The background is an abstract, textured composition of various shades of blue, teal, and purple, resembling a watercolor or ink wash. A white line drawing of a pencil is positioned on the right side, angled upwards. The main text is written in a white, elegant cursive script.

write  
on my  
heart  
every word

Scripture  
WRITING  
2023

A small, stylized illustration of a green leafy branch with several small pink flowers is located at the bottom center, partially overlapping the text 'Scripture WRITING 2023'.

“Scripture quotations taken from the (NASB®) New American Standard Bible®, Copyright © 1960, 1971, 1977, 1995 by The Lockman Foundation. Used by permission. All rights reserved. [www.lockman.org](http://www.lockman.org)”

Cover image courtesy of Chantelle Swayne

<https://www.artbychantellemarie.com/>

<https://www.facebook.com/artbychantellemarie>

Book layout and design by Carla Moore

## WRITE ON MY HEART EVERY WORD...

If you're new to writing scripture, get ready for your life to change! And isn't that what our life should be about? Tenderizing our hearts and shaping our lives and attitudes in order to look more like the Lord? If you spend just a little time on this effort each day, you will be changed for the better. We know that the power isn't in us, but the **word** IN US is powerful. When it is treasured in our hearts, we are equipped with the power of God. It gives us strength to endure trials, and it increases our faith to help us walk through each day, reminding us of what will come after this life. It tells us how much God loves each of us, how He knows our hearts and thoughts, and how He bends down to listen to our joys, heartaches, praises, and thanksgivings. When the word is in our hearts, we have its wisdom to help us make hard decisions, and we are more able to remember how we should act—and react—toward difficult people and situations. Why would we NOT want to be in the word of God?

Here are a few suggestions for writing scripture—not necessarily in order of importance:

1. **Just do it** - write every day. Yes, even on holidays and trips. Just write, even if you can't study it thoroughly. Just like eating, it's nourishing!
2. ALWAYS keep the surrounding **context** in mind.
3. **Don't be a perfectionist. I can't overemphasize this.** Don't force yourself into a complicated color scheme with your pens, or be upset if you have to cross something out. If you miss a day (or ten) please don't give up entirely. Read over the days that you missed, and then just pick up writing again. Remember - our purpose is to learn, not for our pages to look pretty or to impress anyone. It's great if your page looks pretty! But realize that that's not the top priority. This study is for *you*. It's for *your* benefit, not someone else's. Please pray about this. It's so easy to let feelings of inferiority creep in. Prepare your heart, like Ezra did, to seek the Law of the Lord and to do it (Ezra 7:10). Can you tell that this is important to me? It's because I struggle with it.
4. **Look for repeated words and key phrases** throughout the chapters and books. When something is repeated, it's important!
5. Try to **identify people** when they are mentioned. The book Who's Who in the Bible (by Philip Comfort and Walter A. Elwell) is helpful!
6. Each time a location is mentioned, if possible, **track it on a map**! This will help you “see” the story more fully. There is a map of the Mediterranean world included - I hope you'll use it!
7. If the text references another passage, **go find it**, and read it!

8. Use [www.biblehub.com](http://www.biblehub.com) and [blueletterbible.org](http://blueletterbible.org) to **aid your study!**
9. **You don't have to write using the NASB** - use your desired version. The text in this book is just a guide. Remember that the Bible wasn't written in English. There are issues with any version, but you can use online tools to discover the meaning of Greek and Hebrew words in their original language. This is important!
10. **Use the study method that works best for you.** I use colors to connect thoughts, but there may be a different way that makes more sense to you. Do that! Again, this study is for your own personal growth.
11. **Please, please don't compare your study with anyone else's.** It's great to share and learn from each other, but the last thing we want is for anyone to stop studying because they feel like their study isn't as interesting or thorough as someone else's.
12. **Read each series of verses out loud** before you write it. It feels funny at first, but it's helpful!
13. Any extra outlines or notes I've included are just helpful for **information and study** - they're from man, not from God. Please don't assume I'm "endorsing" anything. We are all responsible for doing our **own** study.
14. **Don't plagiarize**...even if it's just in your own study, remember to give credit when you're quoting someone. It's just the right thing to do, and plus - you may later want to go back and investigate more.
15. **Remember Who wants you to be IN the word, and who wants you to stay OUT of it.** James 4:7-8
16. **Permission is granted to print this book, provided that it is not resold for profit.**

## What's new in 2023?

On each day I have placed a word in a larger, bold font to set it apart. Let's do a simple "word study" on that word to help enhance our learning. I'm including information on "How To Do a Word Study" by Denny Petrillo. This is how he teaches students at Bear Valley Bible Institute to do a formal word study, and some of their resources (such as the Logos Bible program) may not be available to you, but [biblehub.com](http://biblehub.com) will have some similar information. It may seem a little overwhelming, especially at first. It is perhaps more in-depth than most of us are accustomed to; however, we can all do a simpler word study by investigating the meaning of a Bible word using a Bible dictionary (not an English dictionary - since these words were first written in Hebrew or Greek.) We can look to see *how* the word was used and see *where else* it was used in scripture. Purchase or use an online exhaustive concordance. Is it a verb, a noun, an adjective? Is it a compound word? Is there perhaps a difference in our English definition of the word and the Bible definition? If so, how does that affect the meaning of the passage? Is the word repeated in the context? There are many questions you can ask yourself while you're studying the word. It is FUN to dig in and investigate! Be honest with the text - let it teach you. Go to the text **to find** your convictions and deepen your faith...don't go to the text to prove what you think you already know.

You don't have to stop with just this word - you can use this method to study any word in your daily writing!

ALSO, I've put a "sticky note" graphic on each page. Use it to jot down your prayers, your concerns, and the things you are grateful for each day. It's so important for us to be intentional in our prayer life, and to express our gratitude to God and demonstrate it to others. It's also fascinating to look back to see how God answered our prayers. (And remember, as an unknown author once wrote: "even a 'no' from God has His goodness written all over it!") Thank you, Kathy Pollard, for sharing that quote with us in your daily encouragements!)

## Psalm 119:10-11

**With all my heart I have sought You; Do not let me wander  
from Your commandments. Your word I have treasured in my  
heart, That I may not sin against You.**

# How to Do a Word Study

## by Denny Petrillo

### Step 1:

Conduct a thorough study of the word itself. Ask the following questions:

What is the basic meaning of the word?

How was the word used in the Old Testament? (Hebrew equivalent)?

How was the word used in intertestamental literature?

How is this word used in the New Testament?

The best sources to use to conduct this part of your study would be TDNT and/or NIDNTT (Colin Brown).

NOTE: Be sure to see if these sources have a special section on how this word is used in the specific book you are studying.

### Step 2:

Identify every occurrence of the word in the book you are studying (e.g. James). Be sure to find ALL occurrences, including those times where there is a suffix or prefix added to your word. We are not concerned with how other writers (and in most cases, other books) have used the word. This is because writers oftentimes give a word a new or special meaning relevant only to his book (e.g. righteousness in Romans vs. Matthew).

Use Logos Vocabulary Lists, Exegetical Guides and Englishman's Concordance reports to help you identify all occurrences.

### Step 3:

Study the way the writer uses this word in the book you are studying. Does he seem to have a particular usage and/or approach to the word? Is there a passage that defines the word?

The best sources to use here would be word study books and/or commentaries that offer special word studies in their introduction. Also, you might check the first occurrence of a word in a good commentary to see if the author is going to do a word study or offer some significant thoughts on the word.

### Step 4:

After studying each passage that has your key word, organize the major points or ideas the writer has given. The inspired writer has almost always given us three or more important ideas/concepts/attributes concerning this key word. ***There are few exceptions to this rule!***

This is probably the most important step. DO NOT go on until you have a good, logical outline on how the writer has used and presented this word!!!

Let me describe it this way. Consider the various ways a writer uses a word as a bucket. As you examine each occurrence, does it fit into your first bucket? If so, put that passage there. If not, create a second "bucket" and put that passage in there. You may find a third or fourth (and sometimes, although rarely, more) buckets.

Illustration:

**Faith** in the book of Romans

The word occurs 62 times in some form in the book. After examining each of the 62 occurrences, the following “buckets” were discovered:

Bucket #1: The word refers to the Gospel, the body of doctrine (then note all of the passages where the word is used this way; that is, go into this particular bucket).

Bucket #2: Has reference to trust and confidence (then note all of the passages where the word is used in this way).

Once you do this, can it be sub-divided? Of course it can! Note:

- a) Trust in Paul
- b) Trust in the Gospel
- c) Trust in God
- d) Trust in Christ

Each of these become buckets within the main bucket.

Bucket #3: Has reference to one’s personal opinion and viewpoint (then note all of the passages where the word is used in this way).

Step 5:

Write your paper. The paper should have the following proportions:

**INTRODUCTION** (20%) - which defines the word and discusses the way it is used in all other literature (Old Testament, Jewish, and other New Testament books, etc.). Do not allow yourself to get carried away with this section (it is VERY easy to do). We are not overly concerned about the way others have used this word. We just need a *general idea* on how was used. THAT IS ALL. Most of what we need to know we’ll learn by studying the book all by itself. However, sometimes a word had a rich heritage which contributes heavily to the way the writer might use the word (for example; PALINGENESIA in Mathew 19:28). If it didn’t have a rich heritage, but was a common, everyday word, then just say so and leave it at that.

**BODY** (60%) - which includes only the way the author presented the word in his book. This is where you say something like - “Paul has presented three key ideas about faith” or “Paul has focused on three ways FAITH can be understood.” The three “buckets” are the three points in the body of your paper!!! By doing the “bucket” approach you automatically created the body of your paper.

*Note*: In the body of the paper you do not list all of the occurrences of the word (with each “bucket.”). This is where you are *studying* the word. *Discuss* the way the inspired writer is using the word, and give a few illustrations from your book; e.g. Romans (usually you don’t need to give more than five or six passages – so pick the best ones).

**CONCLUSION** (20%) - This conclusion would identify the value and usefulness of this study. How are we to apply what we have learned? Have we deepened our understanding of God's message to us in this book?

**Don't forget to organize this section as well.** For example, you might say: John's use of the LOGOS is significant for us because first.....second.....third.

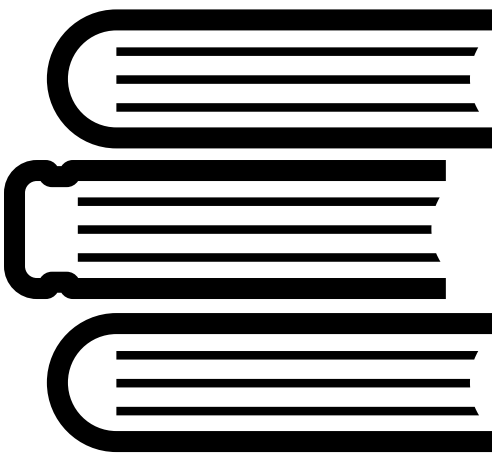
Some concluding thoughts:

A good word study can be one of the most enjoyable, fulfilling experiences you will ever have. Take your time and do it right. Develop good word study skills. They will serve you well for the rest of your life. God has buried many wonderful truths that can be discovered only by good word studies.

#### Most Common Word Study Mistakes

1. Spending too much time on the introduction
2. Failure to find the "buckets," or different ways an inspired writer is using a word
3. Listing *every occurrence* without comment, or doing something like this: "The first time Paul uses the word faith is in Romans 1:5. There he talks about the "obedience of faith." The second time Paul uses the word faith is in Romans 1:8. There he says that he is thankful for their "faith." The third time...." Get the idea? DO NOT do this!!! This is not a word *study*.
4. Failure (in the conclusion) to discuss the value of this study. What lessons can be learned? How can we apply this?

## 2023 SCRIPTURE WRITING SCHEDULE



**Galatians:** January 1 - February 6 (pages 10-51)

**Ephesians:** February 7 - March 15 (pages 52-95)

**Philippians:** March 16 - April 10 (pages 97-125)

**1 Timothy:** April 11 - May 8 (pages 127-159)

**2 Timothy:** May 9 - May 28 (pages 161-183)

**Titus:** May 29 - June 9 (pages 185-198)

**Philemon:** June 10 - June 15 (pages 200-205)

**1 John:** June 16 - July 10 (pages 207-235)

**2 John:** July 11 - July 13 (pages 237-239)

**3 John:** July 14 - July 17 (pages 241-244)

**Esther:** July 18 - September 6 (pages 246-304)

**Romans:** September 7 - December 31 (pages 307-437)

# THE MEDITERRANEAN



# Galatians

“Paul’s letter to the Galatians was addressed to a group of churches in Galatia, a region of present-day Turkey. Paul had preached the gospel in these churches. He wrote to counter those who taught that Christians must be circumcised in order to be accepted by God. Paul began with a defense of his apostolic authority (chs. 1–2), then made it clear that all believers, Jew and Gentile alike, enjoy complete salvation in Christ (chs. 3–4). In chapters 5–6 Paul showed how the gospel of grace leads to true freedom and godly living. Perhaps the central message of Galatians is “a person is not justified by works of the law but through faith in Jesus Christ” (2:16). Paul wrote this letter sometime between a.d. 48 and 55.”

The Holy Bible: English Standard Version. Wheaton, IL: Crossway Bibles, 2016. Print.

**Key theme:** Christian liberty in the grace of God

**Key verse:** Galatians 5:1

## **I. PERSONAL: GRACE AND THE GOSPEL—chapters 1–2**

- A. Grace declared in Paul’s message—1:1–10
- B. Grace demonstrated in Paul’s life—1:11–24
- C. Grace defended in Paul’s ministry—2:1–21
  - 1. Before the church collectively—2:1–10
  - 2. Before Peter personally—2:11–21

## **II. DOCTRINAL: GRACE AND THE LAW—chapters 3–4**

- A. The personal argument—3:1–5
- B. The scriptural argument—3:6–14
- C. The logical argument—3:15–29
- D. The historical argument—4:1–11
- E. The sentimental argument—4:12–18
- F. The allegorical argument—4:19–31

## **III. PRACTICAL: GRACE AND THE CHRISTIAN LIFE—chapters 5–6**

- A. Liberty, not bondage—5:1–12
- B. The Spirit, not the flesh—5:13–26
- C. Others, not self—6:1–10
- D. God’s glory, not man’s praise—6:11–18

## **Contents:**

- 1. Bad News about the Good News  
(Gal. 1:1–10)
- 2. Born Free!  
(Gal. 1:11–24)
- 3. The Freedom Fighter, Part I  
(Gal. 2:1–10)
- 4. The Freedom Fighter, Part II  
(Gal. 2:11–21)
- 5. Bewitched and Bothered  
(Gal. 3:1–14)

6. The Logic of Law  
(Gal. 3:15–29)
7. It's Time to Grow Up!  
(Gal. 4:1–18)
8. Meet Your Mother  
(Gal. 4:19–31)
9. Stop! Thief!  
(Gal. 5:1–12)
10. The Fifth Freedom  
(Gal. 5:13–26)
11. The Liberty of Love  
(Gal. 6:1–10)
12. The Marks of Freedom  
(Gal. 6:11–18)

Wiersbe, Warren W. The Bible Exposition Commentary. Vol. 1. Wheaton, IL: Victor Books, 1996. Print.

## Galatians 1

<sup>1</sup> Paul, an apostle (not *sent* from men nor through the agency of man, but through Jesus Christ and God the Father, who raised Him from the dead), <sup>2</sup> and all the brethren who are with me, **To** the churches of Galatia: <sup>3</sup> Grace to you and peace from God our Father and the Lord Jesus Christ, <sup>4</sup> who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father, <sup>5</sup> to whom *be* the glory forevermore. Amen. <sup>6</sup> I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; <sup>7</sup> which is *really* not another; only there are some who are disturbing you and want to distort the gospel of Christ. <sup>8</sup> But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! <sup>9</sup> As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed! <sup>10</sup> For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ. <sup>11</sup> For I would have you know, brethren, that the gospel which was preached by me is not according to man. <sup>12</sup> For I neither received it from man, nor was I taught it, but *I received it* through a revelation of Jesus Christ. <sup>13</sup> For you have heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure and tried to destroy it; <sup>14</sup> and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions. <sup>15</sup> But when God, who had set me apart *even* from my mother's womb and called me through His grace, was pleased <sup>16</sup> to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood, <sup>17</sup> nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus. <sup>18</sup> Then three years later I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days. <sup>19</sup> But I did not see any other of the apostles except James, the Lord's brother. <sup>20</sup> (Now in what I am writing to you, I assure you before God that I am not lying.) <sup>21</sup> Then I went into the regions of Syria and Cilicia. <sup>22</sup> I was *still* unknown by sight to the churches of Judea which were in Christ; <sup>23</sup> but only, they kept hearing, "He who once persecuted us is now preaching the faith which he once tried to destroy." <sup>24</sup> And they were glorifying God because of me.

January 1

Galatians 1:1–4

<sup>1</sup> Paul, an apostle (not *sent* from men nor through the agency of man, but through Jesus Christ and God the Father, who raised Him from the dead), <sup>2</sup> and all the brethren who are with me, To the churches of Galatia: <sup>3</sup> Grace to you and peace from God our Father and the Lord Jesus Christ, <sup>4</sup> who gave Himself for our sins so that He might **rescue** us from this present evil age, according to the will of our God and Father,

Blank lined area for notes.

On my heart and in my prayers:

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January 2

Galatians 1:5–8

<sup>5</sup> to whom *be* the glory forevermore. Amen. <sup>6</sup> I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; <sup>7</sup> which is *really* not another; only there are some who are disturbing you and want to **distort** the gospel of Christ. <sup>8</sup> But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed!

Eight horizontal gray bars for writing.

On my heart and in my prayers:

Five horizontal lines for writing.



January 3

Galatians 1:9–12

<sup>9</sup> As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed! <sup>10</sup> For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a **bond-servant** of Christ. <sup>11</sup> For I would have you know, brethren, that the gospel which was preached by me is not according to man. <sup>12</sup> For I neither received it from man, nor was I taught it, but *I received it* through a revelation of Jesus Christ.



January 4

Galatians 1:13–16

<sup>13</sup> For you have heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure and tried to destroy it; <sup>14</sup> and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely **zealous** for my ancestral traditions. <sup>15</sup> But when God, who had set me apart *even* from my mother's womb and called me through His grace, was pleased <sup>16</sup> to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood,



January 5

Galatians 1:17–20

<sup>17</sup> nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus. <sup>18</sup> Then three years later I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days. <sup>19</sup> But I did not see any other of the **apostles** except James, the Lord's brother. <sup>20</sup> (Now in what I am writing to you, I assure you before God that I am not lying.)

On my heart and in my prayers:



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January 6

Galatians 1:21–24

<sup>21</sup> Then I went into the regions of Syria and Cilicia. <sup>22</sup> I was *still* unknown by sight to the churches of Judea which were in Christ; <sup>23</sup> but only, they kept hearing, “He who once **persecuted** us is now preaching the faith which he once tried to destroy.” <sup>24</sup> And they were glorifying God because of me.

On my heart and in my prayers:



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## Galatians 2

<sup>1</sup> Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also. <sup>2</sup> It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but *I did so* in private to those who were of reputation, for fear that I might be running, or had run, in vain. <sup>3</sup> But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised. <sup>4</sup> But *it was* because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage. <sup>5</sup> But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you. <sup>6</sup> But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)—well, those who were of reputation contributed nothing to me. <sup>7</sup> But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter *had been* to the circumcised <sup>8</sup> (for He who effectually worked for Peter in *his* apostleship to the circumcised effectually worked for me also to the Gentiles), <sup>9</sup> and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we *might go* to the Gentiles and they to the circumcised. <sup>10</sup> *They only asked* us to remember the poor—the very thing I also was eager to do. <sup>11</sup> But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. <sup>12</sup> For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he *began* to withdraw and hold himself aloof, fearing the party of the circumcision. <sup>13</sup> The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy. <sup>14</sup> But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, “If you, being a Jew, live like the Gentiles and not like the Jews, how *is it that* you compel the Gentiles to live like Jews? <sup>15</sup> “We *are* Jews by nature and not sinners from among the Gentiles; <sup>16</sup> nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified. <sup>17</sup> “But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be! <sup>18</sup> “For if I rebuild what I have *once* destroyed, I prove myself to be a transgressor. <sup>19</sup> “For through the Law I died to the Law, so that I might live to God. <sup>20</sup> “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. <sup>21</sup> “I do not nullify the grace of God, for if righteousness *comes* through the Law, then Christ died needlessly.”

January 7

Galatians 2:1–4

<sup>1</sup> Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also. <sup>2</sup> It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but *I did so* in private to those who were of reputation, for fear that I might be running, or had run, in **vain**. <sup>3</sup> But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised. <sup>4</sup> But *it was* because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage.



January 8

Galatians 2:5–8

<sup>5</sup> But we did not **yield** in subjection to them for even an hour, so that the truth of the gospel would remain with you. <sup>6</sup> But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)—well, those who were of reputation contributed nothing to me. <sup>7</sup> But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter *had been* to the circumcised <sup>8</sup> (for He who effectually worked for Peter in *his* apostleship to the circumcised effectually worked for me also to the Gentiles),

On my heart and in my prayers:



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January 9

Galatians 2:9–12

<sup>9</sup> and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we *might go* to the Gentiles and they to the circumcised. <sup>10</sup> *They only asked* us to remember the poor—the very thing I also was eager to do. <sup>11</sup> But when Cephas came to Antioch, I **opposed** him to his face, because he stood condemned. <sup>12</sup> For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he *began* to withdraw and hold himself aloof, fearing the party of the circumcision.

On my heart and in my prayers:



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January 10

Galatians 2:13–16

<sup>13</sup> The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was **carried away** by their hypocrisy. <sup>14</sup> But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, “If you, being a Jew, live like the Gentiles and not like the Jews, how *is it that* you compel the Gentiles to live like Jews? <sup>15</sup> “We *are* Jews by nature and not sinners from among the Gentiles; <sup>16</sup> nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.



January 11

Galatians 2:17–21

<sup>17</sup> “But if, while seeking to be **justified** in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be! <sup>18</sup> “For if I rebuild what I have *once* destroyed, I prove myself to be a transgressor. <sup>19</sup> “For through the Law I died to the Law, so that I might live to God. <sup>20</sup> “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. <sup>21</sup> “I do not nullify the grace of God, for if righteousness *comes* through the Law, then Christ died needlessly.”



## Galatians 3

<sup>1</sup> You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? <sup>2</sup> This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith? <sup>3</sup> Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? <sup>4</sup> Did you suffer so many things in vain—if indeed it was in vain? <sup>5</sup> So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith? <sup>6</sup> Even so Abraham believed God, and it was reckoned to him as righteousness. <sup>7</sup> Therefore, be sure that it is those who are of faith who are sons of Abraham. <sup>8</sup> The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, *saying*, “All the nations will be blessed in you.” <sup>9</sup> So then those who are of faith are blessed with Abraham, the believer. <sup>10</sup> For as many as are of the works of the Law are under a curse; for it is written, “Cursed is everyone who does not abide by all things written in the book of the law, to perform them.” <sup>11</sup> Now that no one is justified by the Law before God is evident; for, “The righteous man shall live by faith.” <sup>12</sup> However, the Law is not of faith; on the contrary, “He who practices them shall live by them.” <sup>13</sup> Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, “Cursed is everyone who hangs on a tree”— <sup>14</sup> in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith. <sup>15</sup> Brethren, I speak in terms of human relations: even though it is *only* a man’s covenant, yet when it has been ratified, no one sets it aside or adds conditions to it. <sup>16</sup> Now the promises were spoken to Abraham and to his seed. He does not say, “And to seeds,” as *referring* to many, but *rather* to one, “And to your seed,” that is, Christ. <sup>17</sup> What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise. <sup>18</sup> For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise. <sup>19</sup> Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made. <sup>20</sup> Now a mediator is not for one *party only*; whereas God is *only* one. <sup>21</sup> Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law. <sup>22</sup> But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe. <sup>23</sup> But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed. <sup>24</sup> Therefore the Law has become our tutor *to lead us* to Christ, so that we may be justified by faith. <sup>25</sup> But now that faith has come, we are no longer under a tutor. <sup>26</sup> For you are all sons of God through faith in Christ Jesus. <sup>27</sup> For all of you who were baptized into Christ have clothed yourselves with Christ. <sup>28</sup> There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. <sup>29</sup> And if you belong to Christ, then you are Abraham’s descendants, heirs according to promise.

January 12

Galatians 3:1–6

<sup>1</sup> You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? <sup>2</sup> This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith? <sup>3</sup> Are you so foolish? Having begun by the Spirit, are you now being **perfected** by the flesh? <sup>4</sup> Did you suffer so many things in vain—if indeed it was in vain? <sup>5</sup> So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith? <sup>6</sup> Even so Abraham believed God, and it was reckoned to him as righteousness.

On my heart and in my prayers: 



January 13

Galatians 3:7–12

<sup>7</sup> Therefore, be sure that it is those who are of faith who are sons of Abraham. <sup>8</sup> The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, *saying*, “All the nations will be blessed in you.” <sup>9</sup> So then those who are of faith are blessed with Abraham, the believer. <sup>10</sup> For as many as are of the works of the Law are under a **curse**; for it is written, “Cursed is everyone who does not abide by all things written in the book of the law, to perform them.” <sup>11</sup> Now that no one is justified by the Law before God is evident; for, “The righteous man shall live by faith.” <sup>12</sup> However, the Law is not of faith; on the contrary, “He who practices them shall live by them.”

On my heart and in my prayers:



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January 14

Galatians 3:13–18

<sup>13</sup> Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, “Cursed is everyone who hangs on a tree”— <sup>14</sup> in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith. <sup>15</sup>

Brethren, I speak in terms of human relations: even though it is *only* a man’s **covenant**, yet when it has been ratified, no one sets it aside or adds conditions to it. <sup>16</sup> Now the promises were spoken to Abraham and to his seed. He does not say, “And to seeds,” as *referring* to many, but *rather* to one, “And to your seed,” that is, Christ. <sup>17</sup> What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise. <sup>18</sup> For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise.

On my heart and in my prayers: 



January 15

Galatians 3:19–23

<sup>19</sup> Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made. <sup>20</sup> Now a **mediator** is not for one *party only*; whereas God is *only* one. <sup>21</sup> Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law. <sup>22</sup> But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe. <sup>23</sup> But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.

On my heart and in my prayers:



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January 16

Galatians 3:24–29

<sup>24</sup> Therefore the Law has become our **tutor** *to lead us* to Christ, so that we may be justified by faith. <sup>25</sup> But now that faith has come, we are no longer under a tutor. <sup>26</sup> For you are all sons of God through faith in Christ Jesus. <sup>27</sup> For all of you who were baptized into Christ have clothed yourselves with Christ. <sup>28</sup> There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. <sup>29</sup> And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

On my heart and in my prayers: 



## Galatians 4

<sup>1</sup> Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything, <sup>2</sup> but he is under guardians and managers until the date set by the father. <sup>3</sup> So also we, while we were children, were held in bondage under the elemental things of the world. <sup>4</sup> But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, <sup>5</sup> so that He might redeem those who were under the Law, that we might receive the adoption as sons. <sup>6</sup> Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!" <sup>7</sup> Therefore you are no longer a slave, but a son; and if a son, then an heir through God. <sup>8</sup> However at that time, when you did not know God, you were slaves to those which by nature are no gods. <sup>9</sup> But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again? <sup>10</sup> You observe days and months and seasons and years. <sup>11</sup> I fear for you, that perhaps I have labored over you in vain. <sup>12</sup> I beg of you, brethren, become as I *am*, for I also *have become* as you *are*. You have done me no wrong; <sup>13</sup> but you know that it was because of a bodily illness that I preached the gospel to you the first time; <sup>14</sup> and that which was a trial to you in my bodily condition you did not despise or loathe, but you received me as an angel of God, as Christ Jesus *Himself*. <sup>15</sup> Where then is that sense of blessing you had? For I bear you witness that, if possible, you would have plucked out your eyes and given them to me. <sup>16</sup> So have I become your enemy by telling you the truth? <sup>17</sup> They eagerly seek you, not commendably, but they wish to shut you out so that you will seek them. <sup>18</sup> But it is good always to be eagerly sought in a commendable manner, and not only when I am present with you. <sup>19</sup> My children, with whom I am again in labor until Christ is formed in you — <sup>20</sup> but I could wish to be present with you now and to change my tone, for I am perplexed about you. <sup>21</sup> Tell me, you who want to be under law, do you not listen to the law? <sup>22</sup> For it is written that Abraham had two sons, one by the bondwoman and one by the free woman. <sup>23</sup> But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise. <sup>24</sup> This is allegorically speaking, for these *women* are two covenants: one *proceeding* from Mount Sinai bearing children who are to be slaves; she is Hagar. <sup>25</sup> Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children. <sup>26</sup> But the Jerusalem above is free; she is our mother. <sup>27</sup> For it is written, "Rejoice, barren woman who does not bear; Break forth and shout, you who are not in labor; For more numerous are the children of the desolate Than of the one who has a husband." <sup>28</sup> And you brethren, like Isaac, are children of promise. <sup>29</sup> But as at that time he who was born according to the flesh persecuted him *who was born* according to the Spirit, so it is now also. <sup>30</sup> But what does the Scripture say? "Cast out the bondwoman and her son, For the son of the bondwoman shall not be an heir with the son of the free woman." <sup>31</sup> So then, brethren, we are not children of a bondwoman, but of the free woman.

## Galatians 4:1–3

[illegible]

January 18

Galatians 4:4–6

<sup>4</sup> But when the **fullness** of the time came, God sent forth His Son, born of a woman, born under the Law, <sup>5</sup> so that He might redeem those who were under the Law, that we might receive the adoption as sons. <sup>6</sup> Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, “Abba! Father!”

On my heart and in my prayers:



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January 19

Galatians 4:7–9

<sup>7</sup> Therefore you are no longer a slave, but a son; and if a son, then an heir through God. <sup>8</sup> However at that time, when you did not know God, you were slaves to those which by nature are no gods. <sup>9</sup> But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be **enslaved** all over again?

On my heart and in my prayers: 



January 20

Galatians 4:10–13

<sup>10</sup> You **observe** days and months and seasons and years. <sup>11</sup> I fear for you, that perhaps I have labored over you in vain. <sup>12</sup> I beg of you, brethren, become as I *am*, for I also *have become* as you *are*. You have done me no wrong; <sup>13</sup> but you know that it was because of a bodily illness that I preached the gospel to you the first time;

On my heart and in my prayers:



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January 21

Galatians 4:14–17

<sup>14</sup> and that which was a trial to you in my bodily condition you did not despise or loathe, but you received me as an angel of God, as Christ Jesus *Himself*. <sup>15</sup> Where then is that sense of blessing you had? For I bear you witness that, if possible, you would have plucked out your eyes and given them to me. <sup>16</sup> So have I become your enemy by telling you the truth? <sup>17</sup> They eagerly seek you, not commendably, but they wish to **shut** you **out** so that you will seek them.

On my heart and in my prayers: 



January 22

Galatians 4:18–22

<sup>18</sup> But it is good always to be eagerly sought in a commendable manner, and not only when I am present with you. <sup>19</sup> My children, with whom I am again in labor until Christ is formed in you— <sup>20</sup> but I could wish to be present with you now and to change my tone, for I am **perplexed** about you. <sup>21</sup> Tell me, you who want to be under law, do you not listen to the law? <sup>22</sup> For it is written that Abraham had two sons, one by the bondwoman and one by the free woman.

On my heart and in my prayers:



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January 23

Galatians 4:23–25

<sup>23</sup> But the son by the **bondwoman** was born according to the flesh, and the son by the free woman through the promise. <sup>24</sup> This is allegorically speaking, for these *women* are two covenants: one *proceeding* from Mount Sinai bearing children who are to be slaves; she is Hagar. <sup>25</sup> Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children.

On my heart and in my prayers:



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January 24

Galatians 4:26–28

<sup>26</sup> But the Jerusalem above is free; she is our mother. <sup>27</sup> For it is written, “Rejoice, barren woman who does not bear; Break forth and shout, you who are not in labor; For more numerous are the children of the **desolate** Than of the one who has a husband.” <sup>28</sup> And you brethren, like Isaac, are children of promise.

On my heart and in my prayers:



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January 25

Galatians 4:29–31

<sup>29</sup> But as at that time he who was born according to the flesh persecuted him *who was born* according to the Spirit, so it is now also. <sup>30</sup> But what does the Scripture say?

“Cast out the bondwoman and her son, For the son of the bondwoman shall not be an **heir** with the son of the free woman.” <sup>31</sup> So then, brethren, we are not children of a bondwoman, but of the free woman.

On my heart and in my prayers:



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## Galatians 5

<sup>1</sup> It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery. <sup>2</sup> Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. <sup>3</sup> And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law. <sup>4</sup> You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace. <sup>5</sup> For we through the Spirit, by faith, are waiting for the hope of righteousness. <sup>6</sup> For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love. <sup>7</sup> You were running well; who hindered you from obeying the truth? <sup>8</sup> This persuasion *did* not *come* from Him who calls you. <sup>9</sup> A little leaven leavens the whole lump *of dough*. <sup>10</sup> I have confidence in you in the Lord that you will adopt no other view; but the one who is disturbing you will bear his judgment, whoever he is. <sup>11</sup> But I, brethren, if I still preach circumcision, why am I still persecuted? Then the stumbling block of the cross has been abolished. <sup>12</sup> I wish that those who are troubling you would even mutilate themselves. <sup>13</sup> For you were called to freedom, brethren; only *do* not *turn* your freedom into an opportunity for the flesh, but through love serve one another. <sup>14</sup> For the whole Law is fulfilled in one word, in the *statement*, "You shall love your neighbor as yourself." <sup>15</sup> But if you bite and devour one another, take care that you are not consumed by one another. <sup>16</sup> But I say, walk by the Spirit, and you will not carry out the desire of the flesh. <sup>17</sup> For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. <sup>18</sup> But if you are led by the Spirit, you are not under the Law. <sup>19</sup> Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, <sup>20</sup> idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, <sup>21</sup> envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup> gentleness, self-control; against such things there is no law. <sup>24</sup> Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. <sup>25</sup> If we live by the Spirit, let us also walk by the Spirit. <sup>26</sup> Let us not become boastful, challenging one another, envying one another.

## Galatians 5:1–3

<sup>1</sup> It was for freedom that Christ set us free; therefore **keep standing** firm and do not be subject again to a yoke of slavery. <sup>2</sup> Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. <sup>3</sup> And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law.

On my heart and in my prayers:



January 27

Galatians 5:4–7

<sup>4</sup> You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace. <sup>5</sup> For we through the Spirit, by faith, are waiting for the hope of righteousness. <sup>6</sup> For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love. <sup>7</sup> You were running well; who **hindered** you from obeying the truth?

On my heart and in my prayers: 



January 28

Galatians 5:8–10

<sup>8</sup> This persuasion *did* not *come* from Him who calls you. <sup>9</sup> A little leaven leavens the whole lump *of dough*. <sup>10</sup> I have confidence in you in the Lord that you will adopt no other view; but the one who is **disturbing** you will bear his judgment, whoever he is.

On my heart and in my prayers:



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January 29

Galatians 5:11–13

<sup>11</sup> But I, brethren, if I still preach circumcision, why am I still persecuted? Then the stumbling block of the cross has been abolished. <sup>12</sup> I wish that those who are troubling you would even mutilate themselves. <sup>13</sup> For you were called to freedom, brethren; only *do not turn* your freedom into an opportunity for the flesh, but through love **serve** one another.

On my heart and in my prayers:



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January 30

Galatians 5:14–17

<sup>14</sup> For the whole Law is fulfilled in one word, in the *statement*, “You shall love your neighbor as yourself.” <sup>15</sup> But if you bite and devour one another, take care that you are not **consumed** by one another. <sup>16</sup> But I say, walk by the Spirit, and you will not carry out the desire of the flesh. <sup>17</sup> For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.

On my heart and in my prayers:



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January 31

Galatians 5:18–20

<sup>18</sup> But if you are led by the Spirit, you are not under the Law. <sup>19</sup> Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, <sup>20</sup> idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, **dissensions**, factions,

On my heart and in my prayers:



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February 1

Galatians 5:21–23

<sup>21</sup> envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who **practice** such things will not inherit the kingdom of God. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup> gentleness, self-control; against such things there is no law.

On my heart and in my prayers: 



February 2

Galatians 5:24–26

<sup>24</sup> Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. <sup>25</sup> If we live by the Spirit, let us also walk by the Spirit. <sup>26</sup> Let us not become boastful, **challenging** one another, envying one another.

On my heart and in my prayers:

## Galatians 6

<sup>1</sup> Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; *each one* looking to yourself, so that you too will not be tempted. <sup>2</sup> Bear one another's burdens, and thereby fulfill the law of Christ. <sup>3</sup> For if anyone thinks he is something when he is nothing, he deceives himself. <sup>4</sup> But each one must examine his own work, and then he will have *reason for* boasting in regard to himself alone, and not in regard to another. <sup>5</sup> For each one will bear his own load. <sup>6</sup> The one who is taught the word is to share all good things with the one who teaches *him*. <sup>7</sup> Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. <sup>8</sup> For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. <sup>9</sup> Let us not lose heart in doing good, for in due time we will reap if we do not grow weary. <sup>10</sup> So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith. <sup>11</sup> See with what large letters I am writing to you with my own hand. <sup>12</sup> Those who desire to make a good showing in the flesh try to compel you to be circumcised, simply so that they will not be persecuted for the cross of Christ. <sup>13</sup> For those who are circumcised do not even keep the Law themselves, but they desire to have you circumcised so that they may boast in your flesh. <sup>14</sup> But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. <sup>15</sup> For neither is circumcision anything, nor uncircumcision, but a new creation. <sup>16</sup> And those who will walk by this rule, peace and mercy *be* upon them, and upon the Israel of God. <sup>17</sup> From now on let no one cause trouble for me, for I bear on my body the brand-marks of Jesus. <sup>18</sup> The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

February 3

Galatians 6:1–4

<sup>1</sup> Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; *each one* looking to yourself, so that you too will not be tempted. <sup>2</sup> **Bear** one another's burdens, and thereby fulfill the law of Christ. <sup>3</sup> For if anyone thinks he is something when he is nothing, he deceives himself. <sup>4</sup> But each one must examine his own work, and then he will have *reason for* boasting in regard to himself alone, and not in regard to another.

On my heart and in my prayers:



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February 4

Galatians 6:5–8

<sup>5</sup> For each one will bear his own load. <sup>6</sup> The one who is taught the word is to share all good things with the one who teaches *him*. <sup>7</sup> Do not be deceived, God is not **mocked**; for whatever a man sows, this he will also reap. <sup>8</sup> For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.

On my heart and in my prayers:



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February 5

Galatians 6:9–13

<sup>9</sup> Let us not **lose heart** in doing good, for in due time we will reap if we do not grow weary. <sup>10</sup> So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith. <sup>11</sup> See with what large letters I am writing to you with my own hand. <sup>12</sup> Those who desire to make a good showing in the flesh try to compel you to be circumcised, simply so that they will not be persecuted for the cross of Christ. <sup>13</sup> For those who are circumcised do not even keep the Law themselves, but they desire to have you circumcised so that they may boast in your flesh.



February 6

Galatians 6:14–18

<sup>14</sup> But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. <sup>15</sup> For neither is circumcision anything, nor uncircumcision, but a new creation. <sup>16</sup> And those who will walk by this rule, peace and mercy *be* upon them, and upon the Israel of God. <sup>17</sup>

From now on let no one cause trouble for me, for I bear on my body the **brand-marks** of Jesus. <sup>18</sup> The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.



# EPHESIANS

“The apostle Paul wrote Ephesians to the churches around Ephesus (Acts 19) to display the scope of God’s eternal plan for all humanity—for Jews and Gentiles alike. This is the mystery of God, hidden for ages but now made known in Jesus Christ. The first three chapters focus on what Christians should believe, unfolding the glorious riches of God’s grace in Christ. Dead sinners are made alive and gain eternal salvation “by grace ... through faith” (2:8). The last three chapters explain the implications of God’s grace for the church, for individuals, and for families. This second section comes to a climax with a command to stand with the armor of God against the devil. Paul wrote this letter while in prison, probably in Rome about a.d. 60.”

The Holy Bible: English Standard Version. Wheaton, IL: Crossway Bibles, 2016. Print.

**Key theme:** The believer’s riches in Christ

**Key verse:** Ephesians 1:3

## **I. DOCTRINE: OUR RICHES IN CHRIST—chapters 1–3**

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(vv. 2–13 are a parenthesis)

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Wiersbe, Warren W. *The Bible Exposition Commentary*. Vol. 2. Wheaton, IL: Victor Books, 1996. Print.

## Ephesians 1

<sup>1</sup> Paul, an apostle of Christ Jesus by the will of God, **To** the saints who are at Ephesus and *who are* faithful in Christ Jesus: <sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ. <sup>3</sup> 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, <sup>4</sup> just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love <sup>5</sup> He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, <sup>6</sup> to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. <sup>7</sup> In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace <sup>8</sup> which He lavished on us. In all wisdom and insight <sup>9</sup> He made known to us the mystery of His will, according to His kind intention which He purposed in Him <sup>10</sup> with a view to an administration suitable to the fullness of the times, *that is*, the summing up of all things in Christ, things in the heavens and things on the earth. In Him <sup>11</sup> also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, <sup>12</sup> to the end that we who were the first to hope in Christ would be to the praise of His glory. <sup>13</sup> In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, <sup>14</sup> who is given as a pledge of our inheritance, with a view to the redemption of *God's own* possession, to the praise of His glory. <sup>15</sup> For this reason I too, having heard of the faith in the Lord Jesus which *exists* among you and your love for all the saints, <sup>16</sup> do not cease giving thanks for you, while making mention *of you* in my prayers; <sup>17</sup> that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him. <sup>18</sup> *I pray that* the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, <sup>19</sup> and what is the surpassing greatness of His power toward us who believe. *These are* in accordance with the working of the strength of His might <sup>20</sup> which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly *places*, <sup>21</sup> far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. <sup>22</sup> And He put all things in subjection under His feet, and gave Him as head over all things to the church, <sup>23</sup> which is His body, the fullness of Him who fills all in all.

February 7

Ephesians 1:1–4

<sup>1</sup> Paul, an apostle of Christ Jesus by the will of God, **To** the saints who are at Ephesus and *who are* faithful in Christ Jesus: <sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ. <sup>3</sup> 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, <sup>4</sup> just as He **chose** us in Him before the foundation of the world, that we would be holy and blameless before Him. In love

On my heart and in my prayers:



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February 8

Ephesians 1:5–8

<sup>5</sup> He **predestined** us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, <sup>6</sup> to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. <sup>7</sup> In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace <sup>8</sup> which He lavished on us. In all wisdom and insight

On my heart and in my prayers: 



February 9

Ephesians 1:9–12

<sup>9</sup> He made known to us the mystery of His will, according to His kind intention which He purposed in Him <sup>10</sup> with a view to an administration suitable to the fullness of the times, *that is*, the summing up of all things in Christ, things in the heavens and things on the earth. In Him <sup>11</sup> also we have obtained an inheritance, having been predestined according to His **purpose** who works all things after the counsel of His will, <sup>12</sup> to the end that we who were the first to hope in Christ would be to the praise of His glory.

On my heart and in my prayers:



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## Ephesians 1:13–16



February 11

Ephesians 1:17–20

<sup>17</sup> that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him. <sup>18</sup> *I pray that* the eyes of your heart may be enlightened, so that you will know what is the **hope** of His calling, what are the riches of the glory of His inheritance in the saints, <sup>19</sup> and what is the surpassing greatness of His power toward us who believe. *These are* in accordance with the working of the strength of His might <sup>20</sup> which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly *places*.

On my heart and in my prayers:



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February 12

Ephesians 1:21–23

<sup>21</sup> far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. <sup>22</sup> And He put all things in **subjection** under His feet, and gave Him as head over all things to the church, <sup>23</sup> which is His body, the fullness of Him who fills all in all.

On my heart and in my prayers:

## Ephesians 2

<sup>1</sup> And you were dead in your trespasses and sins, <sup>2</sup> in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. <sup>3</sup> Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. <sup>4</sup> But God, being rich in mercy, because of His great love with which He loved us, <sup>5</sup> even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), <sup>6</sup> and raised us up with Him, and seated us with Him in the heavenly *places* in Christ Jesus, <sup>7</sup> so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. <sup>8</sup> For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; <sup>9</sup> not as a result of works, so that no one may boast. <sup>10</sup> For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them. <sup>11</sup> Therefore remember that formerly you, the Gentiles in the flesh, who are called “Uncircumcision” by the so-called “Circumcision,” *which is* performed in the flesh by human hands— <sup>12</sup> *remember* that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. <sup>13</sup> But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. <sup>14</sup> For He Himself is our peace, who made both *groups into* one and broke down the barrier of the dividing wall, <sup>15</sup> by abolishing in His flesh the enmity, *which is* the Law of commandments *contained* in ordinances, so that in Himself He might make the two into one new man, *thus* establishing peace, <sup>16</sup> and might reconcile them both in one body to God through the cross, by it having put to death the enmity. <sup>17</sup> And He came and preached peace to you who were far away, and peace to those who were near; <sup>18</sup> for through Him we both have our access in one Spirit to the Father. <sup>19</sup> So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God’s household, <sup>20</sup> having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*, <sup>21</sup> in whom the whole building, being fitted together, is growing into a holy temple in the Lord, <sup>22</sup> in whom you also are being built together into a dwelling of God in the Spirit.

February 13

Ephesians 2:1–4

<sup>1</sup> And you were dead in your trespasses and sins, <sup>2</sup> in which you formerly walked according to the **course** of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. <sup>3</sup> Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. <sup>4</sup> But God, being rich in mercy, because of His great love with which He loved us,

On my heart and in my prayers:

February 14

Ephesians 2:5–8

<sup>5</sup> even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), <sup>6</sup> and **raised** us **up** with Him, and seated us with Him in the heavenly *places* in Christ Jesus, <sup>7</sup> so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. <sup>8</sup> For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God;

On my heart and in my prayers:

February 15

Ephesians 2:9–11

<sup>9</sup> not as a result of **works**, so that no one may boast. <sup>10</sup> For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them. <sup>11</sup> Therefore remember that formerly you, the Gentiles in the flesh, who are called “Uncircumcision” by the so-called “Circumcision,” *which is* performed in the flesh by human hands—

On my heart and in my prayers: 

February 16

Ephesians 2:12–15

<sup>12</sup> *remember* that you were at that time separate from Christ, **excluded** from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. <sup>13</sup> But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. <sup>14</sup> For He Himself is our peace, who made both *groups into* one and broke down the barrier of the dividing wall, <sup>15</sup> by abolishing in His flesh the enmity, *which is* the Law of commandments *contained* in ordinances, so that in Himself He might make the two into one new man, *thus* establishing peace.

On my heart and in my prayers:



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February 17

Ephesians 2:16–19

<sup>16</sup> and might **reconcile** them both in one body to God through the cross, by it having put to death the enmity. <sup>17</sup> And He came and preached peace to you who were far away, and peace to those who were near; <sup>18</sup> for through Him we both have our access in one Spirit to the Father. <sup>19</sup> So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household,

On my heart and in my prayers:

February 18

Ephesians 2:20–22

<sup>20</sup> having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the **corner stone**, <sup>21</sup> in whom the whole building, being fitted together, is growing into a holy temple in the Lord, <sup>22</sup> in whom you also are being built together into a dwelling of God in the Spirit.



## Ephesians 3

<sup>1</sup> For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles— <sup>2</sup> if indeed you have heard of the stewardship of God's grace which was given to me for you; <sup>3</sup> that by revelation there was made known to me the mystery, as I wrote before in brief. <sup>4</sup> By referring to this, when you read you can understand my insight into the mystery of Christ, <sup>5</sup> which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; <sup>6</sup> *to be specific*, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel, <sup>7</sup> of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power. <sup>8</sup> To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, <sup>9</sup> and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things; <sup>10</sup> so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly *places*. <sup>11</sup> *This was* in accordance with the eternal purpose which He carried out in Christ Jesus our Lord, <sup>12</sup> in whom we have boldness and confident access through faith in Him. <sup>13</sup> Therefore I ask you not to lose heart at my tribulations on your behalf, for they are your glory. <sup>14</sup> For this reason I bow my knees before the Father, <sup>15</sup> from whom every family in heaven and on earth derives its name, <sup>16</sup> that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, <sup>17</sup> so that Christ may dwell in your hearts through faith; *and* that you, being rooted and grounded in love, <sup>18</sup> may be able to comprehend with all the saints what is the breadth and length and height and depth, <sup>19</sup> and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God. <sup>20</sup> Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us, <sup>21</sup> to Him *be* the glory in the church and in Christ Jesus to all generations forever and ever. Amen.

February 19

Ephesians 3:1–4

<sup>1</sup> For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles— <sup>2</sup> if indeed you have heard of the **stewardship** of God’s grace which was given to me for you; <sup>3</sup> that by revelation there was made known to me the mystery, as I wrote before in brief. <sup>4</sup> By referring to this, when you read you can understand my insight into the mystery of Christ,

On my heart and in my prayers: 



February 20

Ephesians 3:5–8

<sup>5</sup> which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; <sup>6</sup> *to be specific*, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel, <sup>7</sup> of which I was made a **minister**, according to the gift of God's grace which was given to me according to the working of His power. <sup>8</sup> To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ,

On my heart and in my prayers:

## Ephesians 3:9–12

<sup>9</sup> and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things; <sup>10</sup> so that the **manifold** wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly *places*. <sup>11</sup> *This was* in accordance with the eternal purpose which He carried out in Christ Jesus our Lord, <sup>12</sup> in whom we have boldness and confident access through faith in Him.

[illegible]

On my heart and in my prayers:



February 22

Ephesians 3:13–16

<sup>13</sup> Therefore I ask you not to lose heart at my tribulations on your behalf, for they are your glory. <sup>14</sup> For this reason I bow my knees before the Father, <sup>15</sup> from whom every family in heaven and on earth derives its name, <sup>16</sup> that He would grant you, according to the riches of His glory, to be strengthened with **power** through His Spirit in the inner man,

On my heart and in my prayers:

February 23

Ephesians 3:17–21

<sup>17</sup> so that Christ may dwell in your hearts through faith; *and* that you, being rooted and **grounded** in love, <sup>18</sup> may be able to comprehend with all the saints what is the breadth and length and height and depth, <sup>19</sup> and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God. <sup>20</sup> Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us, <sup>21</sup> to Him *be* the glory in the church and in Christ Jesus to all generations forever and ever. Amen.

On my heart and in my prayers: 



## Ephesians 4

<sup>1</sup> Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, <sup>2</sup> with all humility and gentleness, with patience, showing tolerance for one another in love, <sup>3</sup> being diligent to preserve the unity of the Spirit in the bond of peace. <sup>4</sup> *There is one body and one Spirit, just as also 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 over all and through all and in 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 it says, "When He ascended on high, He led captive a host of captives, And He gave gifts to men." <sup>9</sup> (Now this *expression*, "He ascended," what does it mean except that He also had descended into the lower parts of the earth? <sup>10</sup> He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.) <sup>11</sup> And He gave some *as* apostles, and some *as* prophets, and some *as* evangelists, and some *as* pastors and teachers, <sup>12</sup> for the equipping of the saints for the work of service, to the building up of the body of Christ; <sup>13</sup> until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. <sup>14</sup> As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; <sup>15</sup> but speaking the truth in love, we are to grow up in all *aspects* into Him who is the head, *even* Christ, <sup>16</sup> from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love. <sup>17</sup> So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, <sup>18</sup> being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; <sup>19</sup> and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness. <sup>20</sup> But you did not learn Christ in this way, <sup>21</sup> if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, <sup>22</sup> that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, <sup>23</sup> and that you be renewed in the spirit of your mind, <sup>24</sup> and put on the new self, which in *the likeness of* God has been created in righteousness and holiness of the truth. <sup>25</sup> Therefore, laying aside falsehood, speak truth each one *of you* with his neighbor, for we are members of one another. <sup>26</sup> Be angry, and *yet* do not sin; do not let the sun go down on your anger, <sup>27</sup> and do not give the devil an opportunity. <sup>28</sup> He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have *something* to share with one who has need. <sup>29</sup> Let no unwholesome word proceed from your mouth, but only such *a word* as is good for edification according to the need *of the moment*, so that it will give grace to those who hear. <sup>30</sup> Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. <sup>31</sup> Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. <sup>32</sup> Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.

February 24

Ephesians 4:1–4

<sup>1</sup> Therefore I, the prisoner of the Lord, implore you to walk in a manner **worthy** of the calling with which you have been called, <sup>2</sup> with all humility and gentleness, with patience, showing tolerance for one another in love, <sup>3</sup> being diligent to preserve the unity of the Spirit in the bond of peace. <sup>4</sup> *There is* one body and one Spirit, just as also you were called in one hope of your calling;

On my heart and in my prayers:



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February 25

Ephesians 4:5–8

<sup>5</sup> one Lord, one faith, one baptism, <sup>6</sup> one God and Father of all who is over all and through all and in 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 it says, "When He ascended on high, He **led captive** a host of captives, And He gave gifts to men."



February 26

Ephesians 4:9–12

<sup>9</sup> (Now this *expression*, “He ascended,” what does it mean except that He also had descended into the lower parts of the earth? <sup>10</sup> He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.) <sup>11</sup> And He gave some *as* apostles, and some *as* prophets, and some *as* evangelists, and some *as* **pastors** and teachers, <sup>12</sup> for the equipping of the saints for the work of service, to the building up of the body of Christ;

On my heart and in my prayers:



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February 27

Ephesians 4:13–16

<sup>13</sup> until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.

<sup>14</sup> As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; <sup>15</sup> but speaking the truth in love, we are to grow up in all *aspects* into Him who is the head, *even* Christ, <sup>16</sup> from whom the whole body, being fitted and **held together** by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.


On my heart and in my prayers:

February 28

Ephesians 4:17–20

<sup>17</sup> So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, <sup>18</sup> being **darkened** in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; <sup>19</sup> and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness. <sup>20</sup> But you did not learn Christ in this way,

On my heart and in my prayers: 

March 1

Ephesians 4:21–24

<sup>21</sup> if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, <sup>22</sup> that, in reference to your former manner of life, you **lay aside** the old self, which is being corrupted in accordance with the lusts of deceit, <sup>23</sup> and that you be renewed in the spirit of your mind, <sup>24</sup> and put on the new self, which in *the likeness of* God has been created in righteousness and holiness of the truth.

On my heart and in my prayers:



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March 2

Ephesians 4:25–28

<sup>25</sup> Therefore, laying aside falsehood, speak truth each one *of you* with his neighbor, for we are members of one another. <sup>26</sup> Be angry, and *yet* do not sin; do not let the sun go down on your anger, <sup>27</sup> and do not give the devil an **opportunity**. <sup>28</sup> He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have *something* to share with one who has need.

On my heart and in my prayers:



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March 3

Ephesians 4:29–32

<sup>29</sup> Let no unwholesome word proceed from your mouth, but only such *a word* as is good for edification according to the need *of the moment*, so that it will give grace to those who hear. <sup>30</sup> Do not **grieve** the Holy Spirit of God, by whom you were sealed for the day of redemption. <sup>31</sup> Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. <sup>32</sup> Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.

On my heart and in my prayers: 



## Ephesians 5

<sup>1</sup> Therefore be imitators of God, as beloved children; <sup>2</sup> and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma. <sup>3</sup> But immorality or any impurity or greed must not even be named among you, as is proper among saints; <sup>4</sup> and *there must be no* filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. <sup>5</sup> For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God. <sup>6</sup> Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. <sup>7</sup> Therefore do not be partakers with them; <sup>8</sup> for you were formerly darkness, but now you are Light in the Lord; walk as children of Light <sup>9</sup> (for the fruit of the Light *consists* in all goodness and righteousness and truth), <sup>10</sup> trying to learn what is pleasing to the Lord. <sup>11</sup> Do not participate in the unfruitful deeds of darkness, but instead even expose them; <sup>12</sup> for it is disgraceful even to speak of the things which are done by them in secret. <sup>13</sup> But all things become visible when they are exposed by the light, for everything that becomes visible is light. <sup>14</sup> For this reason it says, "Awake, sleeper, And arise from the dead, And Christ will shine on you." <sup>15</sup> Therefore be careful how you walk, not as unwise men but as wise, <sup>16</sup> making the most of your time, because the days are evil. <sup>17</sup> So then do not be foolish, but understand what the will of the Lord is. <sup>18</sup> And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, <sup>19</sup> speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; <sup>20</sup> always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; <sup>21</sup> and be subject to one another in the fear of Christ. <sup>22</sup> Wives, *be subject* to your own husbands, as to the Lord. <sup>23</sup> For the husband is the head of the wife, as Christ also is the head of the church, He Himself *being* the Savior of the body. <sup>24</sup> But as the church is subject to Christ, so also the wives *ought to be* to their husbands in everything. <sup>25</sup> Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, <sup>26</sup> so that He might sanctify her, having cleansed her by the washing of water with the word, <sup>27</sup> that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. <sup>28</sup> So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; <sup>29</sup> for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also *does* the church, <sup>30</sup> because we are members of His body. <sup>31</sup> For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh. <sup>32</sup> This mystery is great; but I am speaking with reference to Christ and the church. <sup>33</sup> Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must *see to it* that she respects her husband.

March 4

Ephesians 5:1–6

<sup>1</sup> Therefore be imitators of God, as beloved children; <sup>2</sup> and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma. <sup>3</sup> But immorality or any impurity or greed must not even be named among you, as is proper among saints; <sup>4</sup> and *there must be no **filthiness*** and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. <sup>5</sup> For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God. <sup>6</sup> Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.

On my heart and in my prayers:



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March 5

Ephesians 5:7–11

<sup>7</sup> Therefore do not be partakers with them; <sup>8</sup> for you were formerly darkness, but now you are Light in the Lord; walk as children of Light <sup>9</sup> (for the fruit of the Light *consists* in all goodness and righteousness and truth), <sup>10</sup> trying to learn what is pleasing to the Lord. <sup>11</sup> Do not **participate** in the unfruitful deeds of darkness, but instead even expose them;

On my heart and in my prayers:



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March 6

Ephesians 5:12–17

<sup>12</sup> for it is disgraceful even to speak of the things which are done by them in secret. <sup>13</sup> But all things become visible when they are exposed by the light, for everything that becomes visible is light. <sup>14</sup> For this reason it says, “Awake, sleeper, And arise from the dead, And Christ will shine on you.” <sup>15</sup> Therefore be **careful** how you walk, not as unwise men but as wise, <sup>16</sup> making the most of your time, because the days are evil. <sup>17</sup> So then do not be foolish, but understand what the will of the Lord is.

On my heart and in my prayers: 

March 7

Ephesians 5:18–24

<sup>18</sup> And do not get drunk with wine, for that is **dissipation**, but be filled with the Spirit, <sup>19</sup> speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; <sup>20</sup> always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; <sup>21</sup> and be subject to one another in the fear of Christ. <sup>22</sup> Wives, *be subject* to your own husbands, as to the Lord. <sup>23</sup> For the husband is the head of the wife, as Christ also is the head of the church, He Himself *being* the Savior of the body. <sup>24</sup> But as the church is subject to Christ, so also the wives *ought to be* to their husbands in everything.

On my heart and in my prayers:



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March 8

Ephesians 5:25–33

<sup>25</sup> Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, <sup>26</sup> so that He might **sanctify** her, having cleansed her by the washing of water with the word, <sup>27</sup> that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. <sup>28</sup> So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; <sup>29</sup> for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also *does* the church, <sup>30</sup> because we are members of His body. <sup>31</sup> For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh. <sup>32</sup> This mystery is great; but I am speaking with reference to Christ and the church. <sup>33</sup> Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must *see to it* that she respects her husband.

On my heart and in my prayers:



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## Ephesians 6

<sup>1</sup> Children, obey your parents in the Lord, for this is right. <sup>2</sup> Honor your father and mother (which is the first commandment with a promise), <sup>3</sup> so that it may be well with you, and that you may live long on the earth. <sup>4</sup> Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord. <sup>5</sup> Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ; <sup>6</sup> not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart. <sup>7</sup> With good will render service, as to the Lord, and not to men, <sup>8</sup> knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free. <sup>9</sup> And masters, do the same things to them, and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him. <sup>10</sup> Finally, be strong in the Lord and in the strength of His might. <sup>11</sup> Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. <sup>12</sup> For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual *forces* of wickedness in the heavenly *places*. <sup>13</sup> Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm. <sup>14</sup> Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness, <sup>15</sup> and having shod your feet with the preparation of the gospel of peace; <sup>16</sup> in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming arrows of the evil *one*. <sup>17</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God. <sup>18</sup> With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints, <sup>19</sup> and *pray* on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel, <sup>20</sup> for which I am an ambassador in chains; that in *proclaiming* it I may speak boldly, as I ought to speak. <sup>21</sup> But that you also may know about my circumstances, how I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will make everything known to you. <sup>22</sup> I have sent him to you for this very purpose, so that you may know about us, and that he may comfort your hearts. <sup>23</sup> Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. <sup>24</sup> Grace be with all those who love our Lord Jesus Christ with incorruptible *love*.

March 9

Ephesians 6:1–4

<sup>1</sup> Children, obey your parents in the Lord, for this is right. <sup>2</sup> **Honor** your father and mother (which is the first commandment with a promise), <sup>3</sup> so that it may be well with you, and that you may live long on the earth. <sup>4</sup> Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.



March 10

Ephesians 6:5–8

<sup>5</sup> Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ; <sup>6</sup> not by way of **eyeservice**, as men-pleasers, but as slaves of Christ, doing the will of God from the heart. <sup>7</sup> With good will render service, as to the Lord, and not to men, <sup>8</sup> knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free.

On my heart and in my prayers:



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March 11

Ephesians 6:9–12

<sup>9</sup> And masters, do the same things to them, and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him. <sup>10</sup> Finally, be strong in the Lord and in the strength of His might. <sup>11</sup> Put on the full armor of God, so that you will be able to stand firm against the **schemes** of the devil. <sup>12</sup> For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual *forces* of wickedness in the heavenly *places*.

On my heart and in my prayers:



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March 12

Ephesians 6:13–16

<sup>13</sup> Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm. <sup>14</sup> Stand firm therefore, having **girded** your loins with truth, and having put on the breastplate of righteousness, <sup>15</sup> and having shod your feet with the preparation of the gospel of peace; <sup>16</sup> in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming arrows of the evil *one*.

On my heart and in my prayers: 



March 13

Ephesians 6:17–20

<sup>17</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God. <sup>18</sup> With all prayer and petition pray at all times in the Spirit, and with this in view, **be on the alert** with all perseverance and petition for all the saints, <sup>19</sup> and *pray* on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel, <sup>20</sup> for which I am an ambassador in chains; that in *proclaiming* it I may speak boldly, as I ought to speak.

On my heart and in my prayers:



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March 14

Ephesians 6:21–22

<sup>21</sup> But that you also may know about my circumstances, how I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will make everything known to you. <sup>22</sup> I have sent him to you for this very purpose, so that you may know about us, and that he may **comfort** your hearts.



March 15

Ephesians 6:23–24

<sup>23</sup> Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. <sup>24</sup> Grace be with all those who love our Lord Jesus Christ with **incorruptible** *love*.



# PHILIPPIANS

“Philippians overflows with joy and thanksgiving. Paul wrote to the church in Philippi to thank them for a gift. He reported the joyful news that Epaphroditus, who had brought their gift to Paul, had recovered from his illness and was returning to Philippi. Paul said that he had learned the secret of being content in any situation, and he told them about his situation in prison. He expressed joy that more people were hearing about Christ even if some were proclaiming the gospel with bad motives. Wanting the Christians in Philippi to be unified, he challenged them to be servants just as Jesus was when he “emptied himself” and became a man rather than clinging to the rights of his divine nature (2:1–11). Paul wrote this letter while in prison, probably in Rome about a.d. 60.”

**Key theme:** The joy of the Lord **Key verse:** Philippians 3:1

## I. THE SINGLE MIND—chapter 1

- A. The fellowship of the Gospel—1:1–11
- B. The furtherance of the Gospel—1:12–26
- C. The faith of the Gospel—1:27–30

## II. THE SUBMISSIVE MIND—chapter 2

- A. The example of Christ—2:1–11
- B. The example of Paul—2:12–18
- C. The example of Timothy—2:19–24
- D. The example of Epaphroditus—2:25–30

## III. THE SPIRITUAL MIND—chapter 3

- A. Paul’s past—3:1–11  
(the accountant—“I count”)
- B. Paul’s present—3:12–16  
(the athlete—“I press”)
- C. Paul’s future—3:17–21  
(the alien—“I look”)

## IV. THE SECURE MIND—chapter 4

- A. God’s peace—4:1–9
- B. God’s power—4:10–13
- C. God’s provision—4:14–23

Wiersbe, Warren W. *The Bible Exposition Commentary*. Vol. 2. Wheaton, IL: Victor Books, 1996. Print.


## Philippians 1




<sup>1</sup> Paul and Timothy, bond-servants of Christ Jesus, **To** all the saints in Christ Jesus who are in Philippi, including the overseers and deacons: <sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ. <sup>3</sup> I thank my God in all my remembrance of you, <sup>4</sup> always offering prayer with joy in my every prayer for you all, <sup>5</sup> in view of your participation in the gospel from the first day until now. <sup>6</sup> *For I am* confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus. <sup>7</sup> For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me. <sup>8</sup> For God is my witness, how I long for you all with the affection of Christ Jesus. <sup>9</sup> And this I pray, that your love may abound still more and more in real knowledge and all discernment, <sup>10</sup> so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ; <sup>11</sup> having been filled with the fruit of righteousness which *comes* through Jesus Christ, to the glory and praise of God. <sup>12</sup> Now I want you to know, brethren, that my circumstances have turned out for the greater progress of the gospel, <sup>13</sup> so that my imprisonment in *the cause of* Christ has become well known throughout the whole praetorian guard and to everyone else, <sup>14</sup> and that most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the word of God without fear. <sup>15</sup> Some, to be sure, are preaching Christ even from envy and strife, but some also from good will; <sup>16</sup> the latter *do it* out of love, knowing that I am appointed for the defense of the gospel; <sup>17</sup> the former proclaim Christ out of selfish ambition rather than from pure motives, thinking to cause me distress in my imprisonment. <sup>18</sup> What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice. **Yes**, and I will rejoice, <sup>19</sup> for I know that this will turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ, <sup>20</sup> according to my earnest expectation and hope, that I will not be put to shame in anything, but *that* with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death. <sup>21</sup> For to me, to live is Christ and to die is gain. <sup>22</sup> But if *I am* to live *on* in the flesh, this *will mean* fruitful labor for me; and I do not know which to choose. <sup>23</sup> But I am hard-pressed from both *directions*, having the desire to depart and be with Christ, for *that* is very much better; <sup>24</sup> yet to remain on in the flesh is more necessary for your sake. <sup>25</sup> Convinced of this, I know that I will remain and continue with you all for your progress and joy in the faith, <sup>26</sup> so that your proud confidence in me may abound in Christ Jesus through my coming to you again. <sup>27</sup> Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel; <sup>28</sup> in no way alarmed by *your* opponents—which is a sign of destruction for them, but of salvation for you, and that *too*, from God. <sup>29</sup> For to you it has been granted for Christ’s sake, not only to believe in Him, but also to suffer for His sake, <sup>30</sup> experiencing the same conflict which you saw in me. and now hear *to be* in me.<sup>96</sup>

March 16

Philippians 1:1–4

<sup>1</sup> Paul and Timothy, bond-servants of Christ Jesus, To all the saints in Christ Jesus who are in Philippi, including the **overseers** and deacons: <sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ. <sup>3</sup> I thank my God in all my remembrance of you, <sup>4</sup> always offering prayer with joy in my every prayer for you all,

On my heart and in my prayers: 



March 17

Philippians 1:5–8

<sup>5</sup> in view of your participation in the gospel from the first day until now. <sup>6</sup> *For I am* confident of this very thing, that He who began a good work in you will **perfect** it until the day of Christ Jesus. <sup>7</sup> For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me. <sup>8</sup> For God is my witness, how I long for you all with the affection of Christ Jesus.

On my heart and in my prayers:



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March 18

Philippians 1:9–12

<sup>9</sup> And this I pray, that your love may abound still more and more in real knowledge and all **discernment**, <sup>10</sup> so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ; <sup>11</sup> having been filled with the fruit of righteousness which *comes* through Jesus Christ, to the glory and praise of God. <sup>12</sup> Now I want you to know, brethren, that my circumstances have turned out for the greater progress of the gospel,

On my heart and in my prayers: 



March 19

Philippians 1:13–16

<sup>13</sup> so that my imprisonment in *the cause of* Christ has become well known throughout the whole praetorian guard and to everyone else, <sup>14</sup> and that most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the word of God without fear. <sup>15</sup> Some, to be sure, are preaching Christ even from **envy** and strife, but some also from good will; <sup>16</sup> the latter *do it* out of love, knowing that I am appointed for the defense of the gospel;

On my heart and in my prayers:



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March 20

Philippians 1:17–20

<sup>17</sup> the former proclaim Christ out of selfish ambition rather than from pure motives, thinking to cause me distress in my imprisonment. <sup>18</sup> What then? Only that in every way, whether in pretense or in truth, Christ is **proclaimed**; and in this I rejoice. **Yes**, and I will rejoice, <sup>19</sup> for I know that this will turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ, <sup>20</sup> according to my earnest expectation and hope, that I will not be put to shame in anything, but *that* with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death.

On my heart and in my prayers: 

March 21

Philippians 1:21–25

<sup>21</sup> For to me, to live is Christ and to die is **gain**. <sup>22</sup> But if *I am* to live *on* in the flesh, this *will mean* fruitful labor for me; and I do not know which to choose. <sup>23</sup> But I am hard-pressed from both *directions*, having the desire to depart and be with Christ, for *that* is very much better; <sup>24</sup> yet to remain on in the flesh is more necessary for your sake. <sup>25</sup> Convinced of this, I know that I will remain and continue with you all for your progress and joy in the faith,

On my heart and in my prayers:



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March 22

Philippians 1:26–30

<sup>26</sup> so that your proud confidence in me may abound in Christ Jesus through my coming to you again. <sup>27</sup> Only **conduct** yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel; <sup>28</sup> in no way alarmed by *your* opponents—which is a sign of destruction for them, but of salvation for you, and that *too*, from God. <sup>29</sup> For to you it has been granted for Christ’s sake, not only to believe in Him, but also to suffer for His sake, <sup>30</sup> experiencing the same conflict which you saw in me, and now hear *to be* in me.



## Philippians 2

<sup>1</sup> Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, <sup>2</sup> make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. <sup>3</sup> Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; <sup>4</sup> do not *merely* look out for your own personal interests, but also for the interests of others. <sup>5</sup> Have this attitude in yourselves which was also in Christ Jesus, <sup>6</sup> who, although He existed in the form of God, did not regard equality with God a thing to be grasped, <sup>7</sup> but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men. <sup>8</sup> Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. <sup>9</sup> For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, <sup>10</sup> so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, <sup>11</sup> and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. <sup>12</sup> So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; <sup>13</sup> for it is God who is at work in you, both to will and to work for *His* good pleasure. <sup>14</sup> Do all things without grumbling or disputing; <sup>15</sup> so that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world, <sup>16</sup> holding fast the word of life, so that in the day of Christ I will have reason to glory because I did not run in vain nor toil in vain. <sup>17</sup> But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all. <sup>18</sup> You too, *I urge you*, rejoice in the same way and share your joy with me. <sup>19</sup> But I hope in the Lord Jesus to send Timothy to you shortly, so that I also may be encouraged when I learn of your condition. <sup>20</sup> For I have no one *else* of kindred spirit who will genuinely be concerned for your welfare. <sup>21</sup> For they all seek after their own interests, not those of Christ Jesus. <sup>22</sup> But you know of his proven worth, that he served with me in the furtherance of the gospel like a child *serving* his father. <sup>23</sup> Therefore I hope to send him immediately, as soon as I see how things *go* with me; <sup>24</sup> and I trust in the Lord that I myself also will be coming shortly. <sup>25</sup> But I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is also your messenger and minister to my need; <sup>26</sup> because he was longing for you all and was distressed because you had heard that he was sick. <sup>27</sup> For indeed he was sick to the point of death, but God had mercy on him, and not on him only but also on me, so that I would not have sorrow upon sorrow. <sup>28</sup> Therefore I have sent him all the more eagerly so that when you see him again you may rejoice and I may be less concerned *about you*. <sup>29</sup> Receive him then in the Lord with all joy, and hold men like him in high regard; <sup>30</sup> because he came close to death for the work of Christ, risking his life to complete what was deficient in your service to me.

March 23

Philippians 2:1–4

<sup>1</sup> Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any **fellowship** of the Spirit, if any affection and compassion, <sup>2</sup> make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. <sup>3</sup> Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; <sup>4</sup> do not *merely* look out for your own personal interests, but also for the interests of others.



March 24

Philippians 2:5–8

<sup>5</sup> Have this attitude in yourselves which was also in Christ Jesus, <sup>6</sup> who, although He existed in the form of God, did not regard equality with God a thing to be **grasped**, <sup>7</sup> but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men. <sup>8</sup> Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

On my heart and in my prayers:



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March 25

Philippians 2:9–12

<sup>9</sup> For this reason also, God highly **exalted** Him, and bestowed on Him the name which is above every name, <sup>10</sup> so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, <sup>11</sup> and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. <sup>12</sup> So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling;



March 26

Philippians 2:13–16

<sup>13</sup> for it is God who is at work in you, both **to will** and to work for *His* good pleasure.

<sup>14</sup> Do all things without grumbling or disputing; <sup>15</sup> so that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world, <sup>16</sup> holding fast the word of life, so that in the day of Christ I will have reason to glory because I did not run in vain nor toil in vain.

On my heart and in my prayers: 



March 27

Philippians 2:17–20

<sup>17</sup> But even if **I am being poured out as a drink offering** upon the sacrifice and service of your faith, I rejoice and share my joy with you all. <sup>18</sup> You too, *I urge you*, rejoice in the same way and share your joy with me. <sup>19</sup> But I hope in the Lord Jesus to send Timothy to you shortly, so that I also may be encouraged when I learn of your condition. <sup>20</sup> For I have no one *e/*se of kindred spirit who will genuinely be concerned for your welfare.

On my heart and in my prayers:



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March 28

Philippians 2:21–24

<sup>21</sup> For they all seek after their own interests, not those of Christ Jesus. <sup>22</sup> But you know of his **proven worth**, that he served with me in the furtherance of the gospel like a child *serving* his father. <sup>23</sup> Therefore I hope to send him immediately, as soon as I see how things *go* with me; <sup>24</sup> and I trust in the Lord that I myself also will be coming shortly.

On my heart and in my prayers:



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March 29

Philippians 2:25–28

<sup>25</sup> But I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is also your **messenger** and minister to my need; <sup>26</sup> because he was longing for you all and was distressed because you had heard that he was sick. <sup>27</sup> For indeed he was sick to the point of death, but God had mercy on him, and not on him only but also on me, so that I would not have sorrow upon sorrow. <sup>28</sup> Therefore I have sent him all the more eagerly so that when you see him again you may rejoice and I may be less concerned *about you*.

On my heart and in my prayers:



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March 30

Philippians 2:29–30

<sup>29</sup> Receive him then in the Lord with all joy, and hold men like him in high regard; <sup>30</sup> because he came close to death for the work of Christ, risking his life to complete what was **deficient** in your service to me.



## Philippians 3

<sup>1</sup> Finally, my brethren, rejoice in the Lord. To write the same things *again* is no trouble to me, and it is a safeguard for you. <sup>2</sup> Beware of the dogs, beware of the evil workers, beware of the false circumcision; <sup>3</sup> for we are the *true* circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh, <sup>4</sup> although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more: <sup>5</sup> circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; <sup>6</sup> as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless. <sup>7</sup> But whatever things were gain to me, those things I have counted as loss for the sake of Christ. <sup>8</sup> More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, <sup>9</sup> and may be found in Him, not having a righteousness of my own derived from *the* Law, but that which is through faith in Christ, the righteousness which *comes* from God on the basis of faith, <sup>10</sup> that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; <sup>11</sup> in order that I may attain to the resurrection from the dead. <sup>12</sup> Not that I have already obtained *it* or have already become perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus. <sup>13</sup> Brethren, I do not regard myself as having laid hold of *it* yet; but one thing *I do*: forgetting what *lies* behind and reaching forward to what *lies* ahead, <sup>14</sup> I press on toward the goal for the prize of the upward call of God in Christ Jesus. <sup>15</sup> Let us therefore, as many as are perfect, have this attitude; and if in anything you have a different attitude, God will reveal that also to you; <sup>16</sup> however, let us keep living by that same *standard* to which we have attained. <sup>17</sup> Brethren, join in following my example, and observe those who walk according to the pattern you have in us. <sup>18</sup> For many walk, of whom I often told you, and now tell you even weeping, *that they are* enemies of the cross of Christ, <sup>19</sup> whose end is destruction, whose god is *their* appetite, and *whose* glory is in their shame, who set their minds on earthly things. <sup>20</sup> For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; <sup>21</sup> who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.

March 31

Philippians 3:1–4

<sup>1</sup> Finally, my brethren, rejoice in the Lord. To write the same things *again* is no trouble to me, and it is a safeguard for you. <sup>2</sup> Beware of the **dogs**, beware of the evil workers, beware of the false circumcision; <sup>3</sup> for we are the *true* circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh, <sup>4</sup> although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more:

On my heart and in my prayers:



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April 1

Philippians 3:5–8

<sup>5</sup> circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; <sup>6</sup> as to **zeal**, a persecutor of the church; as to the righteousness which is in the Law, found blameless. <sup>7</sup> But whatever things were gain to me, those things I have counted as loss for the sake of Christ. <sup>8</sup> More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ,

On my heart and in my prayers:



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April 2

Philippians 3:9–12

<sup>9</sup> and may be found in Him, not having a righteousness of my own derived from *the* Law, but that which is through faith in Christ, the righteousness which *comes* from God on the basis of faith, <sup>10</sup> that I may know Him and the power of His resurrection and the fellowship of His sufferings, being **conformed** to His death; <sup>11</sup> in order that I may attain to the resurrection from the dead. <sup>12</sup> Not that I have already obtained *it* or have already become perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus.

On my heart and in my prayers:



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April 3

Philippians 3:13–16

<sup>13</sup> Brethren, I do not regard myself as having laid hold of *it* yet; but one thing *I do*: forgetting what *lies* behind and **reaching forward to** what *lies* ahead, <sup>14</sup> I press on toward the goal for the prize of the upward call of God in Christ Jesus. <sup>15</sup> Let us therefore, as many as are perfect, have this attitude; and if in anything you have a different attitude, God will reveal that also to you; <sup>16</sup> however, let us keep living by that same *standard* to which we have attained.

On my heart and in my prayers: 

April 4

Philippians 3:17–21

<sup>17</sup> Brethren, join in following my example, and observe those who walk according to the pattern you have in us. <sup>18</sup> For many walk, of whom I often told you, and now tell you even weeping, *that they are* enemies of the cross of Christ, <sup>19</sup> whose end is destruction, whose god is *their* appetite, and *whose* glory is in their shame, who set their minds on earthly things. <sup>20</sup> For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; <sup>21</sup> who will transform the body of our humble state into **conformity** with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.



## Philippians 4

<sup>1</sup> Therefore, my beloved brethren whom I long *to see*, my joy and crown, in this way stand firm in the Lord, my beloved. <sup>2</sup> I urge Euodia and I urge Syntyche to live in harmony in the Lord. <sup>3</sup> Indeed, true companion, I ask you also to help these women who have shared my struggle in *the cause of* the gospel, together with Clement also and the rest of my fellow workers, whose names are in the book of life. <sup>4</sup> Rejoice in the Lord always; again I will say, rejoice! <sup>5</sup> Let your gentle *spirit* be known to all men. The Lord is near. <sup>6</sup> Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. <sup>7</sup> And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus. <sup>8</sup> Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things. <sup>9</sup> The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you. <sup>10</sup> But I rejoiced in the Lord greatly, that now at last you have revived your concern for me; indeed, you were concerned *before*, but you lacked opportunity. <sup>11</sup> Not that I speak from want, for I have learned to be content in whatever circumstances I am. <sup>12</sup> I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. <sup>13</sup> I can do all things through Him who strengthens me. <sup>14</sup> Nevertheless, you have done well to share *with me* in my affliction. <sup>15</sup> You yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church shared with me in the matter of giving and receiving but you alone; <sup>16</sup> for even in Thessalonica you sent *a gift* more than once for my needs. <sup>17</sup> Not that I seek the gift itself, but I seek for the profit which increases to your account. <sup>18</sup> But I have received everything in full and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God. <sup>19</sup> And my God will supply all your needs according to His riches in glory in Christ Jesus. <sup>20</sup> Now to our God and Father *be* the glory forever and ever. Amen. <sup>21</sup> Greet every saint in Christ Jesus. The brethren who are with me greet you. <sup>22</sup> All the saints greet you, especially those of Caesar's household. <sup>23</sup> The grace of the Lord Jesus Christ be with your spirit.

April 5

Philippians 4:1–4

<sup>1</sup> Therefore, my beloved brethren whom I long *to see*, my joy and crown, in this way stand firm in the Lord, my beloved. <sup>2</sup> I urge Euodia and I urge Syntyche to live in harmony in the Lord. <sup>3</sup> Indeed, true companion, I ask you also to help these women who have **shared** my **struggle** in *the cause of* the gospel, together with Clement also and the rest of my fellow workers, whose names are in the book of life. <sup>4</sup> Rejoice in the Lord always; again I will say, rejoice!

On my heart and in my prayers:



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April 6

Philippians 4:5–8

<sup>5</sup> Let your **gentle** *spirit* be known to all men. The Lord is near. <sup>6</sup> Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. <sup>7</sup> And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus. <sup>8</sup> Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things.

On my heart and in my prayers:



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April 7

Philippians 4:9–12

<sup>9</sup> The things you have learned and received and heard and seen in me, **practice** these things, and the God of peace will be with you. <sup>10</sup> But I rejoiced in the Lord greatly, that now at last you have revived your concern for me; indeed, you were concerned *before*, but you lacked opportunity. <sup>11</sup> Not that I speak from want, for I have learned to be content in whatever circumstances I am. <sup>12</sup> I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need.



April 8

Philippians 4:13–16

<sup>13</sup> **I can do** all things through Him who strengthens me. <sup>14</sup> Nevertheless, you have done well to share *with me* in my affliction. <sup>15</sup> You yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church shared with me in the matter of giving and receiving but you alone; <sup>16</sup> for even in Thessalonica you sent *a gift* more than once for my needs.

On my heart and in my prayers:



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April 9

Philippians 4:17–20

<sup>17</sup> Not that I seek the gift itself, but I seek for the profit which increases to your account. <sup>18</sup> But I have received everything in full and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God. <sup>19</sup> And my God will **supply** all your needs according to His riches in glory in Christ Jesus. <sup>20</sup> Now to our God and Father be the glory forever and ever. Amen.



## Philippians 4:21–23



# 1 TIMOTHY

“First Timothy is one of three pastoral letters (including 2 Timothy and Titus) that the aging apostle Paul sent to those who would continue his work. Timothy was, in every way, Paul’s spiritual son. Young but gifted, Timothy had been assigned to lead the church at Ephesus—a church needing order in worship as well as doctrinal correction, plagued as it was by false teachers. Paul’s letter, likely written about a.d. 62–66, counseled the young man on matters of church leadership—from proper worship, to qualifications for overseers (elders) and deacons, to advice on confronting false teaching and how to treat various individuals within a congregation. Paul charged Timothy to live a life beyond reproach, giving believers a standard to emulate.”

The Holy Bible: English Standard Version. Wheaton, IL: Crossway Bibles, 2016. Print.

## OUTLINE

**Key theme:** How to manage the ministry of the local church

**Key verse:** 1 Timothy 3:15

### I. THE CHURCH AND ITS MESSAGE—chapter 1

- A. Teaching sound doctrine—1:1–11
- B. Proclaiming the Gospel—1:12–17
- C. Defending the faith—1:18–20

### II. THE CHURCH AND ITS MEMBERS—chapters 2–3

- A. Praying men—2:1–8
- B. Submitting women—2:9–15
- C. Qualified pastors—3:1–7
- D. Qualified deacons—3:8–13
- E. Behaving believers—3:14–16

### III. THE CHURCH AND ITS MINISTER—chapter 4

- A. A good minister, preaching the Word—4:1–6
- B. A godly minister, practicing the Word—4:7–12
- C. A growing minister, progressing in the Word—4:13–16

### IV. THE CHURCH AND ITS MINISTRY—chapters 5–6

- A. To older members—5:1–2
- B. To older widows—5:3–10
- C. To younger widows—5:11–16
- D. To church officers—5:17–25
- E. To servants (slaves)—6:1–2
- F. To false teachers—6:3–10
- G. To the pastor—6:11–16, 20–21
- H. To the rich—6:17–19

Wiersbe, Warren W. The Bible Exposition Commentary. Vol. 2. Wheaton, IL: Victor Books, 1996. Print.

## 1 Timothy 1

<sup>1</sup> Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, *who is* our hope, <sup>2</sup> To Timothy, *my true child in the faith*: Grace, mercy *and* peace from God the Father and Christ Jesus our Lord. <sup>3</sup> As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines, <sup>4</sup> nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than *furthering* the administration of God which is by faith. <sup>5</sup> But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith. <sup>6</sup> For some men, straying from these things, have turned aside to fruitless discussion, <sup>7</sup> wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions. <sup>8</sup> But we know that the Law is good, if one uses it lawfully, <sup>9</sup> realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers <sup>10</sup> and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, <sup>11</sup> according to the glorious gospel of the blessed God, with which I have been entrusted. <sup>12</sup> I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service, <sup>13</sup> even though I was formerly a blasphemer and a persecutor and a violent aggressor. Yet I was shown mercy because I acted ignorantly in unbelief; <sup>14</sup> and the grace of our Lord was more than abundant, with the faith and love which are *found* in Christ Jesus. <sup>15</sup> It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost *of all*. <sup>16</sup> Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect patience as an example for those who would believe in Him for eternal life. <sup>17</sup> Now to the King eternal, immortal, invisible, the only God, *be* honor and glory forever and ever. Amen. <sup>18</sup> This command I entrust to you, Timothy, *my son*, in accordance with the prophecies previously made concerning you, that by them you fight the good fight, <sup>19</sup> keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith. <sup>20</sup> Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme.

April 11

1 Timothy 1:1–4

<sup>1</sup> Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, *who is* our hope, <sup>2</sup> To Timothy, *my* true child in *the* faith: Grace, mercy *and* peace from God the Father and Christ Jesus our Lord. <sup>3</sup> As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines, <sup>4</sup> nor to pay attention to myths and endless genealogies, which give rise to mere **speculation** rather than *furthering* the administration of God which is by faith.

On my heart and in my prayers:



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April 12

1 Timothy 1:5–8

<sup>5</sup> But the goal of our instruction is love from a pure heart and a good conscience and a **sincere** faith. <sup>6</sup> For some men, straying from these things, have turned aside to fruitless discussion, <sup>7</sup> wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions. <sup>8</sup> But we know that the Law is good, if one uses it lawfully,

On my heart and in my prayers: 



April 13

1 Timothy 1:9–12

<sup>9</sup> realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers <sup>10</sup> and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to **sound** teaching, <sup>11</sup> according to the glorious gospel of the blessed God, with which I have been entrusted. <sup>12</sup> I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service,

On my heart and in my prayers:



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April 14

1 Timothy 1:13–16

<sup>13</sup> even though I was formerly a **blasphemer** and a persecutor and a violent aggressor. Yet I was shown mercy because I acted ignorantly in unbelief; <sup>14</sup> and the grace of our Lord was more than abundant, with the faith and love which are *found* in Christ Jesus. <sup>15</sup> It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost *of all*. <sup>16</sup> Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect patience as an example for those who would believe in Him for eternal life.

On my heart and in my prayers:



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April 15

1 Timothy 1:17–20

<sup>17</sup> Now to the King eternal, immortal, invisible, the only God, *be* honor and glory forever and ever. Amen. <sup>18</sup> This command I **entrust** to you, Timothy, *my* son, in accordance with the prophecies previously made concerning you, that by them you fight the good fight, <sup>19</sup> keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith. <sup>20</sup> Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme.

On my heart and in my prayers:



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## 1 Timothy 2

<sup>1</sup> First of all, then, I urge that entreaties *and* prayers, petitions *and* thanksgivings, be made on behalf of all men, <sup>2</sup> for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. <sup>3</sup> This is good and acceptable in the sight of God our Savior, <sup>4</sup> who desires all men to be saved and to come to the knowledge of the truth. <sup>5</sup> For there is one God, *and* one mediator also between God and men, *the* man Christ Jesus, <sup>6</sup> who gave Himself as a ransom for all, the testimony *given* at the proper time. <sup>7</sup> For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth. <sup>8</sup> Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension. <sup>9</sup> Likewise, *I want* women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, <sup>10</sup> but rather by means of good works, as is proper for women making a claim to godliness. <sup>11</sup> A woman must quietly receive instruction with entire submissiveness. <sup>12</sup> But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. <sup>13</sup> For it was Adam who was first created, *and* then Eve. <sup>14</sup> And *it was* not Adam *who* was deceived, but the woman being deceived, fell into transgression. <sup>15</sup> But *women* will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.

April 16

1 Timothy 2:1–4

<sup>1</sup> First of all, then, I urge that **entreaties** *and* prayers, petitions *and* thanksgivings, be made on behalf of all men, <sup>2</sup> for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. <sup>3</sup> This is good and acceptable in the sight of God our Savior, <sup>4</sup> who desires all men to be saved and to come to the knowledge of the truth.

On my heart and in my prayers:



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April 17

1 Timothy 2:5–8

<sup>5</sup> For there is one God, *and* one **mediator** also between God and men, *the* man Christ Jesus, <sup>6</sup> who gave Himself as a ransom for all, the testimony *given* at the proper time. <sup>7</sup> For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth. <sup>8</sup> Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.

On my heart and in my prayers: 



April 18

1 Timothy 2:9–12

<sup>9</sup> Likewise, *I want* women to adorn themselves with proper clothing, **modestly** and discreetly, not with braided hair and gold or pearls or costly garments, <sup>10</sup> but rather by means of good works, as is proper for women making a claim to godliness. <sup>11</sup> A woman must quietly receive instruction with entire submissiveness. <sup>12</sup> But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.



April 19

1 Timothy 2:13–15

<sup>13</sup> For it was Adam who was first created, *and* then Eve. <sup>14</sup> And *it was* not Adam *who* was deceived, but the woman being deceived, fell into transgression. <sup>15</sup> But *women* will be **preserved** through the bearing of children if they continue in faith and love and sanctity with self-restraint.



## 1 Timothy 3

<sup>1</sup> It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires *to do*. <sup>2</sup> An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, <sup>3</sup> not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. <sup>4</sup> *He must be* one who manages his own household well, keeping his children under control with all dignity <sup>5</sup> (but if a man does not know how to manage his own household, how will he take care of the church of God?), <sup>6</sup> *and* not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil. <sup>7</sup> And he must have a good reputation with those outside *the church*, so that he will not fall into reproach and the snare of the devil. <sup>8</sup> Deacons likewise *must be* men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, <sup>9</sup> *but* holding to the mystery of the faith with a clear conscience. <sup>10</sup> These men must also first be tested; then let them serve as deacons if they are beyond reproach. <sup>11</sup> Women *must* likewise *be* dignified, not malicious gossips, but temperate, faithful in all things. <sup>12</sup> Deacons must be husbands of *only* one wife, *and* good managers of *their* children and their own households. <sup>13</sup> For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus. <sup>14</sup> I am writing these things to you, hoping to come to you before long; <sup>15</sup> but in case I am delayed, *I write* so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth. <sup>16</sup> By common confession, great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.

April 20

1 Timothy 3:1–4

<sup>1</sup> It is a trustworthy statement: if any man **aspires** to the office of overseer, it is a fine work he desires *to do*. <sup>2</sup> An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, <sup>3</sup> not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. <sup>4</sup> *He must be* one who manages his own household well, keeping his children under control with all dignity

On my heart and in my prayers:



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April 21

1 Timothy 3:5–8

<sup>5</sup> (but if a man does not know how to manage his own household, how will he take care of the church of God?), <sup>6</sup> *and* not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil. <sup>7</sup> And he must have a good reputation with those outside *the church*, so that he will not fall into **reproach** and the snare of the devil. <sup>8</sup> Deacons likewise *must be* men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain,

On my heart and in my prayers:



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April 22

1 Timothy 3:9–12

<sup>9</sup> *but* holding to the mystery of the faith with a clear conscience. <sup>10</sup> These men must also first be tested; then let them serve as deacons if they are beyond reproach. <sup>11</sup>

Women *must* likewise *be* dignified, not malicious gossips, but **temperate**, faithful in all things. <sup>12</sup> Deacons must be husbands of *only* one wife, *and* good managers of *their* children and their own households.



April 23

1 Timothy 3:13–16

<sup>13</sup> For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus. <sup>14</sup> I am writing these things to you, hoping to come to you before long; <sup>15</sup> but in case I am delayed, *I write* so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth. <sup>16</sup> By common confession, great is the mystery of godliness: He who was **revealed** in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.



## 1 Timothy 4

<sup>1</sup> But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, <sup>2</sup> by means of the hypocrisy of liars seared in their own conscience as with a branding iron, <sup>3</sup> *men* who forbid marriage *and* *advocate* abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth. <sup>4</sup> For everything created by God is good, and nothing is to be rejected if it is received with gratitude; <sup>5</sup> for it is sanctified by means of the word of God and prayer. <sup>6</sup> In pointing out these things to the brethren, you will be a good servant of Christ Jesus, *constantly* nourished on the words of the faith and of the sound doctrine which you have been following. <sup>7</sup> But have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourself for the purpose of godliness; <sup>8</sup> for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and *also* for the *life* to come. <sup>9</sup> It is a trustworthy statement deserving full acceptance. <sup>10</sup> For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers. <sup>11</sup> Prescribe and teach these things. <sup>12</sup> Let no one look down on your youthfulness, but *rather* in speech, conduct, love, faith *and* purity, show yourself an example of those who believe. <sup>13</sup> Until I come, give attention to the *public* reading of *Scripture*, to exhortation and teaching. <sup>14</sup> Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery. <sup>15</sup> Take pains with these things; be *absorbed* in them, so that your progress will be evident to all. <sup>16</sup> Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you.

April 24

1 Timothy 4:1–4

<sup>1</sup> But the Spirit explicitly says that in later times some will **fall away** from the faith, paying attention to deceitful spirits and doctrines of demons, <sup>2</sup> by means of the hypocrisy of liars seared in their own conscience as with a branding iron, <sup>3</sup> *men* who forbid marriage *and* *advocate* abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth. <sup>4</sup> For everything created by God is good, and nothing is to be rejected if it is received with gratitude;

On my heart and in my prayers: 

April 25

1 Timothy 4:5–8

<sup>5</sup> for it is sanctified by means of the word of God and prayer. <sup>6</sup> In pointing out these things to the brethren, you will be a good servant of Christ Jesus, *constantly* **nourished** on the words of the faith and of the sound doctrine which you have been following. <sup>7</sup> But have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourself for the purpose of godliness; <sup>8</sup> for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and *also* for the *life* to come.



April 26

1 Timothy 4:9–12

<sup>9</sup> It is a trustworthy statement deserving full acceptance. <sup>10</sup> For it is for this we labor and strive, because we have **fixed our hope** on the living God, who is the Savior of all men, especially of believers. <sup>11</sup> Prescribe and teach these things. <sup>12</sup> Let no one look down on your youthfulness, but *rather* in speech, conduct, love, faith *and* purity, show yourself an example of those who believe.

On my heart and in my prayers:



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April 27

1 Timothy 4:13–16

<sup>13</sup> Until I come, **give attention** to the *public reading of Scripture*, to exhortation and teaching. <sup>14</sup> Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery. <sup>15</sup> Take pains with these things; be *absorbed* in them, so that your progress will be evident to all. <sup>16</sup> Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you.

On my heart and in my prayers:



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# 1 Timothy 5

<sup>1</sup> Do not sharply rebuke an older man, but *rather* appeal to *him* as a father, to the younger men as brothers, <sup>2</sup> the older women as mothers, *and* the younger women as sisters, in all purity. <sup>3</sup> Honor widows who are widows indeed; <sup>4</sup> but if any widow has children or grandchildren, they must first learn to practice piety in regard to their own family and to make some return to their parents; for this is acceptable in the sight of God. <sup>5</sup> Now she who is a widow indeed and who has been left alone, has fixed her hope on God and continues in entreaties and prayers night and day. <sup>6</sup> But she who gives herself to wanton pleasure is dead even while she lives. <sup>7</sup> Prescribe these things as well, so that they may be above reproach. <sup>8</sup> 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. <sup>9</sup> A widow is to be put on the list only if she is not less than sixty years old, *having been* the wife of one man, <sup>10</sup> having a reputation for good works; *and* if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints' feet, if she has assisted those in distress, *and* if she has devoted herself to every good work. <sup>11</sup> But refuse *to put* younger widows *on the list*, for when they feel sensual desires in disregard of Christ, they want to get married, <sup>12</sup> *thus* incurring condemnation, because they have set aside their previous pledge. <sup>13</sup> At the same time they also learn *to be* idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper *to mention*. <sup>14</sup> Therefore, I want younger *widows* to get married, bear children, keep house, *and* give the enemy no occasion for reproach; <sup>15</sup> for some have already turned aside to follow Satan. <sup>16</sup> If any woman who is a believer has *dependent* widows, she must assist them and the church must not be burdened, so that it may assist those who are widows indeed. <sup>17</sup> The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. <sup>18</sup> For the Scripture says, "You shall not muzzle the ox while he is threshing," and "The laborer is worthy of his wages." <sup>19</sup> Do not receive an accusation against an elder except on the basis of two or three witnesses. <sup>20</sup> Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful *of sinning*. <sup>21</sup> I solemnly charge you in the presence of God and of Christ Jesus and of *His* chosen angels, to maintain these *principles* without bias, doing nothing in a *spirit of* partiality. <sup>22</sup> Do not lay hands upon anyone *too* hastily and thereby share *responsibility* for the sins of others; keep yourself free from sin. <sup>23</sup> No longer drink water *exclusively*, but use a little wine for the sake of your stomach and your frequent ailments. <sup>24</sup> The sins of some men are quite evident, going before them to judgment; for others, their *sins* follow after. <sup>25</sup> Likewise also, deeds that are good are quite evident, and those which are otherwise cannot be concealed.

April 28

1 Timothy 5:1–4

<sup>1</sup> Do not sharply rebuke an older man, but *rather* **appeal** to *him* as a father, to the younger men as brothers, <sup>2</sup> the older women as mothers, *and* the younger women as sisters, in all purity. <sup>3</sup> Honor widows who are widows indeed; <sup>4</sup> but if any widow has children or grandchildren, they must first learn to practice piety in regard to their own family and to make some return to their parents; for this is acceptable in the sight of God.

On my heart and in my prayers:



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April 29

1 Timothy 5:5–8

<sup>5</sup> Now she who is a widow indeed and who has been left alone, has fixed her hope on God and continues in entreaties and prayers night and day. <sup>6</sup> But she who gives herself to wanton pleasure is dead even while she lives. <sup>7</sup> **Prescribe** these things as well, so that they may be above reproach. <sup>8</sup> 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.

*On my heart and in my prayers:*



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April 30

1 Timothy 5:9–12

<sup>9</sup> A widow is to be put on the list only if she is not less than sixty years old, *having been* the wife of one man, <sup>10</sup> having a reputation for good works; *and* if she has brought up children, if she has shown **hospitality** to strangers, if she has washed the saints' feet, if she has assisted those in distress, *and* if she has devoted herself to every good work. <sup>11</sup> But refuse *to put* younger widows *on the list*, for when they feel sensual desires in disregard of Christ, they want to get married, <sup>12</sup> *thus* incurring condemnation, because they have set aside their previous pledge.



May 1

1 Timothy 5:13–16

<sup>13</sup> At the same time they also learn *to be* idle, as they go around from house to house; and not merely idle, but also gossips and **busybodies**, talking about things not proper *to mention*. <sup>14</sup> Therefore, I want younger *widows* to get married, bear children, keep house, *and* give the enemy no occasion for reproach; <sup>15</sup> for some have already turned aside to follow Satan. <sup>16</sup> If any woman who is a believer has *dependent* widows, she must assist them and the church must not be burdened, so that it may assist those who are widows indeed.

On my heart and in my prayers:



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May 2

1 Timothy 5:17–20

<sup>17</sup> The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. <sup>18</sup> For the Scripture says, “You shall not muzzle the ox while he is threshing,” and “The laborer is worthy of his wages.” <sup>19</sup> Do not **receive** an accusation against an elder except on the basis of two or three witnesses. <sup>20</sup> Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful *of sinning*.

On my heart and in my prayers:



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May 3

1 Timothy 5:21–25

<sup>21</sup> I **solemnly charge** you in the presence of God and of Christ Jesus and of *His* chosen angels, to maintain these *principles* without bias, doing nothing in a *spirit of* partiality. <sup>22</sup> Do not lay hands upon anyone *too* hastily and thereby share *responsibility for* the sins of others; keep yourself free from sin. <sup>23</sup> No longer drink water *exclusively*, but use a little wine for the sake of your stomach and your frequent ailments. <sup>24</sup> The sins of some men are quite evident, going before them to judgment; for others, their *sins* follow after. <sup>25</sup> Likewise also, deeds that are good are quite evident, and those which are otherwise cannot be concealed.

On my heart and in my prayers:



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## 1 Timothy 6

<sup>1</sup> All who are under the yoke as slaves are to regard their own masters as worthy of all honor so that the name of God and *our* doctrine will not be spoken against. <sup>2</sup> Those who have believers as their masters must not be disrespectful to them because they are brethren, but must serve them all the more, because those who partake of the benefit are believers and beloved. Teach and preach these *principles*. <sup>3</sup> If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, <sup>4</sup> he is conceited *and* understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, <sup>5</sup> and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain. <sup>6</sup> But godliness *actually* is a means of great gain when accompanied by contentment. <sup>7</sup> For we have brought nothing into the world, so we cannot take anything out of it either. <sup>8</sup> If we have food and covering, with these we shall be content. <sup>9</sup> But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. <sup>10</sup> For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs. <sup>11</sup> But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance *and* gentleness. <sup>12</sup> Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses. <sup>13</sup> I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate, <sup>14</sup> that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, <sup>15</sup> which He will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords, <sup>16</sup> who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him *be* honor and eternal dominion! Amen. <sup>17</sup> Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. <sup>18</sup> *Instruct them* to do good, to be rich in good works, to be generous and ready to share, <sup>19</sup> storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed. <sup>20</sup> O Timothy, guard what has been entrusted to you, avoiding worldly *and* empty chatter *and* the opposing arguments of what is falsely called “knowledge”— <sup>21</sup> which some have professed and thus gone astray from the faith. **Grace** be with you.

May 4

1 Timothy 6:1–4

<sup>1</sup> All who are under the yoke as slaves are to regard their own masters as worthy of all honor so that the name of God and *our* doctrine will not be **spoken against**. <sup>2</sup> Those who have believers as their masters must not be disrespectful to them because they are brethren, but must serve them all the more, because those who partake of the benefit are believers and beloved. Teach and preach these *principles*. <sup>3</sup> If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, <sup>4</sup> he is conceited *and* understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions,

On my heart and in my prayers:



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May 5

1 Timothy 6:5–8

<sup>5</sup> and **constant friction** between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain. <sup>6</sup> But godliness *actually* is a means of great gain when accompanied by contentment. <sup>7</sup> For we have brought nothing into the world, so we cannot take anything out of it either. <sup>8</sup> If we have food and covering, with these we shall be content.

On my heart and in my prayers:



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May 6

1 Timothy 6:9–12

<sup>9</sup> But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. <sup>10</sup> For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and **pierced** themselves with many griefs. <sup>11</sup> But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance *and* gentleness. <sup>12</sup> Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.

On my heart and in my prayers:



A decorative card with a torn edge effect, featuring floral illustrations of sunflowers and green leaves. The card contains the text "On my heart and in my prayers:" followed by seven horizontal lines for writing.

May 7

1 Timothy 6:13–16

<sup>13</sup> I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate, <sup>14</sup> that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, <sup>15</sup> which He will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords, <sup>16</sup> who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him *be* honor and eternal **dominion**! Amen.

On my heart and in my prayers:



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May 8

1 Timothy 6:17–21

<sup>17</sup> Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. <sup>18</sup> *Instruct them* to do good, to be rich in good works, to be generous and **ready to share**, <sup>19</sup> storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed. <sup>20</sup> O Timothy, guard what has been entrusted to you, avoiding worldly *and* empty chatter *and* the opposing arguments of what is falsely called “knowledge”— <sup>21</sup> which some have professed and thus gone astray from the faith. Grace be with you.



# 2 TIMOTHY

## Introduction

Paul wrote this letter as he awaited execution. Despite all that Paul was facing—death, the end of his ministry, abandonment by most of his friends for fear of persecution—he faithfully directed his spiritual son Timothy to the hope that is in Christ. As he exhorted Timothy to boldness, endurance, and faithfulness in the face of false teaching, Paul showed his customary concern for sound doctrine. Scripture, said Paul, is “breathed out by God” and is sufficient in all things pertaining to the faith and practice of Christians (3:16–17). Older believers, therefore, should be eager to pass on their knowledge of Scripture to those who are younger in the faith (2:2). Paul probably wrote from Rome, a.d. 67 or 68.

*The Holy Bible: English Standard Version*. Wheaton, IL: Crossway Bibles, 2016. Print.

**Key theme:** Preparation for the ministry in the last days

**Key verses:** 2 Timothy 1:13–14

**I. THE PASTORAL APPEAL—chapter 1**

- A. Courageous enthusiasm—1:1–7
- B. Shameless suffering—1:8–12
- C. Spiritual loyalty—1:13–18

**II. THE PRACTICAL APPEAL—chapter 2**

- A. The steward—2:1–2
- B. The soldier—2:3–4, 8–13
- C. The athlete—2:5
- D. The farmer—2:6–7
- E. The workman—2:14–18
- F. The vessel—2:19–22
- G. The servant—2:23–26

**III. THE PROPHETIC APPEAL—chapter 3**

- A. Turn away from the false—3:1–9
- B. Follow those who are true—3:10–12
- C. Continue in God’s Word—3:13–17

**IV. THE PERSONAL APPEAL—chapter 4**

- A. Preach the Word—4:1–4
- B. Fulfill your ministry—4:5–8
- C. Be diligent and faithful—4:9–22

Wiersbe, Warren W. *The Bible Exposition Commentary*. Vol. 2. Wheaton, IL: Victor Books, 1996. Print.

## 2 Timothy 1

<sup>1</sup> Paul, an apostle of Christ Jesus by the will of God, according to the promise of life in Christ Jesus, <sup>2</sup> To Timothy, my beloved son: Grace, mercy *and* peace from God the Father and Christ Jesus our Lord. <sup>3</sup> I thank God, whom I serve with a clear conscience the way my forefathers did, as I constantly remember you in my prayers night and day, <sup>4</sup> longing to see you, even as I recall your tears, so that I may be filled with joy. <sup>5</sup> For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois and your mother Eunice, and I am sure that *it is* in you as well. <sup>6</sup> For this reason I remind you to kindle afresh the gift of God which is in you through the laying on of my hands. <sup>7</sup> For God has not given us a spirit of timidity, but of power and love and discipline. <sup>8</sup> Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with *me* in suffering for the gospel according to the power of God, <sup>9</sup> who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, <sup>10</sup> but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel, <sup>11</sup> for which I was appointed a preacher and an apostle and a teacher. <sup>12</sup> For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day. <sup>13</sup> Retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus. <sup>14</sup> Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to *you*. <sup>15</sup> You are aware of the fact that all who are in Asia turned away from me, among whom are Phygelus and Hermogenes. <sup>16</sup> The Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my chains; <sup>17</sup> but when he was in Rome, he eagerly searched for me and found me — <sup>18</sup> the Lord grant to him to find mercy from the Lord on that day—and you know very well what services he rendered at Ephesus.

May 9

2 Timothy 1:1–4

<sup>1</sup> Paul, an apostle of Christ Jesus by the **will** of God, according to the promise of life in Christ Jesus, <sup>2</sup> To Timothy, my beloved son: Grace, mercy *and* peace from God the Father and Christ Jesus our Lord. <sup>3</sup> I thank God, whom I serve with a clear conscience the way my forefathers did, as I constantly remember you in my prayers night and day, <sup>4</sup> longing to see you, even as I recall your tears, so that I may be filled with joy.

On my heart and in my prayers:



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May 10

2 Timothy 1:5–8

<sup>5</sup> For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois and your mother Eunice, and I am sure that *it is* in you as well. <sup>6</sup> For this reason I remind you to **kindle afresh** the gift of God which is in you through the laying on of my hands. <sup>7</sup> For God has not given us a spirit of timidity, but of power and love and discipline. <sup>8</sup> Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with *me* in suffering for the gospel according to the power of God,

On my heart and in my prayers: 



May 11

2 Timothy 1:9–12

<sup>9</sup> who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, <sup>10</sup> but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel, <sup>11</sup> for which I was appointed a preacher and an apostle and a teacher. <sup>12</sup> For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am **convinced** that He is able to guard what I have entrusted to Him until that day.

On my heart and in my prayers:



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May 12

2 Timothy 1:13–16

<sup>13</sup> Retain the **standard** of sound words which you have heard from me, in the faith and love which are in Christ Jesus. <sup>14</sup> Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to *you*. <sup>15</sup> You are aware of the fact that all who are in Asia turned away from me, among whom are Phygelus and Hermogenes. <sup>16</sup> The Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my chains;

On my heart and in my prayers:



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May 13

2 Timothy 1:17–18

<sup>17</sup> but when he was in Rome, he eagerly searched for me and found me— <sup>18</sup> the Lord **grant** to him to find mercy from the Lord on that day—and you know very well what services he rendered at Ephesus.

On my heart and in my prayers: 



## 2 Timothy 2

<sup>1</sup> You therefore, my son, be strong in the grace that is in Christ Jesus. <sup>2</sup> The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also. <sup>3</sup> Suffer hardship with *me*, as a good soldier of Christ Jesus. <sup>4</sup> No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier. <sup>5</sup> Also if anyone competes as an athlete, he does not win the prize unless he competes according to the rules. <sup>6</sup> The hard-working farmer ought to be the first to receive his share of the crops. <sup>7</sup> Consider what I say, for the Lord will give you understanding in everything. <sup>8</sup> Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel, <sup>9</sup> for which I suffer hardship even to imprisonment as a criminal; but the word of God is not imprisoned. <sup>10</sup> For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus *and* with *it* eternal glory. <sup>11</sup> It is a trustworthy statement: For if we died with Him, we will also live with Him; <sup>12</sup> If we endure, we will also reign with Him; If we deny Him, He also will deny us; <sup>13</sup> If we are faithless, He remains faithful, for He cannot deny Himself. <sup>14</sup> Remind *them* of these things, and solemnly charge *them* in the presence of God not to wrangle about words, which is useless and leads to the ruin of the hearers. <sup>15</sup> Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth. <sup>16</sup> But avoid worldly *and* empty chatter, for it will lead to further ungodliness, <sup>17</sup> and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, <sup>18</sup> *men* who have gone astray from the truth saying that the resurrection has already taken place, and they upset the faith of some. <sup>19</sup> Nevertheless, the firm foundation of God stands, having this seal, "The Lord knows those who are His," and, "Everyone who names the name of the Lord is to abstain from wickedness." <sup>20</sup> Now in a large house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and some to honor and some to dishonor. <sup>21</sup> Therefore, if anyone cleanses himself from these *things*, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work. <sup>22</sup> Now flee from youthful lusts and pursue righteousness, faith, love *and* peace, with those who call on the Lord from a pure heart. <sup>23</sup> But refuse foolish and ignorant speculations, knowing that they produce quarrels. <sup>24</sup> The Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, <sup>25</sup> with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, <sup>26</sup> and they may come to their senses *and* escape from the snare of the devil, having been held captive by him to do his will.

May 14

2 Timothy 2:1–4

<sup>1</sup> You therefore, my son, be strong in the grace that is in Christ Jesus. <sup>2</sup> The things which you have heard from me in the presence of many witnesses, **entrust** these to faithful men who will be able to teach others also. <sup>3</sup> Suffer hardship with *me*, as a good soldier of Christ Jesus. <sup>4</sup> No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier.

On my heart and in my prayers:



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May 15

2 Timothy 2:5–8

<sup>5</sup> Also if anyone **competes** as an athlete, he does not win the prize unless he competes according to the rules. <sup>6</sup> The hard-working farmer ought to be the first to receive his share of the crops. <sup>7</sup> Consider what I say, for the Lord will give you understanding in everything. <sup>8</sup> Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel,

On my heart and in my prayers:



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May 16

2 Timothy 2:9–12

<sup>9</sup> for which I suffer hardship even to imprisonment as a criminal; but the word of God is not imprisoned. <sup>10</sup> For this reason I **endure** all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus *and* with *it* eternal glory. <sup>11</sup> It is a trustworthy statement: For if we died with Him, we will also live with Him; <sup>12</sup> If we endure, we will also reign with Him; If we deny Him, He also will deny us;

On my heart and in my prayers:



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May 17

2 Timothy 2:13–16

<sup>13</sup> If we are faithless, He remains faithful, for He cannot deny Himself. <sup>14</sup> Remind *them* of these things, and solemnly charge *them* in the presence of God not to **wrangle about words**, which is useless and leads to the ruin of the hearers. <sup>15</sup> Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth. <sup>16</sup> But avoid worldly *and* empty chatter, for it will lead to further ungodliness,

On my heart and in my prayers: 



May 18

2 Timothy 2:17–20

<sup>17</sup> and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, <sup>18</sup> *men* who have **gone astray** from the truth saying that the resurrection has already taken place, and they upset the faith of some. <sup>19</sup> Nevertheless, the firm foundation of God stands, having this seal, “The Lord knows those who are His,” and, “Everyone who names the name of the Lord is to abstain from wickedness.” <sup>20</sup> Now in a large house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and some to honor and some to dishonor.



May 19

2 Timothy 2:21–23

<sup>21</sup> Therefore, if anyone cleanses himself from these *things*, he will be a vessel for honor, sanctified, useful to the Master, **prepared** for every good work. <sup>22</sup> Now flee from youthful lusts and pursue righteousness, faith, love *and* peace, with those who call on the Lord from a pure heart. <sup>23</sup> But refuse foolish and ignorant speculations, knowing that they produce quarrels.

On my heart and in my prayers:



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May 20

2 Timothy 2:24–26

<sup>24</sup> The Lord's bond-servant must not be **quarrelsome**, but be kind to all, able to teach, patient when wronged, <sup>25</sup> with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, <sup>26</sup> and they may come to their senses *and escape* from the snare of the devil, having been held captive by him to do his will.

On my heart and in my prayers:



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## 2 Timothy 3

<sup>1</sup> But realize this, that in the last days difficult times will come. <sup>2</sup> For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, <sup>3</sup> unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, <sup>4</sup> treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, <sup>5</sup> holding to a form of godliness, although they have denied its power; Avoid such men as these. <sup>6</sup> For among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses, <sup>7</sup> always learning and never able to come to the knowledge of the truth. <sup>8</sup> Just as Jannes and Jambres opposed Moses, so these *men* also oppose the truth, men of depraved mind, rejected in regard to the faith. <sup>9</sup> But they will not make further progress; for their folly will be obvious to all, just as Jannes's and Jambres's folly was also. <sup>10</sup> Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance, <sup>11</sup> persecutions, *and* sufferings, such as happened to me at Antioch, at Iconium *and* at Lystra; what persecutions I endured, and out of them all the Lord rescued me! <sup>12</sup> Indeed, all who desire to live godly in Christ Jesus will be persecuted. <sup>13</sup> But evil men and impostors will proceed *from bad* to worse, deceiving and being deceived. <sup>14</sup> You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned *them*, <sup>15</sup> and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. <sup>16</sup> All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; <sup>17</sup> so that the man of God may be adequate, equipped for every good work.

May 21

2 Timothy 3:1–4

<sup>1</sup> But realize this, that in the last days difficult times will come. <sup>2</sup> For men will be lovers of self, lovers of money, boastful, arrogant, **revilers**, disobedient to parents, ungrateful, unholy, <sup>3</sup> unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, <sup>4</sup> treacherous, reckless, conceited, lovers of pleasure rather than lovers of God,

On my heart and in my prayers:



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May 22

2 Timothy 3:5–8

<sup>5</sup> holding to a form of godliness, although they have denied its power; Avoid such men as these. <sup>6</sup> For among them are those who enter into households and **captivate** weak women weighed down with sins, led on by various impulses, <sup>7</sup> always learning and never able to come to the knowledge of the truth. <sup>8</sup> Just as Jannes and Jambres opposed Moses, so these *men* also oppose the truth, men of depraved mind, rejected in regard to the faith.



May 23

2 Timothy 3:9–12

<sup>9</sup> But they will not make further progress; for their **folly** will be obvious to all, just as Jannes's and Jambres's folly was also. <sup>10</sup> Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance, <sup>11</sup> persecutions, *and* sufferings, such as happened to me at Antioch, at Iconium *and* at Lystra; what persecutions I endured, and out of them all the Lord rescued me! <sup>12</sup> Indeed, all who desire to live godly in Christ Jesus will be persecuted.

On my heart and in my prayers:



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May 24

2 Timothy 3:13–17

<sup>13</sup> But evil men and impostors will proceed *from bad* to worse, deceiving and being deceived. <sup>14</sup> You, however, continue in the things you have learned and become **convinced** of, knowing from whom you have learned *them*, <sup>15</sup> and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. <sup>16</sup> All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; <sup>17</sup> so that the man of God may be adequate, equipped for every good work.

On my heart and in my prayers: 



## 2 Timothy 4

<sup>1</sup> I solemnly charge *you* in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: <sup>2</sup> preach the word; be ready in season *and* out of season; reprove, rebuke, exhort, with great patience and instruction. <sup>3</sup> For the time will come when they will not endure sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, <sup>4</sup> and will turn away their ears from the truth and will turn aside to myths. <sup>5</sup> But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry. <sup>6</sup> For I am already being poured out as a drink offering, and the time of my departure has come. <sup>7</sup> I have fought the good fight, I have finished the course, I have kept the faith; <sup>8</sup> in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing. <sup>9</sup> Make every effort to come to me soon; <sup>10</sup> for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens *has gone* to Galatia, Titus to Dalmatia. <sup>11</sup> Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service. <sup>12</sup> But Tychicus I have sent to Ephesus. <sup>13</sup> When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments. <sup>14</sup> Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds. <sup>15</sup> Be on guard against him yourself, for he vigorously opposed our teaching. <sup>16</sup> At my first defense no one supported me, but all deserted me; may it not be counted against them. <sup>17</sup> But the Lord stood with me and strengthened me, so that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was rescued out of the lion's mouth. <sup>18</sup> The Lord will rescue me from every evil deed, and will bring me safely to His heavenly kingdom; to Him *be* the glory forever and ever. Amen. <sup>19</sup> Greet Prisca and Aquila, and the household of Onesiphorus. <sup>20</sup> Erastus remained at Corinth, but Trophimus I left sick at Miletus. <sup>21</sup> Make every effort to come before winter. Eubulus greets you, also Pudens and Linus and Claudia and all the brethren. <sup>22</sup> The Lord be with your spirit. Grace be with you.

May 25

2 Timothy 4:1–4

<sup>1</sup> I solemnly charge *you* in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: <sup>2</sup> preach the word; be ready in season *and* out of season; **reprove**, rebuke, exhort, with great patience and instruction. <sup>3</sup> For the time will come when they will not endure sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, <sup>4</sup> and will turn away their ears from the truth and will turn aside to myths.

On my heart and in my prayers:



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May 26

2 Timothy 4:5–8

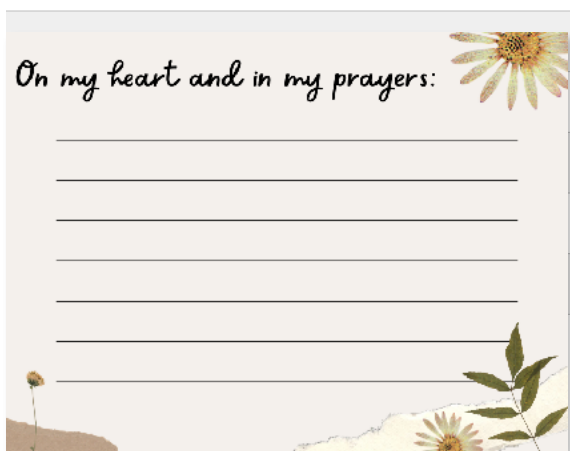
<sup>5</sup> But you, be **sober** in all things, endure hardship, do the work of an evangelist, fulfill your ministry. <sup>6</sup> For I am already being poured out as a drink offering, and the time of my departure has come. <sup>7</sup> I have fought the good fight, I have finished the course, I have kept the faith; <sup>8</sup> in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.



May 27

2 Timothy 4:9–15

<sup>9</sup> Make every effort to come to me soon; <sup>10</sup> for Demas, having loved this present world, has **deserted** me and gone to Thessalonica; Crescens *has gone* to Galatia, Titus to Dalmatia. <sup>11</sup> Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service. <sup>12</sup> But Tychicus I have sent to Ephesus. <sup>13</sup> When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments. <sup>14</sup> Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds. <sup>15</sup> Be on guard against him yourself, for he vigorously opposed our teaching.



May 28

2 Timothy 4:16–22

<sup>16</sup> At my first **defense** no one supported me, but all deserted me; may it not be counted against them. <sup>17</sup> But the Lord stood with me and strengthened me, so that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was rescued out of the lion's mouth. <sup>18</sup> The Lord will rescue me from every evil deed, and will bring me safely to His heavenly kingdom; to Him *be* the glory forever and ever. Amen. <sup>19</sup> Greet Prisca and Aquila, and the household of Onesiphorus. <sup>20</sup> Erastus remained at Corinth, but Trophimus I left sick at Miletus. <sup>21</sup> Make every effort to come before winter. Eubulus greets you, also Pudens and Linus and Claudia and all the brethren. <sup>22</sup> The Lord be with your spirit. Grace be with you.



# TITUS

“This pastoral letter from Paul to Titus was intended to offer encouragement and wisdom as Titus endured ongoing opposition from the ungodly and from legalists within his congregations. Paul instructed Titus to complete his assigned job of establishing overseers (elders) for the churches under his care. He described what sort of people these leaders should be, and how all believers should live in relation to each other as well as in their interactions with nonbelievers. Proper Christian behavior is based on the fact that “the grace of God has appeared, bringing salvation for all people,” and therefore those who believe in Christ are to “live self-controlled, upright, and godly lives” as they await his return (2:11–13). Paul probably wrote this letter in the 60s a.d.”

*The Holy Bible: English Standard Version*. Wheaton, IL: Crossway Bibles, 2016. Print.

**Key theme:** Christians should maintain good works

**Key verse:** Titus 3:8

## I. CHURCH ORGANIZATION—chapter 1

- A. Preach God’s Word—1:1–4
- B. Ordain qualified leaders—1:5–9
- C. Silence false teachers—1:10–16

## II. CHRISTIAN OBLIGATION—chapters 2–3

- A. Older saints—2:1–4a
- B. Younger saints—2:4b–8
- C. Christian slaves—2:9–15
- D. Christians as citizens—3:1–8
- E. Problem people—3:9–11
- F. Conclusion—3:12–15

Wiersbe, Warren W. *The Bible Exposition Commentary*. Vol. 2. Wheaton, IL: Victor Books, 1996. Print.

## Titus 1

<sup>1</sup> Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness, <sup>2</sup> in the hope of eternal life, which God, who cannot lie, promised long ages ago, <sup>3</sup> but at the proper time manifested, *even* His word, in the proclamation with which I was entrusted according to the commandment of God our Savior, <sup>4</sup> To Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior. <sup>5</sup> For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you, <sup>6</sup> *namely*, if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. <sup>7</sup> For the overseer must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, <sup>8</sup> but hospitable, loving what is good, sensible, just, devout, self-controlled, <sup>9</sup> holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict. <sup>10</sup> For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, <sup>11</sup> who must be silenced because they are upsetting whole families, teaching things they should not *teach* for the sake of sordid gain. <sup>12</sup> One of themselves, a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.” <sup>13</sup> This testimony is true. For this reason reprove them severely so that they may be sound in the faith, <sup>14</sup> not paying attention to Jewish myths and commandments of men who turn away from the truth. <sup>15</sup> To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled. <sup>16</sup> They profess to know God, but by *their* deeds they deny *Him*, being detestable and disobedient and worthless for any good deed.

May 29

Titus 1:1–4

<sup>1</sup> Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to **godliness**, <sup>2</sup> in the hope of eternal life, which God, who cannot lie, promised long ages ago, <sup>3</sup> but at the proper time manifested, *even* His word, in the proclamation with which I was entrusted according to the commandment of God our Savior, <sup>4</sup> To Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.

On my heart and in my prayers:



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May 30

Titus 1:5–8

<sup>5</sup> For this reason I left you in Crete, that you would **set in order** what remains and appoint elders in every city as I directed you, <sup>6</sup> *namely*, if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. <sup>7</sup> For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, <sup>8</sup> but hospitable, loving what is good, sensible, just, devout, self-controlled,

On my heart and in my prayers: 

May 31

Titus 1:9–12

<sup>9</sup> holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who **contradict**. <sup>10</sup> For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, <sup>11</sup> who must be silenced because they are upsetting whole families, teaching things they should not *teach* for the sake of sordid gain. <sup>12</sup> One of themselves, a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.”



June 1

Titus 1:13–16

<sup>13</sup> This testimony is true. For this reason reprove them severely so that they may be sound in the faith, <sup>14</sup> not paying attention to Jewish myths and commandments of men who turn away from the truth. <sup>15</sup> To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled. <sup>16</sup> They **profess** to know God, but by *their* deeds they deny *Him*, being detestable and disobedient and worthless for any good deed.

On my heart and in my prayers:



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## Titus 2

<sup>1</sup> But as for you, speak the things which are fitting for sound doctrine. <sup>2</sup> Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance. <sup>3</sup> Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, <sup>4</sup> so that they may encourage the young women to love their husbands, to love their children, <sup>5</sup> *to be* sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored. <sup>6</sup> Likewise urge the young men to be sensible; <sup>7</sup> in all things show yourself to be an example of good deeds, *with* purity in doctrine, dignified, <sup>8</sup> sound *in* speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us. <sup>9</sup> *Urge* bondslaves to be subject to their own masters in everything, to be well-pleasing, not argumentative, <sup>10</sup> not pilfering, but showing all good faith so that they will adorn the doctrine of God our Savior in every respect. <sup>11</sup> For the grace of God has appeared, bringing salvation to all men, <sup>12</sup> instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, <sup>13</sup> looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, <sup>14</sup> who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds. <sup>15</sup> These things speak and exhort and reprove with all authority. Let no one disregard you.

June 2

Titus 2:1–4

<sup>1</sup> But as for you, speak the things which are fitting for sound doctrine. <sup>2</sup> Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance. <sup>3</sup> Older women likewise are to be **reverent** in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, <sup>4</sup> so that they may encourage the young women to love their husbands, to love their children,

On my heart and in my prayers: 



June 3

Titus 2:5–8

<sup>5</sup> *to be* sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored. <sup>6</sup> Likewise urge the young men to be sensible; <sup>7</sup> in all things **show** yourself **to be** an example of good deeds, *with* purity in doctrine, dignified, <sup>8</sup> sound *in* speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.

On my heart and in my prayers:



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June 4

Titus 2:9–12

<sup>9</sup> *Urge* bondslaves to be subject to their own masters in everything, to be well-pleasing, not argumentative, <sup>10</sup> not pilfering, but showing all good faith so that they will adorn the doctrine of God our Savior in every respect. <sup>11</sup> For the grace of God has appeared, bringing salvation to all men, <sup>12</sup> instructing us to deny ungodliness and worldly desires and to live **sensibly**, righteously and godly in the present age,

On my heart and in my prayers:



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June 5

Titus 2:13–15

<sup>13</sup> looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, <sup>14</sup> who gave Himself for us to redeem us from every lawless deed, and to **purify** for Himself a people for His own possession, zealous for good deeds. <sup>15</sup> These things speak and exhort and reprove with all authority. Let no one disregard you.

On my heart and in my prayers:

## Titus 3

<sup>1</sup> Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, <sup>2</sup> to malign no one, to be peaceable, gentle, showing every consideration for all men. <sup>3</sup> For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another. <sup>4</sup> But when the kindness of God our Savior and *His* love for mankind appeared, <sup>5</sup> He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, <sup>6</sup> whom He poured out upon us richly through Jesus Christ our Savior, <sup>7</sup> so that being justified by His grace we would be made heirs according to *the* hope of eternal life. <sup>8</sup> This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God will be careful to engage in good deeds. These things are good and profitable for men. <sup>9</sup> But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are unprofitable and worthless. <sup>10</sup> Reject a factious man after a first and second warning, <sup>11</sup> knowing that such a man is perverted and is sinning, being self-condemned. <sup>12</sup> When I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis, for I have decided to spend the winter there. <sup>13</sup> Diligently help Zenas the lawyer and Apollos on their way so that nothing is lacking for them. <sup>14</sup> Our people must also learn to engage in good deeds to meet pressing needs, so that they will not be unfruitful. <sup>15</sup> All who are with me greet you. Greet those who love us in *the* faith. **Grace** be with you all.

June 6

Titus 3:1–4

<sup>1</sup> Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, <sup>2</sup> to **malign** no one, to be peaceable, gentle, showing every consideration for all men. <sup>3</sup> For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another. <sup>4</sup> But when the kindness of God our Savior and *His* love for mankind appeared,

On my heart and in my prayers: 



June 7

Titus 3:5–8

<sup>5</sup> He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of **regeneration** and renewing by the Holy Spirit, <sup>6</sup> whom He poured out upon us richly through Jesus Christ our Savior, <sup>7</sup> so that being justified by His grace we would be made heirs according to *the* hope of eternal life. <sup>8</sup> This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God will be careful to engage in good deeds. These things are good and profitable for men.

On my heart and in my prayers:



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June 8

Titus 3:9–12

<sup>9</sup> But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are unprofitable and worthless. <sup>10</sup> Reject a **factious** man after a first and second warning, <sup>11</sup> knowing that such a man is perverted and is sinning, being self-condemned. <sup>12</sup> When I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis, for I have decided to spend the winter there.

On my heart and in my prayers:



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June 9

Titus 3:13–15

<sup>13</sup> Diligently help Zenas the lawyer and Apollos on their way so that nothing is lacking for them. <sup>14</sup> Our people must also learn to **engage** in good deeds to meet pressing needs, so that they will not be unfruitful. <sup>15</sup> All who are with me greet you. Greet those who love us in *the* faith. **Grace** be with you all.



## PHILEMON

Philemon is about reconciliation and relationships between Christians. Onesimus (which means “useful”) was a slave of a believer named Philemon in Colossae. Apparently Onesimus had stolen from Philemon and fled. At some time while Paul was under arrest, Onesimus met him and became a Christian. Paul apparently wrote this letter at the same time as Colossians and gave it to Onesimus to carry back to Philemon (see Col. 4:9). Paul appealed to Philemon to accept Onesimus back into his household, but as a brother in the Lord rather than a slave. In Paul’s estimation, Onesimus was far more “useful” (v. 11) now that he was a Christian. Paul even promised to pay whatever debt Onesimus might owe Philemon.

The Holy Bible: English Standard Version. Wheaton, IL: Crossway Bibles, 2016. Print.

**Key theme:** Christian forgiveness

**Key verses:** Philemon 15–16

**I. APPRECIATION—1–7—“I thank my God”**

- A. Paul’s love—1–3
- B. Paul’s thanksgiving—4–5, 7
- C. Paul’s prayer—6

**II. APPEAL—8–16—“I beseech thee”**

- A. Philemon’s character—8–9
- B. Onesimus’ conversion—10–14
- C. God’s providence—15–16

**III. ASSURANCE—17–25—“I will repay”**

- A. Paul’s partnership—17–19
- B. Paul’s confidence—20–22
- C. Paul’s greetings—23–25

Wiersbe, Warren W. The Bible Exposition Commentary. Vol. 2. Wheaton, IL: Victor Books, 1996. Print.

## Philemon

<sup>1</sup> Paul, a prisoner of Christ Jesus, and Timothy our brother, **To** Philemon our beloved *brother* and fellow worker, <sup>2</sup> and to Apphia our sister, and to Archippus our fellow soldier, and to the church in your house: <sup>3</sup> Grace to you and peace from God our Father and the Lord Jesus Christ. <sup>4</sup> I thank my God always, making mention of you in my prayers, <sup>5</sup> because I hear of your love and of the faith which you have toward the Lord Jesus and toward all the saints; <sup>6</sup> and I pray that the fellowship of your faith may become effective through the knowledge of every good thing which is in you for Christ’s sake. <sup>7</sup> For I have come to have much joy and comfort in your love, because the hearts of the saints have been refreshed through you, brother. <sup>8</sup> Therefore, though I have enough confidence in Christ to order you *to do* what is proper, <sup>9</sup> yet for love’s sake I rather appeal *to you*—since I am such a person as Paul, the aged, and now also a prisoner of Christ Jesus—<sup>10</sup> I appeal to you for my child Onesimus, whom I have begotten in my imprisonment, <sup>11</sup> who formerly was useless to you, but now is useful both to you and to me. <sup>12</sup> I have sent him back to you in person, that is, *sending* my very heart, <sup>13</sup> whom I wished to keep with me, so that on your behalf he might minister to me in my imprisonment for the gospel; <sup>14</sup> but without your consent I did not want to do anything, so that your goodness would not be, in effect, by compulsion but of your own free will. <sup>15</sup> For perhaps he was for this reason separated *from you* for a while, that you would have him back forever, <sup>16</sup> 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. <sup>17</sup> If then you regard me a partner, accept him as *you would* me. <sup>18</sup> But if he has wronged you in any way or owes you anything, charge that to my account; <sup>19</sup> I, Paul, am writing this with my own hand, I will repay it (not to mention to you that you owe to me even your own self as well). <sup>20</sup> Yes, brother, let me benefit from you in the Lord; refresh my heart in Christ. <sup>21</sup> Having confidence in your obedience, I write to you, since I know that you will do even more than what I say. <sup>22</sup> At the same time also prepare me a lodging, for I hope that through your prayers I will be given to you. <sup>23</sup> Epaphras, my fellow prisoner in Christ Jesus, greets you, <sup>24</sup> as do Mark, Aristarchus, Demas, Luke, my fellow workers. <sup>25</sup> The grace of the Lord Jesus Christ be with your spirit.

June 10

Philemon 1–4

<sup>1</sup> Paul, a **prisoner** of Christ Jesus, and Timothy our brother, **To** Philemon our beloved *brother* and fellow worker, <sup>2</sup> and to Apphia our sister, and to Archippus our fellow soldier, and to the church in your house: <sup>3</sup> Grace to you and peace from God our Father and the Lord Jesus Christ. <sup>4</sup> I thank my God always, making mention of you in my prayers,

On my heart and in my prayers: 



June 11

Philemon 5–8

<sup>5</sup> because I hear of your love and of the faith which you have toward the Lord Jesus and toward all the saints; <sup>6</sup> *and I pray* that the fellowship of your faith may become **effective** through the knowledge of every good thing which is in you for Christ's sake. <sup>7</sup> For I have come to have much joy and comfort in your love, because the hearts of the saints have been refreshed through you, brother. <sup>8</sup> Therefore, though I have enough confidence in Christ to order you *to do* what is proper,



June 12

Philemon 9–12

<sup>9</sup> yet for love's sake I rather **appeal** *to you*—since I am such a person as Paul, the aged, and now also a prisoner of Christ Jesus— <sup>10</sup> I appeal to you for my child Onesimus, whom I have begotten in my imprisonment, <sup>11</sup> who formerly was useless to you, but now is useful both to you and to me. <sup>12</sup> I have sent him back to you in person, that is, *sending* my very heart,

On my heart and in my prayers:



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June 13

Philemon 13–16

<sup>13</sup> whom I wished to keep with me, so that on your behalf he might minister to me in my imprisonment for the gospel; <sup>14</sup> but without your consent I did not want to do anything, so that your goodness would not be, in effect, by **compulsion** but of your own free will. <sup>15</sup> For perhaps he was for this reason separated *from you* for a while, that you would have him back forever, <sup>16</sup> 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.



June 14

Philemon 17–20

<sup>17</sup> If then you regard me a partner, **accept** him as *you would* me. <sup>18</sup> But if he has wronged you in any way or owes you anything, charge that to my account; <sup>19</sup> I, Paul, am writing this with my own hand, I will repay it (not to mention to you that you owe to me even your own self as well). <sup>20</sup> Yes, brother, let me benefit from you in the Lord; refresh my heart in Christ.

On my heart and in my prayers:



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June 15

Philemon 21–25

<sup>21</sup> Having confidence in your **obedience**, I write to you, since I know that you will do even more than what I say. <sup>22</sup> At the same time also prepare me a lodging, for I hope that through your prayers I will be given to you. <sup>23</sup> Epaphras, my fellow prisoner in Christ Jesus, greets you, <sup>24</sup> as do Mark, Aristarchus, Demas, Luke, my fellow workers. <sup>25</sup> The grace of the Lord Jesus Christ be with your spirit.

On my heart and in my prayers:



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# 1 JOHN

This apostolic letter speaks authoritatively about the truth of the incarnation—a message John’s doubting readers needed after hearing false teachers deny the full divinity and humanity of Christ. It reaffirms the core of Christianity, saying that either we exhibit the sound doctrine, obedience, and love that characterize all Christians, or else we are not true Christians. When all the basics of faith are in operation, we not only know joy but can live a holy life and be assured of salvation (3:19, 24)—even though we are still far from perfect (1:9). This assurance comes especially as we find ourselves learning to “love one another” as brothers and sisters in Christ (4:7–8). This general letter to congregations across Asia Minor (now Turkey) was probably written by the apostle John in the late first century a.d.

The Holy Bible: English Standard Version. Wheaton, IL: Crossway Bibles, 2016. Print.

**Key theme:** The tests of reality in the Christian life

**Key verse:** 1 John 5:13

**I. INTRODUCTION—1:1–4**

**II. THE TESTS OF TRUE FELLOWSHIP: GOD IS LIGHT—1:5–2:29**

A. Obedience—1:5–2:6

(“saying” vs. “doing”)

B. Love—2:7–17

C. Truth—2:18–29

**III. THE TESTS OF TRUE SONSHIP: GOD IS LOVE—chapters 3–5**

A. Obedience—3

B. Love—4

C. Truth—5

Wiersbe, Warren W. The Bible Exposition Commentary. Vol. 2. Wheaton, IL: Victor Books, 1996. Print.

## 1 John 1

<sup>1</sup> What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life— <sup>2</sup> and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us— <sup>3</sup> what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ. <sup>4</sup> These things we write, so that our joy may be made complete. <sup>5</sup> This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. <sup>6</sup> If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; <sup>7</sup> but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. <sup>8</sup> If we say that we have no sin, we are deceiving ourselves and the truth is not in us. <sup>9</sup> If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. <sup>10</sup> If we say that we have not sinned, we make Him a liar and His word is not in us.

June 16

1 John 1:1–3

<sup>1</sup> What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life— <sup>2</sup> and the life was **manifested**, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us— <sup>3</sup> what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ.

On my heart and in my prayers: 



June 17

1 John 1:4–6

<sup>4</sup> These things we write, so that our joy may be made complete. <sup>5</sup> This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. <sup>6</sup> If we say that we have **fellowship** with Him and *yet* walk in the darkness, we lie and do not practice the truth;

*On my heart and in my prayers:*



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June 18

1 John 1:7–10

<sup>7</sup> but if we **walk** in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. <sup>8</sup> If we say that we have no sin, we are deceiving ourselves and the truth is not in us. <sup>9</sup> If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. <sup>10</sup> If we say that we have not sinned, we make Him a liar and His word is not in us.

On my heart and in my prayers: 

## 1 John 2

<sup>1</sup> My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; <sup>2</sup> and He Himself is the propitiation for our sins; and not for ours only, but also for *those of the whole world*. <sup>3</sup> By this we know that we have come to know Him, if we keep His commandments. <sup>4</sup> The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him; <sup>5</sup> but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him: <sup>6</sup> the one who says he abides in Him ought himself to walk in the same manner as He walked. <sup>7</sup> Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard. <sup>8</sup> On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true Light is already shining. <sup>9</sup> The one who says he is in the Light and yet hates his brother is in the darkness until now. <sup>10</sup> The one who loves his brother abides in the Light and there is no cause for stumbling in him. <sup>11</sup> But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes. <sup>12</sup> I am writing to you, little children, because your sins have been forgiven you for His name's sake. <sup>13</sup> I am writing to you, fathers, because you know Him who has been from the beginning. I am writing to you, young men, because you have overcome the evil one. I have written to you, children, because you know the Father. <sup>14</sup> I have written to you, fathers, because you know Him who has been from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one. <sup>15</sup> Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. <sup>16</sup> For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. <sup>17</sup> The world is passing away, and *also* its lusts; but the one who does the will of God lives forever. <sup>18</sup> Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared; from this we know that it is the last hour. <sup>19</sup> They went out from us, but they were not *really* of us; for if they had been of us, they would have remained with us; but *they went out*, so that it would be shown that they all are not of us. <sup>20</sup> But you have an anointing from the Holy One, and you all know. <sup>21</sup> I have not written to you because you do not know the truth, but because you do know it, and because no lie is of the truth. <sup>22</sup> Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son. <sup>23</sup> Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also. <sup>24</sup> As for you, let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father. <sup>25</sup> This is the promise which He Himself made to us: eternal life. <sup>26</sup> These things I have written to you concerning those who are trying to deceive you. <sup>27</sup> As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him. <sup>28</sup> Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming. <sup>29</sup> If you know that He is righteous, you know that everyone also who practices righteousness is born of Him.

June 19

1 John 2:1–4

<sup>1</sup> My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an **Advocate** with the Father, Jesus Christ the righteous; <sup>2</sup> and He Himself is the propitiation for our sins; and not for ours only, but also for *those of the whole world*. <sup>3</sup> By this we know that we have come to know Him, if we keep His commandments. <sup>4</sup> The one who says, “I have come to know Him,” and does not keep His commandments, is a liar, and the truth is not in him;

On my heart and in my prayers:



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June 20

1 John 2:5–8

<sup>5</sup> but whoever **keeps** His word, in him the love of God has truly been perfected. By this we know that we are in Him: <sup>6</sup> the one who says he abides in Him ought himself to walk in the same manner as He walked. <sup>7</sup> Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard. <sup>8</sup> On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true Light is already shining.



June 21

1 John 2:9–12

<sup>9</sup> The one who says he is in the Light and *yet* hates his brother is in the darkness until now. <sup>10</sup> The one who loves his brother **abides** in the Light and there is no cause for stumbling in him. <sup>11</sup> But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes. <sup>12</sup> I am writing to you, little children, because your sins have been forgiven you for His name's sake.

On my heart and in my prayers: 



June 22

1 John 2:13–16

<sup>13</sup> I am writing to you, fathers, because you **know** Him who has been from the beginning. I am writing to you, young men, because you have overcome the evil one. I have written to you, children, because you know the Father. <sup>14</sup> I have written to you, fathers, because you know Him who has been from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one. <sup>15</sup> Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. <sup>16</sup> For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.



June 23

1 John 2:17–20

<sup>17</sup> The world is passing away, and *also* its lusts; but the one who does the will of God lives forever. <sup>18</sup> Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared; from this we know that it is the last hour. <sup>19</sup> They went out from us, but they were not *really* of us; for if they had been of us, they would have remained with us; but *they went out*, so that it would be shown that they all are not of us. <sup>20</sup> But you have an **anointing** from the Holy One, and you all know.

On my heart and in my prayers:



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June 24

1 John 2:21–24

<sup>21</sup> I have not written to you because you do not know the truth, but because you do know it, and because no lie is of the truth. <sup>22</sup> Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son. <sup>23</sup> Whoever denies the Son does not have the Father; the one who **confesses** the Son has the Father also. <sup>24</sup> As for you, let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.



June 25

1 John 2:25–29

<sup>25</sup> This is the promise which He Himself made to us: eternal life. <sup>26</sup> These things I have written to you concerning those who are trying to deceive you. <sup>27</sup> As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him. <sup>28</sup> Now, little children, abide in Him, so that when He appears, we may have **confidence** and not shrink away from Him in shame at His coming. <sup>29</sup> If you know that He is righteous, you know that everyone also who practices righteousness is born of Him.



## 1 John 3

<sup>1</sup> See how great a love the Father has bestowed on us, that we would be called children of God; and *such* we are. For this reason the world does not know us, because it did not know Him. <sup>2</sup> Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is. <sup>3</sup> And everyone who has this hope *fixed* on Him purifies himself, just as He is pure. <sup>4</sup> Everyone who practices sin also practices lawlessness; and sin is lawlessness. <sup>5</sup> You know that He appeared in order to take away sins; and in Him there is no sin. <sup>6</sup> No one who abides in Him sins; no one who sins has seen Him or knows Him. <sup>7</sup> Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous; <sup>8</sup> the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil. <sup>9</sup> No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God. <sup>10</sup> By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother. <sup>11</sup> For this is the message which you have heard from the beginning, that we should love one another; <sup>12</sup> not as Cain, *who* was of the evil one and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous. <sup>13</sup> Do not be surprised, brethren, if the world hates you. <sup>14</sup> We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death. <sup>15</sup> Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him. <sup>16</sup> We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. <sup>17</sup> But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him? <sup>18</sup> Little children, let us not love with word or with tongue, but in deed and truth. <sup>19</sup> We will know by this that we are of the truth, and will assure our heart before Him <sup>20</sup> in whatever our heart condemns us; for God is greater than our heart and knows all things. <sup>21</sup> Beloved, if our heart does not condemn us, we have confidence before God; <sup>22</sup> and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight. <sup>23</sup> This is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us. <sup>24</sup> The one who keeps His commandments abides in Him, and He in him. We know by this that He abides in us, by the Spirit whom He has given us.

June 26

1 John 3:1–6

<sup>1</sup> See how great a love the Father has **bestowed** on us, that we would be called children of God; and *such* we are. For this reason the world does not know us, because it did not know Him. <sup>2</sup> Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is. <sup>3</sup> And everyone who has this hope *fixed* on Him purifies himself, just as He is pure. <sup>4</sup> Everyone who practices sin also practices lawlessness; and sin is lawlessness. <sup>5</sup> You know that He appeared in order to take away sins; and in Him there is no sin. <sup>6</sup> No one who abides in Him sins; no one who sins has seen Him or knows Him.



June 27

1 John 3:7–11

<sup>7</sup> Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous; <sup>8</sup> the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God **appeared** for this purpose, to destroy the works of the devil. <sup>9</sup> No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God. <sup>10</sup> By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother. <sup>11</sup> For this is the message which you have heard from the beginning, that we should love one another;



June 28

1 John 3:12–16

<sup>12</sup> not as Cain, *who* was of the evil one and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous. <sup>13</sup> Do not be surprised, brethren, if the world **hates** you. <sup>14</sup> We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death. <sup>15</sup> Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him. <sup>16</sup> We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren.



June 29

1 John 3:17–20

<sup>17</sup> But whoever has the world's goods, and sees his brother in need and **closes** his heart against him, how does the love of God abide in him? <sup>18</sup> Little children, let us not love with word or with tongue, but in deed and truth. <sup>19</sup> We will know by this that we are of the truth, and will assure our heart before Him <sup>20</sup> in whatever our heart condemns us; for God is greater than our heart and knows all things.

On my heart and in my prayers: 



June 30

1 John 3:21–24

<sup>21</sup> Beloved, if our heart does not **condemn** us, we have confidence before God; <sup>22</sup> and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight. <sup>23</sup> This is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us. <sup>24</sup> The one who keeps His commandments abides in Him, and He in him. We know by this that He abides in us, by the Spirit whom He has given us.



## 1 John 4

<sup>1</sup> Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. <sup>2</sup> By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; <sup>3</sup> and every spirit that does not confess Jesus is not from God; this is the *spirit* of the antichrist, of which you have heard that it is coming, and now it is already in the world. <sup>4</sup> You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world. <sup>5</sup> They are from the world; therefore they speak as from the world, and the world listens to them. <sup>6</sup> We are from God; he who knows God listens to us; he who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error. <sup>7</sup> Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God. <sup>8</sup> The one who does not love does not know God, for God is love. <sup>9</sup> By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. <sup>10</sup> In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins. <sup>11</sup> Beloved, if God so loved us, we also ought to love one another. <sup>12</sup> No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us. <sup>13</sup> By this we know that we abide in Him and He in us, because He has given us of His Spirit. <sup>14</sup> We have seen and testify that the Father has sent the Son *to be* the Savior of the world. <sup>15</sup> Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. <sup>16</sup> We have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him. <sup>17</sup> By this, love is perfected with us, so that we may have confidence in the day of judgment; because as He is, so also are we in this world. <sup>18</sup> There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love. <sup>19</sup> We love, because He first loved us. <sup>20</sup> If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. <sup>21</sup> And this commandment we have from Him, that the one who loves God should love his brother also.

July 1

1 John 4:1–4

<sup>1</sup> Beloved, do not believe every spirit, but **test** the spirits to see whether they are from God, because many false prophets have gone out into the world. <sup>2</sup> By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; <sup>3</sup> and every spirit that does not confess Jesus is not from God; this is the *spirit* of the antichrist, of which you have heard that it is coming, and now it is already in the world. <sup>4</sup> You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world.

On my heart and in my prayers: 



July 2

1 John 4:5–8

<sup>5</sup> They are from the world; therefore they speak *as* from the world, and the world **listens** to them. <sup>6</sup> We are from God; he who knows God listens to us; he who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error. <sup>7</sup> Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God. <sup>8</sup> The one who does not love does not know God, for God is love.

On my heart and in my prayers:



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July 3

1 John 4:9–12

<sup>9</sup> By this the love of God was manifested in us, that God has sent His **only begotten** Son into the world so that we might live through Him. <sup>10</sup> In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins. <sup>11</sup> Beloved, if God so loved us, we also ought to love one another. <sup>12</sup> No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us.

On my heart and in my prayers:



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July 4

1 John 4:13–16

<sup>13</sup> By this we know that we **abide** in Him and He in us, because He has given us of His Spirit. <sup>14</sup> We have seen and testify that the Father has sent the Son *to be* the Savior of the world. <sup>15</sup> Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. <sup>16</sup> We have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him.

On my heart and in my prayers:



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July 5

1 John 4:17–21

<sup>17</sup> By this, love is perfected with us, so that we may have confidence in the day of judgment; because as He is, so also are we in this world. <sup>18</sup> There is no **fear** in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love. <sup>19</sup> We love, because He first loved us. <sup>20</sup> If someone says, “I love God,” and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. <sup>21</sup> And this commandment we have from Him, that the one who loves God should love his brother also.



## 1 John 5

<sup>1</sup> Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the *child* born of Him. <sup>2</sup> By this we know that we love the children of God, when we love God and observe His commandments. <sup>3</sup> For this is the love of God, that we keep His commandments; and His commandments are not burdensome. <sup>4</sup> For whatever is born of God overcomes the world; and this is the victory that has overcome the world—our faith. <sup>5</sup> Who is the one who overcomes the world, but he who believes that Jesus is the Son of God? <sup>6</sup> This is the One who came by water and blood, Jesus Christ; not with the water only, but with the water and with the blood. It is the Spirit who testifies, because the Spirit is the truth. <sup>7</sup> For there are three that testify: <sup>8</sup> the Spirit and the water and the blood; and the three are in agreement. <sup>9</sup> If we receive the testimony of men, the testimony of God is greater; for the testimony of God is this, that He has testified concerning His Son. <sup>10</sup> The one who believes in the Son of God has the testimony in himself; the one who does not believe God has made Him a liar, because he has not believed in the testimony that God has given concerning His Son. <sup>11</sup> And the testimony is this, that God has given us eternal life, and this life is in His Son. <sup>12</sup> He who has the Son has the life; he who does not have the Son of God does not have the life. <sup>13</sup> These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life. <sup>14</sup> This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. <sup>15</sup> And if we know that He hears us *in* whatever we ask, we know that we have the requests which we have asked from Him. <sup>16</sup> If anyone sees his brother committing a sin not *leading* to death, he shall ask and *God* will for him give life to those who commit sin not *leading* to death. There is a sin *leading* to death; I do not say that he should make request for this. <sup>17</sup> All unrighteousness is sin, and there is a sin not *leading* to death. <sup>18</sup> We know that no one who is born of God sins; but He who was born of God keeps him, and the evil one does not touch him. <sup>19</sup> We know that we are of God, and that the whole world lies in *the power of* the evil one. <sup>20</sup> And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life. <sup>21</sup> Little children, guard yourselves from idols.

July 6

1 John 5:1–4

<sup>1</sup> Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the *child* born of Him. <sup>2</sup> By this we know that we love the children of God, when we love God and observe His commandments. <sup>3</sup> For this is the love of God, that we keep His commandments; and His commandments are not **burdensome**. <sup>4</sup> For whatever is born of God overcomes the world; and this is the victory that has overcome the world—our faith.

On my heart and in my prayers:



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July 7

1 John 5:5–8

<sup>5</sup> Who is the one who overcomes the world, but he who believes that Jesus is the Son of God? <sup>6</sup> This is the One who came by water and blood, Jesus Christ; not with the water only, but with the water and with the blood. It is the Spirit who **testifies**, because the Spirit is the truth. <sup>7</sup> For there are three that testify: <sup>8</sup> the Spirit and the water and the blood; and the three are in agreement.

On my heart and in my prayers:



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July 8

1 John 5:9–12

<sup>9</sup> If we receive the **testimony** of men, the testimony of God is greater; for the testimony of God is this, that He has testified concerning His Son. <sup>10</sup> The one who believes in the Son of God has the testimony in himself; the one who does not believe God has made Him a liar, because he has not believed in the testimony that God has given concerning His Son. <sup>11</sup> And the testimony is this, that God has given us eternal life, and this life is in His Son. <sup>12</sup> He who has the Son has the life; he who does not have the Son of God does not have the life.

On my heart and in my prayers: 



July 9

1 John 5:13–16

<sup>13</sup> These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life. <sup>14</sup> This is the confidence which we have before Him, that, if we ask anything according to His **will**, He hears us. <sup>15</sup> And if we know that He hears us *in* whatever we ask, we know that we have the requests which we have asked from Him. <sup>16</sup> If anyone sees his brother committing a sin not *leading* to death, he shall ask and *God* will for him give life to those who commit sin not *leading* to death. There is a sin *leading* to death; I do not say that he should make request for this.

On my heart and in my prayers:



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July 10

1 John 5:17–21

<sup>17</sup> All unrighteousness is sin, and there is a sin not *leading* to death. <sup>18</sup> We know that no one who is born of God sins; but He who was born of God keeps him, and the evil one does not touch him. <sup>19</sup> We know that we are of God, and that the whole world lies in *the power of* the evil one. <sup>20</sup> And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life. <sup>21</sup> Little children, **guard** yourselves from idols.



## 2 John

“Second John warns against the same false teaching mentioned in 1 John. This letter, however, was addressed to “the elect lady and her children” (perhaps a local congregation), and focused on Christian hospitality. False teachers were using the kindness of Christians to gain influence within John’s congregations. John’s letter spoke of this danger and warned against opening one’s home to these destroyers of the faith. While the basic themes of 1 John—holding fast to truth, love, and obedience—are evident, there is the additional focus on what Christian hospitality is all about. Only when you find agreement on sound doctrine will you find meaningful fellowship. The letter was probably written by the apostle John in the late first century a.d.”

*The Holy Bible: English Standard Version*. Wheaton, IL: Crossway Bibles, 2016. Print.

**Key theme:** Loving and living the truth

**Key verse:** 2 John 4

### I. INTRODUCTION—verses 1–3

### II. PRACTICING THE TRUTH—verses 4–6

### III. PROTECTING THE TRUTH—verses 7–11

### IV. CONCLUSION—verses 12–13

Wiersbe, Warren W. *The Bible Exposition Commentary*. Vol. 2. Wheaton, IL: Victor Books, 1996. Print.

## 2 John

<sup>1</sup> The elder to the chosen lady and her children, whom I love in truth; and not only I, but also all who know the truth, <sup>2</sup> for the sake of the truth which abides in us and will be with us forever: <sup>3</sup> Grace, mercy *and* peace will be with us, from God the Father and from Jesus Christ, the Son of the Father, in truth and love. <sup>4</sup> I was very glad to find *some* of your children walking in truth, just as we have received commandment *to do* from the Father. <sup>5</sup> Now I ask you, lady, not as though *I were* writing to you a new commandment, but the one which we have had from the beginning, that we love one another. <sup>6</sup> And this is love, that we walk according to His commandments. This is the commandment, just as you have heard from the beginning, that you should walk in it. <sup>7</sup> For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ *as* coming in the flesh. This is the deceiver and the antichrist. <sup>8</sup> Watch yourselves, that you do not lose what we have accomplished, but that you may receive a full reward. <sup>9</sup> Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son. <sup>10</sup> If anyone comes to you and does not bring this teaching, do not receive him into *your* house, and do not give him a greeting; <sup>11</sup> for the one who gives him a greeting participates in his evil deeds. <sup>12</sup> Though I have many things to write to you, I do not want to *do so* with paper and ink; but I hope to come to you and speak face to face, so that your joy may be made full. <sup>13</sup> The children of your chosen sister greet you.

July 11

2 John 1–4

<sup>1</sup> The elder to the chosen lady and her children, whom I love in truth; and not only I, but also all who know the truth, <sup>2</sup> for the sake of the truth which abides in us and will be with us forever: <sup>3</sup> Grace, mercy *and* peace will be with us, from God the Father and from Jesus Christ, the Son of the Father, in truth and love. <sup>4</sup> I was very glad to find *some* of your children **walking** in truth, just as we have received commandment *to do* from the Father.

On my heart and in my prayers:



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July 12

2 John 5–8

<sup>5</sup> Now I ask you, lady, not as though *I were* writing to you a new commandment, but the one which we have had from the beginning, that we love one another. <sup>6</sup> And this is love, that we walk according to His commandments. This is the commandment, just as you have heard from the beginning, that you should walk in it. <sup>7</sup> For many **deceivers** have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist. <sup>8</sup> Watch yourselves, that you do not lose what we have accomplished, but that you may receive a full reward.



July 13

2 John 9–13

<sup>9</sup> Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son. <sup>10</sup> If anyone comes to you and does not bring this teaching, do not receive him into *your* house, and do not give him a greeting; <sup>11</sup> for the one who gives him a greeting **participates** in his evil deeds. <sup>12</sup> Though I have many things to write to you, I do not want to *do so* with paper and ink; but I hope to come to you and speak face to face, so that your joy may be made full. <sup>13</sup> The children of your chosen sister greet you.



### 3 John

<sup>1</sup> The elder to the beloved Gaius, whom I love in truth. <sup>2</sup> Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers. <sup>3</sup> For I was very glad when brethren came and testified to your truth, *that is*, how you are walking in truth. <sup>4</sup> I have no greater joy than this, to hear of my children walking in the truth. <sup>5</sup> Beloved, you are acting faithfully in whatever you accomplish for the brethren, and especially *when they are* strangers; <sup>6</sup> and they have testified to your love before the church. You will do well to send them on their way in a manner worthy of God. <sup>7</sup> For they went out for the sake of the Name, accepting nothing from the Gentiles. <sup>8</sup> Therefore we ought to support such men, so that we may be fellow workers with the truth. <sup>9</sup> I wrote something to the church; but Diotrephes, who loves to be first among them, does not accept what we say. <sup>10</sup> For this reason, if I come, I will call attention to his deeds which he does, unjustly accusing us with wicked words; and not satisfied with this, he himself does not receive the brethren, either, and he forbids those who desire *to do so* and puts *them* out of the church. <sup>11</sup> Beloved, do not imitate what is evil, but what is good. The one who does good is of God; the one who does evil has not seen God. <sup>12</sup> Demetrius has received a *good* testimony from everyone, and from the truth itself; and we add our testimony, and you know that our testimony is true. <sup>13</sup> I had many things to write to you, but I am not willing to write *them* to you with pen and ink; <sup>14</sup> but I hope to see you shortly, and we will speak face to face. <sup>15</sup> Peace *be* to you. The friends greet you. Greet the friends by name.

July 14

3 John 1–4

<sup>1</sup> The elder to the beloved Gaius, whom I love in truth. <sup>2</sup> Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers. <sup>3</sup> For I was very glad when brethren came and testified to your **truth**, *that is*, how you are walking in truth. <sup>4</sup> I have no greater joy than this, to hear of my children walking in the truth.

On my heart and in my prayers:



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July 15

3 John 5–8

<sup>5</sup> Beloved, you are acting faithfully in whatever you accomplish for the brethren, and especially *when they are* strangers; <sup>6</sup> and they have testified to your love before the church. You will do well to send them on their way in a manner worthy of God. <sup>7</sup> For they went out for the sake of the Name, accepting nothing from the Gentiles. <sup>8</sup> Therefore we ought to **support** such men, so that we may be fellow workers with the truth.

On my heart and in my prayers:



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July 16

3 John 9–11

<sup>9</sup> I wrote something to the church; but Diotrephes, who **loves to be first** among them, does not accept what we say. <sup>10</sup> For this reason, if I come, I will call attention to his deeds which he does, unjustly accusing us with wicked words; and not satisfied with this, he himself does not receive the brethren, either, and he forbids those who desire *to do so* and puts *them* out of the church. <sup>11</sup> Beloved, do not imitate what is evil, but what is good. The one who does good is of God; the one who does evil has not seen God.

On my heart and in my prayers:



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July 17

3 John 12–15

<sup>12</sup> Demetrius has received a *good* testimony from everyone, and from the truth itself; and we add our testimony, and you know that our testimony is true. <sup>13</sup> I had many things to write to you, but I am not willing to write *them* to you with pen and ink; <sup>14</sup> but I hope to see you shortly, and we will speak face to face. <sup>15</sup> **Peace** be to you. The friends greet you. Greet the friends by name.



# Esther

“The book of Esther never mentions God’s name, yet God clearly orchestrated all of its events. Esther, a Jew living among the exiles in Persia, became queen of the empire in about 480 b.c. Haman, a Persian official, sought to eradicate the Jewish minority, but God had prepared Esther “for such a time as this” (4:14) to save his covenant people. The book was written some decades later to document the origins of the Jewish observance of Purim, which celebrates Israel’s survival and God’s faithfulness. The author is unknown, but some believe it could have been Esther’s cousin Mordecai, who is a key person in the book. Throughout the book we see God’s sovereign hand preserving his people, showing that everything is under his control.”

The Holy Bible: English Standard Version. Wheaton, IL: Crossway Bibles, 2016. Print.

## Esther 1

<sup>1</sup> Now it took place in the days of Ahasuerus, the Ahasuerus who reigned from India to Ethiopia over 127 provinces, <sup>2</sup> in those days as King Ahasuerus sat on his royal throne which *was* at the citadel in Susa, <sup>3</sup> in the third year of his reign he gave a banquet for all his princes and attendants, the army *officers* of Persia and Media, the nobles and the princes of his provinces being in his presence. <sup>4</sup> And he displayed the riches of his royal glory and the splendor of his great majesty for many days, 180 days. <sup>5</sup> When these days were completed, the king gave a banquet lasting seven days for all the people who were present at the citadel in Susa, from the greatest to the least, in the court of the garden of the king’s palace. <sup>6</sup> *There were hangings of fine white and violet linen held by cords of fine purple linen on silver rings and marble columns, and couches of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl and precious stones.* <sup>7</sup> Drinks were served in golden vessels of various kinds, and the royal wine was plentiful according to the king’s bounty. <sup>8</sup> The drinking was *done* according to the law, there was no compulsion, for so the king had given orders to each official of his household that he should do according to the desires of each person. <sup>9</sup> Queen Vashti also gave a banquet for the women in the palace which belonged to King Ahasuerus. <sup>10</sup> On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar and Carkas, the seven eunuchs who served in the presence of King Ahasuerus, <sup>11</sup> to bring Queen Vashti before the king with *her* royal crown in order to display her beauty to the people and the princes, for she was beautiful. <sup>12</sup> But Queen Vashti refused to come at the king’s command delivered by the eunuchs. Then the king became very angry and his wrath burned within him. <sup>13</sup> Then the king said to the wise men who understood the times—for it was the custom of the king so *to speak* before all who knew law and justice <sup>14</sup> and were close to him: Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan, the seven princes of Persia and Media who had access to the king’s presence and sat in the first place in the kingdom— <sup>15</sup> “According to law, what is to be done with Queen Vashti, because she did not obey the command of King Ahasuerus *delivered* by the eunuchs?” <sup>16</sup> In the presence of the king and the princes, Memucan said, “Queen Vashti has wronged not only the king but *also* all the princes and all the peoples who are in all the provinces of King Ahasuerus. <sup>17</sup> “For the queen’s conduct will become known to all the women causing them to look with contempt on their husbands by saying, ‘King Ahasuerus commanded Queen Vashti to be brought in to his presence, but she did not come.’” <sup>18</sup> “This day the ladies of Persia and Media who have heard of the queen’s conduct will speak in *the same way* to all the king’s princes, and there will be plenty of contempt and anger. <sup>19</sup> “If it pleases the king, let a royal edict be issued by him and let it be written in the laws of Persia and Media so that it cannot be repealed, that Vashti may no longer come into the presence of King Ahasuerus, and let the king give her royal position to another who is more worthy than she. <sup>20</sup> “When the king’s edict which he will make is heard throughout all his kingdom, great as it is, then all women will give honor to their husbands, great and small.” <sup>21</sup> *This* word pleased the king and the princes, and the king did as Memucan proposed. <sup>22</sup> So he sent letters to all the king’s provinces, to each province according to its script and to every people according to their language, that every man should be the master in his own house and the one who speaks in the language of his own people.

July 18

Esther 1:1–4

<sup>1</sup> Now it took place in the days of **Ahasuerus**, the Ahasuerus who reigned from India to Ethiopia over 127 provinces, <sup>2</sup> in those days as King Ahasuerus sat on his royal throne which was at the citadel in Susa, <sup>3</sup> in the third year of his reign he gave a banquet for all his princes and attendants, the army *officers* of Persia and Media, the nobles and the princes of his provinces being in his presence. <sup>4</sup> And he displayed the riches of his royal glory and the splendor of his great majesty for many days, 180 days.



July 19

Esther 1:5–8

<sup>5</sup> When these days were completed, the king gave a banquet lasting seven days for all the people who were present at the citadel in Susa, from the greatest to the least, in the court of the garden of the king's palace. <sup>6</sup> *There were hangings of* fine white and violet linen held by cords of fine purple linen on silver rings and marble columns, *and* couches of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl and precious stones. <sup>7</sup> Drinks were served in golden vessels of various kinds, and the royal wine was plentiful according to the king's bounty. <sup>8</sup> The drinking was *done* according to the law, there was no **compulsion**, for so the king had given orders to each official of his household that he should do according to the desires of

On my heart and in my prayers:



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## Esther 1:9–12



July 21

Esther 1:13–15

<sup>13</sup> Then the king said to the wise men who understood the times—for it was the custom of the king so *to speak* before all who knew law and justice <sup>14</sup> and were **close** to him: Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan, the seven princes of Persia and Media who had access to the king’s presence and sat in the first place in the kingdom— <sup>15</sup> “According to law, what is to be done with Queen Vashti, because she did not obey the command of King Ahasuerus *delivered* by the eunuchs?”

On my heart and in my prayers:



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July 22

Esther 1:16–18

<sup>16</sup> In the presence of the king and the princes, Memucan said, “Queen Vashti has wronged not only the king but *also* all the princes and all the peoples who are in all the provinces of King Ahasuerus. <sup>17</sup> “For the queen’s conduct will become known to all the women causing them to look with **contempt** on their husbands by saying, ‘King Ahasuerus commanded Queen Vashti to be brought in to his presence, but she did not come.’ <sup>18</sup> “This day the ladies of Persia and Media who have heard of the queen’s conduct will speak in *the same way* to all the king’s princes, and there will be plenty of contempt and anger.



July 23

Esther 1:19–22

<sup>19</sup> “If it pleases the king, let a royal **edict** be issued by him and let it be written in the laws of Persia and Media so that it cannot be repealed, that Vashti may no longer come into the presence of King Ahasuerus, and let the king give her royal position to another who is more worthy than she.” <sup>20</sup>

“When the king’s edict which he will make is heard throughout all his kingdom, great as it is, then all women will give honor to their husbands, great and small.” <sup>21</sup> *This* word pleased the king and the princes, and the king did as Memucan proposed. <sup>22</sup> So he sent letters to all the king’s provinces, to each province according to its script and to every people according to their language, that every man should be the master in his own house and the one who speaks in the language of his own people.



## Esther 2

<sup>1</sup> After these things when the anger of King Ahasuerus had subsided, he remembered Vashti and what she had done and what had been decreed against her. <sup>2</sup> Then the king's attendants, who served him, said, "Let beautiful young virgins be sought for the king. <sup>3</sup> "Let the king appoint overseers in all the provinces of his kingdom that they may gather every beautiful young virgin to the citadel of Susa, to the harem, into the custody of Hegai, the king's eunuch, who is in charge of the women; and let their cosmetics be given *them*. <sup>4</sup> "Then let the young lady who pleases the king be queen in place of Vashti." And the matter pleased the king, and he did accordingly. <sup>5</sup> Now there was at the citadel in Susa a Jew whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, <sup>6</sup> who had been taken into exile from Jerusalem with the captives who had been exiled with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had exiled. <sup>7</sup> He was bringing up Hadassah, that is Esther, his uncle's daughter, for she had no father or mother. Now the young lady was beautiful of form and face, and when her father and her mother died, Mordecai took her as his own daughter. <sup>8</sup> So it came about when the command and decree of the king were heard and many young ladies were gathered to the citadel of Susa into the custody of Hegai, that Esther was taken to the king's palace into the custody of Hegai, who was in charge of the women. <sup>9</sup> Now the young lady pleased him and found favor with him. So he quickly provided her with her cosmetics and food, gave her seven choice maids from the king's palace and transferred her and her maids to the best place in the harem. <sup>10</sup> Esther did not make known her people or her kindred, for Mordecai had instructed her that she should not make *them* known. <sup>11</sup> Every day Mordecai walked back and forth in front of the court of the harem to learn how Esther was and how she fared. <sup>12</sup> Now when the turn of each young lady came to go in to King Ahasuerus, after the end of her twelve months under the regulations for the women—for the days of their beautification were completed as follows: six months with oil of myrrh and six months with spices and the cosmetics for women— <sup>13</sup> the young lady would go in to the king in this way: anything that she desired was given her to take with her from the harem to the king's palace. <sup>14</sup> In the evening she would go in and in the morning she would return to the second harem, to the custody of Shaashgaz, the king's eunuch who was in charge of the concubines. She would not again go in to the king unless the king delighted in her and she was summoned by name. <sup>15</sup> Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai who had taken her as his daughter, came to go in to the king, she did not request anything except what Hegai, the king's eunuch who was in charge of the women, advised. And Esther found favor in the eyes of all who saw her. <sup>16</sup> So Esther was taken to King Ahasuerus to his royal palace in the tenth month which is the month Tebeth, in the seventh year of his reign. <sup>17</sup> The king loved Esther more than all the women, and she found favor and kindness with him more than all the virgins, so that he set the royal crown on her head and made her queen instead of Vashti. <sup>18</sup> Then the king gave a great banquet, Esther's banquet, for all his princes and his servants; he also made a holiday for the provinces and gave gifts according to the king's bounty. <sup>19</sup> When the virgins were gathered together the second time, then Mordecai was sitting at the king's gate. <sup>20</sup> Esther had not yet made known her kindred or her people, even as Mordecai had commanded her; for Esther did what Mordecai told her as she had done when under his care. <sup>21</sup> In those days, while Mordecai was sitting at the king's gate, Bigthan and Teresh, two of the king's officials from those who guarded the door, became angry and sought to lay hands on King Ahasuerus. <sup>22</sup> But the plot became known to Mordecai and he told Queen Esther, and Esther informed the king in Mordecai's name. <sup>23</sup> Now when the plot was investigated and found *to be so*, they were both hanged on a gallows; and it was written in the Book of the Chronicles in the king's presence.

July 24

Esther 2:1–4

<sup>1</sup> After these things when the anger of King Ahasuerus had subsided, he remembered Vashti and what she had done and what had been decreed against her. <sup>2</sup> Then the king's attendants, who served him, said, "Let beautiful young virgins be sought for the king. <sup>3</sup> "Let the king appoint overseers in all the provinces of his kingdom that they may gather every beautiful young virgin to the citadel of Susa, to the harem, into the custody of Hegai, the king's eunuch, who is in charge of the women; and let their **cosmetics** be given *them*. <sup>4</sup> "Then let the young lady who pleases the king be queen in place of Vashti." And the matter pleased the king, and he did accordingly.



July 25

Esther 2:5–7

<sup>5</sup> Now there was at the citadel in Susa a Jew whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, <sup>6</sup> who had been taken into **exile** from Jerusalem with the captives who had been exiled with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had exiled. <sup>7</sup> He was bringing up Hadassah, that is Esther, his uncle's daughter, for she had no father or mother. Now the young lady was beautiful of form and face, and when her father and her mother died, Mordecai took her as his own daughter.

On my heart and in my prayers:



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July 26

Esther 2:8–10

<sup>8</sup> So it came about when the command and decree of the king were heard and many young ladies were gathered to the citadel of Susa into the custody of Hegai, that Esther was taken to the king's palace into the custody of Hegai, who was in charge of the women. <sup>9</sup> Now the young lady pleased him and found favor with him. So he quickly provided her with her cosmetics and food, gave her seven choice maids from the king's palace and transferred her and her maids to the best place in the harem. <sup>10</sup> Esther did not make known her people or her **kindred**, for Mordecai had instructed her that she should not make *them* known.



July 27

Esther 2:11–13

<sup>11</sup> Every day Mordecai walked back and forth in front of the court of the harem to learn how Esther was and how she fared. <sup>12</sup> Now when the turn of each young lady came to go in to King Ahasuerus, after the end of her twelve months under the regulations for the women—for the days of their **beautification** were completed as follows: six months with oil of myrrh and six months with spices and the cosmetics for women—<sup>13</sup> the young lady would go in to the king in this way: anything that she desired was given her to take with her from the harem to the king’s palace.



July 28

Esther 2:14–15

<sup>14</sup> In the evening she would go in and in the morning she would return to the second harem, to the custody of Shaashgaz, the king's eunuch who was in charge of the concubines. She would not again go in to the king unless the king delighted in her and she was summoned by name. <sup>15</sup> Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai who had taken her as his daughter, came to go in to the king, she did not request anything except what Hegai, the king's eunuch who was in charge of the women, advised. And Esther found **favor** in the eyes of all who saw her.



July 29

Esther 2:16–18

<sup>16</sup> So Esther was taken to King Ahasuerus to his royal palace in the tenth month which is the month Tebeth, in the seventh year of his reign. <sup>17</sup> The king loved Esther more than all the women, and she found favor and **kindness** with him more than all the virgins, so that he set the royal crown on her head and made her queen instead of Vashti. <sup>18</sup> Then the king gave a great banquet, Esther's banquet, for all his princes and his servants; he also made a holiday for the provinces and gave gifts according to the king's bounty.



July 30

Esther 2:19–23

<sup>19</sup> When the virgins were gathered together the second time, then Mordecai was sitting at the king's gate. <sup>20</sup> Esther had not yet made known her kindred or her people, even as Mordecai had commanded her; for Esther did what Mordecai told her as she had done when under his care. <sup>21</sup> In those days, while Mordecai was sitting at the king's gate, Bigthan and Teresh, two of the king's officials from those who guarded the door, became angry and sought to lay hands on King Ahasuerus. <sup>22</sup> But the plot became known to Mordecai and he told Queen Esther, and Esther informed the king in Mordecai's name. <sup>23</sup> Now when the plot was investigated and found *to be so*, they were both **hanged** on a gallows; and it was written in the Book of the Chronicles in the king's presence.



## Esther 3

<sup>1</sup> After these events King Ahasuerus promoted Haman, the son of Hammedatha the Agagite, and advanced him and established his authority over all the princes who *were* with him. <sup>2</sup> All the king's servants who were at the king's gate bowed down and paid homage to Haman; for so the king had commanded concerning him. But Mordecai neither bowed down nor paid homage. <sup>3</sup> Then the king's servants who were at the king's gate said to Mordecai, "Why are you transgressing the king's command?" <sup>4</sup> Now it was when they had spoken daily to him and he would not listen to them, that they told Haman to see whether Mordecai's reason would stand; for he had told them that he was a Jew. <sup>5</sup> When Haman saw that Mordecai neither bowed down nor paid homage to him, Haman was filled with rage. <sup>6</sup> But he disdained to lay hands on Mordecai alone, for they had told him *who* the people of Mordecai *were*; therefore Haman sought to destroy all the Jews, the people of Mordecai, who *were* throughout the whole kingdom of Ahasuerus. <sup>7</sup> In the first month, which is the month Nisan, in the twelfth year of King Ahasuerus, Pur, that is the lot, was cast before Haman from day to day and from month *to month*, until the twelfth month, that is the month Adar. <sup>8</sup> Then Haman said to King Ahasuerus, "There is a certain people scattered and dispersed among the peoples in all the provinces of your kingdom; their laws are different from *those* of all *other* people and they do not observe the king's laws, so it is not in the king's interest to let them remain. <sup>9</sup> "If it is pleasing to the king, let it be decreed that they be destroyed, and I will pay ten thousand talents of silver into the hands of those who carry on the *king's* business, to put into the king's treasuries." <sup>10</sup> Then the king took his signet ring from his hand and gave it to Haman, the son of Hammedatha the Agagite, the enemy of the Jews. <sup>11</sup> The king said to Haman, "The silver is yours, and the people *also*, to do with them as you please." <sup>12</sup> Then the king's scribes were summoned on the thirteenth day of the first month, and it was written just as Haman commanded to the king's satraps, to the governors who were over each province and to the princes of each people, each province according to its script, each people according to its language, being written in the name of King Ahasuerus and sealed with the king's signet ring. <sup>13</sup> Letters were sent by couriers to all the king's provinces to destroy, to kill and to annihilate all the Jews, both young and old, women and children, in one day, the thirteenth *day* of the twelfth month, which is the month Adar, and to seize their possessions as plunder. <sup>14</sup> A copy of the edict to be issued as law in every province was published to all the peoples so that they should be ready for this day. <sup>15</sup> The couriers went out impelled by the king's command while the decree was issued at the citadel in Susa; and while the king and Haman sat down to drink, the city of Susa was in confusion.

July 31

Esther 3:1–3

<sup>1</sup> After these events King Ahasuerus promoted Haman, the son of Hammedatha the Agagite, and advanced him and established his authority over all the princes who were with him. <sup>2</sup> All the king's servants who were at the king's gate bowed down and paid homage to Haman; for so the king had commanded concerning him. But Mordecai neither bowed down nor paid homage. <sup>3</sup> Then the king's servants who were at the king's gate said to Mordecai, "Why are you transgressing the king's command?"



August 1

Esther 3:4–6

<sup>4</sup> Now it was when they had spoken daily to him and he would not listen to them, that they told Haman to see whether Mordecai's reason would stand; for he had told them that he was a Jew. <sup>5</sup> When Haman saw that Mordecai neither bowed down nor paid homage to him, Haman was filled with rage. <sup>6</sup> But he **disdained** to lay hands on Mordecai alone, for they had told him *who* the people of Mordecai *were*; therefore Haman sought to destroy all the Jews, the people of Mordecai, who *were* throughout the whole kingdom of Ahasuerus.

On my heart and in my prayers:



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August 2

Esther 3:7–9

<sup>7</sup> In the first month, which is the month Nisan, in the twelfth year of King Ahasuerus, Pur, that is the lot, was cast before Haman from day to day and from month *to month*, until the twelfth month, that is the month Adar. <sup>8</sup> Then Haman said to King Ahasuerus, “There is a certain people **scattered** and dispersed among the peoples in all the provinces of your kingdom; their laws are different from *those* of all *other* people and they do not observe the king’s laws, so it is not in the king’s interest to let them remain. <sup>9</sup> “If it is pleasing to the king, let it be decreed that they be destroyed, and I will pay ten thousand talents of silver into the hands of those who carry on the *king’s* business, to put into the king’s treasuries.”



August 3

Esther 3:10–12

<sup>10</sup> Then the king took his signet ring from his hand and gave it to Haman, the son of Hammedatha the Agagite, the enemy of the Jews. <sup>11</sup> The king said to Haman, “The silver is yours, and the people *also*, to do with them as you please.” <sup>12</sup> Then the king’s scribes were summoned on the thirteenth day of the first month, and it was written just as Haman commanded to the king’s **satraps**, to the governors who were over each province and to the princes of each people, each province according to its script, each people according to its language, being written in the name of King Ahasuerus and sealed with the king’s signet ring.

On my heart and in my prayers:



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August 4

Esther 3:13–15

<sup>13</sup> Letters were sent by couriers to all the king's provinces to destroy, to kill and to **annihilate** all the Jews, both young and old, women and children, in one day, the thirteenth *day* of the twelfth month, which is the month Adar, and to seize their possessions as plunder. <sup>14</sup> A copy of the edict to be issued as law in every province was published to all the peoples so that they should be ready for this day. <sup>15</sup> The couriers went out impelled by the king's command while the decree was issued at the citadel in Susa; and while the king and Haman sat down to drink, the city of Susa was in confusion.



## Esther 4

<sup>1</sup> When Mordecai learned all that had been done, he tore his clothes, put on sackcloth and ashes, and went out into the midst of the city and wailed loudly and bitterly. <sup>2</sup> He went as far as the king's gate, for no one was to enter the king's gate clothed in sackcloth. <sup>3</sup> In each and every province where the command and decree of the king came, there was great mourning among the Jews, with fasting, weeping and wailing; and many lay on sackcloth and ashes. <sup>4</sup> Then Esther's maidens and her eunuchs came and told her, and the queen writhed in great anguish. And she sent garments to clothe Mordecai that he might remove his sackcloth from him, but he did not accept *them*. <sup>5</sup> Then Esther summoned Hathach from the king's eunuchs, whom the king had appointed to attend her, and ordered him *to go* to Mordecai to learn what this *was* and why it *was*. <sup>6</sup> So Hathach went out to Mordecai to the city square in front of the king's gate. <sup>7</sup> Mordecai told him all that had happened to him, and the exact amount of money that Haman had promised to pay to the king's treasuries for the destruction of the Jews. <sup>8</sup> He also gave him a copy of the text of the edict which had been issued in Susa for their destruction, that he might show Esther and inform her, and to order her to go in to the king to implore his favor and to plead with him for her people. <sup>9</sup> Hathach came back and related Mordecai's words to Esther. <sup>10</sup> Then Esther spoke to Hathach and ordered him *to reply* to Mordecai: <sup>11</sup> "All the king's servants and the people of the king's provinces know that for any man or woman who comes to the king to the inner court who is not summoned, he has but one law, that he be put to death, unless the king holds out to him the golden scepter so that he may live. And I have not been summoned to come to the king for these thirty days." <sup>12</sup> They related Esther's words to Mordecai. <sup>13</sup> Then Mordecai told *them* to reply to Esther, "Do not imagine that you in the king's palace can escape any more than all the Jews. <sup>14</sup> "For if you remain silent at this time, relief and deliverance will arise for the Jews from another place and you and your father's house will perish. And who knows whether you have not attained royalty for such a time as this?" <sup>15</sup> Then Esther told *them* to reply to Mordecai, <sup>16</sup> "Go, assemble all the Jews who are found in Susa, and fast for me; do not eat or drink for three days, night or day. I and my maidens also will fast in the same way. And thus I will go in to the king, which is not according to the law; and if I perish, I perish." <sup>17</sup> So Mordecai went away and did just as Esther had commanded him.

August 5

Esther 4:1–3

<sup>1</sup> When Mordecai learned all that had been done, he tore his clothes, put on **sackcloth** and ashes, and went out into the midst of the city and wailed loudly and bitterly. <sup>2</sup> He went as far as the king's gate, for no one was to enter the king's gate clothed in sackcloth. <sup>3</sup> In each and every province where the command and decree of the king came, there was great mourning among the Jews, with fasting, weeping and wailing; and many lay on sackcloth and ashes.

On my heart and in my prayers: 



August 6

Esther 4:4–7

<sup>4</sup> Then Esther's maidens and her eunuchs came and told her, and the queen writhed in great **anguish**. And she sent garments to clothe Mordecai that he might remove his sackcloth from him, but he did not accept *them*. <sup>5</sup> Then Esther summoned Hathach from the king's eunuchs, whom the king had appointed to attend her, and ordered him *to go* to Mordecai to learn what this *was* and why it *was*. <sup>6</sup> So Hathach went out to Mordecai to the city square in front of the king's gate. <sup>7</sup> Mordecai told him all that had happened to him, and the exact amount of money that Haman had promised to pay to the king's treasuries for the destruction of the Jews.



August 7

Esther 4:8–11

<sup>8</sup> He also gave him a copy of the text of the **edict** which had been issued in Susa for their destruction, that he might show Esther and inform her, and to order her to go in to the king to implore his favor and to plead with him for her people. <sup>9</sup> Hathach came back and related Mordecai's words to Esther. <sup>10</sup> Then Esther spoke to Hathach and ordered him *to reply* to Mordecai: <sup>11</sup> "All the king's servants and the people of the king's provinces know that for any man or woman who comes to the king to the inner court who is not summoned, he has but one law, that he be put to death, unless the king holds out to him the golden scepter so that he may live. And I have not been summoned to come to the king for these thirty days."



August 8

Esther 4:12–15

<sup>12</sup> They related Esther’s words to Mordecai. <sup>13</sup> Then Mordecai told *them* to reply to Esther, “Do not imagine that you in the king’s palace can escape any more than all the Jews. <sup>14</sup> “For if you remain silent at this time, **relief** and deliverance will arise for the Jews from another place and you and your father’s house will perish. And who knows whether you have not attained royalty for such a time as this?” <sup>15</sup> Then Esther told *them* to reply to Mordecai,

On my heart and in my prayers:



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August 9

Esther 4:16–17

<sup>16</sup> “Go, assemble all the Jews who are found in Susa, and **fast** for me; do not eat or drink for three days, night or day. I and my maidens also will fast in the same way. And thus I will go in to the king, which is not according to the law; and if I perish, I perish.” <sup>17</sup> So Mordecai went away and did just as Esther had commanded him.

On my heart and in my prayers: 



## Esther 5

<sup>1</sup> Now it came about on the third day that Esther put on her royal robes and stood in the inner court of the king's palace in front of the king's rooms, and the king was sitting on his royal throne in the throne room, opposite the entrance to the palace. <sup>2</sup> When the king saw Esther the queen standing in the court, she obtained favor in his sight; and the king extended to Esther the golden scepter which was in his hand. So Esther came near and touched the top of the scepter. <sup>3</sup> Then the king said to her, "What is *troubling* you, Queen Esther? And what is your request? Even to half of the kingdom it shall be given to you." <sup>4</sup> Esther said, "If it pleases the king, may the king and Haman come this day to the banquet that I have prepared for him." <sup>5</sup> Then the king said, "Bring Haman quickly that we may do as Esther desires." So the king and Haman came to the banquet which Esther had prepared. <sup>6</sup> As they drank their wine at the banquet, the king said to Esther, "What is your petition, for it shall be granted to you. And what is your request? Even to half of the kingdom it shall be done." <sup>7</sup> So Esther replied, "My petition and my request is: <sup>8</sup> if I have found favor in the sight of the king, and if it pleases the king to grant my petition and do what I request, may the king and Haman come to the banquet which I will prepare for them, and tomorrow I will do as the king says." <sup>9</sup> Then Haman went out that day glad and pleased of heart; but when Haman saw Mordecai in the king's gate and that he did not stand up or tremble before him, Haman was filled with anger against Mordecai. <sup>10</sup> Haman controlled himself, however, went to his house and sent for his friends and his wife Zeresh. <sup>11</sup> Then Haman recounted to them the glory of his riches, and the number of his sons, and every *instance* where the king had magnified him and how he had promoted him above the princes and servants of the king. <sup>12</sup> Haman also said, "Even Esther the queen let no one but me come with the king to the banquet which she had prepared; and tomorrow also I am invited by her with the king. <sup>13</sup> "Yet all of this does not satisfy me every time I see Mordecai the Jew sitting at the king's gate." <sup>14</sup> Then Zeresh his wife and all his friends said to him, "Have a gallows fifty cubits high made and in the morning ask the king to have Mordecai hanged on it; then go joyfully with the king to the banquet." And the advice pleased Haman, so he had the gallows made.

August 10

Esther 5:1–3

<sup>1</sup> Now it came about on the third day that Esther put on her royal robes and stood in the inner court of the king's palace in front of the king's rooms, and the king was sitting on his royal throne in the throne room, opposite the entrance to the palace. <sup>2</sup> When the king saw Esther the queen standing in the court, she obtained **favor** in his sight; and the king extended to Esther the golden scepter which was in his hand. So Esther came near and touched the top of the scepter. <sup>3</sup> Then the king said to her, "What is *troubling* you, Queen Esther? And what is your request? Even to half of the kingdom it shall be given to you."

On my heart and in my prayers: 



August 11

Esther 5:4–6

<sup>4</sup> Esther said, “If it pleases the king, may the king and Haman come this day to the banquet that I have prepared for him.” <sup>5</sup> Then the king said, “Bring Haman quickly that we may do as Esther desires.” So the king and Haman came to the banquet which Esther had prepared. <sup>6</sup> As they drank their wine at the banquet, the king said to Esther, “What is your **petition**, for it shall be granted to you. And what is your request? Even to half of the kingdom it shall be done.”

On my heart and in my prayers:



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August 12

Esther 5:7–9

<sup>7</sup> So Esther replied, “My petition and my request is: <sup>8</sup> if I have found favor in the sight of the king, and if it pleases the king to grant my petition and do what I request, may the king and Haman come to the banquet which I will prepare for them, and tomorrow I will do as the king says.” <sup>9</sup> Then Haman went out that day glad and pleased of heart; but when Haman saw Mordecai in the king’s gate and that he did not stand up or tremble before him, Haman was filled with **anger** against Mordecai.

On my heart and in my prayers:



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August 13

Esther 5:10–12

<sup>10</sup> Haman controlled himself, however, went to his house and sent for his friends and his wife Zeresh. <sup>11</sup> Then Haman recounted to them the glory of his riches, and the number of his sons, and every *instance* where the king had magnified him and how he had **promoted** him above the princes and servants of the king. <sup>12</sup> Haman also said, “Even Esther the queen let no one but me come with the king to the banquet which she had prepared; and tomorrow also I am invited by her with the king.

On my heart and in my prayers:



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August 14

Esther 5:13–14

<sup>13</sup> “Yet all of this does not satisfy me every time I see Mordecai the Jew sitting at the king’s gate.” <sup>14</sup> Then Zeresh his wife and all his friends said to him, “Have a gallows fifty cubits high made and in the morning ask the king to have Mordecai hanged on it; then go **joyfully** with the king to the banquet.” And the advice pleased Haman, so he had the gallows made.

On my heart and in my prayers: 



## Esther 6

<sup>1</sup> During that night the king could not sleep so he gave an order to bring the book of records, the chronicles, and they were read before the king. <sup>2</sup> It was found written what Mordecai had reported concerning Bigthana and Teresh, two of the king's eunuchs who were doorkeepers, that they had sought to lay hands on King Ahasuerus. <sup>3</sup> The king said, "What honor or dignity has been bestowed on Mordecai for this?" Then the king's servants who attended him said, "Nothing has been done for him." <sup>4</sup> So the king said, "Who is in the court?" Now Haman had just entered the outer court of the king's palace in order to speak to the king about hanging Mordecai on the gallows which he had prepared for him. <sup>5</sup> The king's servants said to him, "Behold, Haman is standing in the court." And the king said, "Let him come in." <sup>6</sup> So Haman came in and the king said to him, "What is to be done for the man whom the king desires to honor?" And Haman said to himself, "Whom would the king desire to honor more than me?" <sup>7</sup> Then Haman said to the king, "For the man whom the king desires to honor, <sup>8</sup> let them bring a royal robe which the king has worn, and the horse on which the king has ridden, and on whose head a royal crown has been placed; <sup>9</sup> and let the robe and the horse be handed over to one of the king's most noble princes and let them array the man whom the king desires to honor and lead him on horseback through the city square, and proclaim before him, 'Thus it shall be done to the man whom the king desires to honor.' " <sup>10</sup> Then the king said to Haman, "Take quickly the robes and the horse as you have said, and do so for Mordecai the Jew, who is sitting at the king's gate; do not fall short in anything of all that you have said." <sup>11</sup> So Haman took the robe and the horse, and arrayed Mordecai, and led him *on horseback* through the city square, and proclaimed before him, "Thus it shall be done to the man whom the king desires to honor." <sup>12</sup> Then Mordecai returned to the king's gate. But Haman hurried home, mourning, with *his* head covered. <sup>13</sup> Haman recounted to Zeresh his wife and all his friends everything that had happened to him. Then his wise men and Zeresh his wife said to him, "If Mordecai, before whom you have begun to fall, is of Jewish origin, you will not overcome him, but will surely fall before him." <sup>14</sup> While they were still talking with him, the king's eunuchs arrived and hastily brought Haman to the banquet which Esther had prepared.

August 15

Esther 6:1–3

<sup>1</sup> During that night the king could not sleep so he gave an order to bring the book of records, the chronicles, and they were read before the king. <sup>2</sup> It was found written what Mordecai had reported concerning Bigthana and Teresh, two of the king’s eunuchs who were doorkeepers, that they had sought to lay hands on King Ahasuerus. <sup>3</sup> The king said, “What honor or **dignity** has been bestowed on Mordecai for this?” Then the king’s servants who attended him said, “Nothing has been done for him.”

On my heart and in my prayers:



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August 16

Esther 6:4–6

<sup>4</sup> So the king said, “Who is in the court?” Now Haman had just entered the outer court of the king’s palace in order to speak to the king about hanging Mordecai on the gallows which he had prepared for him. <sup>5</sup> The king’s servants said to him, “Behold, Haman is standing in the court.” And the king said, “Let him come in.” <sup>6</sup> So Haman came in and the king said to him, “What is to be done for the man whom the king desires to **honor**?” And Haman said to himself, “Whom would the king desire to honor more than me?”

On my heart and in my prayers:



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August 17

Esther 6:7–9

<sup>7</sup> Then Haman said to the king, “For the man whom the king desires to honor, <sup>8</sup> let them bring a royal robe which the king has worn, and the horse on which the king has ridden, and on whose head a royal crown has been placed; <sup>9</sup> and let the robe and the horse be handed over to one of the king’s most noble princes and let them **array** the man whom the king desires to honor and lead him on horseback through the city square, and proclaim before him, ‘Thus it shall be done to the man whom the king desires to honor.’ ”

On my heart and in my prayers:



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August 18

Esther 6:10–12

<sup>10</sup> Then the king said to Haman, “Take quickly the robes and the horse as you have said, and do so for Mordecai the Jew, who is sitting at the king’s gate; do not fall short in anything of all that you have said.” <sup>11</sup> So Haman took the robe and the horse, and arrayed Mordecai, and led him *on horseback* through the city square, and proclaimed before him, “Thus it shall be done to the man whom the king desires to honor.” <sup>12</sup> Then Mordecai returned to the king’s gate. But Haman hurried home, **mourning**, with *his* head covered.

On my heart and in my prayers:



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August 19

Esther 6:13–14

<sup>13</sup> Haman recounted to Zeresh his wife and all his friends everything that had happened to him. Then his wise men and Zeresh his wife said to him, “If Mordecai, before whom you have begun to fall, is of Jewish origin, you will not **overcome** him, but will surely fall before him.” <sup>14</sup> While they were still talking with him, the king’s eunuchs arrived and hastily brought Haman to the banquet which Esther had prepared.

On my heart and in my prayers:



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## Esther 7

<sup>1</sup> Now the king and Haman came to drink *wine* with Esther the queen. <sup>2</sup> And the king said to Esther on the second day also as they drank their wine at the banquet, "What is your petition, Queen Esther? It shall be granted you. And what is your request? Even to half of the kingdom it shall be done." <sup>3</sup> Then Queen Esther replied, "If I have found favor in your sight, O king, and if it pleases the king, let my life be given me as my petition, and my people as my request; <sup>4</sup> for we have been sold, I and my people, to be destroyed, to be killed and to be annihilated. Now if we had only been sold as slaves, men and women, I would have remained silent, for the trouble would not be commensurate with the annoyance to the king." <sup>5</sup> Then King Ahasuerus asked Queen Esther, "Who is he, and where is he, who would presume to do thus?" <sup>6</sup> Esther said, "A foe and an enemy is this wicked Haman!" Then Haman became terrified before the king and queen. <sup>7</sup> The king arose in his anger from drinking wine *and went* into the palace garden; but Haman stayed to beg for his life from Queen Esther, for he saw that harm had been determined against him by the king. <sup>8</sup> Now when the king returned from the palace garden into the place where they were drinking wine, Haman was falling on the couch where Esther was. Then the king said, "Will he even assault the queen with me in the house?" As the word went out of the king's mouth, they covered Haman's face. <sup>9</sup> Then Harbonah, one of the eunuchs who *were* before the king said, "Behold indeed, the gallows standing at Haman's house fifty cubits high, which Haman made for Mordecai who spoke good on behalf of the king!" And the king said, "Hang him on it." <sup>10</sup> So they hanged Haman on the gallows which he had prepared for Mordecai, and the king's anger subsided.

August 20

Esther 7:1–4

<sup>1</sup> Now the king and Haman came to drink *wine* with Esther the queen. <sup>2</sup> And the king said to Esther on the second day also as they drank their wine at the banquet, “What is your petition, Queen Esther? It shall be granted you. And what is your request? Even to half of the kingdom it shall be done.” <sup>3</sup> Then Queen Esther replied, “If I have found favor in your sight, O king, and if it pleases the king, let my life be given me as my petition, and my people as my request; <sup>4</sup> for **we have been sold**, I and my people, to be destroyed, to be killed and to be annihilated. Now if we had only been sold as slaves, men and women, I would have remained silent, for the trouble would not be commensurate with the annoyance to the king.”

On my heart and in my prayers: 

August 21

Esther 7:5–7

<sup>5</sup> Then King Ahasuerus asked Queen Esther, “Who is he, and where is he, who would presume to do thus?” <sup>6</sup> Esther said, “A foe and an enemy is this wicked Haman!” Then Haman became terrified before the king and queen. <sup>7</sup> The king arose in his anger from drinking wine *and went* into the palace garden; but Haman stayed to beg for his life from Queen Esther, for he saw that **harm** had been determined against him by the king.

On my heart and in my prayers:



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August 22

Esther 7:8–10

<sup>8</sup> Now when the king returned from the palace garden into the place where they were drinking wine, Haman was falling on the couch where Esther was. Then the king said, “Will he even **assault** the queen with me in the house?” As the word went out of the king’s mouth, they covered Haman’s face. <sup>9</sup> Then Harbonah, one of the eunuchs who *were* before the king said, “Behold indeed, the gallows standing at Haman’s house fifty cubits high, which Haman made for Mordecai who spoke good on behalf of the king!” And the king said, “Hang him on it.” <sup>10</sup> So they hanged Haman on the gallows which he had prepared for Mordecai, and the king’s anger subsided.



## Esther 8

<sup>1</sup> On that day King Ahasuerus gave the house of Haman, the enemy of the Jews, to Queen Esther; and Mordecai came before the king, for Esther had disclosed what he was to her. <sup>2</sup> The king took off his signet ring which he had taken away from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman. <sup>3</sup> Then Esther spoke again to the king, fell at his feet, wept and implored him to avert the evil *scheme* of Haman the Agagite and his plot which he had devised against the Jews. <sup>4</sup> The king extended the golden scepter to Esther. So Esther arose and stood before the king. <sup>5</sup> Then she said, "If it pleases the king and if I have found favor before him and the matter *seems* proper to the king and I am pleasing in his sight, let it be written to revoke the letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to destroy the Jews who are in all the king's provinces. <sup>6</sup> "For how can I endure to see the calamity which will befall my people, and how can I endure to see the destruction of my kindred?" <sup>7</sup> So King Ahasuerus said to Queen Esther and to Mordecai the Jew, "Behold, I have given the house of Haman to Esther, and him they have hanged on the gallows because he had stretched out his hands against the Jews. <sup>8</sup> "Now you write to the Jews as you see fit, in the king's name, and seal *it* with the king's signet ring; for a decree which is written in the name of the king and sealed with the king's signet ring may not be revoked." <sup>9</sup> So the king's scribes were called at that time in the third month (that is, the month Sivan), on the twenty-third day; and it was written according to all that Mordecai commanded to the Jews, the satraps, the governors and the princes of the provinces which *extended* from India to Ethiopia, 127 provinces, to every province according to its script, and to every people according to their language as well as to the Jews according to their script and their language. <sup>10</sup> He wrote in the name of King Ahasuerus, and sealed it with the king's signet ring, and sent letters by couriers on horses, riding on steeds sired by the royal stud. <sup>11</sup> In them the king granted the Jews who were in each and every city *the right* to assemble and to defend their lives, to destroy, to kill and to annihilate the entire army of any people or province which might attack them, including children and women, and to plunder their spoil, <sup>12</sup> on one day in all the provinces of King Ahasuerus, the thirteenth *day* of the twelfth month (that is, the month Adar). <sup>13</sup> A copy of the edict to be issued as law in each and every province was published to all the peoples, so that the Jews would be ready for this day to avenge themselves on their enemies. <sup>14</sup> The couriers, hastened and impelled by the king's command, went out, riding on the royal steeds; and the decree was given out at the citadel in Susa. <sup>15</sup> Then Mordecai went out from the presence of the king in royal robes of blue and white, with a large crown of gold and a garment of fine linen and purple; and the city of Susa shouted and rejoiced. <sup>16</sup> For the Jews there was light and gladness and joy and honor. <sup>17</sup> In each and every province and in each and every city, wherever the king's commandment and his decree arrived, there was gladness and joy for the Jews, a feast and a holiday. And many among the peoples of the land became Jews, for the dread of the Jews had fallen on them.

August 23

Esther 8:1–3

<sup>1</sup> On that day King Ahasuerus gave the house of Haman, the enemy of the Jews, to Queen Esther; and Mordecai came before the king, for Esther had disclosed what he was to her. <sup>2</sup> The king took off his signet ring which he had taken away from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman. <sup>3</sup> Then Esther spoke again to the king, fell at his feet, wept and implored him to avert the evil *scheme* of Haman the Agagite and his plot which he had **devised** against the Jews.

On my heart and in my prayers:



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August 24

Esther 8:4–6

<sup>4</sup> The king extended the golden scepter to Esther. So Esther arose and stood before the king. <sup>5</sup> Then she said, “If it pleases the king and if I have found favor before him and the matter *seems* proper to the king and I am pleasing in his sight, let it be written to **revoke** the letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to destroy the Jews who are in all the king’s provinces. <sup>6</sup> “For how can I endure to see the calamity which will befall my people, and how can I endure to see the destruction of my kindred?”



August 25

Esther 8:7–8

<sup>7</sup> So King Ahasuerus said to Queen Esther and to Mordecai the Jew, “Behold, I have given the house of Haman to Esther, and him they have hanged on the gallows because he had **stretched out** his hands against the Jews. <sup>8</sup> “Now you write to the Jews as you see fit, in the king’s name, and seal *it* with the king’s signet ring; for a decree which is written in the name of the king and sealed with the king’s signet ring may not be revoked.”



August 26

Esther 8:9–11

<sup>9</sup> So the king's scribes were called at that time in the third month (that is, the month Sivan), on the twenty-third day; and it was written according to all that Mordecai commanded to the Jews, the satraps, the governors and the princes of the provinces which *extended* from India to Ethiopia, 127 provinces, to every province according to its script, and to every people according to their language as well as to the Jews according to their script and their language. <sup>10</sup> He wrote in the name of King Ahasuerus, and sealed it with the king's signet ring, and sent letters by couriers on horses, riding on steeds sired by the royal stud. <sup>11</sup> In them the king granted the Jews who were in each and every city *the right* to assemble and to **defend** their lives, to destroy, to kill and to annihilate the entire army of any people or province which might attack them, including children and women, and to plunder their spoil,



August 27

Esther 8:12–14

<sup>12</sup> on one day in all the provinces of King Ahasuerus, the thirteenth *day* of the twelfth month (that is, the month Adar). <sup>13</sup> A copy of the edict to be issued as law in each and every province was **published** to all the peoples, so that the Jews would be ready for this day to avenge themselves on their enemies. <sup>14</sup> The couriers, hastened and impelled by the king's command, went out, riding on the royal steeds; and the decree was given out at the citadel in Susa.

On my heart and in my prayers: 



August 28

Esther 8:15–17

<sup>15</sup> Then Mordecai went out from the presence of the king in royal robes of blue and white, with a large crown of gold and a garment of fine linen and purple; and the city of Susa shouted and rejoiced. <sup>16</sup> For the Jews there was light and gladness and joy and honor. <sup>17</sup> In each and every province and in each and every city, wherever the king's commandment and his decree arrived, there was gladness and joy for the Jews, a feast and a holiday. And many among the peoples of the land became Jews, for the **dread** of the Jews had fallen on them.

On my heart and in my prayers:



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## Esther 9

<sup>1</sup> Now in the twelfth month (that is, the month Adar), on the thirteenth day when the king's command and edict were about to be executed, on the day when the enemies of the Jews hoped to gain the mastery over them, it was turned to the contrary so that the Jews themselves gained the mastery over those who hated them. <sup>2</sup> The Jews assembled in their cities throughout all the provinces of King Ahasuerus to lay hands on those who sought their harm; and no one could stand before them, for the dread of them had fallen on all the peoples. <sup>3</sup> Even all the princes of the provinces, the satraps, the governors and those who were doing the king's business assisted the Jews, because the dread of Mordecai had fallen on them. <sup>4</sup> Indeed, Mordecai was great in the king's house, and his fame spread throughout all the provinces; for the man Mordecai became greater and greater. <sup>5</sup> Thus the Jews struck all their enemies with the sword, killing and destroying; and they did what they pleased to those who hated them. <sup>6</sup> At the citadel in Susa the Jews killed and destroyed five hundred men, <sup>7</sup> and Parshandatha, Dalphon, Aspatha, <sup>8</sup> Poratha, Adalia, Aridatha, <sup>9</sup> Parmashta, Arisai, Aridai and Vaizatha, <sup>10</sup> the ten sons of Haman the son of Hammedatha, the Jews' enemy; but they did not lay their hands on the plunder. <sup>11</sup> On that day the number of those who were killed at the citadel in Susa was reported to the king. <sup>12</sup> The king said to Queen Esther, "The Jews have killed and destroyed five hundred men and the ten sons of Haman at the citadel in Susa. What then have they done in the rest of the king's provinces! Now what is your petition? It shall even be granted you. And what is your further request? It shall also be done." <sup>13</sup> Then said Esther, "If it pleases the king, let tomorrow also be granted to the Jews who are in Susa to do according to the edict of today; and let Haman's ten sons be hanged on the gallows." <sup>14</sup> So the king commanded that it should be done so; and an edict was issued in Susa, and Haman's ten sons were hanged. <sup>15</sup> The Jews who were in Susa assembled also on the fourteenth day of the month Adar and killed three hundred men in Susa, but they did not lay their hands on the plunder. <sup>16</sup> Now the rest of the Jews who *were* in the king's provinces assembled, to defend their lives and rid themselves of their enemies, and kill 75,000 of those who hated them; but they did not lay their hands on the plunder. <sup>17</sup> *This was done* on the thirteenth day of the month Adar, and on the fourteenth day they rested and made it a day of feasting and rejoicing. <sup>18</sup> But the Jews who were in Susa assembled on the thirteenth and the fourteenth of the same month, and they rested on the fifteenth day and made it a day of feasting and rejoicing. <sup>19</sup> Therefore the Jews of the rural areas, who live in the rural towns, make the fourteenth day of the month Adar a holiday for rejoicing and feasting and sending portions *of food* to one another. <sup>20</sup> Then Mordecai recorded these events, and he sent letters to all the Jews who were in all the provinces of King Ahasuerus, both near and far, <sup>21</sup> obliging them to celebrate the fourteenth day of the month Adar, and the fifteenth day of the same month, annually, <sup>22</sup> because on those days the Jews rid themselves of their enemies, and *it was a month* which was turned for them from sorrow into gladness and from mourning into a holiday; that they should make them days of feasting and rejoicing and sending portions *of food* to one another and gifts to the poor. <sup>23</sup> Thus the Jews undertook what they had started to do, and what Mordecai had written to them. <sup>24</sup> For Haman the son of Hammedatha, the Agagite, the adversary of all the Jews, had schemed against the Jews to destroy them and had cast Pur, that is the lot, to disturb them and destroy them. <sup>25</sup> But when it came to the king's attention, he commanded by letter that his wicked scheme which he had devised against the Jews, should return on his own head and that he and his sons should be hanged on the gallows. <sup>26</sup> Therefore they called these days Purim after the name of Pur. And because of the instructions in this letter, both what they had seen in this regard and what had happened to them, <sup>27</sup> the Jews established and made a custom for themselves and for their descendants and for all those who allied themselves with them, so that they would not fail to celebrate these two days according to their regulation and according to their appointed time annually. <sup>28</sup> So these days were to be remembered and celebrated throughout every generation, every family, every province and every city; and these days of Purim were not to fail from among the Jews, or their memory fade from their descendants. <sup>29</sup> Then Queen Esther, daughter of Abihail, with Mordecai the Jew, wrote with full authority to confirm this second letter about Purim. <sup>30</sup> He sent letters to all the Jews, to the 127 provinces of the kingdom of Ahasuerus, *namely*, words of peace and truth, <sup>31</sup> to establish these days of Purim at their appointed times, just as Mordecai the Jew and Queen Esther had established for them, and just as they had established for themselves and for their descendants with instructions for their times of fasting and their lamentations. <sup>32</sup> The command of Esther established these customs for Purim, and it was written in the book.

August 29

Esther 9:1–3

<sup>1</sup> Now in the twelfth month (that is, the month Adar), on the thirteenth day when the king's command and edict were about to be executed, on the day when the enemies of the Jews hoped to **gain the mastery** over them, it was turned to the contrary so that the Jews themselves gained the mastery over those who hated them. <sup>2</sup> The Jews assembled in their cities throughout all the provinces of King Ahasuerus to lay hands on those who sought their harm; and no one could stand before them, for the dread of them had fallen on all the peoples. <sup>3</sup> Even all the princes of the provinces, the satraps, the governors and those who were doing the king's business assisted the Jews. because the dread of Mordecai had fallen on them.

On my heart and in my prayers:



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August 30

Esther 9:4–9

<sup>4</sup> Indeed, Mordecai was **great** in the king's house, and his fame spread throughout all the provinces; for the man Mordecai became greater and greater. <sup>5</sup> Thus the Jews struck all their enemies with the sword, killing and destroying; and they did what they pleased to those who hated them. <sup>6</sup> At the citadel in Susa the Jews killed and destroyed five hundred men, <sup>7</sup> and Parshandatha, Dalphon, Aspatha, <sup>8</sup> Poratha, Adalia, Aridatha, <sup>9</sup> Parmashta, Arisai, Aridai and Vaizatha,

On my heart and in my prayers:



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August 31

Esther 9:10–13

<sup>10</sup> the ten sons of Haman the son of Hammedatha, the Jews' enemy; but they did not lay their hands on the **plunder**. <sup>11</sup> On that day the number of those who were killed at the citadel in Susa was reported to the king. <sup>12</sup> The king said to Queen Esther, "The Jews have killed and destroyed five hundred men and the ten sons of Haman at the citadel in Susa. What then have they done in the rest of the king's provinces! Now what is your petition? It shall even be granted you. And what is your further request? It shall also be done." <sup>13</sup> Then said Esther, "If it pleases the king, let tomorrow also be granted to the Jews who are in Susa to do according to the edict of today; and let Haman's ten sons be handed on the gallows."

On my heart and in my prayers:



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September 1

Esther 9:14–16

<sup>14</sup> So the king commanded that it should be done so; and an edict was issued in Susa, and Haman's ten sons were hanged. <sup>15</sup> The Jews who were in Susa **assembled** also on the fourteenth day of the month Adar and killed three hundred men in Susa, but they did not lay their hands on the plunder. <sup>16</sup> Now the rest of the Jews who *were* in the king's provinces assembled, to defend their lives and rid themselves of their enemies, and kill 75,000 of those who hated them; but they did not lay their hands on the plunder.



September 2

Esther 9:17–19

<sup>17</sup> *This was done* on the thirteenth day of the month Adar, and on the fourteenth day they **rested** and made it a day of feasting and rejoicing. <sup>18</sup> But the Jews who were in Susa assembled on the thirteenth and the fourteenth of the same month, and they rested on the fifteenth day and made it a day of feasting and rejoicing. <sup>19</sup> Therefore the Jews of the rural areas, who live in the rural towns, make the fourteenth day of the month Adar a holiday for rejoicing and feasting and sending portions *of food* to one another.

On my heart and in my prayers:



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September 3

Esther 9:20–22

<sup>20</sup> Then Mordecai recorded these events, and he sent letters to all the Jews who were in all the provinces of King Ahasuerus, both near and far, <sup>21</sup> obliging them to celebrate the fourteenth day of the month Adar, and the fifteenth day of the same month, annually, <sup>22</sup> because on those days the Jews rid themselves of their enemies, and *it was a month which was **turned** for them from sorrow into gladness and from mourning into a holiday; that they should make them days of feasting and rejoicing and sending portions *of food* to one another and gifts to the poor.*

On my heart and in my prayers: 



September 4

Esther 9:23–26

<sup>23</sup> Thus the Jews undertook what they had started to do, and what Mordecai had written to them. <sup>24</sup> For Haman the son of Hammedatha, the Agagite, the adversary of all the Jews, had schemed against the Jews to destroy them and had cast Pur, that is the lot, to disturb them and destroy them. <sup>25</sup> But when it came to the king's attention, he commanded by letter that his wicked scheme which he had **devised** against the Jews, should return on his own head and that he and his sons should be hanged on the gallows. <sup>26</sup> Therefore they called these days Purim after the name of Pur. And because of the instructions in this letter, both what they had seen in this regard and what had happened to them,

On my heart and in my prayers:



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September 5

Esther 9:27–29

<sup>27</sup> the Jews established and made a custom for themselves and for their descendants and for all those who allied themselves with them, so that they would not fail to celebrate these two days according to their **regulation** and according to their appointed time annually. <sup>28</sup> So these days were to be remembered and celebrated throughout every generation, every family, every province and every city; and these days of Purim were not to fail from among the Jews, or their memory fade from their descendants. <sup>29</sup> Then Queen Esther, daughter of Abihail, with Mordecai the Jew, wrote with full authority to confirm this second letter about Purim.



## September 6

Esther 9:30–10:3

<sup>30</sup> He sent letters to all the Jews, to the 127 provinces of the kingdom of Ahasuerus, *namely*, words of peace and truth, <sup>31</sup> to establish these days of Purim at their appointed times, just as Mordecai the Jew and Queen Esther had established for them, and just as they had established for themselves and for their descendants with instructions for their times of fasting and their **lamentations**. <sup>32</sup> The command of Esther established these customs for Purim, and it was written in the book. <sup>1</sup> Now King Ahasuerus laid a tribute on the land and on the coastlands of the sea. <sup>2</sup> And all the accomplishments of his authority and strength, and the full account of the greatness of Mordecai to which the king advanced him, are they not written in the Book of the Chronicles of the Kings of Media and Persia? <sup>3</sup> For Mordecai the Jew was second *only* to King Ahasuerus, and great among the Jews and in favor with his many kinsmen, one who sought the good of his people and one who spoke for the welfare of his whole nation.



# Romans

“Romans is the longest and most systematically reasoned of Paul’s letters. Paul announces its theme in 1:16–17: the gospel is God’s power for salvation, because it shows us that the righteousness of God is through faith for all who believe. Paul explains the need for justification through faith because of sin (1:16–4:25). He then spells out the results of justification by faith in terms of both present experience and future hope (5:1–8:39). In the next three chapters, he expresses his sorrow that many of his fellow Israelites have not embraced the gospel, and he wrestles with the theological implications of this (chs. 9–11). He concludes by describing how the gospel should affect one’s everyday life (chs. 12–16). Paul wrote his letter to Rome in about a.d. 57.”

*The Holy Bible: English Standard Version*. Wheaton, IL: Crossway Bibles, 2016. Print.

## OUTLINE

**Key theme:** The righteousness of God

**Key verse:** Romans 1:17

- I. **INTRODUCTION—1:1–17**
- II. **SIN—RIGHTEOUSNESS DEMANDED—1:18–3:20**
  - A. The Gentiles guilty—1:18–32
  - B. The Jews guilty—2:1–3:8
  - C. The whole world guilty—3:9–20
- III. **SALVATION—RIGHTEOUSNESS DECLARED—3:21–5:21**
  - A. Justification stated—3:21–31
  - B. Justification illustrated in Abraham—4
  - C. Justification explained in Adam—5
- IV. **SANCTIFICATION—RIGHTEOUSNESS DEFENDED—chapters 6–8**
  - A. Victory—the flesh—6
  - B. Liberty—the Law—7
  - C. Security—the Spirit—8
- V. **SOVEREIGNTY—RIGHTEOUSNESS DECLINED—chapters 9–11**
  - A. Israel’s past riches—9
  - B. Israel’s present rejection—10
  - C. Israel’s future restoration—11
- VI. **SERVICE—RIGHTEOUSNESS DEMONSTRATED—12:1–15:7**
  - A. In the church body—12
  - B. In society—13
  - C. Toward the weaker believer—14:1–15:7
- VII. **CONCLUSION—15:8–16:27**

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(Rom. 1:1–17)
- 2. When God Gives Up  
(Rom. 1:18–3:20)
- 3. Father Abraham  
(Rom. 3:21–4:25)
- 4. Live Like a King!  
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- 5. Dying to Live  
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- 7. Freedom and Fulfillment  
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- 8. Did God Make a Mistake?  
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- 10. God Is Not Through with Israel!  
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- 11. Right Relationships Mean Right Living  
(Rom. 12–13)
- 12. When Christians Disagree  
(Rom. 14:1–15:7)
- 13. Man on the Move  
(Rom. 15:8–16:27)

Wiersbe, Warren W. *The Bible Exposition Commentary*. Vol. 1. Wheaton, IL: Victor Books, 1996. Print.

## Romans 1

<sup>1</sup> Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God, <sup>2</sup> which He promised beforehand through His prophets in the holy Scriptures, <sup>3</sup> concerning His Son, who was born of a descendant of David according to the flesh, <sup>4</sup> who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord, <sup>5</sup> through whom we have received grace and apostleship to bring about *the* obedience of faith among all the Gentiles for His name's sake, <sup>6</sup> among whom you also are the called of Jesus Christ; <sup>7</sup> to all who are beloved of God in Rome, called *as* saints: Grace to you and peace from God our Father and the Lord Jesus Christ. <sup>8</sup> First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world. <sup>9</sup> For God, whom I serve in my spirit in the *preaching of the* gospel of His Son, is my witness *as to* how unceasingly I make mention of you, <sup>10</sup> always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you. <sup>11</sup> For I long to see you so that I may impart some spiritual gift to you, that you may be established; <sup>12</sup> that is, that I may be encouraged together with you *while* among you, each of us by the other's faith, both yours and mine. <sup>13</sup> I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented so far) so that I may obtain some fruit among you also, even as among the rest of the Gentiles. <sup>14</sup> I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. <sup>15</sup> So, for my part, I am eager to preach the gospel to you also who are in Rome. <sup>16</sup> For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. <sup>17</sup> For in it *the* righteousness of God is revealed from faith to faith; as it is written, "But the righteous *man* shall live by faith." <sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, <sup>19</sup> because that which is known about God is evident within them; for God made it evident to them. <sup>20</sup> For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. <sup>21</sup> For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. <sup>22</sup> Professing to be wise, they became fools, <sup>23</sup> and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. <sup>24</sup> Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them. <sup>25</sup> For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. <sup>26</sup> For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, <sup>27</sup> and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error. <sup>28</sup> And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, <sup>29</sup> being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; *they are* gossips, <sup>30</sup> slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, <sup>31</sup> without understanding, untrustworthy, unloving, unmerciful; <sup>32</sup> and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

September 7

Romans 1:1–4

<sup>1</sup> Paul, a bond-servant of Christ Jesus, called as an apostle, **set apart** for the gospel of God, <sup>2</sup> which He promised beforehand through His prophets in the holy Scriptures, <sup>3</sup> concerning His Son, who was born of a descendant of David according to the flesh, <sup>4</sup> who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,



September 8

Romans 1:5–8

<sup>5</sup> through whom we have received grace and apostleship to bring about *the* obedience of faith among all the Gentiles for His name's sake, <sup>6</sup> among whom you also are the called of Jesus Christ; <sup>7</sup> to all who are beloved of God in Rome, **called as saints**: Grace to you and peace from God our Father and the Lord Jesus Christ. <sup>8</sup> First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world.

On my heart and in my prayers: 



September 9

Romans 1:9–12

<sup>9</sup> For God, whom I serve in my spirit in the *preaching of the* gospel of His Son, is my witness *as to* how unceasingly I make mention of you, <sup>10</sup> always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you. <sup>11</sup> For I long to see you so that I may **impart** some spiritual gift to you, that you may be established; <sup>12</sup> that is, that I may be encouraged together with you *while* among you, each of us by the other's faith, both yours and mine.

On my heart and in my prayers:



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September 10

Romans 1:13–16

<sup>13</sup> I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented so far) so that I may obtain some fruit among you also, even as among the rest of the Gentiles. <sup>14</sup> I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. <sup>15</sup> So, for my part, I am eager to preach the gospel to you also who are in Rome. <sup>16</sup> For I am not ashamed of the gospel, for it is the **power** of God for salvation to everyone who believes, to the Jew first and also to the Greek.



September 11

Romans 1:17–20

<sup>17</sup> For in it *the* righteousness of God is **revealed** from faith to faith; as it is written, “But the righteous *man* shall live by faith.” <sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, <sup>19</sup> because that which is known about God is evident within them; for God made it evident to them. <sup>20</sup> For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.



September 12

Romans 1:21–24

<sup>21</sup> For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was **darkened**. <sup>22</sup> Professing to be wise, they became fools, <sup>23</sup> and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. <sup>24</sup> Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them.



September 13

Romans 1:25–28

<sup>25</sup> For they **exchanged** the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. <sup>26</sup> For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, <sup>27</sup> and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error. <sup>28</sup> And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper,

On my heart and in my prayers:



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September 14

Romans 1:29–32

<sup>29</sup> being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; *they are* gossips, <sup>30</sup> slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, <sup>31</sup> without understanding, untrustworthy, unloving, unmerciful; <sup>32</sup> and although they know the **ordinance** of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

On my heart and in my prayers:



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## Romans 2

<sup>1</sup> Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things. <sup>2</sup> And we know that the judgment of God rightly falls upon those who practice such things. <sup>3</sup> But do you suppose this, O man, when you pass judgment on those who practice such things and do the same *yourself*, that you will escape the judgment of God? <sup>4</sup> Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance? <sup>5</sup> But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, <sup>6</sup> who will render to each person according to his deeds: <sup>7</sup> to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; <sup>8</sup> but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation. <sup>9</sup> *There will be* tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, <sup>10</sup> but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek. <sup>11</sup> For there is no partiality with God. <sup>12</sup> For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law; <sup>13</sup> for *it is* not the hearers of the Law *who* are just before God, but the doers of the Law will be justified. <sup>14</sup> For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, <sup>15</sup> in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them, <sup>16</sup> on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus. <sup>17</sup> But if you bear the name “Jew” and rely upon the Law and boast in God, <sup>18</sup> and know *His* will and approve the things that are essential, being instructed out of the Law, <sup>19</sup> and are confident that you yourself are a guide to the blind, a light to those who are in darkness, <sup>20</sup> a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth, <sup>21</sup> you, therefore, who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal? <sup>22</sup> You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? <sup>23</sup> You who boast in the Law, through your breaking the Law, do you dishonor God? <sup>24</sup> For “the name of God is blasphemed among the Gentiles because of you,” just as it is written. <sup>25</sup> For indeed circumcision is of value if you practice the Law; but if you are a transgressor of the Law, your circumcision has become uncircumcision. <sup>26</sup> So if the uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision? <sup>27</sup> And he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter *of the Law* and circumcision are a transgressor of the Law? <sup>28</sup> For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. <sup>29</sup> But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

September 15

Romans 2:1–4

<sup>1</sup> Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things. <sup>2</sup> And we know that the judgment of God rightly falls upon those who practice such things. <sup>3</sup> But do you suppose this, O man, when you pass judgment on those who practice such things and do the same *yourself*, that you will escape the judgment of God? <sup>4</sup> Or do you think lightly of the riches of His kindness and **tolerance** and patience, not knowing that the kindness of God leads you to repentance?

On my heart and in my prayers:



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September 16

Romans 2:5–8

<sup>5</sup> But because of your **stubbornness** and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, <sup>6</sup> who will render to each person according to his deeds: <sup>7</sup> to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; <sup>8</sup> but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.

On my heart and in my prayers:



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September 17

Romans 2:9–12

<sup>9</sup> *There will be* tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, <sup>10</sup> but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek. <sup>11</sup> For there is no **partiality** with God. <sup>12</sup> For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law;

On my heart and in my prayers: 



September 18

Romans 2:13–16

<sup>13</sup> for *it is* not the hearers of the Law *who* are just before God, but the doers of the Law will be justified. <sup>14</sup> For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, <sup>15</sup> in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately **accusing** or else defending them, <sup>16</sup> on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

On my heart and in my prayers:



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September 19

Romans 2:17–20

<sup>17</sup> But if you bear the name “Jew” and rely upon the Law and boast in God, <sup>18</sup> and know *His* will and approve the things that are essential, being instructed out of the Law, <sup>19</sup> and are confident that you yourself are a guide to the blind, a light to those who are in darkness, <sup>20</sup> a corrector of the foolish, a teacher of the immature, having in the Law the **embodiment** of knowledge and of the truth,

On my heart and in my prayers: 



September 20

Romans 2:21–24

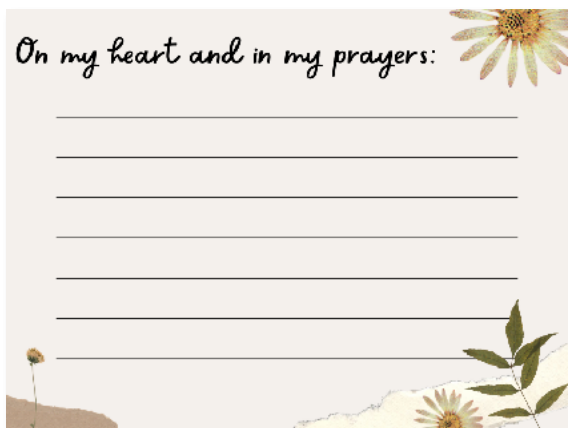
<sup>21</sup> you, therefore, who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal? <sup>22</sup> You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? <sup>23</sup> You who **boast** in the Law, through your breaking the Law, do you dishonor God? <sup>24</sup> For “the name of God is blasphemed among the Gentiles because of you,” just as it is written.



September 21

Romans 2:25–29

<sup>25</sup> For indeed circumcision is of value if you practice the Law; but if you are a **transgressor** of the Law, your circumcision has become uncircumcision. <sup>26</sup> So if the uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision? <sup>27</sup> And he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter *of the Law* and circumcision are a transgressor of the Law? <sup>28</sup> For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. <sup>29</sup> But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.



## Romans 3

<sup>1</sup> Then what advantage has the Jew? Or what is the benefit of circumcision? <sup>2</sup> Great in every respect. First of all, that they were entrusted with the oracles of God. <sup>3</sup> What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it? <sup>4</sup> May it never be! Rather, let God be found true, though every man *be found* a liar, as it is written, "That You may be justified in Your words, And prevail when You are judged." <sup>5</sup> But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? (I am speaking in human terms.) <sup>6</sup> May it never be! For otherwise, how will God judge the world? <sup>7</sup> But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner? <sup>8</sup> And why not say (as we are slanderously reported and as some claim that we say), "Let us do evil that good may come"? Their condemnation is just. <sup>9</sup> What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; <sup>10</sup> as it is written, "There is none righteous, not even one; <sup>11</sup> There is none who understands, There is none who seeks for God; <sup>12</sup> All have turned aside, together they have become useless; There is none who does good, There is not even one." <sup>13</sup> "Their throat is an open grave, With their tongues they keep deceiving," "The poison of asps is under their lips"; <sup>14</sup> "Whose mouth is full of cursing and bitterness"; <sup>15</sup> "Their feet are swift to shed blood, <sup>16</sup> Destruction and misery are in their paths, <sup>17</sup> And the path of peace they have not known." <sup>18</sup> "There is no fear of God before their eyes." <sup>19</sup> Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God; <sup>20</sup> because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin. <sup>21</sup> But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets, <sup>22</sup> even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; <sup>23</sup> for all have sinned and fall short of the glory of God, <sup>24</sup> being justified as a gift by His grace through the redemption which is in Christ Jesus; <sup>25</sup> whom God displayed publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; <sup>26</sup> for the demonstration, *I say*, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus. <sup>27</sup> Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. <sup>28</sup> For we maintain that a man is justified by faith apart from works of the Law. <sup>29</sup> Or is God *the God* of Jews only? Is He not *the God* of Gentiles also? Yes, of Gentiles also, <sup>30</sup> since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one. <sup>31</sup> Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.

September 22

Romans 3:1–4

<sup>1</sup> Then what advantage has the Jew? Or what is the benefit of circumcision? <sup>2</sup> Great in every respect. First of all, that they were entrusted with the oracles of God. <sup>3</sup> What then? If some did not believe, their unbelief will not **nullify** the faithfulness of God, will it? <sup>4</sup> May it never be! Rather, let God be found true, though every man *be found* a liar, as it is written, “That You may be justified in Your words, And prevail when You are judged.”

On my heart and in my prayers:



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September 23

Romans 3:5–8

<sup>5</sup> But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? (I am speaking in human terms.) <sup>6</sup> May it never be! For otherwise, how will God judge the world? <sup>7</sup> But if through my lie the truth of God **abounded** to His glory, why am I also still being judged as a sinner? <sup>8</sup> And why not say (as we are slanderously reported and as some claim that we say), “Let us do evil that good may come”? Their condemnation is just.



September 24

Romans 3:9–12

<sup>9</sup> What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; <sup>10</sup> as it is written, “There is none righteous, not even one; <sup>11</sup> There is none who understands, There is none who **seeks** for God; <sup>12</sup> All have turned aside, together they have become useless; There is none who does good, There is not even one.”

On my heart and in my prayers:



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September 25

Romans 3:13–16

<sup>13</sup> “Their throat is an open grave, With their tongues they keep deceiving,” “The poison of asps is under their lips”; <sup>14</sup> “Whose mouth is full of cursing and **bitterness**”; <sup>15</sup> “Their feet are swift to shed blood, <sup>16</sup> Destruction and misery are in their paths,

On my heart and in my prayers: 

September 26

Romans 3:17–20

<sup>17</sup> And the path of peace they have not known.” <sup>18</sup> “There is no fear of God before their eyes.” <sup>19</sup> Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become **accountable** to God; <sup>20</sup> because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin.



September 27

Romans 3:21–24

<sup>21</sup> But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets, <sup>22</sup> even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no **distinction**; <sup>23</sup> for all have sinned and fall short of the glory of God, <sup>24</sup> being justified as a gift by His grace through the redemption which is in Christ Jesus;

On my heart and in my prayers:



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September 28

Romans 3:25–28

<sup>25</sup> whom God displayed publicly as a **propitiation** in His blood through faith. *This* was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; <sup>26</sup> for the demonstration, *I say*, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus. <sup>27</sup> Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. <sup>28</sup> For we maintain that a man is justified by faith apart from works of the Law.

On my heart and in my prayers:



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September 29

Romans 3:29–31

<sup>29</sup> Or is God *the God* of Jews only? Is He not *the God* of Gentiles also? Yes, of Gentiles also, <sup>30</sup> since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one. <sup>31</sup> Do we then **nullify** the Law through faith? May it never be! On the contrary, we establish the Law.

On my heart and in my prayers: 



## Romans 4

<sup>1</sup> What then shall we say that Abraham, our forefather according to the flesh, has found? <sup>2</sup> For if Abraham was justified by works, he has something to boast about, but not before God. <sup>3</sup> For what does the Scripture say? "Abraham believed God, and it was credited to him as righteousness." <sup>4</sup> Now to the one who works, his wage is not credited as a favor, but as what is due. <sup>5</sup> But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness, <sup>6</sup> just as David also speaks of the blessing on the man to whom God credits righteousness apart from works: <sup>7</sup> "Blessed are those whose lawless deeds have been forgiven, And whose sins have been covered. <sup>8</sup> "Blessed is the man whose sin the Lord will not take into account." <sup>9</sup> Is this blessing then on the circumcised, or on the uncircumcised also? For we say, "Faith was credited to Abraham as righteousness." <sup>10</sup> How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised; <sup>11</sup> and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them, <sup>12</sup> and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised. <sup>13</sup> For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith. <sup>14</sup> For if those who are of the Law are heirs, faith is made void and the promise is nullified; <sup>15</sup> for the Law brings about wrath, but where there is no law, there also is no violation. <sup>16</sup> For this reason *it is* by faith, in order that *it may be* in accordance with grace, so that the promise will be guaranteed to all the descendants, 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, <sup>17</sup> (as it is written, "A father of many nations have I made you") in the presence of Him whom he believed, *even* God, who gives life to the dead and calls into being that which does not exist. <sup>18</sup> In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, "So shall your descendants be." <sup>19</sup> Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb; <sup>20</sup> yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God, <sup>21</sup> and being fully assured that what God had promised, He was able also to perform. <sup>22</sup> Therefore it was also credited to him as righteousness. <sup>23</sup> Now not for his sake only was it written that it was credited to him, <sup>24</sup> but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead, <sup>25</sup> *He* who was delivered over because of our transgressions, and was raised because of our justification.

September 30

Romans 4:1–4

<sup>1</sup> What then shall we say that Abraham, our forefather according to the flesh, has found? <sup>2</sup> For if Abraham was justified by works, he has something to boast about, but not before God. <sup>3</sup> For what does the Scripture say? “Abraham believed God, and it was credited to him as righteousness.” <sup>4</sup> Now to the one who works, his wage is not **credited** as a favor, but as what is due.



October 1

Romans 4:5–8

<sup>5</sup> But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness, <sup>6</sup> just as David also speaks of the blessing on the man to whom God credits righteousness apart from works: <sup>7</sup> “Blessed are those whose lawless deeds have been forgiven, And whose sins have been **covered**. <sup>8</sup> “Blessed is the man whose sin the Lord will not take into account.”

On my heart and in my prayers: 



October 2

Romans 4:9–12

<sup>9</sup> Is this blessing then on the circumcised, or on the uncircumcised also? For we say, “Faith was credited to Abraham as righteousness.” <sup>10</sup> How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised; <sup>11</sup> and he received the sign of circumcision, a **seal** of the righteousness of the faith which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them, <sup>12</sup> and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.



October 3

Romans 4:13–16

<sup>13</sup> For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith. <sup>14</sup> For if those who are of the Law are heirs, faith is made void and the promise is nullified; <sup>15</sup> for the Law brings about wrath, but where there is no law, there also is no violation. <sup>16</sup> For this reason *it is* by faith, in order that *it may be* in accordance with grace, so that the promise will be **guaranteed** to all the descendants, 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,



October 4

Romans 4:17–20

<sup>17</sup> (as it is written, “A father of many nations have I made you”) in the presence of Him whom he believed, *even* God, who gives life to the dead and calls into being that which does not exist. <sup>18</sup> In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, “So shall your descendants be.” <sup>19</sup> Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah’s womb; <sup>20</sup> yet, with respect to the promise of God, he did not **waver** in unbelief but grew strong in faith, giving glory to God,



October 5

Romans 4:21–25

<sup>21</sup> and being **fully assured** that what God had promised, He was able also to perform. <sup>22</sup> Therefore it was also credited to him as righteousness. <sup>23</sup> Now not for his sake only was it written that it was credited to him, <sup>24</sup> but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead, <sup>25</sup> *He* who was delivered over because of our transgressions, and was raised because of our justification.



## Romans 5

<sup>1</sup> Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, <sup>2</sup> through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. <sup>3</sup> And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; <sup>4</sup> and perseverance, proven character; and proven character, hope; <sup>5</sup> and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us. <sup>6</sup> For while we were still helpless, at the right time Christ died for the ungodly. <sup>7</sup> For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. <sup>8</sup> But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. <sup>9</sup> Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. <sup>10</sup> For if while 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. <sup>11</sup> And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation. <sup>12</sup> Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned— <sup>13</sup> for until the Law sin was in the world, but sin is not imputed when there is no law. <sup>14</sup> Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. <sup>15</sup> But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. <sup>16</sup> The gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the free gift *arose* from many transgressions resulting in justification. <sup>17</sup> For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. <sup>18</sup> So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. <sup>19</sup> For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. <sup>20</sup> The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, <sup>21</sup> so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

October 6

Romans 5:1–4

<sup>1</sup> Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, <sup>2</sup> through whom also we have obtained our introduction by faith into this grace in which we **stand**; and we exult in hope of the glory of God. <sup>3</sup> And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; <sup>4</sup> and perseverance, proven character; and proven character, hope;

On my heart and in my prayers:



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October 7

Romans 5:5–8

<sup>5</sup> and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us. <sup>6</sup> For while we were still helpless, at the right time Christ died for the ungodly. <sup>7</sup> For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. <sup>8</sup> But God **demonstrates** His own love toward us, in that while we were yet sinners, Christ died for us.

On my heart and in my prayers:



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October 8

Romans 5:9–12

<sup>9</sup> Much more then, having now been justified by His blood, we shall be saved from the wrath *of God* through Him. <sup>10</sup> For if while 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. <sup>11</sup> And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation. <sup>12</sup> Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—

On my heart and in my prayers:



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October 9

Romans 5:13–16

<sup>13</sup> for until the Law sin was in the world, but sin is not **imputed** when there is no law.

<sup>14</sup> Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

<sup>15</sup> But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. <sup>16</sup> The gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the free gift *arose* from many transgressions resulting in justification.

On my heart and in my prayers:



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October 10

Romans 5:17–21

<sup>17</sup> For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. <sup>18</sup> So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. <sup>19</sup> For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. <sup>20</sup> The Law came in so that the transgression would increase; but where sin increased, grace **abounded** all the more, <sup>21</sup> so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

On my heart and in my prayers: 



## Romans 6

<sup>1</sup> What shall we say then? Are we to continue in sin so that grace may increase? <sup>2</sup> May it never be! How shall we who died to sin still live in it? <sup>3</sup> Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? <sup>4</sup> Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. <sup>5</sup> For if we have become united with *Him* in the likeness of His death, certainly we shall also be *in the likeness* of His resurrection, <sup>6</sup> knowing this, that our old self was crucified with *Him*, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; <sup>7</sup> for he who has died is freed from sin. <sup>8</sup> Now if we have died with Christ, we believe that we shall also live with Him, <sup>9</sup> knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. <sup>10</sup> For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. <sup>11</sup> Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. <sup>12</sup> Therefore do not let sin reign in your mortal body so that you obey its lusts, <sup>13</sup> and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. <sup>14</sup> For sin shall not be master over you, for you are not under law but under grace. <sup>15</sup> What then? Shall we sin because we are not under law but under grace? May it never be! <sup>16</sup> Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? <sup>17</sup> But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, <sup>18</sup> and having been freed from sin, you became slaves of righteousness. <sup>19</sup> I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in *further* lawlessness, so now present your members as slaves to righteousness, resulting in sanctification. <sup>20</sup> For when you were slaves of sin, you were free in regard to righteousness. <sup>21</sup> Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death. <sup>22</sup> But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life. <sup>23</sup> For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

October 11

Romans 6:1–4

<sup>1</sup> What shall we say then? Are we to continue in sin so that grace may **increase**? <sup>2</sup> May it never be! How shall we who died to sin still live in it? <sup>3</sup> Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? <sup>4</sup> Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

On my heart and in my prayers:



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October 12

Romans 6:5–8

<sup>5</sup> For if we have become united with *Him* in the likeness of His death, certainly we shall also be *in the likeness* of His resurrection, <sup>6</sup> knowing this, that our old self was crucified with *Him*, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; <sup>7</sup> for he who has died is **freed** from sin. <sup>8</sup> Now if we have died with Christ, we believe that we shall also live with Him,

On my heart and in my prayers:



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October 13

Romans 6:9–12

<sup>9</sup> knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. <sup>10</sup> For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. <sup>11</sup> Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. <sup>12</sup> Therefore do not let sin **reign** in your mortal body so that you obey its lusts,

On my heart and in my prayers:



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October 14

Romans 6:13–15

<sup>13</sup> and do not go on presenting the members of your body to sin *as* **instruments** of unrighteousness; but present yourselves to God as those alive from the dead, and your members *as* instruments of righteousness to God. <sup>14</sup> For sin shall not be master over you, for you are not under law but under grace. <sup>15</sup> What then? Shall we sin because we are not under law but under grace? May it never be!

On my heart and in my prayers:



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October 15

Romans 6:16–18

<sup>16</sup> Do you not know that when you present yourselves to someone *as* slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? <sup>17</sup> But thanks be to God that though you were slaves of sin, you became obedient from the heart to that **form** of teaching to which you were committed, <sup>18</sup> and having been freed from sin, you became slaves of righteousness.

On my heart and in my prayers:



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October 16

Romans 6:19–21

<sup>19</sup> I am speaking in human terms because of the weakness of your flesh. For just as you **presented** your members as slaves to impurity and to lawlessness, resulting in *further* lawlessness, so now present your members as slaves to righteousness, resulting in sanctification. <sup>20</sup> For when you were slaves of sin, you were free in regard to righteousness. <sup>21</sup> Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death.



October 17

Romans 6:22–23

<sup>22</sup> But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life. <sup>23</sup> For the **wages** of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

On my heart and in my prayers: 



## Romans 7

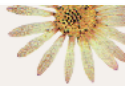
<sup>1</sup> Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives? <sup>2</sup> For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. <sup>3</sup> So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man. <sup>4</sup> Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God. <sup>5</sup> For while we were in the flesh, the sinful passions, which were *aroused* by the Law, were at work in the members of our body to bear fruit for death. <sup>6</sup> But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter. <sup>7</sup> What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "You shall not covet." <sup>8</sup> But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin *is* dead. <sup>9</sup> I was once alive apart from the Law; but when the commandment came, sin became alive and I died; <sup>10</sup> and this commandment, which was to result in life, proved to result in death for me; <sup>11</sup> for sin, taking an opportunity through the commandment, deceived me and through it killed me. <sup>12</sup> So then, the Law is holy, and the commandment is holy and righteous and good. <sup>13</sup> Therefore did that which is good become *a cause of* death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful. <sup>14</sup> For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin. <sup>15</sup> For what I am doing, I do not understand; for I am not practicing what I *would* like to *do*, but I am doing the very thing I hate. <sup>16</sup> But if I do the very thing I do not want *to do*, I agree with the Law, *confessing* that the Law is good. <sup>17</sup> So now, no longer am I the one doing it, but sin which dwells in me. <sup>18</sup> For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good *is* not. <sup>19</sup> For the good that I want, I do not do, but I practice the very evil that I do not want. <sup>20</sup> But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me. <sup>21</sup> I find then the principle that evil is present in me, the one who wants to do good. <sup>22</sup> For I joyfully concur with the law of God in the inner man, <sup>23</sup> but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members. <sup>24</sup> Wretched man that I am! Who will set me free from the body of this death? <sup>25</sup> Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.

October 18

Romans 7:1–4

<sup>1</sup> Or do you not know, brethren (for I am speaking to those who know the law), that the law has **jurisdiction** over a person as long as he lives? <sup>2</sup> For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. <sup>3</sup> So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man. <sup>4</sup> Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God.

On my heart and in my prayers:



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October 19

Romans 7:5–7

<sup>5</sup> For while we were in the flesh, the sinful passions, which were *aroused* by the Law, were at work in the members of our body to bear fruit for death. <sup>6</sup> But now we have been released from the Law, having died to that by which we were **bound**, so that we serve in newness of the Spirit and not in oldness of the letter. <sup>7</sup> What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, “You shall not covet.”

On my heart and in my prayers:



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October 20

Romans 7:8–11

<sup>8</sup> But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin *is* dead. <sup>9</sup> I was once alive apart from the Law; but when the commandment came, sin became alive and I died; <sup>10</sup> and this commandment, which was to result in life, proved to result in death for me; <sup>11</sup> for sin, taking an opportunity through the commandment, **deceived** me and through it killed me.

On my heart and in my prayers: 



October 21

Romans 7:12–15

<sup>12</sup> So then, the Law is holy, and the commandment is holy and righteous and good. <sup>13</sup> Therefore did that which is good become *a cause of* death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by **effecting** my death through that which is good, so that through the commandment sin would become utterly sinful. <sup>14</sup> For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin. <sup>15</sup> For what I am doing, I do not understand; for I am not practicing what I *would* like to *do*, but I am doing the very thing I hate.



October 22

Romans 7:16–20

<sup>16</sup> But if I do the very thing I do not want *to do*, I **agree** with the Law, *confessing* that the Law is good. <sup>17</sup> So now, no longer am I the one doing it, but sin which dwells in me. <sup>18</sup> For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good *is not*. <sup>19</sup> For the good that I want, I do not do, but I practice the very evil that I do not want. <sup>20</sup> But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me.

On my heart and in my prayers:



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October 23

Romans 7:21–25

<sup>21</sup> I find then the principle that evil is present in me, the one who wants to do good. <sup>22</sup> For I joyfully concur with the law of God in the inner man, <sup>23</sup> but I see a different law in the members of my body, **waging war against** the law of my mind and making me a prisoner of the law of sin which is in my members. <sup>24</sup> Wretched man that I am! Who will set me free from the body of this death? <sup>25</sup> Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.

On my heart and in my prayers:



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## Romans 8

<sup>1</sup> Therefore there is now no condemnation for those who are in Christ Jesus. <sup>2</sup> For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. <sup>3</sup> For what the Law could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and as *an offering* for sin, He condemned sin in the flesh, <sup>4</sup> so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit. <sup>5</sup> For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. <sup>6</sup> For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, <sup>7</sup> because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able *to do so*, <sup>8</sup> and those who are in the flesh cannot please God. <sup>9</sup> However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. <sup>10</sup> If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. <sup>11</sup> But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you. <sup>12</sup> So then, brethren, we are under obligation, not to the flesh, to live according to the flesh — <sup>13</sup> for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live. <sup>14</sup> For all who are being led by the Spirit of God, these are sons of God. <sup>15</sup> For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, “Abba! Father!” <sup>16</sup> The Spirit Himself testifies with our spirit that we are children of God, <sup>17</sup> and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him*. <sup>18</sup> For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. <sup>19</sup> For the anxious longing of the creation waits eagerly for the revealing of the sons of God. <sup>20</sup> For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope <sup>21</sup> that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. <sup>22</sup> For we know that the whole creation groans and suffers the pains of childbirth together until now. <sup>23</sup> And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for *our* adoption as sons, the redemption of our body. <sup>24</sup> For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he *already* sees? <sup>25</sup> But if we hope for what we do not see, with perseverance we wait eagerly for it. <sup>26</sup> In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for *us* with groanings too deep for words; <sup>27</sup> and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to *the will of God*. <sup>28</sup> And we know that God causes all things to work together for good to those who love God, to those who are called according to *His* purpose. <sup>29</sup> For those whom He foreknew, He also predestined *to become* conformed to the image of His Son, so that He would be the firstborn among many brethren; <sup>30</sup> and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified. <sup>31</sup> What then shall we say to these things? If God *is* for us, who *is* against us? <sup>32</sup> He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things? <sup>33</sup> Who will bring a charge against God’s elect? God is the one who justifies; <sup>34</sup> who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. <sup>35</sup> Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? <sup>36</sup> Just as it is written, “For Your sake we are being put to death all day long; We were considered as sheep to be slaughtered.” <sup>37</sup> But in all these things we overwhelmingly conquer through Him who loved us. <sup>38</sup> For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, <sup>39</sup> nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

October 24

Romans 8:1–4

<sup>1</sup> Therefore there is now no **condemnation** for those who are in Christ Jesus. <sup>2</sup> For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. <sup>3</sup> For what the Law could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh, <sup>4</sup> so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

On my heart and in my prayers: 



October 25

Romans 8:5–8

<sup>5</sup> For those who are according to the flesh **set their minds on** the things of the flesh, but those who are according to the Spirit, the things of the Spirit. <sup>6</sup> For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, <sup>7</sup> because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able *to do so*, <sup>8</sup> and those who are in the flesh cannot please God.

On my heart and in my prayers:



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October 26

Romans 8:9–11

<sup>9</sup> However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. <sup>10</sup> If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. <sup>11</sup> But if the Spirit of Him who **raised** Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.



October 27

Romans 8:12–15

<sup>12</sup> So then, brethren, we are under **obligation**, not to the flesh, to live according to the flesh— <sup>13</sup> for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live. <sup>14</sup> For all who are being led by the Spirit of God, these are sons of God. <sup>15</sup> For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, “Abba! Father!”

On my heart and in my prayers:



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October 28

Romans 8:16–19

<sup>16</sup> The Spirit Himself testifies with our spirit that we are children of God, <sup>17</sup> and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be **glorified** with *Him*. <sup>18</sup> For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. <sup>19</sup> For the anxious longing of the creation waits eagerly for the revealing of the sons of God.



October 29

Romans 8:20–24

<sup>20</sup> For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope <sup>21</sup> that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. <sup>22</sup> For we know that the whole creation groans and suffers the pains of childbirth together until now. <sup>23</sup> And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for *our* adoption as sons, the **redemption** of our body. <sup>24</sup> For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he *already* sees?

On my heart and in my prayers: 



October 30

Romans 8:25–27

<sup>25</sup> But if we hope for what we do not see, with perseverance we wait eagerly for it. <sup>26</sup> In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself **intercedes** for *us* with groanings too deep for words; <sup>27</sup> and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to *the will of God*.

On my heart and in my prayers:



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October 31

Romans 8:28–32

<sup>28</sup> And we know that God causes all things to work together for good to those who love God, to those who are called according to *His* purpose. <sup>29</sup> For those whom He foreknew, He also predestined *to become* **conformed** to the image of His Son, so that He would be the firstborn among many brethren; <sup>30</sup> and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified. <sup>31</sup> What then shall we say to these things? If God *is* for us, who *is* against us? <sup>32</sup> He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?



November 1

Romans 8:33–36

<sup>33</sup> Who will **bring a charge** against God’s elect? God is the one who justifies; <sup>34</sup> who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. <sup>35</sup> Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? <sup>36</sup> Just as it is written, “For Your sake we are being put to death all day long; We were considered as sheep to be slaughtered.”

On my heart and in my prayers:

November 2

Romans 8:37–39

<sup>37</sup> But in all these things we **overwhelmingly conquer** through Him who loved us.

<sup>38</sup> For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, <sup>39</sup> nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

*On my heart and in my prayers:*



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## Romans 9

<sup>1</sup> I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, <sup>2</sup> that I have great sorrow and unceasing grief in my heart. <sup>3</sup> For I could wish that I myself were accursed, *separated* from Christ for the sake of my brethren, my kinsmen according to the flesh, <sup>4</sup> who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the *temple* service and the promises, <sup>5</sup> whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen. <sup>6</sup> But *it is* not as though the word of God has failed. For they are not all Israel who are *descended* from Israel; <sup>7</sup> nor are they all children because they are Abraham's descendants, but: "through Isaac your descendants will be named." <sup>8</sup> That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants. <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> And not only this, but there was Rebekah also, when she had conceived *twins* by one man, our father Isaac; <sup>11</sup> for though *the twins* were not yet born and had not done anything good or bad, so that God's purpose according to *His* choice would stand, not because of works but because of Him who calls, <sup>12</sup> it was said to her, "The older will serve the younger." <sup>13</sup> Just as it is written, "Jacob I loved, but Esau I hated." <sup>14</sup> What shall we say then? There is no injustice with God, is there? May it never be! <sup>15</sup> For He says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." <sup>16</sup> So then it *does* not *depend* on the man who wills or the man who runs, but on God who has mercy. <sup>17</sup> For the Scripture says to Pharaoh, "For this very purpose I raised you up, to demonstrate My power in you, and that My name might be proclaimed throughout the whole earth." <sup>18</sup> So then He has mercy on whom He desires, and He hardens whom He desires. <sup>19</sup> You will say to me then, "Why does He still find fault? For who resists His will?" <sup>20</sup> On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it? <sup>21</sup> Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use? <sup>22</sup> What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? <sup>23</sup> And *He did so* to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, <sup>24</sup> *even* us, whom He also called, not from among Jews only, but also from among Gentiles. <sup>25</sup> As He says also in Hosea, "I will call those who were not My people, 'My people,' And her who was not beloved, 'beloved.' " <sup>26</sup> "And it shall be that in the place where it was said to them, 'you are not My people,' There they shall be called sons of the living God." <sup>27</sup> Isaiah cries out concerning Israel, "Though the number of the sons of Israel be like the sand of the sea, it is the remnant that will be saved; <sup>28</sup> for the Lord will execute His word on the earth, thoroughly and quickly." <sup>29</sup> And just as Isaiah foretold, "Unless the Lord of Sabaoth had left to us a posterity, We would have become like Sodom, and would have resembled Gomorrah." <sup>30</sup> What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith; <sup>31</sup> but Israel, pursuing a law of righteousness, did not arrive at *that* law. <sup>32</sup> Why? Because *they did not pursue it* by faith, but as though *it were* by works. They stumbled over the stumbling stone, <sup>33</sup> just as it is written, "Behold, I lay in Zion a stone of stumbling and a rock of offense, And he who believes in Him will not be disappointed."

November 3

Romans 9:1–4

<sup>1</sup> I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, <sup>2</sup> that I have great sorrow and unceasing grief in my heart. <sup>3</sup> For I could wish that I myself were **accursed**, *separated* from Christ for the sake of my brethren, my kinsmen according to the flesh, <sup>4</sup> who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the *temple* service and the promises,



November 4

Romans 9:5–8

<sup>5</sup> whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen. <sup>6</sup> But *it is* not as though the word of God has **failed**. For they are not all Israel who are *descended* from Israel; <sup>7</sup> nor are they all children because they are Abraham’s descendants, but: “through Isaac your descendants will be named.” <sup>8</sup> That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.

On my heart and in my prayers:



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November 5

Romans 9:9–12

<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> And not only this, but there was Rebekah also, when she had conceived *twins* by one man, our father Isaac; <sup>11</sup> for though *the twins* were not yet born and had not done anything good or bad, so that God’s **purpose** according to *His* choice would stand, not because of works but because of Him who calls, <sup>12</sup> it was said to her, “The older will serve the younger.”



November 6

Romans 9:13–16

<sup>13</sup> Just as it is written, “Jacob I loved, but Esau I hated.” <sup>14</sup> What shall we say then? There is no **injustice** with God, is there? May it never be! <sup>15</sup> For He says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” <sup>16</sup> So then it *does not depend* on the man who wills or the man who runs, but on God who has mercy.

On my heart and in my prayers:



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November 7

Romans 9:17–20

<sup>17</sup> For the Scripture says to Pharaoh, “For this very purpose I raised you up, to demonstrate My power in you, and that My name might be proclaimed throughout the whole earth.” <sup>18</sup> So then He has mercy on whom He desires, and He hardens whom He desires. <sup>19</sup> You will say to me then, “Why does He still **find fault**? For who resists His will?” <sup>20</sup> On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, “Why did you make me like this,” will it?

On my heart and in my prayers: 



November 8

Romans 9:21–24

<sup>21</sup> Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for **common** use? <sup>22</sup> What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? <sup>23</sup> And *He did so* to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, <sup>24</sup> *even us*, whom He also called, not from among Jews only, but also from among Gentiles.

On my heart and in my prayers:



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November 9

Romans 9:25–28

<sup>25</sup> As He says also in Hosea, “I will call those who were not My people, ‘My people,’ And her who was not beloved, ‘beloved.’ ” <sup>26</sup> “And it shall be that in the place where it was said to them, ‘you are not My people,’ There they shall be called sons of the living God.” <sup>27</sup> Isaiah cries out concerning Israel, “Though the number of the sons of Israel be like the sand of the sea, it is the remnant that will be saved; <sup>28</sup> for the Lord will **execute** His word on the earth, thoroughly and quickly.”  
nation shall not lift up sword against nation, neither shall they learn war anymore;



November 10

Romans 9:29–31

<sup>29</sup> And just as Isaiah foretold, “Unless the Lord of **Sabaoth** had left to us a posterity, We would have become like Sodom, and would have resembled Gomorrah.” <sup>30</sup> What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith; <sup>31</sup> but Israel, pursuing a law of righteousness, did not arrive at *that* law.

On my heart and in my prayers:



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November 11

Romans 9:32–33

<sup>32</sup> Why? Because *they did* not *pursue it* by faith, but as though *it were* by works. They **stumbled** over the stumbling stone, <sup>33</sup> just as it is written, “Behold, I lay in Zion a stone of stumbling and a rock of offense, And he who believes in Him will not be disappointed.”



## Romans 10

<sup>1</sup> Brethren, my heart's desire and my prayer to God for them is for *their* salvation. <sup>2</sup> For I testify about them that they have a zeal for God, but not in accordance with knowledge. <sup>3</sup> For not knowing about God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God. <sup>4</sup> For Christ is the end of the law for righteousness to everyone who believes. <sup>5</sup> For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness. <sup>6</sup> But the righteousness based on faith speaks as follows: "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down), <sup>7</sup> or 'Who will descend into the abyss?' (that is, to bring Christ up from the dead)." <sup>8</sup> But what does it say? "The word is near you, in your mouth and in your heart"—that is, the word of faith which we are preaching, <sup>9</sup> that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; <sup>10</sup> for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. <sup>11</sup> For the Scripture says, "Whoever believes in Him will not be disappointed." <sup>12</sup> For there is no distinction between Jew and Greek; for the same *Lord* is Lord of all, abounding in riches for all who call on Him; <sup>13</sup> for "Whoever will call on the name of the Lord will be saved." <sup>14</sup> How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? <sup>15</sup> How will they preach unless they are sent? Just as it is written, "How beautiful are the feet of those who bring good news of good things!" <sup>16</sup> However, they did not all heed the good news; for Isaiah says, "Lord, who has believed our report?" <sup>17</sup> So faith *comes* from hearing, and hearing by the word of Christ. <sup>18</sup> But I say, surely they have never heard, have they? Indeed they have; "Their voice has gone out into all the earth, And their words to the ends of the world." <sup>19</sup> But I say, surely Israel did not know, did they? First Moses says, "I will make you jealous by that which is not a nation, By a nation without understanding will I anger you." <sup>20</sup> And Isaiah is very bold and says, "I was found by those who did not seek Me, I became manifest to those who did not ask for Me." <sup>21</sup> But as for Israel He says, "All the day long I have stretched out My hands to a disobedient and obstinate people."

November 12

Romans 10:1–4

<sup>1</sup> Brethren, my heart's **desire** and my prayer to God for them is for *their* salvation. <sup>2</sup> For I testify about them that they have a zeal for God, but not in accordance with knowledge. <sup>3</sup> For not knowing about God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God. <sup>4</sup> For Christ is the end of the law for righteousness to everyone who believes.

On my heart and in my prayers: 



November 13

Romans 10:5–8

<sup>5</sup> For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness. <sup>6</sup> But the righteousness **based on** faith speaks as follows: “Do not say in your heart, ‘Who will ascend into heaven?’ (that is, to bring Christ down), <sup>7</sup> or ‘Who will descend into the abyss?’ (that is, to bring Christ up from the dead).” <sup>8</sup> But what does it say? “The word is near you, in your mouth and in your heart”—that is, the word of faith which we are preaching,



November 14

Romans 10:9–12

<sup>9</sup> that if you **confess** with your mouth Jesus *as* Lord, and believe in your heart that God raised Him from the dead, you will be saved; <sup>10</sup> for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. <sup>11</sup> For the Scripture says, “Whoever believes in Him will not be disappointed.” <sup>12</sup> For there is no distinction between Jew and Greek; for the same *Lord* is Lord of all, abounding in riches for all who call on Him;

On my heart and in my prayers:



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November 15

Romans 10:13–16

<sup>13</sup> for “Whoever will **call on** the name of the Lord will be saved.” <sup>14</sup> How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? <sup>15</sup> How will they preach unless they are sent? Just as it is written, “How beautiful are the feet of those who bring good news of good things!” <sup>16</sup> However, they did not all heed the good news; for Isaiah says, “Lord, who has believed our report?”

On my heart and in my prayers:



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November 16

Romans 10:17–19

<sup>17</sup> So faith *comes* from hearing, and hearing by the word of Christ. <sup>18</sup> But I say, surely they have never heard, have they? Indeed they have; “Their voice has gone out into all the earth, And their words to the ends of the world.” <sup>19</sup> But I say, surely Israel did not know, did they? First Moses says, “I will make you **jealous** by that which is not a nation, By a nation without understanding will I anger you.”

On my heart and in my prayers:



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November 17

Romans 10:20–21

<sup>20</sup> And Isaiah is very bold and says, “I was found by those who did not seek Me, I became **manifest** to those who did not ask for Me.” <sup>21</sup> But as for Israel He says, “All the day long I have stretched out My hands to a disobedient and obstinate people.”



## Romans 11

<sup>1</sup> I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. <sup>2</sup> God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in *the passage about Elijah*, how he pleads with God against Israel? <sup>3</sup> “Lord, they have killed Your prophets, they have torn down Your altars, and I alone am left, and they are seeking my life.” <sup>4</sup> But what is the divine response to him? “I have kept for Myself seven thousand men who have not bowed the knee to Baal.” <sup>5</sup> In the same way then, there has also come to be at the present time a remnant according to *God’s* gracious choice. <sup>6</sup> But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace. <sup>7</sup> What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened; <sup>8</sup> just as it is written, “God gave them a spirit of stupor, Eyes to see not and ears to hear not, Down to this very day.” <sup>9</sup> And David says, “Let their table become a snare and a trap, And a stumbling block and a retribution to them. <sup>10</sup> “Let their eyes be darkened to see not, And bend their backs forever.” <sup>11</sup> I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation *has come* to the Gentiles, to make them jealous. <sup>12</sup> Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fulfillment be! <sup>13</sup> But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, <sup>14</sup> if somehow I might move to jealousy my fellow countrymen and save some of them. <sup>15</sup> For if their rejection is the reconciliation of the world, what will *their* acceptance be but life from the dead? <sup>16</sup> If the first piece *of dough* is holy, the lump is also; and if the root is holy, the branches are too. <sup>17</sup> But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, <sup>18</sup> do not be arrogant toward the branches; but if you are arrogant, *remember that* it is not you who supports the root, but the root *supports* you. <sup>19</sup> You will say then, “Branches were broken off so that I might be grafted in.” <sup>20</sup> Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear; <sup>21</sup> for if God did not spare the natural branches, He will not spare you, either. <sup>22</sup> Behold then the kindness and severity of God; to those who fell, severity, but to you, God’s kindness, if you continue in His kindness; otherwise you also will be cut off. <sup>23</sup> And they also, if they do not continue in their unbelief, will be grafted in, for God is able to graft them in again. <sup>24</sup> For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural *branches* be grafted into their own olive tree? <sup>25</sup> For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; <sup>26</sup> and so all Israel will be saved; just as it is written, “The Deliverer will come from Zion, He will remove ungodliness from Jacob.” <sup>27</sup> “This is My covenant with them, When I take away their sins.” <sup>28</sup> From the standpoint of the gospel they are enemies for your sake, but from the standpoint of *God’s* choice they are beloved for the sake of the fathers; <sup>29</sup> for the gifts and the calling of God are irrevocable. <sup>30</sup> For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, <sup>31</sup> so these also now have been disobedient, that because of the mercy shown to you they also may now be shown mercy. <sup>32</sup> For God has shut up all in disobedience so that He may show mercy to all. <sup>33</sup> Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! <sup>34</sup> For who has known the mind of the Lord, or who became His counselor? <sup>35</sup> Or who has first given to Him that it might be paid back to him again? <sup>36</sup> For from Him and through Him and to Him are all things. To Him *be* the glory forever. Amen.

November 18

Romans 11:1–4

<sup>1</sup> I say then, God has not **rejected** His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. <sup>2</sup> God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in *the passage about* Elijah, how he pleads with God against Israel? <sup>3</sup> “Lord, they have killed Your prophets, they have torn down Your altars, and I alone am left, and they are seeking my life.” <sup>4</sup> But what is the divine response to him? “I have kept for Myself seven thousand men who have not bowed the knee to Baal.”

On my heart and in my prayers:



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November 19

Romans 11:5–8

<sup>5</sup> In the same way then, there has also come to be at the present time a remnant according to *God's* gracious choice. <sup>6</sup> But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace. <sup>7</sup> What then? What Israel is seeking, it has not **obtained**, but those who were chosen obtained it, and the rest were hardened; <sup>8</sup> just as it is written, "God gave them a spirit of stupor, Eyes to see not and ears to hear not, Down to this very day."

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On my heart and in my prayers:

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November 20

Romans 11:9–12

<sup>9</sup> And David says, “Let their table become a snare and a trap, And a stumbling block and a **retribution** to them. <sup>10</sup> “Let their eyes be darkened to see not, And bend their backs forever.” <sup>11</sup> I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation *has come* to the Gentiles, to make them jealous. <sup>12</sup> Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fulfillment be!



November 21

Romans 11:13–16

<sup>13</sup> But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, <sup>14</sup> if somehow I might move to jealousy my fellow countrymen and save some of them. <sup>15</sup> For if their rejection is the **reconciliation** of the world, what will *their* acceptance be but life from the dead? <sup>16</sup> If the first piece *of dough* is holy, the lump is also; and if the root is holy, the branches are too.



November 22

Romans 11:17–21

<sup>17</sup> But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, <sup>18</sup> do not be **arrogant** toward the branches; but if you are arrogant, *remember that* it is not you who supports the root, but the root *supports* you. <sup>19</sup> You will say then, “Branches were broken off so that I might be grafted in.” <sup>20</sup> Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear; <sup>21</sup> for if God did not spare the natural branches, He will not spare you, either.



November 23

Romans 11:22–24

<sup>22</sup> Behold then the kindness and **severity** of God; to those who fell, severity, but to you, God's kindness, if you continue in His kindness; otherwise you also will be cut off. <sup>23</sup> And they also, if they do not continue in their unbelief, will be grafted in, for God is able to graft them in again. <sup>24</sup> For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural *branches* be grafted into their own olive tree?

On my heart and in my prayers:



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November 24

Romans 11:25–28

<sup>25</sup> For I do not want you, brethren, to be uninformed of this mystery—so that you will not be **wise** in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; <sup>26</sup> and so all Israel will be saved; just as it is written, “The Deliverer will come from Zion, He will remove ungodliness from Jacob.” <sup>27</sup> “This is My covenant with them, When I take away their sins.” <sup>28</sup> From the standpoint of the gospel they are enemies for your sake, but from the standpoint of *God’s* choice they are beloved for the sake of the fathers;



November 25

Romans 11:29–32

<sup>29</sup> for the gifts and the calling of God are **irrevocable**. <sup>30</sup> For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, <sup>31</sup> so these also now have been disobedient, that because of the mercy shown to you they also may now be shown mercy. <sup>32</sup> For God has shut up all in disobedience so that He may show mercy to all.

On my heart and in my prayers: 



November 26

Romans 11:33–36

<sup>33</sup> Oh, the depth of the riches both of the wisdom and knowledge of God! How **unsearchable** are His judgments and unfathomable His ways! <sup>34</sup> For who has known the mind of the Lord, or who became His counselor? <sup>35</sup> Or who has first given to Him that it might be paid back to him again? <sup>36</sup> For from Him and through Him and to Him are all things. To Him *be* the glory forever. Amen.

On my heart and in my prayers:



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## Romans 12

<sup>1</sup> Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship. <sup>2</sup> And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect. <sup>3</sup> For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith. <sup>4</sup> For just as we have many members in one body and all the members do not have the same function, <sup>5</sup> so we, who are many, are one body in Christ, and individually members one of another. <sup>6</sup> Since we have gifts that differ according to the grace given to us, *each of us is to exercise them accordingly*: if prophecy, according to the proportion of his faith; <sup>7</sup> if service, in his serving; or he who teaches, in his teaching; <sup>8</sup> or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. <sup>9</sup> *Let love be* without hypocrisy. Abhor what is evil; cling to what is good. <sup>10</sup> *Be* devoted to one another in brotherly love; give preference to one another in honor; <sup>11</sup> not lagging behind in diligence, fervent in spirit, serving the Lord; <sup>12</sup> rejoicing in hope, persevering in tribulation, devoted to prayer, <sup>13</sup> contributing to the needs of the saints, practicing hospitality. <sup>14</sup> Bless those who persecute you; bless and do not curse. <sup>15</sup> Rejoice with those who rejoice, and weep with those who weep. <sup>16</sup> Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation. <sup>17</sup> Never pay back evil for evil to anyone. Respect what is right in the sight of all men. <sup>18</sup> If possible, so far as it depends on you, be at peace with all men. <sup>19</sup> Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "Vengeance is Mine, I will repay," says the Lord. <sup>20</sup> "But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so doing you will heap burning coals on his head." <sup>21</sup> Do not be overcome by evil, but overcome evil with good.

November 27

Romans 12:1–3

<sup>1</sup> Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship.

<sup>2</sup> And do not be conformed to this world, but be transformed by the **renewing** of your mind, so that you may **prove** what the will of God is, that which is good and acceptable and perfect. <sup>3</sup> For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

On my heart and in my prayers:



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November 28

Romans 12:4–7

<sup>4</sup> For just as we have many members in one body and all the members do not have the same function, <sup>5</sup> so we, who are many, are one body in Christ, and individually members one of another. <sup>6</sup> Since we have **gifts** that differ according to the grace given to us, *each of us is to exercise them accordingly*: if prophecy, according to the proportion of his faith; <sup>7</sup> if service, in his serving; or he who teaches, in his teaching;

On my heart and in my prayers:



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November 29

Romans 12:8–11

<sup>8</sup> or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. <sup>9</sup> *Let love be* without hypocrisy. Abhor what is evil; cling to what is good. <sup>10</sup> *Be devoted* to one another in brotherly love; give preference to one another in honor; <sup>11</sup> not lagging behind in diligence, fervent in spirit, serving the Lord;



November 30

Romans 12:12–16

<sup>12</sup> rejoicing in hope, persevering in tribulation, **devoted** to prayer, <sup>13</sup> contributing to the needs of the saints, practicing hospitality. <sup>14</sup> Bless those who persecute you; bless and do not curse. <sup>15</sup> Rejoice with those who rejoice, and weep with those who weep. <sup>16</sup> Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation.

On my heart and in my prayers:



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December 1

Romans 12:17–21

<sup>17</sup> Never pay back evil for evil to anyone. **Respect** what is right in the sight of all men. <sup>18</sup> If possible, so far as it depends on you, be at peace with all men. <sup>19</sup> Never take your own revenge, beloved, but leave room for the wrath *of God*, for it is written, “Vengeance is Mine, I will repay,” says the Lord. <sup>20</sup> “But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so doing you will heap burning coals on his head.” <sup>21</sup> Do not be overcome by evil, but overcome evil with good.

On my heart and in my prayers:



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## Romans 13

<sup>1</sup> Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. <sup>2</sup> Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. <sup>3</sup> For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; <sup>4</sup> for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil. <sup>5</sup> Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake. <sup>6</sup> For because of this you also pay taxes, for *rulers* are servants of God, devoting themselves to this very thing. <sup>7</sup> Render to all what is due them: tax to whom tax *is due*; custom to whom custom; fear to whom fear; honor to whom honor. <sup>8</sup> Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled *the* law. <sup>9</sup> For this, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and if there is any other commandment, it is summed up in this saying, "You shall love your neighbor as yourself." <sup>10</sup> Love does no wrong to a neighbor; therefore love is the fulfillment of *the* law. <sup>11</sup> *Do* this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed. <sup>12</sup> The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armor of light. <sup>13</sup> Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. <sup>14</sup> But put on the Lord Jesus Christ, and make no provision for the flesh in regard to *its* lusts.

December 2

Romans 13:1–4

<sup>1</sup> Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. <sup>2</sup> Therefore whoever **resists** authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. <sup>3</sup> For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; <sup>4</sup> for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil.

On my heart and in my prayers:



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December 3

Romans 13:5–8

<sup>5</sup> Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake. <sup>6</sup> For because of this you also pay taxes, for *rulers* are servants of God, devoting themselves to this very thing. <sup>7</sup> **Render** to all what is due them: tax to whom tax *is due*; custom to whom custom; fear to whom fear; honor to whom honor. <sup>8</sup> Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled *the* law.



December 4

Romans 13:9–11

<sup>9</sup> For this, “You shall not commit adultery, You shall not murder, You shall not steal, You shall not **covet**,” and if there is any other commandment, it is summed up in this saying, “You shall love your neighbor as yourself.” <sup>10</sup> Love does no wrong to a neighbor; therefore love is the fulfillment of *the* law. <sup>11</sup> *Do* this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.



December 5

Romans 13:12–14

<sup>12</sup> The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armor of light. <sup>13</sup> Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and **sensuality**, not in strife and jealousy. <sup>14</sup> But put on the Lord Jesus Christ, and make no provision for the flesh in regard to *its* lusts.

On my heart and in my prayers: 

## Romans 14

<sup>1</sup> Now accept the one who is weak in faith, *but* not for *the purpose of* passing judgment on his opinions. <sup>2</sup> One person has faith that he may eat all things, but he who is weak eats vegetables *only*. <sup>3</sup> The one who eats is not to regard with contempt the one who does not eat, and the one who does not eat is not to judge the one who eats, for God has accepted him. <sup>4</sup> Who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for the Lord is able to make him stand. <sup>5</sup> One person regards one day above another, another regards every day *alike*. Each person must be fully convinced in his own mind. <sup>6</sup> He who observes the day, observes it for the Lord, and he who eats, does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to God. <sup>7</sup> For not one of us lives for himself, and not one dies for himself; <sup>8</sup> for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's. <sup>9</sup> For to this end Christ died and lived again, that He might be Lord both of the dead and of the living. <sup>10</sup> But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God. <sup>11</sup> For it is written, "As I live, says the Lord, every knee shall bow to Me, And every tongue shall give praise to God." <sup>12</sup> So then each one of us will give an account of himself to God. <sup>13</sup> Therefore let us not judge one another anymore, but rather determine this—not to put an obstacle or a stumbling block in a brother's way. <sup>14</sup> I know and am convinced in the Lord Jesus that nothing is unclean in itself; but to him who thinks anything to be unclean, to him it is unclean. <sup>15</sup> For if because of food your brother is hurt, you are no longer walking according to love. Do not destroy with your food him for whom Christ died. <sup>16</sup> Therefore do not let what is for you a good thing be spoken of as evil; <sup>17</sup> for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. <sup>18</sup> For he who in this way serves Christ is acceptable to God and approved by men. <sup>19</sup> So then we pursue the things which make for peace and the building up of one another. <sup>20</sup> Do not tear down the work of God for the sake of food. All things indeed are clean, but they are evil for the man who eats and gives offense. <sup>21</sup> It is good not to eat meat or to drink wine, or *to do anything* by which your brother stumbles. <sup>22</sup> The faith which you have, have as your own conviction before God. Happy is he who does not condemn himself in what he approves. <sup>23</sup> But he who doubts is condemned if he eats, because *his eating* is not from faith; and whatever is not from faith is sin.

December 6

Romans 14:1–3

<sup>1</sup> Now accept the one who is **weak** in faith, *but* not for *the purpose of* passing judgment on his opinions. <sup>2</sup> One person has faith that he may eat all things, but he who is weak eats vegetables *only*. <sup>3</sup> The one who eats is not to regard with contempt the one who does not eat, and the one who does not eat is not to judge the one who eats, for God has accepted him.



December 7

Romans 14:4–7

<sup>4</sup> Who are you to judge the servant of another? To his own master he **stands** or falls; and he will stand, for the Lord is able to make him stand. <sup>5</sup> One person regards one day above another, another regards every day *alike*. Each person must be fully convinced in his own mind. <sup>6</sup> He who observes the day, observes it for the Lord, and he who eats, does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to God. <sup>7</sup> For not one of us lives for himself, and not one dies for himself;

On my heart and in my prayers:



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December 8

Romans 14:8–11

<sup>8</sup> for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's. <sup>9</sup> For to this end Christ died and lived again, that He might be Lord both of the dead and of the living. <sup>10</sup> But you, why do you judge your brother? Or you again, why do you **regard** your brother **with contempt**? For we will all stand before the judgment seat of God. <sup>11</sup> For it is written, "As I live, says the Lord, every knee shall bow to Me, And every tongue shall give praise to God."

On my heart and in my prayers:



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December 9

Romans 14:12–15

<sup>12</sup> So then each one of us will give an account of himself to God. <sup>13</sup> Therefore let us not judge one another anymore, but rather **determine** this—not to put an obstacle or a stumbling block in a brother’s way. <sup>14</sup> I know and am convinced in the Lord Jesus that nothing is unclean in itself; but to him who thinks anything to be unclean, to him it is unclean. <sup>15</sup> For if because of food your brother is hurt, you are no longer walking according to love. Do not destroy with your food him for whom Christ died.

On my heart and in my prayers:

December 10

Romans 14:16–19

<sup>16</sup> Therefore do not let what is for you a good thing be spoken of as evil; <sup>17</sup> for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. <sup>18</sup> For he who in this way serves Christ is acceptable to God and approved by men. <sup>19</sup> So then we **pursue** the things which make for peace and the building up of one another.

*On my heart and in my prayers:*



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December 11

Romans 14:20–23

<sup>20</sup> Do not tear down the work of God for the sake of food. All things indeed are clean, but they are evil for the man who eats and gives offense. <sup>21</sup> It is good not to eat meat or to drink wine, or *to do anything* by which your brother **stumbles**. <sup>22</sup> The faith which you have, have as your own conviction before God. Happy is he who does not condemn himself in what he approves. <sup>23</sup> But he who doubts is condemned if he eats, because *his eating is* not from faith; and whatever is not from faith is sin.



## Romans 15

<sup>1</sup> Now we who are strong ought to bear the weaknesses of those without strength and not *just* please ourselves. <sup>2</sup> Each of us is to please his neighbor for his good, to his edification. <sup>3</sup> For even Christ did not please Himself; but as it is written, “The reproaches of those who reproached You fell on Me.” <sup>4</sup> For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope. <sup>5</sup> Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus, <sup>6</sup> so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ. <sup>7</sup> Therefore, accept one another, just as Christ also accepted us to the glory of God. <sup>8</sup> For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises *given* to the fathers, <sup>9</sup> and for the Gentiles to glorify God for His mercy; as it is written, “Therefore I will give praise to You among the Gentiles, And I will sing to Your name.” <sup>10</sup> Again he says, “Rejoice, O Gentiles, with His people.” <sup>11</sup> And again, “Praise the Lord all you Gentiles, And let all the peoples praise Him.” <sup>12</sup> Again Isaiah says, “There shall come the root of Jesse, And He who arises to rule over the Gentiles, In Him shall the Gentiles hope.” <sup>13</sup> Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit. <sup>14</sup> And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to admonish one another. <sup>15</sup> But I have written very boldly to you on some points so as to remind you again, because of the grace that was given me from God, <sup>16</sup> to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that *my* offering of the Gentiles may become acceptable, sanctified by the Holy Spirit. <sup>17</sup> Therefore in Christ Jesus I have found reason for boasting in things pertaining to God. <sup>18</sup> For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed, <sup>19</sup> in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ. <sup>20</sup> And thus I aspired to preach the gospel, not where Christ was *already* named, so that I would not build on another man’s foundation; <sup>21</sup> but as it is written, “They who had no news of Him shall see, And they who have not heard shall understand.” <sup>22</sup> For this reason I have often been prevented from coming to you; <sup>23</sup> but now, with no further place for me in these regions, and since I have had for many years a longing to come to you <sup>24</sup> whenever I go to Spain—for I hope to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company for a while— <sup>25</sup> but now, I am going to Jerusalem serving the saints. <sup>26</sup> For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem. <sup>27</sup> Yes, they were pleased *to do so*, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things. <sup>28</sup> Therefore, when I have finished this, and have put my seal on this fruit of theirs, I will go on by way of you to Spain. <sup>29</sup> I know that when I come to you, I will come in the fullness of the blessing of Christ. <sup>30</sup> Now I urge you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God for me, <sup>31</sup> that I may be rescued from those who are disobedient in Judea, and *that* my service for Jerusalem may prove acceptable to the saints; <sup>32</sup> so that I may come to you in joy by the will of God and find *refreshing* rest in your company. <sup>33</sup> Now the God of peace be with you all. Amen.

December 12

Romans 15:1–4

<sup>1</sup> Now we who are strong ought to bear the weaknesses of those without strength and not *just* **please** ourselves. <sup>2</sup> Each of us is to please his neighbor for his good, to his edification. <sup>3</sup> For even Christ did not please Himself; but as it is written, “The reproaches of those who reproached You fell on Me.” <sup>4</sup> For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope.



December 13

Romans 15:5–8

<sup>5</sup> Now may the God who gives **perseverance** and encouragement grant you to be of the same mind with one another according to Christ Jesus, <sup>6</sup> so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ. <sup>7</sup> Therefore, accept one another, just as Christ also accepted us to the glory of God. <sup>8</sup> For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises *given* to the fathers,



December 14

Romans 15:9–12

<sup>9</sup> and for the Gentiles to glorify God for His mercy; as it is written, “Therefore I will give praise to You among the Gentiles, And I will sing to Your name.” <sup>10</sup> Again he says, “Rejoice, O Gentiles, with His people.” <sup>11</sup> And again, “Praise the Lord all you Gentiles, And let all the peoples praise Him.” <sup>12</sup> Again Isaiah says, “There shall come the root of Jesse, And He who arises to **rule** over the Gentiles, In Him shall the Gentiles hope.”

On my heart and in my prayers: 



December 15

Romans 15:13–16

<sup>13</sup> Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit. <sup>14</sup> And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to **admonish** one another. <sup>15</sup> But I have written very boldly to you on some points so as to remind you again, because of the grace that was given me from God, <sup>16</sup> to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that *my* offering of the Gentiles may become acceptable, sanctified by the Holy Spirit.

On my heart and in my prayers:

December 16

Romans 15:17–20

<sup>17</sup> Therefore in Christ Jesus I have found reason for boasting in things pertaining to God. <sup>18</sup> For I will not presume to speak of anything except what Christ has **accomplished** through me, resulting in the obedience of the Gentiles by word and deed, <sup>19</sup> in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ. <sup>20</sup> And thus I aspired to preach the gospel, not where Christ was *already* named, so that I would not build on another man's foundation;

On my heart and in my prayers:



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December 17

Romans 15:21–25

<sup>21</sup> but as it is written, “They who had no news of Him shall see, And they who have not heard shall understand.” <sup>22</sup> For this reason I have often been prevented from coming to you; <sup>23</sup> but now, with no further place for me in these regions, and since I have had for many years a **longing** to come to you <sup>24</sup> whenever I go to Spain—for I hope to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company for a while— <sup>25</sup> but now, I am going to Jerusalem serving the saints.



December 18

Romans 15:26–29

<sup>26</sup> For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem. <sup>27</sup> Yes, they were pleased *to do so*, and they are indebted to them. For if the Gentiles have **shared** in their spiritual things, they are indebted to minister to them also in material things. <sup>28</sup> Therefore, when I have finished this, and have put my seal on this fruit of theirs, I will go on by way of you to Spain. <sup>29</sup> I know that when I come to you, I will come in the fullness of the blessing of Christ.



December 19

Romans 15:30–33

<sup>30</sup> Now I urge you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to **strive together with** me in your prayers to God for me, <sup>31</sup> that I may be rescued from those who are disobedient in Judea, and *that* my service for Jerusalem may prove acceptable to the saints; <sup>32</sup> so that I may come to you in joy by the will of God and find *refreshing* rest in your company. <sup>33</sup> Now the God of peace be with you all. Amen.

On my heart and in my prayers:



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## Romans 16

<sup>1</sup> I commend to you our sister Phoebe, who is a servant of the church which is at Cenchrea; <sup>2</sup> that you receive her in the Lord in a manner worthy of the saints, and that you help her in whatever matter she may have need of you; for she herself has also been a helper of many, and of myself as well. <sup>3</sup> Greet Prisca and Aquila, my fellow workers in Christ Jesus, <sup>4</sup> who for my life risked their own necks, to whom not only do I give thanks, but also all the churches of the Gentiles; <sup>5</sup> also *greet* the church that is in their house. Greet Epaphroditus, my beloved, who is the first convert to Christ from Asia. <sup>6</sup> Greet Mary, who has worked hard for you. <sup>7</sup> Greet Andronicus and Junias, my kinsmen and my fellow prisoners, who are outstanding among the apostles, who also were in Christ before me. <sup>8</sup> Greet Ampliatus, my beloved in the Lord. <sup>9</sup> Greet Urbanus, our fellow worker in Christ, and Stachys my beloved. <sup>10</sup> Greet Apelles, the approved in Christ. Greet those who are of the *household* of Aristobulus. <sup>11</sup> Greet Herodion, my kinsman. Greet those of the *household* of Narcissus, who are in the Lord. <sup>12</sup> Greet Tryphaena and Tryphosa, workers in the Lord. Greet Persis the beloved, who has worked hard in the Lord. <sup>13</sup> Greet Rufus, a choice man in the Lord, also his mother and mine. <sup>14</sup> Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brethren with them. <sup>15</sup> Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. <sup>16</sup> Greet one another with a holy kiss. All the churches of Christ greet you. <sup>17</sup> Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them. <sup>18</sup> For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting. <sup>19</sup> For the report of your obedience has reached to all; therefore I am rejoicing over you, but I want you to be wise in what is good and innocent in what is evil. <sup>20</sup> The God of peace will soon crush Satan under your feet. **The** grace of our Lord Jesus be with you. <sup>21</sup> Timothy my fellow worker greets you, and *so do* Lucius and Jason and Sosipater, my kinsmen. <sup>22</sup> I, Tertius, who write this letter, greet you in the Lord. <sup>23</sup> Gaius, host to me and to the whole church, greets you. Erastus, the city treasurer greets you, and Quartus, the brother. <sup>24</sup> The grace of our Lord Jesus Christ be with you all. Amen. <sup>25</sup> 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 which has been kept secret for long ages past, <sup>26</sup> but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, *leading* to obedience of faith; <sup>27</sup> to the only wise God, through Jesus Christ, be the glory forever. Amen.

December 20

Romans 16:1–2

<sup>1</sup> I **commend** to you our sister Phoebe, who is a servant of the church which is at Cenchrea; <sup>2</sup> that you receive her in the Lord in a manner worthy of the saints, and that you help her in whatever matter she may have need of you; for she herself has also been a helper of many, and of myself as well.

On my heart and in my prayers:

December 21

Romans 16:3–5

<sup>3</sup> Greet Prisca and Aquila, my fellow workers in Christ Jesus, <sup>4</sup> who for my life **risked** their own necks, to whom not only do I give thanks, but also all the churches of the Gentiles; <sup>5</sup> also *greet* the church that is in their house. Greet Epaenetus, my beloved, who is the first convert to Christ from Asia.



December 22

Romans 16:6–7

<sup>6</sup> Greet Mary, who has **worked** hard for you. <sup>7</sup> Greet Andronicus and Junias, my kinsmen and my fellow prisoners, who are outstanding among the apostles, who also were in Christ before me.

On my heart and in my prayers:

December 23

Romans 16:8–10

<sup>8</sup> Greet Ampliatus, my beloved in the Lord. <sup>9</sup> Greet Urbanus, our fellow worker in Christ, and Stachys my beloved. <sup>10</sup> Greet Apelles, the **approved** in Christ. Greet those who are of the *household* of Aristobulus.

On my heart and in my prayers:



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December 24

Romans 16:11–13

<sup>11</sup> Greet Herodion, my kinsman. Greet those of the *household* of Narcissus, who are in the Lord. <sup>12</sup> Greet Tryphaena and Tryphosa, workers in the Lord. Greet Persis the beloved, who has worked hard in the Lord. <sup>13</sup> Greet Rufus, a **choice** man in the Lord, also his mother and mine.



December 25

Romans 16:14–15

<sup>14</sup> **Greet** Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brethren with them. <sup>15</sup> Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

*On my heart and in my prayers:*

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December 26

Romans 16:16–18

<sup>16</sup> Greet one another with a holy kiss. All the churches of Christ greet you. <sup>17</sup> Now I urge you, brethren, keep your eye on those who cause **dissensions** and hindrances contrary to the teaching which you learned, and turn away from them. <sup>18</sup> For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.



December 27

Romans 16:19–20

<sup>19</sup> For the report of your obedience has reached to all; therefore I am rejoicing over you, but I want you to be wise in what is good and **innocent** in what is evil. <sup>20</sup> The God of peace will soon crush Satan under your feet. **The** grace of our Lord Jesus be with you.

On my heart and in my prayers: 



December 28

Romans 16:21–22

<sup>21</sup> Timothy my fellow worker greets you, and so *do* Lucius and Jason and Sosipater, my **kinsmen**. <sup>22</sup> I, Tertius, who write this letter, greet you in the Lord.



December 29

Romans 16:23–24

<sup>23</sup> Gaius, **host** to me and to the whole church, greets you. Erastus, the city treasurer greets you, and Quartus, the brother. <sup>24</sup> The grace of our Lord Jesus Christ be with you all. Amen.

On my heart and in my prayers:

December 30

Romans 16:25

<sup>25</sup> 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 which has been kept secret for long ages past,

On my heart and in my prayers: 



December 31

Romans 16:26–27

<sup>26</sup> but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been **made known** to all the nations, *leading to obedience of faith*; <sup>27</sup> to the only wise God, through Jesus Christ, be the glory forever. Amen.

On my heart and in my prayers:



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## NOTES
