)

[Interactive Interlinear KJV with Strong's data](#)» [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong's Concordance data on the word]

**8 He that loveth not knoweth not God; for God is love.**

*(Amplified Bible)* He who does not love has not become acquainted with God [does not and never did know Him], for God is love.

“God in his very nature is love. To the statements, then, that God is light and God is righteous, John adds the supreme statement ‘God is love’. Love so conceived is not to be understood as one of God’s many activities but rather that ‘all His activity is loving activity. If He creates, He creates in love; if He rules, He rules in love, if He judges, He judges in love. All that He does is the expression of His nature, is – to love.’ Since this is true of God, our failure to love can only mean that we have no true knowledge of God, we have not really been born of him, we do not have his nature.” (*The Expositor's Bible Commentary (EBC)*, p342)

**9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.**

*(JB Phillips New Testament)* To us, the greatest demonstration of God's love for us has been his sending his only Son into the world to give us life through him.

“God’s love among us is manifested in the Son, whose description as the ‘only [begotten]’ or ‘one and only’ harks back to the prologue of John’s Gospel...Jesus is God’s one-of-a-kind Son, through whom authentic life is made possible for the children of God.” (*The New Interpreter's Bible (NIB)*, p430)

*That we might live* “The conjunction ‘that’ may indicate either the purpose of God’s ‘sending’ (‘in order that we might live’ through Jesus), or its anticipated result (‘so that, in the end, we could live’ through him). However, both meanings are possible here, and in fact they complement one another; for the purpose and result of God’s saving mission are obviously related.” (*Word Biblical Commentary (WBC)*)

**14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.**

*(JB Phillips New Testament)* We ourselves are eye-witnesses able and willing to testify to the fact that the Father did send the Son to save the world.

*We...testify* *Epworth Commentaries (EPW)* understands that here “we” includes every reader. “They too are witnesses. The event to which they bear witness is the cornerstone of their assurance and hope: God’s act of love in sending Christ...It is one of the few places in the epistle where the wider world perspective comes to expression. The initiative of God’s love was directed not to a particular group, but towards all people.”

**15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.**

*(JB Phillips New Testament)* Everyone who acknowledges that Jesus is the Son of God lives in him, and he lives in God.

“When we look at this phrase from a biblical point of view, we soon realize that John causes us to look at theological truth. The word Jesus embodies the entire history of Jesus from his birth to his ascension and session at the right hand of God. The term Son of God has its roots in Old Testament prophecies (e.g., 2 Samuel 7:14; Psalm 2:7) that were fulfilled when Jesus came. The confession Jesus is the Son of God gives voice to his humanity and divinity.” (*New Testament Commentary (NTC)*, p337)

**16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.**

(*JB Phillips New Testament*) So we have come to know and trust the love God has for us. God is love, and the man whose life is lived in love does, in fact, live in God, and God does, in fact, live in him.

“God is love and he who remains in love remains in God, and God remains in him.” (*Moffatt Translation*) “The expression ‘to remain in love’ is suggestive rather than exact. It is not clear whether the meaning is ‘to continue to live as the objects of God’s love,’ or ‘to continue to love God,’ or ‘to continue to love our brothers.’ It is in fact impossible, according to the teaching both of this epistle and of the Fourth Gospel, to make a clear separation between these three modes or manifestations of love.” (*The Moffatt New Testament Commentary (MNTC)*)

**17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.**

(*New Living Translation*) And as we live in God, our love grows more perfect. So we will not be afraid on the day of judgment, but we can face him with confidence because we are like Christ here in this world.

*The day of judgment*) Here “the perfection of God’s love consists in confidence at the judgment [day]. Living in love is already living the eschatological life of communion with God, the life beyond the judgment. It is fear of the judgment that is expelled by perfect love, the love for one another that brings God’s love to its completion.” (*Abingdon New Testament Commentaries (ANTC)*)

**19 We love him, because he first loved us.**

(*New Revised Standard Version*) We love because he first loved us.

“‘We love (the word *him* is not in the better Greek manuscripts), because he first loved us.’ You and I do not have to do one thing to get God to love us. Something about the love of God calls for a response in our hearts.” (*The Exploring Series (EXS)*) ▶

**1 John 4:10** ([online tools](#)) (G)

[Interactive Interlinear KJV with Strong’s data](#)» [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong’s Concordance data on the word]

**10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.**

(*Amplified Bible*) In this is love: not that we loved God, but that He loved us and sent His Son to be the propitiation (the atoning sacrifice) for our sins.

(*JB Phillips New Testament*) We see real love, not in that fact that we loved God, but that he loved us and sent his Son to make personal atonement for our sins.

“Next the theological foundations for the life of **love** are further expanded....Part of what constitutes love is its imitative nature. Human love only mimics the divine act. The purpose of the verse is to establish the priority of God’s love over Christians’ love. The first verb, **loved**, is in the perfect tense, while the second is an aorist; thus: ‘Not that we have loved God, but that he once concretely loved us.’ The synonym for that concrete act of divine love is **sent his Son to be the expiation for our sins**...The initiative lies with God. Love is not a human virtue but a mere reflection of God’s specific, historical act for the benefit of humanity.” (*Augsburg Commentary on the New Testament (ACNT)*, p97)

The *Merriam-Webster's Unabridged Dictionary* (New York City: Merriam-Webster, 2000) has this definition: “propitiation 2: ATONE-MENT; specifically the self-sacrifice and death of Jesus Christ to effect reconciliation between God and man.” ▶

**2 John 1:9** ([online tools](#)) (G)

[Interactive Interlinear KJV with Strong’s data](#)» [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong’s Concordance data on the word]

**9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.**

(*JB Phillips New Testament*) The man who is so "advanced" that he is not content with what Christ taught has in fact no God. The man who bases his life on Christ's teaching, however, has both the Father and the Son as his God.

“To remain in Jesus’ teaching implies the indwelling of the Paraclete [“the Comforter,” KJV] who is the ongoing presence of Jesus while Jesus is with the Father — thus the possession of ‘the Son’. True understanding of Jesus enables one to recognize God as ‘Father’.” (*The Anchor Bible (AB)*) [▶](#)

**Mark 2:15-17** ([online tools](#)) (13)

[Interactive Interlinear KJV with Strong’s data](#)» [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong’s Concordance data on the word]

**15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.**

(*Amplified Bible*) And as Jesus, together with His disciples, sat at table in his [Levi’s] house, many tax collectors and persons [definitely stained] with sin were dining with Him, for there were many who walked the same road (followed) with Him.

“As a spontaneous expression of his joy Levi gave a banquet for Jesus and his disciples to which he invited his fellow tax officers, and a group of men who are designated ‘sinners.’ This term cannot be understood in the generally accepted sense of ‘transgressors of the moral law of God’....The term is technical in this context for a class of people who were regarded by the Pharisees as inferior because they showed no interest in the scribal tradition. With the derisive epithet ‘the people of the land,’ the scribes often dismissed as inconsequential the common people who possessed neither time nor inclination to regulate their conduct by Pharisaic standards. They were particularly despised because they did not eat their food in a state of ceremonial cleanness and because they failed to separate the tithe. The designation ‘sinners’ as used by the scribes is roughly equivalent to ‘outcasts.’” (*The New International Commentary on the Old Testament (NICOT)*, p103)

**16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?**

(*Amplified Bible*) And the scribes [belonging to the party] of the Pharisees, when they saw that He was eating with [those definitely known to be especially wicked] sinners and tax collectors, said to His disciples, Why does He eat *and drink* with tax collectors and [notorious] sinners?

“Pharisees were pious men who adhered very strictly to the written Law, and who regarded the oral tradition as equally binding. They were undoubtedly sincere and devout men, but their desire to be faithful to the minutiae of the Torah inevitably separated them from other people.... the Pharisees protest that Jesus mixes with sinners – with men and women who have deliberately excluded themselves from the people of God. They would naturally be indignant if Jesus, who claimed to teach and heal with God-given authority, mixed with such people, apparently indifferent to their violation of the commandments of God.” (*Black’s New Testament Commentaries (BNTC)*, p95-6)

**17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.**

(*Amplified Bible*) And when Jesus heard it, He said to them, Those who are strong *and* well have no need of a physician, but those who are weak *and* sick; I came not to call the righteous ones *to repentance*, but sinners (the erring ones and all those not free from sin).

“Verse 17b is a programmatic statement by Jesus, but should we see it as ironic or tongue in cheek or take it straightforwardly? If it is ironic, then the term ‘righteous’ would mean something ‘like ‘the so-called righteous.’ In some texts, however, Jesus seems to allow that the Pharisees did maintain a laudable standard of righteousness....For our purposes, it is crucial to stress that Jesus is claiming that his ministry has a specific focus – the least, last, and lost....What is nonetheless striking is that Jesus appears to not require repentance in advance of having table fellowship with sinners and tax collectors....Jesus saw his ministry as something distinctive and special, and its positive results as something worth celebrating.” (*Witherington, Ben, III, The Gospel of Mark, A Socio-Rhetorical Commentary*, Grand Rapids, MI: Wm B Eerdmans, 2001, p123) [▶](#)

**Mark 6:34** ([online tools](#)) (16)

[Interactive Interlinear KJV with Strong’s data](#)» [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong’s Concordance data on the word]

**34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.**

(*JB Phillips New Testament*) When Jesus disembarked he saw the large crowd and his heart was touched with pity for them because they seemed to him like sheep without a shepherd. And he settled down to teach them about many things.

“We are told at verse 34 that when they got out of the boat, Jesus saw the great crowds and was deeply moved. He felt compassion for them because they were like sheep without a shepherd. First, however, Jesus taught the crowd many things, or, if we take ‘much’ adverbially, (i.e., at length). Yet it is obviously the fact rather than the content of that teaching which is important to Mark here, as he does not reveal the content at all.” (Witherington, III, Ben, *The Gospel of Mark* (Grand Rapids: Eerdmans, 2001)) ►

**Mark 12:32,33** ([online tools](#)) (7)

[Interactive Interlinear KJV with Strong's data](#)» [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong's Concordance data on the word]

**32** And the scribe said unto him, Well, Master, thou hast said the truth: for **there is one God; and there is none other but he:**

(*Amplified Bible*) And the scribe said to Him, Excellently and fitly and admirably answered, Teacher! You have said truly that He is One, and there is no other but Him;

“These verses, which record the approving response of the scribe and Jesus’ recognition of his favorable disposition in the perspective of the Kingdom of God, are confined to the Marcan account. The omission of the divine name in the reaffirmation of the *Shema* (‘he is one’) is typically Jewish, and stems from a respect for the name of God grounded in the third commandment. The qualifying phrase ‘and there is no other beside him’ is drawn from Deuteronomy 4:35.” (*The New International Commentary on the New Testament* (NICNT))

**33** **And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.**

(*Amplified Bible*) And to love Him out of *and* with all the heart and with all the understanding [with the faculty of quick apprehension and intelligence and keenness of discernment] and with all the strength, and to love one’s neighbor as oneself, is much more than all the whole burnt offerings and sacrifices.

*Interpretation, a Bible commentary for teaching and preaching* (IBC) says of the surprising answer of the scribe: “He approves Jesus’ answer and adds one further idea: Love of God and neighbor is ‘much more than all whole burnt offerings and sacrifices’. This downgrading of the sacrificial system is all the more forceful because it is pronounced by a theologian of the religious establishment in the Temple itself, where the sacrifices were being offered.” ►

**Matthew 4:23** ([online tools](#)) (8)

[Interactive Interlinear KJV with Strong's data](#)» [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong's Concordance data on the word]

**23** **And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.**

(*New Revised Standard Version*) Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people.

MAP: “Galilee,” Map and article, [BibleAtlas.org](http://BibleAtlas.org)»

“Technically this paragraph in Matthew serves as part of the narrative introduction to the Sermon on the Mount, although it is included in the ‘introduction’ to Jesus’ ministry here....Before each of the first two discourse sections, Matthew includes a summary of Jesus’ kingdom works...Teaching generally involved ethical or apologetic instruction, whereas preaching was proclamation aimed at bringing about conversion. Yet Jesus not only proclaimed and explained the kingdom, he demonstrated God’s authority by healing the sick and expelling demons.” (*The IVP New Testament Series* (IVP), p100) ►

**Matthew 5:1,2,17,22,23,24** ([online tools](#)) (9)

[Interactive Interlinear KJV with Strong's data](#)» [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong's Concordance data on the word]

**1** **And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:**

(*JB Phillips New Testament*) When Jesus saw the vast crowds he went up the hill-side and after he had sat down his disciples came to him.

“The setting given by Matthew to the ‘sermon’ – a mountain, and the posture of the preacher – when he was set (sitting being the usual practice of the Rabbi when teaching), seems to suggest that the evangelist is deliberately portraying Jesus as the second and greater Moses, who on a ‘mountain’ (though in fact it was a Galilean hill-side) gives to the new Israel a new ‘law’, though to be sure a very different kind of law from that promulgated by Moses from Mount Sinai. The ‘law’ prescribed by Jesus is no external code of rules which can be followed to the letter, but a series of principles, ideals, and motives for conduct, more akin to the ‘law’ which Jeremiah foretold the Lord would put in man’s ‘inward parts’ and ‘write it in their hearts’ when He established a new covenant with them.” (*The Tyndale New Testament Commentaries* (TNTC), p59)

**2 And he opened his mouth, and taught them, saying,**

(*JB Phillips New Testament*) Then he began his teaching by saying to them,

“This phrase *he opened his mouth* is not simply a decoratively roundabout way of saying *he said*. In Greek the phrase has a double significance. (a) In Greek it is used of a solemn, grave and dignified utterance. It is used, for instance, of the saying of an oracle. It is the natural preface for a most weighty saying. (b) It is used of a person’s utterance when he is really opening his heart and fully pouring out his mind. It is used of intimate teaching with no barriers between. Again the very use of this phrase indicates that the material in the Sermon on the Mount is no chance piece of teaching. It is the grave and solemn utterance of the central things; it is the opening of Jesus’ heart and mind to the men who were to be his right-hand men in his task.” (*The Daily Study Bible* (DSB), p86)

**17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.**

(*Amplified Bible*) Do not think that I have come to do away with *or* undo the Law or the Prophets; I have come not to do away with *or* undo but to complete *and* fulfill them.

“Although the Moses typology is not pressed by Matthew, because he regards Jesus as far greater than Moses, he apparently wishes his readers to see the Sermon on the Mount as a definitive interpretation of the Torah delivered to Moses at Mount Sinai. As we shall see in the antitheses of 5:21-48, the Matthean Jesus does not abrogate Torah but ‘fulfills’ it by providing its proper interpretation.” (*Interpretation, a Bible commentary for teaching and preaching* (IBC))

**22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.**

(*Amplified Bible*) But I say to you that everyone who continues to be angry with his brother *or* harbors malice (enmity of heart) against him shall be liable to *and* unable to escape the punishment imposed by the court; and whoever speaks contemptuously *and* insultingly to his brother shall be liable to *and* unable to escape the punishment imposed by the Sanhedrin, and whoever says, You cursed fool! [You empty-headed idiot!] shall be liable to *and* unable to escape the hell (Gehenna) of fire.

“Jesus is teaching just one lesson, a very important one. He is saying that sinful anger — the kind that leads to bitter words — is in its very nature murder. It is murder committed in the heart. Unless he repents, the person with this kind of attitudes faces everlasting punishment... Thus, while the scribes and Pharisees placed the emphasis on the outward deed, as if that alone were reprehensible, Jesus traced the deed to the underlying evil disposition of the heart.” (*New Testament Commentary* (NTC), p297)

**23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;**

(*Amplified Bible*) So if when you are offering your gift at the altar you there remember that your brother has any [grievance] against you,

“It is a positive application of the rule that the heart must at all times be filled with love, not with anger and hatred. It also shows that loving God and therefore bringing him an offering, yet not loving the brother but remaining unreconciled to him, cannot go together. ‘If a person does not love the brother whom he has seen he cannot love God whom he has not seen’ (1 John 4:20b).” (*New Testament Commentary* (NTC), p299)

**24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.**

(*Amplified Bible*) Leave your gift at the altar and go. First make peace with your brother, and then come back and present your gift.

“The rabbis had debated whether a commenced duty should be interrupted to do a neglected one, and they had concluded that each case depended on a calibrated evaluation of duties. A higher duty (e.g., toward God) takes precedence over a lower one (e.g., to a creature). Thus in the illustration that Jesus gives, the orthodox would have counseled, ‘First complete your worship to God, then go and be reconciled to your brother,’ for God is more important than human beings. That Jesus occasionally reversed the traditional order indicates the behavior that got Jesus in trouble with his contemporaries.... ‘And then come back and offer your gift’... In order both to worship and to be sensitized anew to fresh grievances, we are ‘then’ to return to where we first began and where most beginnings, even of social justice, begin again and again – to the altar.” (Bruner, Frederick Dale, *The Christbook, Matthew 1-12*, Waco, TX: Word Books, 1987, p179) [▶](#)

**Matthew 7:28,29** ([online tools](#)) <sup>(10)</sup>

[Interactive Interlinear KJV with Strong's data](#)» [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong's Concordance data on the word]

**28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:**

(*JB Phillips New Testament*) When Jesus had finished these words the crowd were astonished at the power behind his teaching.

*The people*) “The Sermon had begun with Jesus addressing the ‘disciples’ (5:1); at its conclusion the ‘crowds’ are ‘astounded’ at his teaching. For Matthew, the Sermon is not addressed solely to the disciples or the community but to all those in need of salvation.” (*Abingdon New Testament Commentaries (ANTC)*)

**29 For he taught them as one having authority, and not as the scribes.**

(*JB Phillips New Testament*) For his words had the ring of authority, quite unlike those of the scribes.

“The scribes quoted authorities; he spoke with authority. He had authority from God. The springs of truth in him came from a far deeper source than any human probing could find. ‘Not as the world giveth give I unto you’ (John 14:27). As people listened, they caught the accent of another world above and beyond and around our world.... The eternity in them quickened. He did not cut himself off from the best wisdom of the past, but he meditated on it in silence until it became his own, in spirit, not merely in its letter. He had the authority of love.” (*The Interpreter's Bible (IB)*) [▶](#)

**Matthew 9:2-8,37,38** ([online tools](#)) <sup>(17)</sup>

[Interactive Interlinear KJV with Strong's data](#)» [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong's Concordance data on the word]

**2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.**

(*JB Phillips New Testament*) Immediately some people arrived bringing him a paralytic lying flat on his bed. When Jesus saw the faith of those who brought him he said to the paralytic, "Cheer up, my son! Your sins are forgiven."

ILLUSTRATION: “Paralytic healed,” [Image](#)»

*Thy sins be forgiven thee*) “The narrative is not intended to teach that all sickness is due to sin, but clearly in this instance the man’s paralysis strongly symbolizes that guilt is paralyzing. We cannot serve God as we ought when we are crippled by feelings of guilt. The narrative suggests that it is the faith of his friends, not his own, that has brought him to Jesus. When we cannot feel God’s reality, we must lean on the perception of others.” (*Interpretation, a Bible commentary for teaching and preaching (IBC)*)

**3 And, behold, certain of the scribes said within themselves, This man blasphemeth.**

(*Amplified Bible*) And behold, some of the scribes said to themselves, This man blasphemes [He claims the rights and prerogatives of God]!

(*New Century Version*) Some of the teachers of the law said to themselves, "This man speaks as if he were God. That is blasphemy!"

“The scribes mutter *among themselves*. These Jewish leaders interpret Jesus’ declaration of forgiveness as a blasphemous usurping of divine prerogative. ‘This fellow’ [literally, just “this,” as the italics in the KJV show] refers to Jesus disparagingly.” (*The New American Commentary (NAC)*)

“The scribes do not see as Jesus does. They fail to see the dawning of God’s new world in Jesus. In their eyes Jesus is simply guilty of **blaspheming**, of speaking arrogantly, insulting God’s majesty by usurping a privilege that belongs to God alone.” (*Augsburg Commentary on the New Testament (ACNT)*, p138)

**4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?**

(*Amplified Bible*) But Jesus, knowing (seeing) their thoughts, said, Why do you think evil *and* harbor malice in your hearts?

“With stunning directness Jesus confronts these scribes with their own thoughts. He does not ask, on what ground, but for what purpose, they are thinking as they do....That is why Jesus says: ‘Wicked things,’ and not faulty, incorrect things. Jesus ‘saw’ what these his enemies were thinking and he did this not merely by observing the look on their faces but by direct vision into their hearts. He does not ask on what ground but for what purpose, they are thinking as they do. Their hatred and their hostility to Jesus produced in their hearts corresponding reflections on what Jesus was doing and saying. These were ‘wicked’ because they were prompted by the motive to injure and to destroy Jesus.” (*Commentary on the New Testament (LENSKI)*, p348)

**5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?**

(*JB Phillips New Testament*) Do you think it is easier to say to this man, 'Your sins are forgiven' or 'Get up and walk'?

*Black’s New Testament Commentaries (BNTC)* adds its opinion on the question (asked in all the Synoptics) of which is easier and whether Jesus means easier to do or easier to say. “He proposes a test. It would be **easier** to say **your sins are forgiven**, since no doubter could objectively disprove this statement; Jesus undertakes the more difficult task, where failure would promptly discredit him; he says, **rise and walk**; if the man does walk, all will know that Jesus has divine power and authority, and that his verbal assurance of forgiveness has divine approval.”

**6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.**

(*Amplified Bible*) But in order that you may know that the Son of Man has authority on earth to forgive sins *and* remit the penalty, He then said to the paralyzed man, Get up! Pick up your sleeping pad and go to your own house.

“*But that ye may know*. That you may have full proof on that point; that you may see that I have power to forgive sin, I will perform an act which all must perceive and admit to require the power of God. *Arise, take up thy bed, and go unto thine own house*. The fact that the paralytic man could do this would *prove* that a miracle was wrought. He was healed by a word; it was done instantaneously; it was done in the most public manner. The fact that a man, just before perfectly helpless, could not take up and carry his own bed or couch, proved that a divine *power* had been exerted; and that fact proved that he who had performed the miracle *must* also have the *power* and the *authority* to forgive sin.” (*Notes on the Old and the New Testaments (BARNES)*, p98)

**7 And he arose, and departed to his house.**

(*JB Phillips New Testament*) And the man sprang to his feet and went home.

“The man did as he was told. Matthew does not say that he took up his bed, but concentrates on the fact that the former paralytic got up and went off home. Matthew has a different verb for *went off* from that used in the command, but the meaning is essentially the same. The point being emphasized is that this man who had to be carried to Jesus by four companions was now able to walk back home.” (*The Pillar New Testament Commentary (PNTC)*, p217)

**8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.**

(*Amplified Bible*) When the crowds saw it, they were struck with fear *and* awe; and they recognized God *and* praised *and* thanked Him, Who had given such power *and* authority to men.

“Matthew does not quote the crowds’ expression of amazement. Instead, he returns to the theme of authority by describing God as ‘the one who gives such authority to men’...We might have expected the evangelist to refer to Jesus as the recipient of such authority. But he refers to ‘the men.’ Who are they? They can hardly be different from the disciples whom Matthew strikingly called ‘the men’ when Jesus calmed the storm....Matthew has in mind

Jesus' giving the disciples authority to forgive sins. That such authority is given to mere men is astounding. It is confirmed by the authority Jesus gave his disciples over unclean spirits and every kind of disease and sickness." (Gundry, Robert, *Matthew*, Grand Rapids, MI: Wm B Eerdmans, 1982, p165)

- 37 Then saith he unto his disciples, **The harvest truly is plenteous, but the labourers are few;**

(*Good News Translation*) So he said to his disciples, "The harvest is large, but there are few workers to gather it in.

"In the light of the great need of the people and just prior to the sending out of the twelve, Jesus refers to the harvest and the need of workers. The saying has a somewhat rabbinic tone. 'The harvest is large,' points distinctly to the present era of fulfillment, the era of the proclamation of the kingdom. 'Harvest,' like 'kingdom of God,' has inevitable eschatological associations but cannot mean the eschatological judgment, as it means elsewhere. But the eschatological tone of the word has an unquestionable urgency about it. There are many yet to be reached with the gospel of the kingdom, and the mission of Jesus must be carried on by his disciples, yet few in number, and other workers." (*Word Biblical Commentary (WBC)*, p260)

- 38 **Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.**

(*Good News Translation*) Pray to the owner of the harvest that he will send out workers to gather in his harvest."

"It is a mistake to argue that the Lord of the harvest, owning it as he does, will naturally of his own accord see that it is brought in. We may be sure that he will, even without our prayer. Our prayers do not save the harvest or part of it. Our prayers join God's concern for the harvest, make us of one mind, heart, and will with him, partners of Jesus himself. The matter is much deeper than rationalizing thoughts are able to penetrate. Jesus does not tell the disciples to go out and get workers....The harvest is God's, and he must provide the workers...All that we are to do is 'to ask' this of God, and we know that this is his will and he will hear our request. He is the one who in his own way will find and send out the workers." (*Commentary on the New Testament (LENSKI)*) ►

#### **Romans 5:11** ([online tools](#)) (21)

[Interactive Interlinear KJV with Strong's data»](#) [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong's Concordance data on the word]

- 11 And not only *so*, but **we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.**

(*Amplified Bible*) Not only so, but we also rejoice *and* exultingly glory in God [in His love and perfection] through our Lord Jesus Christ, through Whom we have now received *and* enjoy [our] reconciliation.

(*GOD'S WORD® Translation*) In addition, our Lord Jesus Christ lets us continue to brag about God. After all, it is through Christ that we now have this restored relationship with God.

"'Atonement' in AV [Authorized Version, i.e., KJV] here has its etymological sense of 'at-one-ment', making 'at one', i.e. reconciling. Tyndale appears to have been the first to use 'atonement' in this theological sense. The situation may be compared to that of a king proclaiming an amnesty for rebellious subjects, who are urged to accept his gracious pardon while it is extended to them. God's abhorrence of sin does not make him the enemy of sinners or seek their ill; His desire is for 'all men to be saved, and to come unto the knowledge of the truth'." (*The Tyndale New Testament Commentaries (TNTC)*) ►

#### **1 Samuel 15:22** ([online tools](#)) (1)

[Interactive Interlinear KJV with Strong's data»](#) [click (left) and scroll down the page you are taken too; then click on the words of the verse to reveal the Strong's Concordance data on the word]

- 22 **And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.**

(*New Living Translation*) But Samuel replied, "What is more pleasing to the LORD: your burnt offerings and sacrifices or your obedience to his voice? Obedience is far better than sacrifice. Listening to him is much better than offering the fat of rams.

*The New American Commentary (NAC)* calls this "the most eloquent and memorable recorded quotation coming from Samuel's lips. The prophet's words are expressed poetically in a series of four pairs of lines, with the climactic words of judgment being found in the final pair. Samuel began with a two-line rhetorical question that

was asked in such a way as to expect a negative answer. He followed with the brief yet profound maxim that summarized a central tenet of the Torah: ‘obedience surpasses sacrifice’. This truth is reinforced by the words ‘to heed is better than the fat of rams.’ Clearly the Torah integrated sacrifice into the life of obedience to God; however, it never envisioned it as substitute for obedience.”

**13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:**

(*JB Phillips New Testament*) until the time comes when, in the unity of the common faith and common knowledge of the Son of God, we arrive at real maturity - that measure of development which is meant by the "fulness of Christ".

*Unto a perfect man*) The Greek phrase *eis andra teleion* is translated “to a mature person” by Hoehner. The adjective *teleios* means literally, having reached its end (*telos*). It is used of sacrifices that are perfect, ‘without spot or blemish,’ of animals that are ‘fully grown’ and of a person who is ‘fully grown’ or ‘matured’ as opposed to a child; and of blamelessness before the Lord. It can mean absolutely perfect as used by Jesus when he told his audience that they must be perfect like their heavenly Father (Matthew 5:48). Also, it can mean wholly dedicated (Matthew 19:21). *Andra* is one of six Greek nouns translated ‘man,’ ‘an adult male.’ Yet one cannot conclude that this is a reference to males only because the present context makes reference to ‘the perfecting of the saints’ (verse 12).” (Hoehner, Harold W., *Ephesians* (Grand Rapids: Baker, 2003)) ▶

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