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Discipleship in 1st Century Palestine as a Basic Framework for ‘Rabbi’ Jesus

When we take time to study Scripture, it is a special time to put aside our concerns and worries. A special time to be like the disciple Mary, to sit at Jesus’ feet and listen to what he is saying ... setting aside the worries and concerns of many things, to enjoy the better part (Lk 10.38-42).

A. Questions

1) What does it mean to be a disciple? What does it mean to be a Catholic? Can you be a Catholic (at least in the long run) without being a disciple?

2) In your own words, why do you want to be a disciple?

3) What do you think are the greatest challenges for living as a Christian in today’s aggressively secular world?

- 4) If you “happened” upon a conversation with a friend or co-worker who asks you one of the following questions,
- How would you answer?
 - What Scripture passages would you reference in answering this question, esp. any *words of the Lord* himself?
- a) Who is Jesus? Why does he make a Difference? Why do I need to be a Christian if I am already a good person?
- b) Why are you Christians so hung up on Sex? No one gets hurt by masturbation, pornography, or any kind of sex outside of marriage ...
- c) You Christians talk about “God’s Plan for your life”. I see no divine hand, only randomness. In case you haven’t noticed, things are pretty crappy in this world, even though I am happy with my life. If we are honest with ourselves, many are isolated and lonely, and many suffer (pointlessly) in other ways. Why do you think there is a loving God?
- d) People have a right to define their own ‘gender’ – what is your problem with that? (Extra Credit)

Circle two questions and jot down some points you would make and any Scripture references.

1st Q:

2nd Q:

Session Outline: Mark 6-10

Psalm 27 (RSV)

The Lord is my light and my salvation;
whom shall I fear?

The Lord is the stronghold^[a] of my life;
of whom shall I be afraid?

²When evildoers assail me,
uttering slanders against me,^[b]
my adversaries and foes,
they shall stumble and fall.

³Though a host encamp against me,
my heart shall not fear;
though war arise against me,
yet I will be confident.

⁴One thing have I asked of the Lord,
that will I seek after;
that I may dwell in the house of the Lord
all the days of my life,
to behold the beauty of the Lord,
and to inquire in his temple.

⁵For he will hide me in his shelter
in the day of trouble;
he will conceal me under the cover of his tent,
he will set me high upon a rock.

⁶And now my head shall be lifted up
above my enemies round about me;
and I will offer in his tent
sacrifices with shouts of joy;

I will sing and make melody to the Lord.

⁷Hear, O Lord, when I cry aloud,
be gracious to me and answer me!

⁸Thou hast said, "Seek ye my face."
My heart says to thee,
"Thy face, Lord, do I seek."

⁹Hide not thy face from me.
Turn not thy servant away in anger,
thou who hast been my help.

Cast me not off, forsake me not,
O God of my salvation!

¹⁰For my father and my mother have forsaken me,
but the Lord will take me up.

¹¹Teach me thy way, O Lord;
and lead me on a level path
because of my enemies.

¹²Give me not up to the will of my adversaries;

for false witnesses have risen against me,
and they breathe out violence.

¹³I believe that I shall see the goodness of
the Lord

in the land of the living!

¹⁴Wait for the Lord;
be strong, and let your heart take courage;
yea, wait for the Lord!

A. Recap of 1st Session (10 min)

B. Small Group Discussion of Discipleship Framework and Mark 1-5 (30 min)

1) What does Jesus specify as the conditions to become his disciple? (see p. 5 of Notes).

2) Interp. #2 (p14)

3) Discip. #2 (p 14)

C. Comments on Mark 6-8

D. Spitfire¹ on 7.1-23: Provide a definition of Sin.

E. Comments on Mark 9-10

F. Spitfire on 10.13-16. Read out loud. What does it mean to become *like a little child* in order to enter the Kingdom of God.

G. Small Group Discussion: Discp. #1 (p. 21). (20 min +/-)

¹ A “Spitfire” is when we take 3 minutes to answer the question to ourselves and then have a 2-3 min group discussion. *Be Quick!*

Session Outline: Mark 11-13

Psalm 98 (RSV)

O sing to the Lord a new song,
for he has done marvelous things!

His right hand and his holy arm
have gotten him victory.

² The Lord has made known his victory,
he has revealed his vindication in the sight of the
nations.

³ He has remembered his steadfast love and
faithfulness to the house of Israel.

All the ends of the earth have seen
the victory of our God.

⁴ Make a joyful noise to the Lord, all the earth;
break forth into joyous song and sing praises!

⁵ Sing praises to the Lord with the lyre,
with the lyre and the sound of melody!

⁶ With trumpets and the sound of the horn
make a joyful noise before the King, the Lord!

⁷ Let the sea roar, and all that fills it;
the world and those who dwell in it!

⁸ Let the floods clap their hands;
let the hills sing for joy together

⁹ before the Lord, for he comes
to judge the earth.

He will judge the world with righteousness,
and the peoples with equity.

A. Key Themes from Jesus' Galilean Ministry: the Good News (5min)

B. Small Group Discussion of Discipleship Framework and Mark 6-10 (30 min)

1) Interp. #1 (p 21)

2) Discip. #2 (p 21)

C. Comments on Mark 11: Triumphal Entry & Purging in the Temple

D. Spitfire² on 11.22-24, Prosperity Gospel 101: If you believe that you will receive *whatever you ask for* in prayer, you will. How is "whatever" to be qualified; or is it to be qualified? Take a position and argue it!

E. Comments on Mark 12: Battle of the Heavy Weights?

F. Spitfire on Mark 12.35-38: What exactly is Jesus trying to say here?

G. Small Group Discussion: Discipleship Qs. #1 & #2 (p. 27). (25 min +/-)

² A "Spitfire" is when we take 3 minutes to answer the question to ourselves and then have a 2-3 min group discussion. *Be Quick!*

Certain NT Groups (Felix Just, SJ, www.Catholic-Resources.org)

Scribes - men specially trained in writing, and thus influential as interpreters and teachers of the Law, and agents of the rulers.

- "Scribes" did not form their own party, but could belong to other groups (e.g. "the scribes of the Pharisees" in Mk 2:16).
- Most duties involved writing: producing legal documents, recording deeds, copying scriptures, teaching people, etc.
- Since they specialized in the interpreting Jewish Law (Torah), sometimes translated and regarded as "lawyers".
- But only Luke uses the technical term for "lawyer" (*nomikos*; 7:30; 10:25; etc.) in some passages where Mark and Matthew have "scribe" (*grammateus*).
- The Gospels usually portray scribes (along with chief priests, elders, and/or Pharisees) as opponents of Jesus who actively sought his death (Mark 11:27).
- The Acts of the Apostles also portrays them as opponents of the early Christians (Acts 4:5; 6:12).
- But there are a few exceptions: some scribes are neutral (Matt 13:52), or even praised by Jesus (Mark 12:28-34), or rise to defend Paul (Acts 23:9).

Pharisees - a group of influential Jews active in Palestine from 2nd century BCE through 1st century CE; they advocated and adhered to strict observance of the Sabbath rest, purity rituals, tithing, and food restrictions based on the Hebrew Scriptures and on later traditions.

- "Pharisees" probably means "separated ones" in Hebrew, per their strict observance of laws and traditions (Lk 18:10-12).
- Long-time political and religious rivals of the Sadducees, vying for influence among the rulers and the people.
- Mostly laymen, but possibly also some priests (from the tribe of Levi) or even members of the Sanhedrin (Acts 5:34).
- Followed not only the laws of the Hebrew Bible, but also the "traditions of the elders" (Mark 7:1-13; Matt 15:1-20).
- Leaders were called "rabbis" or "teachers", such as Nicodemus (John 3:1-10; 7:50; 19:39) and Gamaliel (Acts 5:34; 22:3).
- NT Gospels portray them mainly as opponents of Jesus (Mark 8:11; 10:2); Some of Jesus' harshest polemics are directed against the "hypocrisy" and "blindness" of the Pharisees (Matt 23; John 9).
- In contrast to Sadducees (Mark 12:18-27), Pharisees believed in the resurrection of the dead (Acts 23:1-8).
- Paul himself was a Pharisee (Phil 3:5; Acts 23:6; 26:5), as were some other early Christians (Acts 15:5).

Sadducees - another prominent group of Jews in Palestine from 2nd century BCE through 1st century CE; they were probably smaller "elite" group, but even more influential than the Pharisees; they followed the laws of the Hebrew Bible (the Torah), but rejected newer traditions.

- "Sadducees" comes from the Hebrew *tsaddiqim* ("righteous ones"), which may refer to the way they wished to live/
- The name may also derive from Zadok, the high priest under King David (1 Kings 1:26), as many Sadducees were priests.
- Long-time political and religious rivals of the Pharisees, although their influence was more with the wealthy ruling elites.
- Probably also rivals of the Herodians, since they had supported the Hasmonean Jewish rulers against King Herod.
- Closely associated with the Temple and with the ruling council ("Sanhedrin") of the Jews (Acts 4:1; 5:17; 23:6).
- Did not believe in life after death (Mark 12:18-27; Luke 20:27) or in angels or spirits (Acts 23:8).
- NT Gospels often portray them (often together with the Pharisees) as opponents of Jesus (Matt 16:1-12; Mark 18:12-27).
- But they also rejected the teachings of the Pharisees, esp. their oral traditions and newer innovations.

Essenes - a smaller group or "sect" that lived a communal "monastic" lifestyle at Qumran (near the Dead Sea) from 2nd century BCE through 1st century CE; the "Dead Sea Scrolls" found in this location in 1947 are usually associated with them.

- Originally a group of priests, founded and/or led by a "Teacher of Righteousness" during the early Maccabean/Hasmonean era.
- Regarded the Jerusalem priests as illegitimate, since those were not Zadokites (from the family of the high priest Zadok).
- Rejected the validity of the Temple worship, and thus refused to attend the festivals or support the Jerusalem Temple.
- Expected God to send a great prophet and two different "Messiahs" (anointed leaders), one kingly and one priestly.
- Lived a communitarian life with strict membership requirements, rules, and rituals; they probably also practiced celibacy.
- Mentioned by Josephus, but *not in the NT* (although some scholars think the "Herodians" in the NT refer to Essenes).
- Some scholars think Jn the Bapt (also Jesus?) was closely associated with the Essenes, but a direct connection is unlikely.
- Monastery destroyed by the Roman Army ca. 68 AD, during the Jewish War against Rome, which Essenes probably considered the final battle between the forces of good (the true Israelites) and evil (the Romans and their collaborators).
- Dozens of complete scrolls and thousands of written fragments were discovered from 1947 to mid-1950's in caves near Qumran. The Scrolls contain copies of almost the entire Hebrew Bible, some older non-canonical texts, and dozens of the Essenes own writings.

Elders - the "older men" of a community who formed the ruling elite and were often members of official "councils".

- The Greek word "presbyter" simply refers to older men, but was mainly used for men respected by others as leaders and role models.

- The Gospels usually portray the elders (often with scribes and/or priests) as opponents of Jesus who conspired to have him killed.

The main factions can be defined in part by their posture towards Rome:

Zealots: military over-throw, fight Rome to death, Messiah is the military leader

Essenes: absolute withdrawal from society, form separate community, hope for, but not act on, overthrow of Rome

Pharisees: no active opposition to Rome, looked for Messiah, used ritual purity rules to create separation from Roman and Hellenistic influences

Sadducees: accept and prosper as much as possible under Roman rule

The Lord's Return and Last Judgment

Mark 13

²⁴ "But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, ²⁵ and the stars will be falling from heaven, and the powers in the heavens will be shaken. ²⁶ And then they will see the Son of man coming in clouds with great power and glory. ²⁷ And then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven ...

²⁹ So also, when you see these things taking place, you know that he is near, at the very gates ...

³² "But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father. ³³ Take heed, watch and pray; ^[a] for you do not know when the time will come.

clad in a robe dipped in ^[c] blood, and the name by which he is called is The Word of God. ¹⁴ And the armies of heaven, arrayed in fine linen, white and pure, followed him on white horses. ¹⁵ From his mouth issues a sharp sword with which to smite the nations, and he will rule them with a rod of iron; he will tread the wine press of the fury of the wrath of God the Almighty. ¹⁶ On his robe and on his thigh he has a name inscribed, King of kings and Lord of lords.

Rev 20

¹¹ Then I saw a great white throne and him who sat upon it; from his presence earth and sky fled away, and no place was found for them. ¹² And I saw the dead, great and small, standing before the throne, and books were opened. Also another book was opened, which is the book of life. And the dead were judged by what was written in the books, by what they had done. ¹³ And the sea gave up the dead in it, Death and Hades gave up the dead in them, and all were judged by what they had done. ¹⁴ Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire; ¹⁵ and if any one's name was not found written in the book of life, he was thrown into the lake of fire.

Rev 21

⁵ And he who sat upon the throne said, "Behold, I make all things new." Also he said, "Write this, for these words are trustworthy and true." ⁶ And he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water without price from the fountain of the water of life. ⁷ He who conquers shall have this heritage, and I will be his God and he shall be my son. ⁸ But as for the cowardly, the faithless, the polluted, as for murderers, fornicators, sorcerers, idolaters, and all liars, their lot shall be in the lake that burns with fire and brimstone, which is the second death."^[i]

Rev 19

¹¹ Then I saw heaven opened, and behold, a white horse! He who sat upon it is called

Faithful and True, and in righteousness he judges and makes war. ¹² His eyes are like a flame of fire, and on his head are many diadems; and he has a name inscribed which no one knows but himself. ¹³ He is

Judgment before the Ancient One (Daniel 7)

⁹ As I looked, thrones were placed and one that was ancient of days took his seat; his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, its wheels were burning fire.

¹⁰ A stream of fire issued and came forth from before him; a thousand thousand served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened.

¹¹ I looked then because of the sound of the great words which the horn was speaking. And as I looked, the beast was slain, and its body destroyed and given over to be burned with fire. ¹² As for the rest of the beasts, their dominion was taken away, but their lives were prolonged for a season and a time. ¹³ I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, ^[b] and he came to the Ancient of Days and was presented before him.

¹⁴ And to him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.

Session Outline: Recap; Mark 14-16

Divine Mercy Chaplet (One Decade)

Leader

You expired, Jesus, but the source of life gushed forth for souls, and the ocean of mercy opened up for the whole world.

O Blood and Water, which gushed forth from the Heart of Jesus as a fountain of Mercy for us,

Eternal Father, I offer you the Body and Blood, Soul and Divinity of Your Dearly Beloved Son, Our Lord, Jesus Christ,

For the sake of His sorrowful Passion,

Holy God, Holy Mighty One, Holy Immortal One,

Eternal God, in whom mercy is endless and the treasury of compassion — inexhaustible, look kindly upon us and increase Your mercy in us, that in difficult moments we might not despair nor become despondent, but with great confidence submit ourselves to Your holy will, which is Love and Mercy itself.

Group

O Fount of Life, unfathomable Divine Mercy, envelop the whole world and empty Yourself out upon us.^[16]

I trust in You!

(repeat 3x)

in atonement for our sins and those of the whole world.

have mercy on us and on the whole world.

(repeat 10x)

have mercy on us and on the whole world.

(repeat 3x)

A. Brief Recap on Mark 11-13 (5min)

B. Small Group Discussion of Mark 11-13 (30 min)

- 1) Mark 13 describes Jesus' return with the fullness of his divinity apparent to all – and as something to be quite alert and watchful for. Why?

- 2) Gospel and Contemp Culture #1, p. 27.
- 3) Disc Q on top of p. 28, what is “On Offer”?

C. Comments on Mark 14

D. Spitfire³ on 14.60-63: What is/are Jesus' Blasphemy(ies)?

E. Comments on Mark 15

³ A “Spitfire” is when we take 3 minutes to answer the question to ourselves and then have a 2-3 min group discussion. *Be Quick!*

F. Spitfire on Mark 15.34: In quoting Ps 22.1, did Jesus utter a prayer of despair or hope? Why?

G. Comments on Mark 16

H. Small Group Discussion: Discipleship Qs #1 and #2 (25 min +/-)

Bonus Spitfire on 15.2-5, Why doesn't Jesus answer Pilate? If he had, what kind of answer would he have given?

Three Matters of Necessity

(soteriology; basis for our trust in God and countering Edenic doubt; fuel for apostolic fervor; counter to universalism)

Watch, Be Ready, for the Lord's Return (as Judge): Mark 13.24-37, cf. take heed 13.5,9,23. Judgment is coming. Do not be found 'asleep' when the Lord returns. Fearing the Lord provides a shielding canopy of protection.

Thy will be done: Jesus, in the garden of Gethsemane, knows the immanence of his Passion (arrest, scourging, taunting, bearing cross, crucifixion) and three times asks F to avoid it, yet prays that the F's will be done (Mark 14.32-41) . Why did the Father will that Jesus endure the Passion – in what sense was it necessary?

Great Commission: "preach the gospel to the whole world: he who believes and is baptized will be saved; but he who does not believe will be condemned" Mark 16.15-16 ... these *signs* will accompany believers [having been baptized in the HS?] will exorcise, heal, and be immune to poison; and speak in *new tongues*. Why is it necessary for salvation to "believe and be baptized"?

Misc Overview Notes – Mark

A. General Outline of Mark

- | | |
|--|------------|
| 1) JnB & Baptism of Jesus | 1.1-15 |
| 2) Call of 1 st Four Apostles | 1.16-20 |
| 3) ID Cycles I & II
<i>Healer; Exorcist; Teacher/Rabbi; Divine Authority (Sin, Sabbath, Wind & Sea, Death, Uncleanness); Son of Man; Bridegroom; Son of God</i> | 1.21-3.12 |
| 4) New Israel & Teaching on the Kingdom | 3.13-4.34 |
| 5) ID Cycle III
<i>Divine Authority (Wind, Sea, Death, Uber Uncleanness)</i> | 4.35-5.34 |
| 6) Sending Ds; Miracles & Tchg around the Sea of Galilee | 6.7-9.32 |
| a) Missionary Journey // Royal Response | 6.7-32 |
| b) Miracles and “defilement teaching” | 6.33-8.26 |
| 7) ID Cycle IV
<i>Not merely Messiah, but Suffering Servant and Son of God</i> | 8.27-9.32 |
| 8) Teaching on being a Servant and Like a Child; Divorce | 9.33-10.52 |
| 9) Triumphal Entry, Purging of Temple, Final Confrontation; Eschat Discourse
<i>ID+: Actual Kingship over not just Israel, but all the earth; Lord (“owner”) of the Temple; Judge</i> | 11-13 |
| 10) Last Supper, Agony in Garden Arrest, Trial, & Crucifixion | 14-15 |
| 11) Resurrection Accounts | 16 |

B. Some Over-arching Principles

- 1) All-In
 - a) The conditions of discipleship also like “hinges” that attach us to the Lord, allow him to transform us, and upon which our flourishing (happiness) depend: repentance, belief, obedience, receiving the HS, and being All-In. One bad “hinge” can really impede this door, even two bad hinges disable it! Keep going to confession, etc. with each hinge.
 - b) Evangelical catholic~ make Jesus Lord of your life, give our life to J, Put J on the throne
 - c) See from call to RDY it is more than just being righteous, but
 - d) Necessary for God to transform us < together with the docility of a child >
 - (1) We all need a make-over, even the best of us { story of Chris R. and extreme suffering }
 - e) “being with J” requires that we put J above everything
- 2) Our Response
 - a) Lord works with us where we are at – and with the license we give him – and never gives up!
 - b) Our choice – the Lord is gentle and never pushy
 - c) Ultimately, sooner or later, we need to get the point of being “All-In” → why wait?
 - d) Do we fully grasp the ‘all-in’ nature of the response the Lord requires of us?
 - e) Hard Way or the Easy Way
 - (1) Lord is very patient
 - (2) Never forget that making this relationship all depends on God – and he does his part. He just needs our assent, feeble as it may be, “lord, I believe, help me believe”.
- 3) Mark’s gospel convinces only if you meet the person of Jesus, thru the Church and in the HS and the Eucharist.

DQ: What is Mark “selling”? The ‘promise’ or ‘draw’, what attracted people to follow Jesus in Mark was more than simply the miracles and the fast food, but the Lord’s very presence.

- a) We access the Lord’s presence
 - (1) In SS itself – pray lectio divina
 - (2) In the Baptism in the HS and by praying in the Spirit
 - (3) In the Eucharist (and Confession)
- b) Always Personal with the Lord
 - (1) How open are we? What is our response to the call of Jesus, but to his person, which the gospel makes available to us?
 - (2) I love being with the Lord, a few personal examples

C. Other Comments

- 1) Hard to ‘get Jesus’ without ‘getting the Temple’
- 2) Sin & Righteousness; Following God’s commands brings happiness, which are formulated for our benefit. Yet our society is rife with amusements and diversions many of which are morally neutral, i.e., video games, social media, sports, streaming video. Society also promotes “harmless hedonism”: cannabis, porn, sex, etc.

DQ: why are these things not morally neutral?

- 3) Fear of the Lord is a Mercy. The evil spirits always recognized and feared Jesus as God: their only response could be to escape.
- 4) Mark gives us three strong warnings of the coming judgment: 9.42-50; 13.24-36; 14.61-62
 - a) Judgment and Fear of the Lord: Stay under the protective canopy of fearing the Lord. Temple: See John 1.14; 2.18-22; Jesus judged it and ordained its’ destruction (13.1-23; 14.58), prefigured by curtain being torn in two, to be replaced by the person of Jesus (14.58; 12.10-11 → Ps 118.22-23, Acts 4.11, I Pet 2.7)
- 5) Doing the will of God begins with keeping his commandments related to faith and morals. We allow our will to be “fenced in” creating a certain kind of space, a holy space. God’s commandments also make us wise (Ps 119.98-100).
- 6) Reenactment of Passover, actual participation in God’s Saving Action, *anamnesis*.

D. Reference

- 1) The Journey
 - a) Judea ((1.2-14). Action opens in Judea, with Jesus traveling from Nazareth to Jordan River, then into the Judean wilderness, then back into Galilee.
 - b) Galilean Ministry (1.14-9.50)
 - c) Judea & Beyond the Jordan; Road to Jerusalem (10.1-52)
 - d) Jerusalem: Passion Narrative (11.1-16.12)
 - e) Galilee: Great Commission and Ascension (16.13-20)

2) Teachings

- a) Kingdom Parables 4.1-34
- b) Defilement is from the Heart 7.1-23
Evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness
- c) Become a servant like Jesus and lowly and receptive as a child; Divorce 9.33-10.52
- d) Conflict of Jesus’ Identity and Authority 11.27-12.44
- e) Eschatological Discourse 13

3) Jesus’ identity



- a) Baptizes with the Holy Spirit 1.8
 - (1) Filled with the Holy Spirit 1.10; 3.29-30
 - (2) David spoke by the Holy Spirit in Ps 92 12.36
 - (3) Holy Spirit will speak through you when persecuted 13.11
 - (4) Promises gifts of the Holy Spirit 16.17-18
- b) Jesus and demons.
 - (1) Jesus casts them out as much as he healed,
 - (2) The demons knew him (1.24, 34; 3.11; 5.6-
 - (3) He gave authority for exorcism to apostles 3.14
 - (4) Satan opposes and takes away 'the word' 4.14

2) "Gospel" / "preaching"

a) Gospel / good news in Mark

1:1 The beginning of the *good news* of Jesus Christ, the Son of God.

1:14,15 Now after John was arrested, Jesus came to Galilee, proclaiming the *good news* of God, and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the *good news*."

10:29 Jesus said, "Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the *good news*,

13:10 And the *good news* must first be proclaimed to all nations.

14:9 Truly I tell you, wherever the *good news* is proclaimed in the whole world, what she has done will be told in remembrance of her."

16:15 And he said to them, "Go into all the world and proclaim the *good news* to the whole creation.

16:20 And they went out and proclaimed the *good news* everywhere, while the Lord worked with them and confirmed the message by the signs that accompanied it.

b) Proclaim

5:20 And he went away and began *to proclaim* in the Decap'olis how much Jesus had done for him; and all men marveled.

7:36 And he charged them to tell no one; but the more he charged them, the more zealously they *proclaimed it*.

3) Call and Response to Discipleship

a) Call all of P, A, J & J 1.16-20

b) Call of Levi 2.13-15

c) Naming of Twelve 3.13-19

...

d) Prayer of an uncertain father for exorcism & healing of son 9.14-29

e) Call to RDY (blessed) Man 10.17-22

f) Call to Blind and Poor (cursed) Man 10.46-52

g) Devotion of poor widow






[https://www.google.com/maps/place/Mount+ 1](https://www.google.com/maps/place/Mount+1)

Session Outline: Recap of Discipleship in Mark; Luke 1-4


A. Opening Prayer: The Magnificat on p. 45, which is chanted in the evening office of the Liturgy of the Hours.

B. Discipleship Framework in the Gospel of Mark; SG Exercise and Discussion (25 min)

1) The rabbinic framework of imitation and a sort of life apprenticeship provides the general contours for Jesus' manner of forming disciples:

- Know God (believe, learn from, and be with Jesus)  CONVERSION
→ requires becoming his disciple
- Become Like Jesus  TRANSFORMATION
→ be formed as his disciple; 'live by the Spirit'
- Do Like Jesus  MISSION
→ do what Jesus: charity and good works, esp. evangelism and exercise of spiritual gifts such as exorcism and healing

2) Jesus stipulates the following requirements to become his disciple:

- (1) Repent from Sin
- (2) Believe (and trust) Jesus
- (3) All-in ... deny yourself, take up your cross  "make Jesus absolute Lord of your life"
- (4) Obey Jesus in everything
- (5) Receive baptism of Jesus, i.e., baptism in the HS

3) Lookup the following references in Mark and Identify each requirement to become a Disciple:

Discipleship Requirement(s)	
1.7-8	
1.15-15	
1.16-20	
3.31-35	
6.12	
9.7	
10.17-30	
16.16	
16.16-18	

4) Describe how each requirement *to become* a Disciple is also a key *to be formed* as a Disciple:

(1) Repent from Sin: _____

(2) Believe (and trust) Jesus: _____

(3) All-in ... deny yourself, take up your cross: _____

(4) Obey Jesus in everything: _____

(5) Receive baptism of Jesus, i.e., baptism in the HS: _____

C. Intro to Luke

D. Infancy Narratives

- 1) *Spitfire on 1.30-31, 38*: What was the “ask” of Mary by the Angel Gabriel? What was the (potential) cost to her of believing and accepting, as it were, the Lord, even though he was at that point a mere Promise?

- 2) Discussion Question: Gospel vs Contemporary Culture #1 (p. 50)

E. Ministry of JnB and the Baptism of Jesus

- 1) *Role Play Riff on 3.17*: Wow. Sounds like hell – is it real? Scenario: you are reading scripture with a friend who is open and searching, but is un-churched. You come to this passage and your friend (Seeker) asks, what does this mean, is it real? How would you explain this (Evangelist). Pair up with someone, with one taking the role of Seeker and the other Evangelist. Collect your thoughts for 2 min, then do a 2 min Role Play. Seeker should really take on the mindset and argue back a bit against the Evangelist’s explanation.

Seeker’s Objections: _____

Evangelist’s Explanation: _____

F. Temptation of Jesus

- 1) *Spitfire on 4.1-2*: What is required if you go out “into the desert”, in imitation of our Lord? Why would you be a fool to venture into your Lenten practices without it?

G. Discussion Questions

- 1) Discipleship #1 (p 50)
- 2) Discipleship #2 (p 50)

Bonus Spitfire: Is the devil real? Or is he a personification of evil in Scripture?

Session Outline: Recap; Luke 4²-11

Divine Mercy Chaplet (One Decade)

Leader

You expired, Jesus, but the source of life gushed forth for souls, and the ocean of mercy opened up for the whole world.

O Blood and Water, which gushed forth from the Heart of Jesus as a fountain of Mercy for us,

Eternal Father, I offer you the Body and Blood, Soul and Divinity of Your Dearly Beloved Son, Our Lord, Jesus Christ,

For the sake of His sorrowful Passion,

Holy God, Holy Mighty One, Holy Immortal One,

Eternal God, in whom mercy is endless and the treasury of compassion — inexhaustible, look kindly upon us and increase Your mercy in us, that in difficult moments we might not despair nor become despondent, but with great confidence submit ourselves to Your holy will, which is Love and Mercy itself.

- A. Brief Recap of Infancy Narratives (5 min)
- B. Small Group Discussions: Infancy Narrative (20 min)
 - 1) Discip. #1 or #2 (pick one) (p 50)
- C. Intro to Luke’s Galilean Ministry (10 min)
- D. *Extended Spitfire*: Read Luke 4.1-13. Is the devil real? Can you think of some other verses in Scripture?

How do you respond to your friend who says the Devil is only a personification of evil in Scripture?

- E. Jubilee Proclamation; *Duc in Altum*
- F. “Sermon on the Plane”
- G. Spitfire on 6.27-31: How might this approach benefit our enemies?

- H. Love of Neighbor: 10.25-37
- I. Spitfire: Types of Prayer
- J. Teaching on Prayer: 10.21-24; 10.38-11.13
- K. Discussion Group (30 min)
 - 1) Interp. #1 & #2 (p 63)
 - 2) If time: Gospel vs Contemporary Culture (p 63)

Group

O Fount of Life, unfathomable Divine Mercy, envelop the whole world and empty Yourself out upon us.^[16]

I trust in You!

(repeat 3x)

in atonement for our sins and those of the whole world.

have mercy on us and on the whole world.

(repeat 10x)

have mercy on us and on the whole world.

(repeat 3x)

Session Outline: Matthew's Sermon on the Mount & Luke 12-14

Divine Mercy Chaplet (One Decade)

Leader

You expired, Jesus, but the source of life gushed forth for souls, and the ocean of mercy opened up for the whole world.

O Blood and Water, which gushed forth from the Heart of Jesus as a fountain of Mercy for us,

Eternal Father, I offer you the Body and Blood, Soul and Divinity of Your Dearly Beloved Son, Our Lord, Jesus Christ,

For the sake of His sorrowful Passion,

Holy God, Holy Mighty One, Holy Immortal One,

Eternal God, in whom mercy is endless and the treasury of compassion — inexhaustible, look kindly upon us and increase Your mercy in us, that in difficult moments we might not despair nor become despondent, but with great confidence submit ourselves to Your holy will, which is Love and Mercy itself.

Group

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have mercy on us and on the whole world.

(repeat 10x)

have mercy on us and on the whole world.

(repeat 3x)

A. Two Faces of Holiness: Righteousness and Charity

B. Discussion Group: Discipleship #1 and #2 (p. 63) (25 min)

C. Recap of Mercy and the Great Reversals (6.20-36) typified in Lazarus Parable (16.19-31)

D. Matthew's Sermon on the Mount (excerpts from 5-7)

1) Spitfire: How would "sell" being "meek" and "poor in spirit"?

2) Beatitudes & Be Light to the World (5.1-16)

3) Spitfire: Read John 9.5 and Mt 5.14-16. Jesus is *the* Light of the World (Jn 1.1-4, 8.12,9.5,11.9) – so why does the Lord say that we are to be the light of the world? _____

– in what tangible way will you be so tomorrow? _____

4) Radicalization of the Law: God's Righteousness (5.17-48)

5) Spitfire: How can this possibly work? Is this only for "elite Christians"?

- 6) Three Christian Pieties: Almsgiving, Prayer, & Fasting (6.1-21)
- 7) Money and Material Provisions (6.19-34)

E. Be All-In and *Don't Worry!* (Luke 12.4-13.9)

F. Kingdom of God Teachings (Luke 13.18-14.14)

G. Extended Spitfire: Are only a few saved thru the Narrow Gate?

H. Small Group Discussions (20 min)

1) Gospel vs Contemp Culture #1 (p _____)

2) Discip. #1 (p _____)

Session Outline: Holiness & Intimacy with God; Why Sex Matters

Psalm 8

O Lord, our Lord,
how majestic is thy name in all the earth!
Thou whose glory above the heavens is chanted
² by the mouth of babes and infants,
thou hast founded a bulwark because of thy foes,
to still the enemy and the avenger.
³ When I look at thy heavens, the work of thy fingers,
the moon and the stars which thou hast established;
⁴ what is man that thou art mindful of him,
and the son of man that thou dost care for him?
⁵ Yet thou hast made him little less than God,
and dost crown him with glory and honor.
⁶ Thou hast given him dominion over the works of thy
hands;
thou hast put all things under his feet,
⁷ all sheep and oxen,
and also the beasts of the field,
⁸ the birds of the air, and the fish of the sea,
whatever passes along the paths of the sea.
⁹ O Lord, our Lord,
how majestic is thy name in all the earth!

salm 24

The earth is the Lord's and the fulness thereof,
the world and those who dwell therein;
² for he has founded it upon the seas,
and established it upon the rivers.
³ Who shall ascend the hill of the Lord?
And who shall stand in his holy place?
⁴ He who has clean hands and a pure heart,
who does not lift up his soul to what is false,
and does not swear deceitfully.
⁵ He will receive blessing from the Lord,
and vindication from the God of his salvation.
⁶ Such is the generation of those who seek him,
who seek the face of the God of Jacob.^[a] *Selah*
⁷ Lift up your heads, O gates!
and be lifted up, O ancient doors!
that the King of glory may come in.
⁸ Who is the King of glory?
The Lord, strong and mighty,
the Lord, mighty in battle!
⁹ Lift up your heads, O gates!
and be lifted up,^[b] O ancient doors!
that the King of glory may come in.
¹⁰ Who is this King of glory?
The Lord of hosts,
he is the King of glory! *Selah*

A. Discussion Group Question: Intimacy in the Image of God (p 78)

B. Intro

C. *Spitfire*: What is wrong with pornography?

D. Holiness

E. *Extended Spitfire*: Read Exodus 33.17-23 (referenced in Hb 12:18-21). This passage alludes to the fearful terror of coming into the Lord's presence prior to Jesus' atoning work. Why didn't/couldn't God simply allow folks to 'come around for a chat'?

F. Intimacy with God: Temple of the HS

G. *Extended Spitfire*: Interpretation Question #1

H. Holiness Makes Possible Divine Intimacy

- I. *Spitfire - Chicken vs. the Egg*: ‘without holiness we can’t see God’, but we get holy by getting near God! So how, exactly, do we get the necessary access?

J. Holiness *Flows from* Divine Intimacy

- K. *Spitfire*: What is wrong with sex outside of marriage?

L. Sexual Misuse of our Bodies Destroys Divine Intimacy

- M. *Spitfire*: How would you explain to a struggling Christian the problem with gay sex?

N. Discussion Group (30 min)

- 1) Interpretation Question #2 (page 78)
- 2) Discipleship Question #1
- 3) Intimacy with God #2

Session Outline: Luke 14-24

Ps 84

¹ How lovely is your dwelling place,
O Lord of hosts!

² My soul longs, indeed it faints
for the courts of the Lord;
my heart and my flesh sing for joy
to the living God.

³ Even the sparrow finds a home,
and the swallow a nest for herself,
where she may lay her young,
at your altars, O Lord of hosts,
my King and my God.

⁴ Happy are those who live in your house,
ever singing your praise. *Selah*

⁵ Happy are those whose strength is in you,
in whose heart are the highways to Zion.^[a]

⁶ As they go through the valley of Baca
they make it a place of springs;

the early rain also covers it with pools.

⁷ They go from strength to strength;
the God of gods will be seen in Zion.

⁸ O Lord God of hosts, hear my prayer;
give ear, O God of Jacob! *Selah*

⁹ Behold our shield, O God;
look on the face of your anointed.

¹⁰ For a day in your courts is better
than a thousand elsewhere.

I would rather be a doorkeeper in the house of my God
than live in the tents of wickedness.

¹¹ For the Lord God is a sun and shield;
he bestows favor and honor.

No good thing does the Lord withhold
from those who walk uprightly.

¹² O Lord of hosts,
happy is everyone who trusts in you.

A. Truths about Divine Intimacy – the Very Heart of the Matter

God

1. Personal, very personal ... every hair of your head is counted
2. Wants a relationship with us more intimate than we can imagine
3. Holiness “Gap”

Us

1. Since Eden, we are unfit/incapable of such “Divine Intimacy”:
 - (a) Lack **personal** knowledge of God
 - (b) Lack **righteousness** (see Beatitudes and Antitheses, Matthew 5)
 - (c) Lack **goodness/love** (love, mercy, fruit of the Spirit)

Jesus’ Fix

1. Reveals personal nature of God ... by becoming man and “knowing” many people
2. Atonement
 - via Baptism
3. Sanctifying Grace: Outpouring of HS; Eucharist
 - initiated via Baptism, Confirmation
 - sustained via personal prayer and Eucharist
 - **Daily ASK for HS** ... see Jesus’ teaching to Samaritan woman at well (John 3)

B. Sexual Sin Kills Divine Intimacy

Clarity: See esp. Matthew 5 and I Corinthians 6

Fix requires: Repentance & Confession
Many ‘counter measures’ ~ general growth in holiness
Often outside help:

- discipleship group
- accountability partner
- purity group
- counseling

C. Discussion Group (25 min)

- 1) Discipleship Q #1 (p 79)
- 2) Intimacy with God #2 (p 79)

D. Luke 14-19: God Seeks Us Out – but we must Accept His Mercy

E. *Spitfire*: Picture yourself as the “rich young ruler” in Luke 19.18-23. Is Jesus’ requirement to “sell all” a requirement for all to follow him? What does/would this look like for you?

F. Passion Narrative: 19-23

G. Discussion Group (20-30 min)

1) Discipleship #2 (p 88)

Preview to April: Acts of the Apostles/Holy Spirit

Misc Notes on Luke

- 1) Forgiveness
 - a) Sermon on Plain 6
 - b) Fraternal Correction and forgiveness 17.1-4
- 2) Servant Teachings (doulos 29x in Luke) Really interesting tension between being beloved of Father, one intended to delight in and enjoy God’s presence, and being obedient, indeed, taking on the identity of a slave (e.g. 17.5-6)
- 3) Role of Satan in tempting Jesus, entering into Judas (22.3), demand for Peter 22.31-32
- 4) Tender, Personal, Love of the Father
 - a) Sparrows and hairs of one’s head 12.4-8
 - b) Clothing of ravens, birds, lilies, grass 12.22-29
 - c) 1st Lament: hen gathering her brood 13.31-35
 - d) Prodigal Son 15.11-32
 - e) 2nd Lament: over Jerusalem 19.41-45
 - f) Poor, blind, maimed and lame
 - (1) Magnificat (poor) 1.53
 - (2) Jubilee Procl (poor, blind) 4.18
 - (3) Blessed (poor) 6.20
 - (4) Mess. to JnB (+deaf, dead) 7.18-23
 - (5) Invite to your feasts 14.12-14
 - (6) Invited by Father to ‘feast’ 14.16-24

Trust, Terror & Joy: the normal response to J’s challenge to all Disciples

Luke records the Lord proceeding through several steps in the making of his disciples:

TRUST	1) Repentance from sin
TRUST	2) Acknowledgment that Jesus is the divine son of God <faith>
T & T	3) Obey Jesus in all things
TERROR	4) Renunciation of all possessions and attachments in order to be freely and fully embrace being a disciple – being ‘All-In’
JOY	5) Being with God: <i>[as J’s earthly D]</i> , In-filling of the HS; SS; Euch; personal prayer
TERROR	6) A sheering of our previous primary identities, <i>becoming like little children</i>
JOY	7) Taking on or deepening our primary identities as <i>beloved</i> sons and daughters of God, as temples of the Holy Spirit, and as members of his people
(WORK)	8) Expressing these new identities as priests, servants, stewards, missionaries
(WORK)	9) Taking on habits of disciples, first and foremost, praying
W & JOY	10) Taking on God’s own character: being holy; merciful; loving; delighting in relationship with God and his people.
W & JOY	11) Doing the work of the Kingdom: loving others; evangelism

Some Comments on the NT use of Saints

- 1) We look to saints as models and appeal to them as intercessors.
 - a) What persons did the New Testament writers consider model disciples, which they held up to us for our emulation? See especially Hebrews 11, Luke 1-2, and Matthew 1-3, and Acts?
 - b) Which NT disciples are we given a “life of”, even if only partial? {see esp. Peter and Paul}
 - c) Paul explicitly points to himself as a model to imitate: II Thess 3.6-9

Session Outline: Acts 1-7

Opening Prayer: *Veni Creator Spiritus*

Come, Holy Spirit, Creator, come
From your bright heavenly throne,
Come, take possession of our souls,
And make them all your own.

You who are called the Paraclete,
Best gift of God above,
The living spring, the living fire,
Sweet unction and true love.

You who are sev'nfold in your grace,
Finger of God's right hand;
His promise, teaching little ones
To speak and understand.

O guide our minds with your blest light,
With love our hearts inflame;
And with your strength, which ne'er decays,
Confirm our mortal frame.

Far from us drive our deadly foe;
True peace unto us bring;
And through all perils lead us safe
Beneath your sacred wing.

Through you may we the Father know,
Through you th'eternal Son,
And you the Spirit of them both,
Thrice-blessed Three in One.

V. Come Holy Spirit, fill the hearts of your

faithful

R. And kindle in them the fire of your love.

V. Send forth your Spirit and they shall be created

R. And you will renew the face of the earth.

V. Lord,

by the light of the Holy Spirit
you have taught the hearts of your faithful.

In the same Spirit
help us to relish what is right
and always rejoice in your consolation.

We ask this through Christ our Lord.

R. Amen.

A. Resurrection Accounts in Luke 24 (10 min)

B. What is the "Good News"? (10 min)

C. Discussion Group Interpretation #1 (p. 88) (20 min)

D. Intro/Recap of Resurrection Appearances; Selection of Judas' successor (Acts 1)

E. Outpouring of HS and Peter's Explanation (Acts 2)

F. *Large Group Discussion: What would have happened if God did not pour out his Spirit upon the 1st 120 and Us?* What if baptism in Jesus only resulted in the forgiveness of sins?

1) Was it enough for God to forgive our sins?

(1) Arguments 'for'

(2) Arguments 'against'

2) What would our lives look like without it? What does the HS do for us?

3) What does the HS do for the Church? Could the Church be formed without it?

4) Is baptism without the HS possible? If we are 'baptized into' Jesus, how can we not get the HS?

G. Discussion Group: Discipleship #1 & #2 (p. 98) (20-30 min)

Session Outline: Acts 8-14

Opening Prayer: *Veni Creator Spiritus*

Come, Holy Spirit, Creator, come
From your bright heavenly throne,
Come, take possession of our souls,
And make them all your own.

You who are called the Paraclete,
Best gift of God above,
The living spring, the living fire,
Sweet unction and true love.

You who are sev'nfold in your grace,
Finger of God's right hand;
His promise, teaching little ones
To speak and understand.

O guide our minds with your blest light,
With love our hearts inflame;
And with your strength, which ne'er decays,
Confirm our mortal frame.

Through you may we the Father know,
Through you th'eternal Son,
And you the Spirit of them both,
Thrice-blessed Three in One.

V. Come Holy Spirit, fill the hearts of your faithful
R. And kindle in them the fire of your love.

V. Send forth your Spirit and they shall be created
R. And you will renew the face of the earth.

V. Lord,
by the light of the Holy Spirit
you have taught the hearts of your faithful.
In the same Spirit
help us to relish what is right
and always rejoice in your consolation.
We ask this through Christ our Lord.
R. Amen.

A. Intro and Recap of Acts 1-7 (10-15 min)

B. Discussion Group Interpretation #1 (p. 98) (20 min)

C. Missions throughout Palestine and Syria: Philip & Peter; Conversion of Paul, Acts 8-12

D. Spitfire: Why doesn't Philip baptize with the HS?

E. 1st Missionary Journey of Paul & Barnabas, Acts 13-4

F. Jesus Challenge: Daily Prayer

1) Large Group Discussion:

a) What are the challenges of having a daily prayer life?

b) What key things would you include in your daily prayers?

2) Take Five to Start

G. *Discussion Group Discussion: What would have happened if God did not pour out his Spirit upon the Early Church and Us?* What if baptism in Jesus only resulted in the forgiveness of sins?

1) What would our lives look like without it? What does the HS do for us?

2) What does the HS do for the Church? Could the Church be formed without it?

3) Is baptism without the HS possible? If we are 'baptized into' Jesus, how can we not get the HS?

Jesus Challenge: Closing Mass, Dinner & Prayer; NEXT!

A. Mass [6:00 – 6:45]

B. Dinner & NEXT! [6:45 – 7:25]

C. Brief Recap of the Challenge Jesus puts to all of Us in the Gospels [7.25 – 7:30]

1) **Be A Disciple.** As we proceeded through the Gospels, we identified five conditions Jesus required to be his disciple:

- (1) Repent
- (2) Believe
- (3) Obey
- (4) Be “All In”
- (5) Be Baptized and Receive the Holy Spirit

✦ (6) Be part of God’s People, i.e., the Church

Baptism joins us to Jesus’ Body (I Cor 6 and Rom 6). Acts describes how baptism and the reception of the Holy Spirit always makes converts part of something, the Church (in Greek, ecclesia = ‘those who are called).

2) **Become Like Jesus.**

3) **Do the Works of Jesus.**

D. Prayer [7.30 – 8:10]

After a brief time of praise and worship, we will pray together a Discipleship Prayer and then individually receive prayer. (Fr. Bill and Pete will pray over guys; Caroline & Theresa Z over ladies)

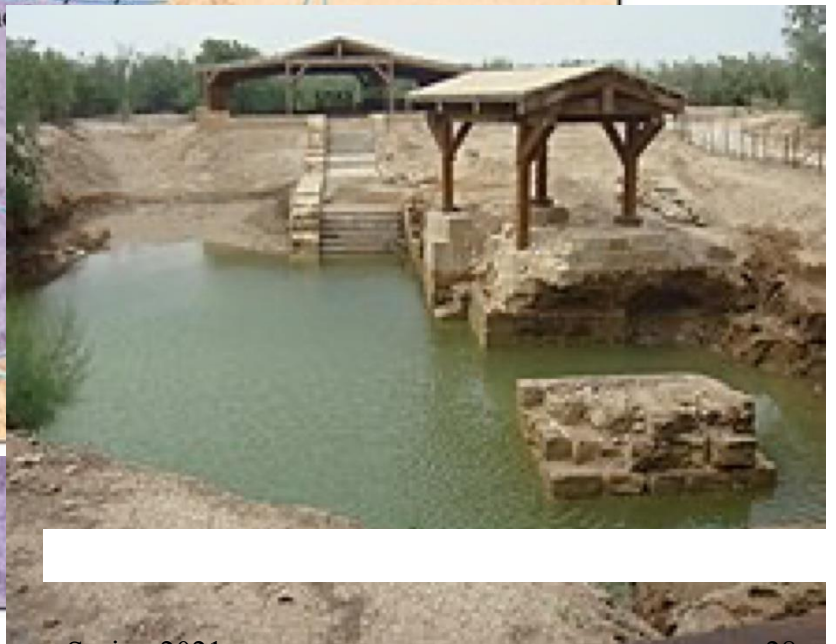
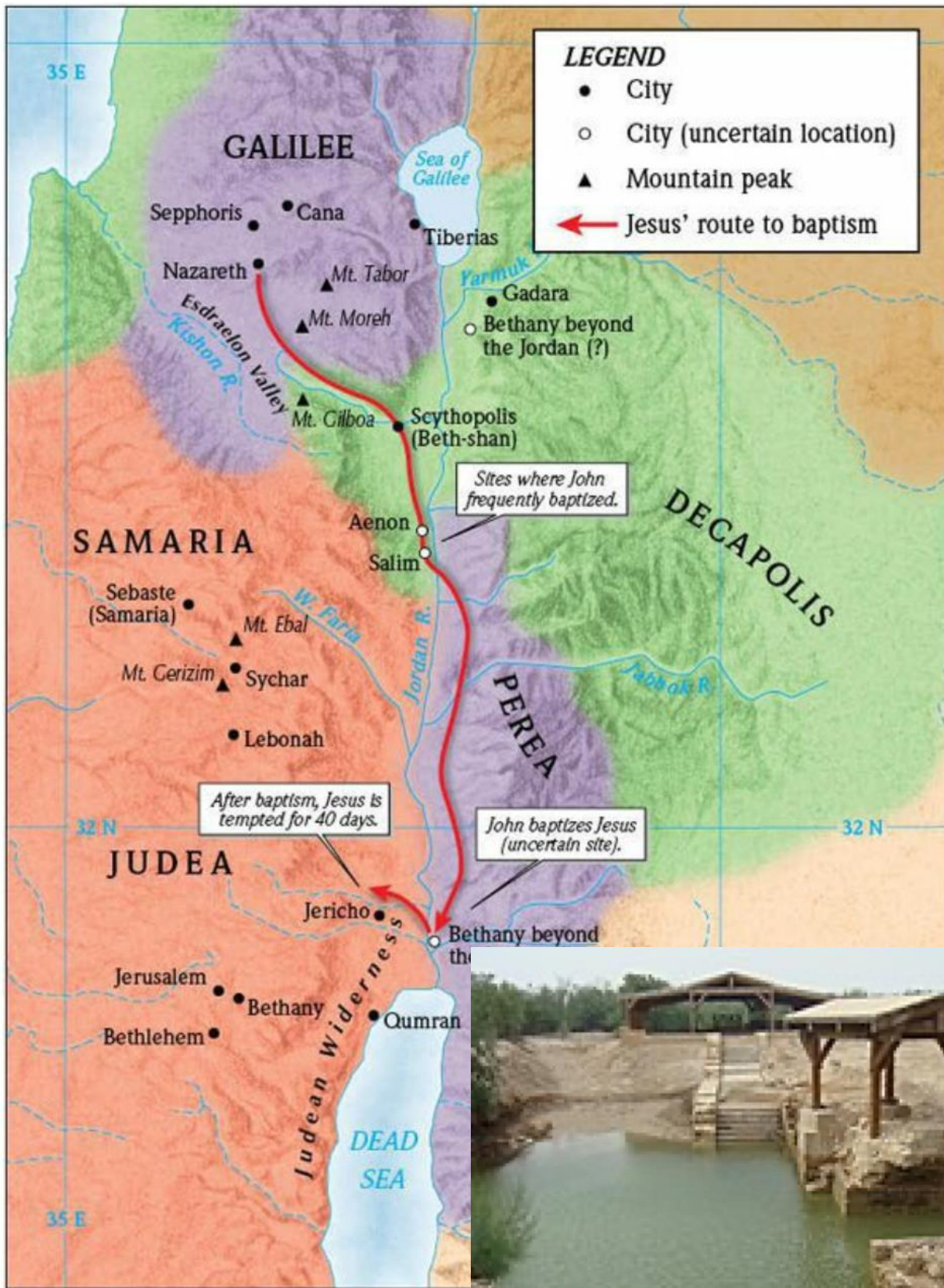
1) Discipleship Prayer:

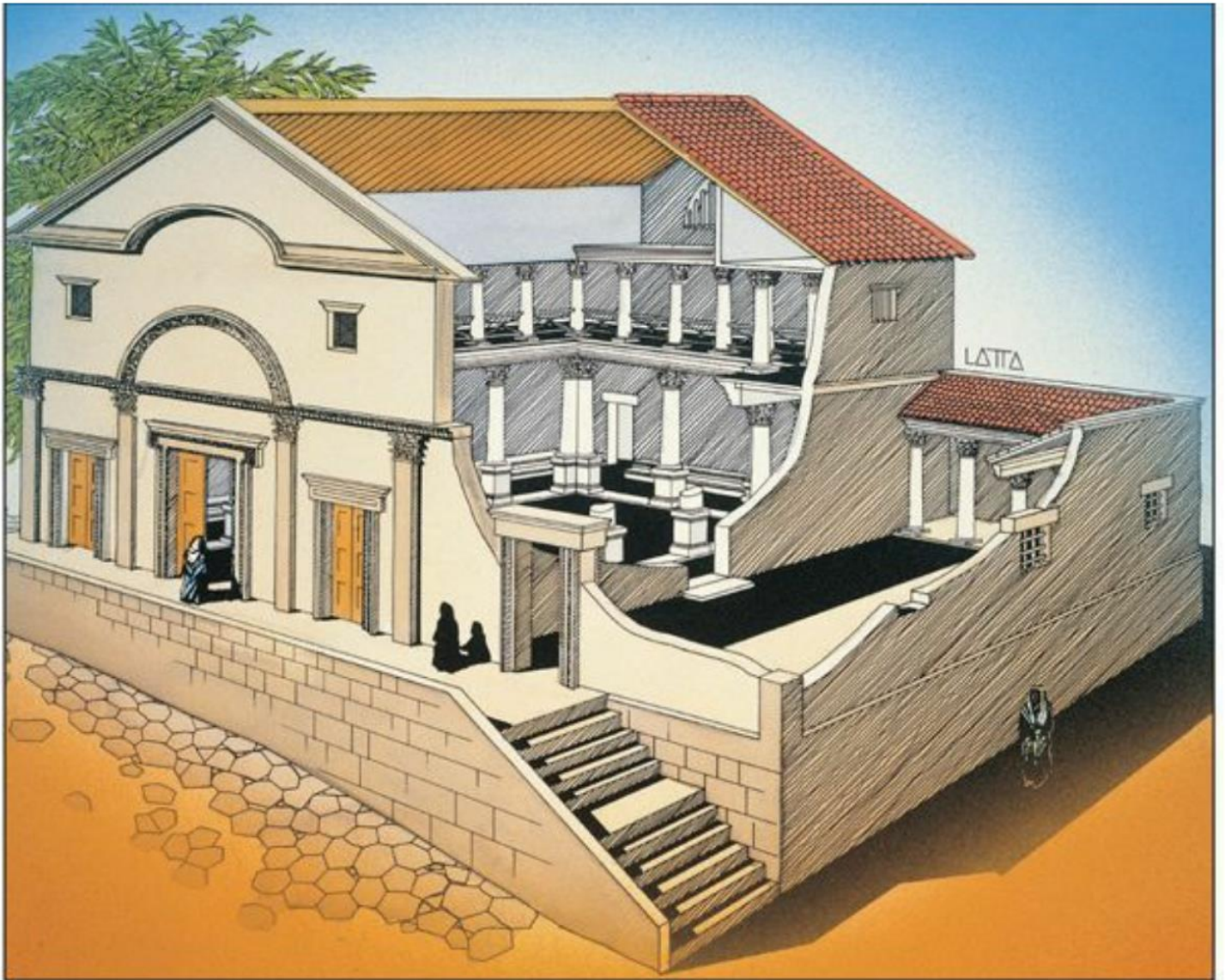
“Lord Jesus, I want to be your disciple. I have **repented** of sin and **believe** your Gospel. I have heard your call to me personally and I promise to **obey** your words, those conveyed to me by Scripture and through the Church. I am **all-in**: I want to live *as if* I have sold everything and to hold all of my gifts and possessions *only as a steward*. Make me holy, conform me to your image, and put me to work! I will live as a **member of your Church** and I want to be with you everywhere all the time and will pray each morning for a fresh outpouring of the **Holy Spirit**. Amen.”

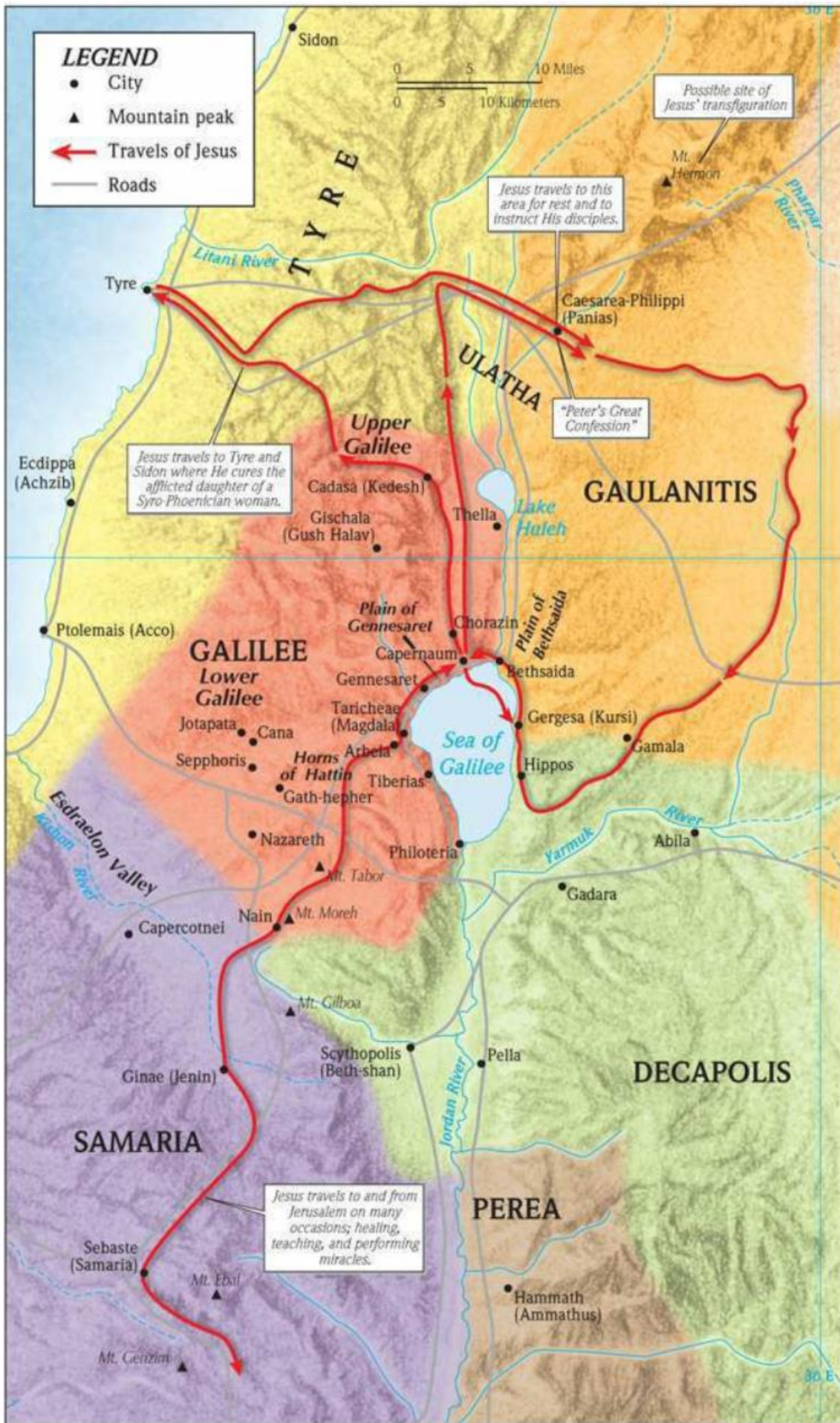
2) Prayer for more of the Holy Spirit on each of us (Fr. Bill)

3) Individual Prayer – *whatever you want*, but some potential prompts from the Jesus Challenge

- a) Faith & Blocks to being disciples
- b) More of the Holy Spirit
- c) Prayer Life
- d) Growth in Holiness
 - (1) Righteousness (incl. sexual purity)
 - (2) Love and mercy
 - (3) Other Fruit of the Spirit (joy, peace, patience, kindness, goodness, faithfulness, self control)
 - (4) Cardinal virtues (justice, prudence)
- e) Mission and Vocation
 - (1) Boldness in sharing the gospel and your testimony
 - (2) Specific ministries







Topical Outline of Mark 1-12

Kerygma	Discipleship	Morality	Miracle / Other
			Preface 1.1
JnB's Prchg: <u>J Bpt w/S</u> 1.2-8			
<u>J's Bptsm/ Trinity</u> 1.9-11			Tempt in Desert 1.12-13
J's Basic Proclamation 1.14-15	Call to Ptr, A, Jms, Jn 1.16-20		
Tchg with Authority 1.21-22			
Auth over Uncln Sprts 1.23-28			Hlmg of Simon's M-i-L 1.29-31
			Preaching, Delvrg, Hlg 1.32-39
			Healing of Paralytic 1.40-45
Auth to Forgive sup- port by hlg of paralytic 2.1-12	Call of Levi (tax man) 2.13-14		
Mission to Sinners & Tax Collectors 2.15-18	Fastg: weddng-brdgrm, New Wine Skins 2.19-22		
<u>J Lord of Sab: Eating,</u> 2.23-28			
<u>J Lord of Sab: Healing</u> 3.1-6			
"Son of God"-Evl Sprts 3.7-12	Apptg of the Twelve 3.13-19		
J & Blzbub, Blsphg HS 3.20-30			
"Brethren" of J 3.31-35	Pb of Sower / Chsng J 4.1-20		
	Lamp; Jdgmnt; Talents 4.21-25		Pb of Grwg Seed / ? 4.26-29
Mustrd Sd; Use of Pbs 4.30-34			
<u>Author. over Storm</u> 4.35-41			Hlg of Demniac / Mrcy 5.1-20
<u>Pwr over Uncleanness</u> 5.24b-34			Hlg of Girl / faith ~fear 5.21-24a, 35-43
			Unbelief of Hmtwn 6.1-6
	Mission of Twelve 6.6b-13		Death of JnB 6.14-29
	X of Lvs / Ds Ministrg 6.30-44		
<u>J Pwr to walk on Wtr</u> 6.45-52		Ext Wshg v. Int Defile. 7.1-7,14-23	
		Corban v. 4th Com. 7.8-13	Hlg of Gentile / Faith 7.24-30
Mkg Df Hr, Mute Spk 7.31-37			2 nd X of Lvs / Msd sign 8.1-21
			Hg of Blind Man

			8.22-26
Peter's Declaration 8.27-30			
J's & D's Path to Cross 8.31-37	<=====>		The Ashmd of J at his 2nd Cmg 8.38-9.1
<u>Transfig by F; Elijah</u> 9.2-13			Expl of Evl Sp / Faith 9.14-29
			2st Passion Predict. 9.30-32
	Who is the Greatest? 9.33-37		
Exorc. by J's Name 9.38-41		Scandal & Expulsion 9.42-49	
		Divorce 10.2-12	
	As little children 10.13-16		
	The Rich Man / Tchg 10.17-30		
	1st Last, Last 1st 10.31		3rd Passion Prediction 10.32-34
	Seating in Hvn / Tchg 10.35-45		Blind Bartms. / Faith 10.46-52
			Triumphal Entry 11.1-11
			Cursing of Fig Tree 11.12-14
	Faith, prayer & forgive 11.20-25		Ldrs Q J's authority 11.26-33
Pb of Vineyard 12.1-12		Taxes 12.13-17	
Q of Resurrection 12.18-27		1st 2 Commandments 12.28-34	
<u>Pre-exist. Messiah</u> 12.35-37	Self-rght of Scrb & Phs 12.38-40		
	Widow's Offering 12.41-44		

Key Topics and Topical Outline in Luke

A. Key Topics

- 1) Background passages about how suffering isn't necessarily the mark of sinfulness
 - a) 13.1-3: Galileans persecuted by Pilate not because of their sinfulness
 - b) 13.4-5: eighteen killed by collapsed tower of Siloam not worse sinners than others who dwelt in Jerusalem
 - c) 13.10-17: an illness from Satan
 - d) 14.1-6: man with dropsy without no reference to its source

- 2) Feasts
 - a) Marriage Feast
 - Be like servants waiting for the Master to come home Lk 12.35-40
 - Take the lowest place ... let host elevate you Lk 14.7-11

 - b) Feast or Banquet
 - Invite the poor who can't repay to be rewarded at resurrection Lk 14.12-14

 - c) Eschatological Banquet
 - Poor, maimed, ... to take place of the invited who make excuses Lk 14.15-24
 - Feast for the prodigal son Lk 15.11-32

- 3) Master's delay in Coming (at an unexpected hour)
 - Be like a faithful and wise steward Lk 12.41-48

- 4) Humility
 - a) Take lowest place at feast: Lord exalts the humble Lk 14.7-11
 - b) Be like repentant tax collector: Lord exalts the humble Lk 18.9-14
 - c) Must become like a child to enter Kingdom of God Lk 18.15-17

- 5) To whom much is given, much is required
 - a) Servant who knows his master's will but fails to follow it Lk 12.41-48
 - b) Parable of the pounds Lk 19.11-27

- 6) Jesus' Laments
 - a) House of Jerusalem forsaken Lk 13.34-35
 - b) Over Jerusalem's imminent destruction Lk 19.41-45

- 7) Joys and Sorrows of the Lord
 - a) Laments over Jerusalem 13.34-35; 19.41-45
 - b) Desire for many to eat of heavenly banquet 14.15-24
 - c) Rejoicing over sinner's who repent 15:1-7, 8-10, 11-32
 - d) God hears the prayers of his elect who cry to him day and night 18.1-8
 - e) Apparent pleasure in receiving infants 18.15-17
 - f) Driving out temple vendors 19.45-48

B. Topical Outline

- 1) Mission
 - a) Ds called to missionary work 5.1-11
 - b) Mission of 12 9.1-6
 - c) J w/help of Ds feeding 5k 9.10-17
- 2) Kingdom

a) Pb of Sower	8.4-15
b) Pb of Lamp	.16-18
c) J's true kindred	.19-21
3) Stewardship & Vigilance	
a) Watchful servant awaiting bridegroom	12.35-38
b) Thief in the night	.39-40
c) Faithful servant awaiting Master's return	.41-48a
d) From whom much is given, much expect'd	.48b
e) Pounds	19.11-27
4) Discipleship	
a) Fasting	5.33-39
b) Ds must take up their cross	9.23-27
c) True greatness	9.46-48
d) Let dead bury their dead	9.57-62
e) Jesus is the better portion: than riches and even service	10.25-41
f) Prayer	
(1) Our Father	11.1-4
(2) perseverance: friend at midnight	.5-10
(3) F gives HS to those who ask	.11-13
g)	<i>Lk 12-17</i>
h) Phar & Tx Collector	18.9-14
i) Little Children	18.15-17
j) Rich Ruler	18.18-30
k) Greatness	22.24-30

Cycle of Parables and Sayings: Luke 10.25-18.30

A. Discipleship		
1) Choosing for eternal life and Jesus		
a) What must I do to inherit eternal life?		
(1) Loving God and Neighbor	10.25-28	a lawyer
(2) Definition of neighbor - Pb of Good Samaritan	.29-37	
b) Choosing J: story of Mary and Martha	.38-41	Martha & Mary
2) Prayer		
a) L's Prayer	11.1-4	Ds
b) Perseverance: friend at midnight	.5-10	
c) F gives good things	.11-13	
B. Misc. Sayings		
1) Exorcism & spiritual principles	11.14-26	Crowds
2) Hear the word and obey	.27-28	
3) Sign of Jonah	.29-32	
4) Eye is the lamp of the body	.33-36	
C. Warnings to Scribes and Pharisees		
1) Woe to Pharisees: greed & wickedness; neglecting justice and love of God; craving honor and respect	11.37-44	Scribes & Pharisees
2) Woe to Scribes: burdening people; killing prophets; removing key of knowledge	.45-52	
3) Hostile response of Scrbs and Phar	.53-54	
4) Warning to crowds to beware hypocrisy of Phars.	12.1-3	Crowds
D. Discipleship		
1) Facing Persecution		
a) encouragement a/g fear	12.4-7	Ds
b) confession of J necessary for salvation	.8-9	
c) blaspheming HS unforgiveable	.10	
d) HS provides words for spkg to persecutors	.11-12	
2) Relationship to material goods		
a) A/g greed: pb of the rich fool	12.13-21	Crowds
b) A/g material worries: Seek first the Kngdm	.22-31	Ds
c) Sell possessions, give alms, eternal treasure	.32-34	
3) Need for Vigilance and Watchfulness		
a) Vigilant servant awaits the bridegroom	12.35-38	Ds
b) Lord coming like a Thief in the Night	.39-40	
c) Vigilance upon Master's return	.41-48a	Peter
(1)from whom much is given, much expect'd	.48b	
4) Lord divides people by their response to Him: come to cast fire on the earth	12.49-53	
[Interpret the signs of 'the time' that is now	12.54-56	Crowds]
5) Repentance and bearing good fruit		
a) Settle with accuser before getting to court	.57-59	
b) Repent ahead of God's justice: Galileans & those killed at Silo'am	13.1-5	

c) Pb of cutting down the unfruitful fig tree	.6-9	
E. Sabbath Miracle: Healing crooked back in a synagogue	13.10-17	
F. Kingdom of God Parables		
1) ... like a mustard seed	13.18-19	
2) ... leaven hidden in three measures of flour	.20-21	
3) Strive to enter thru narrow gate	.22-30	
G. Threat from, and grief over, Jerusalem		
1) Warning from Pharis of threat from Herod	13.31-33	
2) Lament over Jerusalem	.34-35	
H. Various		at Pharis Ruler's Hs
1) Sabbath Miracle: Healing man w/dropsy & explan.	14.1-6	
2) Pb.: take low place at Banquet, then be exalted	.7-11	
3) Invite poor to one's Banquet, repmt upon resurrection	.12-14	
4) "Poor, maimed, blind, lame taking place of invited at J's Banquet	.15-24	
5) Must prefer J to family; take up one's cross	.25-27	
6) Renounce everything to be J's disciple	.28-33	
7) Ds like salt	.34-35	
I. Jesus Comes to Save the Lost		Ph & Scrbs, re: tax men & sinners
1) Lost sheep	15.1-7	
2) Lost coin	.8-10	
3) Lost son	.11-32	
J. Various		16-18
1) Dishonest steward who make friends with money	16.1-9	Ds
2) Faithful in little, faithful in much; can't serve both God and mammon	.10-13	
3) Scoffing of Ph who loved money	.14-15	
4) Law and Prophets until John, violent take it by storm not one dot of the law becomes void	.16-17	
5) No Divorce	.18	
6) Pb of Rich Man and Lazarus	.19-31	
7) Avoiding scandal, need for forgiveness	17.1-4	Ds
8) Power of faith	.5-6	
9) Disciples as unworthy servants doing duty	.7-10	
10) One of Ten healed lepers showing gratitude	.11-19	
11) Coming Kngdm & Jdgmnt of God like in days of Noah	.20-37	
12) Prayerful vigilance of women beseeching wicked judge	18.1-8	
13) Penitent tax collector vs. self-righteous Ph.	.9-14	
14) Kngdm of God belongs to such as children	.15-17	

K. Discipleship: What shall I do to inherit eternal life?

.18-30

- 1) sell all, give to poor, come follow me
- 2) easier for a camel to enter the eye of a needle . . .

L. those leaving home & family to be richly rewarded

Topical Outline of Luke

REF	KERYGMA	HOLY SPIRIT	HEALINGS/ MIRACLES	MORALITY	DISCIPLESHIP / MISSION	OTHER
<u>1.1-2.52: Joint Infancy Narrative of Jesus & JnB</u>						
1.5-38	Gabriel's prophecy re: JnB & J					
1-2	Magnificat, Cntel of Zech, Sng of Simeon, birth & boyhd stories of J					
<u>3.1-4.15: Ministry of JnB; Baptism & Temptation of J</u>						
3.1-22	Preaching of JnB & Bptsm of J	X				
3.23-38						J's genealogy thru Jos
4.1-13	Temptation in desert					
<u>4.16-6.49: Early Ministry, Calling of Disciples, Sermon on the Mt.</u>						
4.14-21	Annc. of Kingdom via Jubilee Prophecy					
4.22-30					rejection by Nazareth	
4.31-32	Authority in Teaching					
4.33-37	Authority over Unclean Spirit		Unclean Spirit			
4.38-41	Power to heal & Authority over Demons		Simon's M-in-law			
4.41-44					ministry in Galillee (& Judea)	
5.1-11					calling of 1st disciples	
5.12-16			Leper		ministtry in Galillee	
5.17-26	Lord over Sin		Paralytic			

REF	KERYGMA	HOLY SPIRIT	HEALINGS/ MIRACLES	MORALITY	DISCIPLESHIP / MISSION	OTHER
5.27-32					call of Levi	
5.33-35				question of fasting vs JnB		
5.36-39	New Wine in New Wineskins	X				
6.1-11	Lord of Sabbath		withered hand			
6.12-16					selection of 12 Apostles	
6.17-49				----- Sermon on the Mount -----		
7.1-10	Faith		Centurian serv.			
7.11-17	Comparison to Elijah		Widow of Nain			
7:18-35	Vis-a-vis JnB					
7.36-50	Lord over Sin					Forgave weeping prostitute
8.22-25	Lord over Nature		calming of storm			
8.26-39	Lord over demons		Gergasene demon			
8.40-48	Lord over Uncleanness		hemorage			
8.49-56	Lord over Death (cf 8.41-2)		raising of girl			
9.1-6					mission of 12	
9.7-9						Herod's perplexity
9.10-17			feeding of 5k		Delegation of Mission & Authority	
9.18-22	Peter's Declaration, 1 st Predict. of Cross					
9.23-27	Son to come in Glory, some Ds to see Kngdm				Ds to take up Cross daily & so find life	
9.28-36	Transfiguration					
9.37-43			exorcism of boy		Covers failure of Ds faith	
9.43-45	2 nd Prediction of Cross				True Greatness	
9.46-48						
9.49-50						Those not a/g you are for you
9.51-56	Turn towards Jerus; Reject. by Sam. town					
9.57-62					No home for Ds; Ds don't look back	
10.1-20					Mission of 70; Mission instruction	

REF	KERYGMA	HOLY SPIRIT	HEALINGS/ MIRACLES	MORALITY	DISCIPLESHIP / MISSION	OTHER
10.21-24	J rejoicing in HS in revealing of F to Ds	X				
10.25 - 18.30			Cycle of Parables and Sayings			
17.20-21 17.22-37	Esch: Kingdom of God is in your Midst Esch: Coming of SoM will light up sky					
18.31-34 18.35-43	3 rd Prediction of the Cross		hlg blind beggar		Faith of man for healing	
21	Eschatology					
22.51	Kingdom not based on violence		hi prst slave's ear			

Detailed Outline of the Acts

I. Introduction	1.1-26
A. Intro Address to Theophilus (1-2)	
B. Post-resurrection appearances of J and J's Ascension (3-11)	
C. Gathering in the Upper Room and the selection of Judas' successor (12-26)	
II. Baptism in the HS and the Early Life of the Jerusalem Church	2.1-8.3
A. Pentecost and Peter's Preaching	2.1-41
1) Outpouring of the Spirit and reaction of the crowd (2.1-13)	
2) Peter's 1st Sermon (2.14-41)	
a) Baptism of three thousand (41)	
B. <i>Life of the Jerusalem Church #1</i>	2.42-47
1) apostles' teaching, fellowship, breaking of bread, prayers	
2) signs and wonders done thru apostles	
3) communal life	
4) attending temple together and breaking bread in their homes	
C. Healing of Lame by Peter and John, Peter's 2nd Sermon, 1st Arrest & Release	3.1-4.31
1) healing (3.1-11)	
2) Peter's 2nd Sermon (3.12-26)	
3) Arrest (4.1-22)	
4) Release (4.23-31)	
D. <i>Life of the Jerusalem Church #2</i>	4.32-5.16
1) life in common (4.32-37)	
2) deceit of Ananias and Sapphira (5.1-11)	
3) working of signs and wonders (5.12-16)	
E. 2nd and 3rd Arrests and Releases through Angelic and Pharisaic intervention	5.17-41
1) 2nd Arrest and <i>Angelic</i> release (5.17-24)	
2) 3rd Arrest (5.25-32)	
3) Gamaliel's intercession (5.33-39)	
4) Release (5.40-41)	
F. <i>Life in Jerusalem Church #3</i>	5.42-6.7
1) Teaching and preaching in the Temple and at home (5.42)	
2) Picking of deacons by the Apostles (6.1-6)	
3) Increase of believers in Jerusalem, including priests (6.7)	
G. Stephen's Sermon and Martyrdom; Great Persecution in Jerusalem	6.8-8.3
1) Stephen's wonder-working and arrest (6.8-15)	
2) Stephen's sermon before the high priest (7.1-53)	
3) Stoning of Stephen (7.54-8.1)	
4) Great persecution in part led by Saul (8.1-3)	

II. Missions throughout Palestine and Syria: Philip; Peter 8.4-12.24

- A. Philip's Mission to Samaria & the Southern Coast 8.4-40
 - 1) Philip's preaching in Samaria
 - a) Philip's preaching in Samaria
 - b) Simon the Great
 - c) Baptism of Samaritans
 - d) Mission of Peter and John to pray for HS (14-25)
 - (1) Peter's rebuke of Simony
 - (2) Preaching to other Samaritan villages
 - 2) Philip's preaching to Ethiopian eunuch and from Azotus to Caesarea (26-40)
- B. Conversion of Saul *by Jesus* 9.1-30
- C. Life of the Church in Judea, Galilee and Samaria #1 9.31
- D. Peter's Ministry in Lydda and Joppa 9.32-43
- E. Peter's Ministry to Cornelius, the Gentile (in Caesarea) 10.1-11.18
 - 1) *Intervention by Angels* (1-33)
 - 2) **Peter's 3rd Sermon (34-43)**
 - 3) Pouring out of HS and baptism of gentiles (44-48)
 - 4) Acceptance of Gentiles by Jerusalem church (11.1-18)
- F. Mission to Phoenicia, Cyprus and Antioch 11.19-30
 - 1) Mission activity from scattering from Jerusalem persecution
 - 2) Sending of Barnabas to Antioch; Bar. recruiting of Saul to Antioch
 - 3) Antioch sending relief to Jerusalem Church via Saul and Barnabas
- G. Herod's Persecution 12.1-30
 - 1) Killing of James, the Brother of John
 - 2) Peter's arrest and escape via *angelic intervention* to Ceasarea (3-19)
 - 3) Death of Herod (20-24)

III. Barnabas and Paul's 1st Missionary Journey 12.25-14.28

- A. Return of Barnabas, Saul and John-Mark to Antioch (12.25)
- B. Sending of Barnabas, Paul w/ John-Mark *by the HS* to (13.1-3):
 - 1) Seleucia
 - 2) Cyprus: Salamis to Paphos
 - (1) conversion of proconsul Sergius Paulus (13.7-12)
 - 3) Pamphylia: Perga
 - (1) return of John Mark to Jerusalem
 - 4) Galatia
 - a) Antioch of Pisidia (13.14-52)
 - (1) reception by synagogue
 - (2) **Paul's 1st Sermon (16-41)**
 - (3) rejection by Jews, reception by God-fearers
 - (4) expulsion by Jews
 - b) Iconium (14.1-6)
 - (1) initial reception in the synagogue by Jews and "Greeks"
 - (2) expulsion by Jews and "Greeks"

- c) Lystra (14.7-23)
 - (1) Paul's healing of a cripple
 - (2) people's attempted worship of Barnabas and Paul (11-18)
 - (3) Stoning of Paul at instigation of Jews from Antioch & Iconium
- 5) Pamphylia: Perga, Attalia (24-25)
- C. Return to Antioch (14.26-28)

IV. Council of Jerusalem 15.1-35

- A. Judean/Pharisaic charge of necessity of circumcision for Pagano-Christians (1-5)
- B. Council proceedings
 - 1) **Peter's witness** of Cornelius, et al (6-11)
 - 2) Barnabas and Paul testimony
 - 3) James: abstain from food sacrificed to idols, blood and what is strangled and from sexual impurity (13-21)
 - 4) Letter to Antioch from Apostle and elders, with the whole church (22-29)
- C. Reception of decision in Antioch (30-35)

V. Paul's 2nd Missionary Journey 15.36-18.23

- A. Splitting of Paul w/Silas and Barnabas w/John Mark (15.36-41)
- B. Journey
 - 1) Derbe and Lystra (16.1-5)
 - a) presented decisions by Apostles and Elders in Jerusalem
 - 2) Phrygia and Galatia (16.6-10)
 - a) prevented by HS from entering Asia and Bithynia
 - b) vision to go to Macedonia
 - 3) Philippi, Macedonia (16.11-40)
 - a) journey from Troas to Samothrace to Neapolis to Philippi (11-12)
 - b) conversion of Lydia, a god-fearer
 - c) exorcism of girl's spirit of divination
 - d) arrest, divine intervention, jailer's conversion, release from city (19-40)
 - 4) Thessalonica, Macedonia (17.1-9)
 - a) conversion of Jason, expulsion by Jews
 - 5) Beroea (17.10-15)
 - a) enthusiastic reception undermined by Jews from Thessalonica
 - 6) Athens (17.16-34)
 - a) **Paul's sermon to the Athenians, #2** (22-31)
 - 7) Corinth (18.1-17)
 - a) met Priscilla and Aquila who then accompany him to Ephesus (2)
 - 8) Return voyage thru Ephesus and Caesarea to Antioch (18.18-22)
 - a) very brief visit by Paul
 - b) left behind Priscilla and Aquila in Ephesus (18)

VI. Paul's Third Missionary Journey 18.24-21.16

- A. Apollos at Ephesus (18.24-28)
 - 1) ... knew only the Baptism of John
 - 2) instruction by Priscilla and Aquila
 - 3) departure to Achaia and Corinth

B. Paul's Ministry in Ephesus (19.1-20.38)

- 1) Preaching of J to 12 Ephesians and baptism of the HS (19.1-7)
- 2) Two years of ministry in synagogue (19.8-20)
 - a) Paul's miracles: 11-12
 - b) 7 sons of Sceva: 13-17
 - c) abandonment of magic arts by believers: 18-20
- 3) Paul's resolve to go to Jerusalem, then to Rome (19.21-22)
- 4) Persecution by Ephesians led by goldsmiths (19.23-20.1)
- 5) Journey to Macedonia, Greece (3 mos), Macedonia, Philippi, Troas, Assos, Mitylene, Chios, Samos, Miletus (20.1-16)
 - a) gathered together to break bread on the 1st day of the wk: 7
 - b) healing of Eutyches, the one fallen from the window: 7-12
- 6) **Paul's Farewell speech to Ephesian Elders, #3**, at Miletus (20.17-38)
- 7) Return to Jerusalem: Cos, Rhodes, Pat'ara, Phoenicia, Tyre (7 days), Ptolemais, Caesarea, Jerusalem (21.1-16)
 - a) Prophecy in Caesarea by Agabus of Paul's doom: 10-14



VII. Paul's Arrest and Transportation to Rome

21.17-28.31

A. Paul's Arrest in Jerusalem and Caesarea

- 1) meeting w/ James and the elders: 17-26
 - a) P's effort to allay charge of undermining Law for Judeo-Xps
- 2) rioting and attempt to kill Paul; intervening arrest by the Tribune: 27-40
- 3) **Paul's address to the rioting crowd, #4: 22.1-22**
- 4) Centurion and Tribunes dealing w/Paul; fact of his citizenship: 23-29
- 5) Trib. convening Sanhedrin to r/v matter w/Paul: 30

- 6) Paul's abbreviated hearing before the Sanhedrin: 23.1-10
 - a) dissension b/t Pharisees and Sadducees, re: the "angel"
 - 7) Plot uncovered a/g Paul by band of 40: 11-22
 - 8) transportation to Felix in Caesarea: 23-35
 - 9) Paul's hearing b/f Felix: 24.1-21
 - a) **Paul's defense to Felix, #5: 10-21**
 - 10) Two-year confinement under Felix: 22-27
 - 11) Festus offer of trial & Paul's appeal to Caesar: 25.1-12
 - 12) Festus conferring w/Agrippa on Paul's case: 13-27
 - 13) **Paul defense to Agrippa, #6: 26.1-23**
 - 14) Agrippa's favorable response: 24-32
- B. Journey to Rome
- 1) From Caesarea to Sidon, to Myra to Fair Havens: 27.1-8
 - 2) decision to press on to Phoenix, despite the inclement season: 9-12
 - 3) storm-tossed for weeks: 13-38
 - 4) shipwreck on Malta for 3 months: 27.39-28.10
 - a) Paul's immunity to a viper: 3-6
 - b) Paul's healing of Publius' father and other islanders: 7-9
 - 5) To Syracuse, Rhegium, Puteoli, Forum of Appias, Rome: 10-16
- C. At Rome
- 1) Appeal to Roman Jewish community: 17-29
 - a) designation of Is 28.26-27 to Roman Jews
 - 2) Paul's preaching and teaching for two years in Rome: 30-31

Principal Speeches of the Book of Acts

- A. Peter
- 1) Explanation to Jerusalem of Pentecost (2.14-41)
 - 2) Healing of Cripple to convince Jerusalem of faith, repentance and baptism (3.12-26)
 - 3) Address to Cornelius' household (10.34-43)
- B. Stephen's Speech before the Sanhedrin answering charge of speaking against Moses (7.1-53)
- C. Paul
- 1) Sermon at synagogue in Antioch (13.16-41)
 - 2) Sermon to Athenians (17.22-31)
 - 3) Farewell Speech to Ephesian elders (20.17-38)
 - 4) Address to the rioting crowd on the Temple steps (22.1-22)
 - 5) Defense to Felix (24.10-21)
 - 6) Defense to Agrippa (26.1-23)

Peter's 1st Sermon (2.14-41)

1. Not drunk with wine, but filled with the Spirit

“Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say.¹⁵ Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning.¹⁶ No, this is what was spoken through the prophet Joel:

‘In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. ¹⁸ Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy.

And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day.

Then everyone who calls on the name of the Lord shall be saved.’

2. Jesus, the Messiah prophesied by David, died and raised according to God's plan, now pours out the promised Holy Spirit.

“You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know—²³ this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law.²⁴ But God raised him up, having freed him from death, because it was impossible for him to be held in its power.²⁵ For David says concerning him,

‘I saw the Lord always before me, for he is at my right hand so that I will not be shaken; ²⁶ therefore my heart was glad, and my tongue rejoiced; moreover my flesh will live in hope.²⁷ For you will not abandon my soul to Hades, or let your Holy One experience corruption.²⁸ You have made known to me the ways of life; you will make me full of gladness with your presence.’ (Ps 16.8-11)

“Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day.³⁰ Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne (Ps 132.11) .³¹ Foreseeing this, David spoke of the resurrection of the Messiah, saying,

‘He was not abandoned to Hades, nor did his flesh experience corruption.’

³² This Jesus God raised up, and of that all of us are witnesses.³³ Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you both see and hear.³⁴ For David did not ascend into the heavens, but he himself says,

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

³⁵ until I make your enemies your footstool.” (Ps 110.1)’

³⁶ Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified.”

3. Response of repentance and baptism to receive the HS.

³⁷ Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, “Brothers, what should we do?”³⁸ Peter said to them, “Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit.³⁹ For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.”⁴⁰ And he testified with many other arguments and exhorted them, saying, “Save yourselves from this corrupt generation.”⁴¹ So those who welcomed his message were baptized, and that day about three thousand persons were added.

Peter's 2nd Sermon (3.12-26)

1. Lame man healed by God's power through faith in Jesus - the One You put to death

¹² When Peter saw it, he addressed the people, “You Israelites, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk?¹³ The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant Jesus, whom

- i. you handed over and rejected in the presence of Pilate, though he had decided to release him.
- ii. But you rejected the Holy and Righteous One and asked to have a murderer given to you,
- iii. and you killed the Author of life, whom God raised from the dead. To this we are witnesses.

And by faith in his name, his name itself has made this man strong, whom you see and know; and the faith that is through Jesus has given him this perfect health in the presence of all of you.

2. You acted in ignorance, but now repent for forgiveness from sins and to receive the Holy Spirit

2“And now, friends, I know that you acted in ignorance, as did also your rulers.¹⁸ In this way God fulfilled what he had foretold through all the prophets, that his Messiah would suffer.¹⁹ Repent therefore, and turn to God so that your sins may be wiped out,²⁰ so that times of refreshing may come from the presence of the Lord, and that he may send the Messiah appointed for you, that is, Jesus,²¹ who must remain in heaven until the time of universal restoration that God announced long ago through his holy prophets.²²

- i. Moses said, ‘The Lord your God will raise up for you from your own people a prophet like me. You must listen to whatever he tells you.²³ And it will be that everyone who does not listen to that prophet will be utterly rooted out of the people.’²⁴
- ii. And all the prophets, as many as have spoken, from Samuel and those after him, also predicted these days.²⁵ You are the descendants of the prophets and of the covenant that God gave to your ancestors, saying to Abraham, ‘And in your descendants all the families of the earth shall be blessed.’²⁶ When God raised up his servant, he sent him first to you, to bless you by turning each of you from your wicked ways.”

Peter’s 3rd Sermon (10.34-43)

³⁴ Then Peter began to speak to them: “I truly understand that God shows no partiality,³⁵ but in every nation anyone who fears him and does what is right is acceptable to him.³⁶ You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all.

³⁷ That message spread throughout Judea, beginning in Galilee after the baptism that John announced:³⁸ how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him.³⁹

We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree;⁴⁰ but God raised him on the third day and allowed him to appear,⁴¹ not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead.⁴²

He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead.⁴³

All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.”

Stephen’s sermon before the high priest (7.1-53)

Then the high priest asked him, “Are these things so?”² And Stephen replied: “Brothers and fathers, listen to me.

A. Salvation History

1. **Abraham.** The God of glory appeared to our ancestor Abraham when he was in Mesopotamia, before he lived in Haran,³ and said to him, ‘Leave your country and your relatives and go to the land that I will show you.’⁴ Then he left the country of the Chaldeans and settled in Haran. After his father died, God had him move from there to this country in which you are now living.⁵ He did not give him any of it as a heritage, not even a foot’s length, but promised to give it to him as his possession and to his descendants after him, even though he had no child.⁶ And God spoke in these terms, that his descendants would be resident aliens in a country belonging to others, who would enslave them and mistreat them during four hundred years.⁷ ‘But I will judge the nation that they serve,’ said God, ‘and after that they shall come out and worship me in this place.’⁸ Then he gave him the covenant of circumcision. And so Abraham became the father of Isaac and circumcised him on the eighth day; and Isaac became the father of Jacob, and Jacob of the twelve patriarchs. ⁹
2. **Joseph.** “The patriarchs, jealous of Joseph, sold him into Egypt; but God was with him,¹⁰ and rescued him from all his afflictions, and enabled him to win favor and to show wisdom when he stood before Pharaoh, king of Egypt, who appointed him ruler over Egypt and over all his household.¹¹ Now there came a famine throughout Egypt and Canaan, and great suffering, and our ancestors could find no food.¹² But when Jacob heard that there was grain in Egypt, he sent our ancestors there on their first visit.¹³ On the second visit Joseph made himself known to his brothers, and Joseph’s family became known to Pharaoh.¹⁴ Then Joseph sent and invited his father Jacob and all his relatives to come to him, seventy-five in all;¹⁵ so Jacob went down to Egypt. He himself died there as well as our ancestors,¹⁶ and their bodies were brought back to Shechem and laid in the tomb that Abraham had bought for a sum of silver from the sons of Hamor in Shechem.
3. **Bondage in Egypt.** “But as the time drew near for the fulfillment of the promise that God had made to Abraham, our people in Egypt increased and multiplied¹⁸ until another king who had not known Joseph ruled over Egypt.¹⁹ He dealt craftily with our race and forced our ancestors to abandon their infants so that they would die.²⁰ At this time Moses was born, and he was beautiful before God. For three months he was brought up in his father’s house;²¹ and when he was abandoned,

Pharaoh's daughter adopted him and brought him up as her own son.²² So Moses was instructed in all the wisdom of the Egyptians and was powerful in his words and deeds. ²³ "When he was forty years old, it came into his heart to visit his relatives, the Israelites.²⁴ When he saw one of them being wronged, he defended the oppressed man and avenged him by striking down the Egyptian.²⁵ He supposed that his kinsfolk would understand that God through him was rescuing them, but they did not understand.²⁶ The next day he came to some of them as they were quarreling and tried to reconcile them, saying, 'Men, you are brothers; why do you wrong each other?'²⁷ But the man who was wronging his neighbor pushed Moses aside, saying, 'Who made you a ruler and a judge over us?'²⁸ Do you want to kill me as you killed the Egyptian yesterday?'²⁹ When he heard this, Moses fled and became a resident alien in the land of Midian. There he became the father of two sons.

4. Exodus. ³⁰ "Now when forty years had passed, an angel appeared to him in the wilderness of Mount Sinai, in the flame of a burning bush.³¹ When Moses saw it, he was amazed at the sight; and as he approached to look, there came the voice of the Lord:³² 'I am the God of your ancestors, the God of Abraham, Isaac, and Jacob.' Moses began to tremble and did not dare to look.³³ Then the Lord said to him, 'Take off the sandals from your feet, for the place where you are standing is holy ground.³⁴ I have surely seen the mistreatment of my people who are in Egypt and have heard their groaning, and I have come down to rescue them. Come now, I will send you to Egypt.' ³⁵
 - a. "It was this Moses whom they rejected when they said, 'Who made you a ruler and a judge?' and whom God now sent as both ruler and liberator through the angel who appeared to him in the bush.³⁶ He led them out, having performed wonders and signs in Egypt, at the Red Sea, and in the wilderness for forty years.³⁷ This is the Moses who said to the Israelites, 'God will raise up a prophet for you from your own people as he raised me up.'³⁸ He is the one who was in the congregation in the wilderness with the angel who spoke to him at Mount Sinai, and with our ancestors; and he received living oracles to give to us.³⁹ Our ancestors were unwilling to obey him; instead, they pushed him aside, and in their hearts they turned back to Egypt,⁴⁰ saying to Aaron, 'Make gods for us who will lead the way for us; as for this Moses who led us out from the land of Egypt, we do not know what has happened to him.'⁴¹ At that time they made a calf, offered a sacrifice to the idol, and reveled in the works of their hands.⁴² But God turned away from them and handed them over to worship the host of heaven, as it is written in the book of the prophets:
'Did you offer to me slain victims and sacrifices forty years in the wilderness, O house of Israel?
⁴³ No; you took along the tent of Moloch, and the star of your god Rephan, the images that you made to worship; so I will remove you beyond Babylon.'
5. Tabernacle. "Our ancestors had the tent of testimony in the wilderness, as God directed when he spoke to Moses, ordering him to make it according to the pattern he had seen.⁴⁵ Our ancestors in turn brought it in with Joshua when they dispossessed the nations that God drove out before our ancestors. And it was there until the time of David,⁴⁶ who found favor with God and asked that he might find a dwelling place for the house of Jacob.⁴⁷ But it was Solomon who built a house for him.⁴⁸ Yet the Most High does not dwell in houses made with human hands; as the prophet says,⁴⁹
'Heaven is my throne, and the earth is my footstool. What kind of house will you build for me, says the Lord, or what is the place of my rest? ⁵⁰ Did not my hand make all these things?'
6. Charge Against Rulers. "You stiff-necked people, uncircumcised in heart and ears, you are forever opposing the Holy Spirit, just as your ancestors used to do.⁵² Which of the prophets did your ancestors not persecute? They killed those who foretold the coming of the Righteous One, and now you have become his betrayers and murderers. ⁵³ You are the ones that received the law as ordained by angels, and yet you have not kept it."

(Partial) Salvation History in Paul's 1st Sermon (Acts 13.16-41)

“You Israelites, and others who fear God, listen.¹⁷ The God of this people Israel chose our ancestors and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it.¹⁸ For about forty years he put up with them in the wilderness.¹⁹ After he had destroyed seven nations in the land of Canaan, he gave them their land as an inheritance²⁰ for about four hundred fifty years. After that he gave them judges until the time of the prophet Samuel.²¹ Then they asked for a king; and God gave them Saul son of Kish, a man of the tribe of Benjamin, who reigned for forty years.²² When he had removed him, he made David their king. In his testimony about him he said, ‘I have found David, son of Jesse, to be a man after my heart, who will carry out all my wishes.’²³ Of this man’s posterity God has brought to Israel a Savior, Jesus, as he promised;²⁴ before his coming John had already proclaimed a baptism of repentance to all the people of Israel.²⁵ And as John was finishing his work, he said, ‘What do you suppose that I am? I am not he. No, but one is coming after me; I am not worthy to untie the thong of the sandals on his feet.’

“My brothers, you descendants of Abraham’s family, and others who fear God, to us the message of this salvation has been sent.²⁷ Because the residents of Jerusalem and their leaders did not recognize him or understand the words of the prophets that are read every sabbath, they fulfilled those words by condemning him.²⁸ Even though they found no cause for a sentence of death, they asked Pilate to have him killed.²⁹ When they had carried out everything that was written about him, they took him down from the tree and laid him in a tomb.³⁰ But God raised him from the dead;³¹ and for many days he appeared to those who came up with him from Galilee to Jerusalem, and they are now his witnesses to the people.³² And we bring you the good news that what God promised to our ancestors³³ he has fulfilled for us, their children, by raising Jesus; as also it is written in the second psalm,

‘You are my Son; today I have begotten you.’

As to his raising him from the dead, no more to return to corruption, he has spoken in this way,

‘I will give you the holy promises made to David.’

Therefore he has also said in another psalm,

‘You will not let your Holy One experience corruption.’

For David, after he had served the purpose of God in his own generation, died, was laid beside his ancestors, and experienced corruption;³⁷ but he whom God raised up experienced no corruption.³⁸ Let it be known to you therefore, my brothers, that through this man forgiveness of sins is proclaimed to you;³⁹ by this Jesus everyone who believes is set free from all those sins from which you could not be freed by the law of Moses.⁴⁰ Beware, therefore, that what the prophets said does not happen to you:

‘Look, you scoffers! Be amazed and perish,
for in your days I am doing a work,
a work that you will never believe, even if someone tells you.’ ”

Vs. Element of Salvation History

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____
11. _____

I. **2nd Sermon** to the Athenians (17.22-31)

- A. 22 Then Paul stood in front of the Areopagus and said, “Athenians, I see how extremely religious you are in every way.²³ For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, ‘To an unknown god.’ What therefore you worship as unknown, this I proclaim to you.²⁴ The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands,²⁵ nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things.²⁶ From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live,²⁷ so that they would search for God and perhaps grope for him and find him—though indeed he is not far from each one of us.²⁸ For ‘In him we live and move and have our being’; as even some of your own poets have said,
- B. ‘For we too are his offspring.’
- C. 29 Since we are God’s offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals.³⁰ While God has overlooked the times of human ignorance, now he commands all people everywhere to repent,³¹ because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead.”

II. **Farewell speech** to Ephesian Elders, at Miletus (20.17-38)

- A. 17 From Miletus he sent a message to Ephesus, asking the elders of the church to meet him.¹⁸ When they came to him, he said to them:
- B. “You yourselves know how I lived among you the entire time from the first day that I set foot in Asia,¹⁹ serving the Lord with all humility and with tears, enduring the trials that came to me through the plots of the Jews.²⁰ I did not shrink from doing anything helpful, proclaiming the message to you and teaching you publicly and from house to house,²¹ as I testified to both Jews and Greeks about repentance toward God and faith toward our Lord Jesus.²² And now, as a captive to the Spirit, I am on my way to Jerusalem, not knowing what will happen to me there,²³ except that the Holy Spirit testifies to me in every city that imprisonment and persecutions are waiting for me.²⁴ But I do not count my life of any value to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the good news of God’s grace.
- C. 25 “And now I know that none of you, among whom I have gone about proclaiming the kingdom, will ever see my face again.²⁶ Therefore I declare to you this day that I am not responsible for the blood of any of you,²⁷ for I did not shrink from declaring to you the whole purpose of God.²⁸ Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God that he obtained with the blood of his own Son.²⁹ I know that after I have gone, savage wolves will come in among you, not sparing the flock.³⁰ Some even from your own group will come distorting the truth in order to entice the disciples to follow them.³¹ Therefore be alert, remembering that for three years I did not cease night or day to warn everyone with tears.³² And now I commend you to God and to the message of his grace, a message that is able to build you up and to give you the inheritance among all who are sanctified.³³ I coveted no one’s silver or gold or clothing.³⁴ You know for yourselves that I worked with my own hands to support myself and my companions.³⁵ In all this I have given you an example that by such work we must support the weak, remembering the words of the Lord Jesus, for he himself said, ‘**It is more blessed to give than to receive.**’
- D. 36 When he had finished speaking, he knelt down with them all and prayed.³⁷ There was much weeping among them all; they embraced Paul and kissed him,³⁸ grieving especially because of what he had said, that they would not see him again. Then they brought him to the ship.

III. **Address to the rioting crowd** (22.1-22)

- A. 1 “Brothers and fathers, listen to the defense that I now make before you.”

- B. 2 When they heard him addressing them in Hebrew, they became even more quiet. Then he said:
 3 “I am a Jew, born in Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel, educated strictly according to our ancestral law, being zealous for God, just as all of you are today.⁴ I persecuted this Way up to the point of death by binding both men and women and putting them in prison,⁵ as the high priest and the whole council of elders can testify about me. From them I also received letters to the brothers in Damascus, and I went there in order to bind those who were there and to bring them back to Jerusalem for punishment.
- C. 6 “While I was on my way and approaching Damascus, about noon a great light from heaven suddenly shone about me.⁷ I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’⁸ I answered, ‘Who are you, Lord?’ Then he said to me, ‘I am Jesus of Nazareth whom you are persecuting.’⁹ Now those who were with me saw the light but did not hear the voice of the one who was speaking to me.¹⁰ I asked, ‘What am I to do, Lord?’ The Lord said to me, ‘Get up and go to Damascus; there you will be told everything that has been assigned to you to do.’¹¹ Since I could not see because of the brightness of that light, those who were with me took my hand and led me to Damascus.
- D. 12 “A certain Ananias, who was a devout man according to the law and well-spoken of by all the Jews living there,¹³ came to me; and standing beside me, he said, ‘Brother Saul, regain your sight!’ In that very hour I regained my sight and saw him.¹⁴ Then he said, ‘The God of our ancestors has chosen you to know his will, to see the Righteous One and to hear his own voice;¹⁵ for you will be his witness to all the world of what you have seen and heard.¹⁶ And now why do you delay? Get up, be baptized, and have your sins washed away, calling on his name.’
- E. 17 “After I had returned to Jerusalem and while I was praying in the temple, I fell into a trance¹⁸ and saw Jesus saying to me, ‘Hurry and get out of Jerusalem quickly, because they will not accept your testimony about me.’¹⁹ And I said, ‘Lord, they themselves know that in every synagogue I imprisoned and beat those who believed in you.²⁰ And while the blood of your witness Stephen was shed, I myself was standing by, approving and keeping the coats of those who killed him.’²¹ Then he said to me, ‘Go, for I will send you far away to the Gentiles.’ ”
- F. 22 Up to this point they listened to him, but then they shouted, “Away with such a fellow from the earth! For he should not be allowed to live.”

IV. Defense to Felix (24.10-21)

¹⁰ When the governor motioned to him to speak, Paul replied:
 “I cheerfully make my defense, knowing that for many years you have been a judge over this nation.¹¹ As you can find out, it is not more than twelve days since I went up to worship in Jerusalem.¹² They did not find me disputing with anyone in the temple or stirring up a crowd either in the synagogues or throughout the city.¹³ Neither can they prove to you the charge that they now bring against me.¹⁴ But this I admit to you, that according to the Way, which they call a sect, I worship the God of our ancestors, believing everything laid down according to the law or written in the prophets.¹⁵ I have a hope in God—a hope that they themselves also accept—that there will be a resurrection of both the righteous and the unrighteous.¹⁶ Therefore I do my best always to have a clear conscience toward God and all people.¹⁷ Now after some years I came to bring alms to my nation and to offer sacrifices.¹⁸ While I was doing this, they found me in the temple, completing the rite of purification, without any crowd or disturbance.¹⁹ But there were some Jews from Asia—they ought to be here before you to make an accusation, if they have anything against me.²⁰ Or let these men here tell what crime they had found when I stood before the council,²¹ unless it was this one sentence that I called out while standing before them, ‘It is about the resurrection of the dead that I

am on trial before you today.’ ”

V. Defense to Agrippa (26.1-23)

- A. *1* Agrippa said to Paul, “You have permission to speak for yourself.” Then Paul stretched out his hand and began to defend himself:
- B. *2* “I consider myself fortunate that it is before you, King Agrippa, I am to make my defense today against all the accusations of the Jews,³ because you are especially familiar with all the customs and controversies of the Jews; therefore I beg of you to listen to me patiently.
- C. *4* “All the Jews know my way of life from my youth, a life spent from the beginning among my own people and in Jerusalem.⁵ They have known for a long time, if they are willing to testify, that I have belonged to the strictest sect of our religion and lived as a Pharisee.⁶ And now I stand here on trial on account of my hope in the promise made by God to our ancestors,⁷ a promise that our twelve tribes hope to attain, as they earnestly worship day and night. It is for this hope, your Excellency, that I am accused by Jews!⁸ Why is it thought incredible by any of you that God raises the dead?
- D. *9* “Indeed, I myself was convinced that I ought to do many things against the name of Jesus of Nazareth.¹⁰ And that is what I did in Jerusalem; with authority received from the chief priests, I not only locked up many of the saints in prison, but I also cast my vote against them when they were being condemned to death.¹¹ By punishing them often in all the synagogues I tried to force them to blaspheme; and since I was so furiously enraged at them, I pursued them even to foreign cities.
- E. *12* “With this in mind, I was traveling to Damascus with the authority and commission of the chief priests,¹³ when at midday along the road, your Excellency, I saw a light from heaven, brighter than the sun, shining around me and my companions.¹⁴ When we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, ‘Saul, Saul, why are you persecuting me? It hurts you to kick against the goads.’¹⁵ I asked, ‘Who are you, Lord?’ The Lord answered, ‘I am Jesus whom you are persecuting.¹⁶ But get up and stand on your feet; for I have appeared to you for this purpose, to appoint you to serve and testify to the things in which you have seen me and to those in which I will appear to you.¹⁷ I will rescue you from your people and from the Gentiles—to whom I am sending you¹⁸ to open their eyes so that they may turn from darkness to light and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.’
- F. *19* “After that, King Agrippa, I was not disobedient to the heavenly vision,²⁰ but declared first to those in Damascus, then in Jerusalem and throughout the countryside of Judea, and also to the Gentiles, that they should repent and turn to God and do deeds consistent with repentance.²¹ For this reason the Jews seized me in the temple and tried to kill me.²² To this day I have had help from God, and so I stand here, testifying to both small and great, saying nothing but what the prophets and Moses said would take place:²³ that the Messiah must suffer, and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles.”

Five Minutes of Daily Prayer

The object of our life is to be in God's presence eternally; the object of prayer, above all, is simply to be with God, enjoying his presence, listening to him, being improved by him, and interceding for others. The Lord really does love each of us and wants us to experience his personal love for us and this truth should inform all of our prayer. In fact, if all we did during our daily prayer time was to consider God's love for us and ask for more of it, we would do well. One practical format for daily prayer is to start with five minutes per day of prayer, with each minute spent as follows:

Minute One – Recollection & Repentance.

How have I sinned in the last twenty-four hours? Repent. Into what near occasions of sin have I fallen in the last 24 hours? Resolve to avoid such circumstances. In what areas of holiness and charity does God wish me to grow today? How can I grow in these areas?

Minute Two–Discipleship Prayers.

Any follower of Jesus has given his heart and life to him in terms of its time, possessions, and relationships – and obeys the Lord in all things. One's life is no longer one's own but belongs to God. First, acknowledge that Jesus is Lord of your life and that every aspect of your life belongs to him. Second, pray for the Holy Spirit to come and fill your heart anew. Third, consecrate, that is, dedicate, the day to God. Third, ask specifically that God would direct your day, that he would accomplish all that he wishes with you today.

Minute Three–Thanksgiving.

God is the source of all creation and sustains every moment of existence. Beginning with our existence and very consciousness and extending all the way to the promise of dwelling in God's presence eternally, and all things in between, our existence should be characterized as a state of gratitude to God. Take one minute to give thanks for some of these blessings.

Minute Four – Rejoicing or Worship.

We were made to enjoy at the most basic level truth, beauty, and goodness. God is the very source and embodiment of these. Above all, God radiates love for each of us, just as he himself is love. Worship is a matter of feasting our eyes, heart, and mind on God. Rejoicing and worship can be done in a variety of ways including reciting a psalm or singing a song that praises an attribute or an act of God; proclaiming a simple phrase out loud or in our minds such as "Oh God, how lovely you are"; or even quietly meditating on one word that describes who God is, repeating a word or brief phrase over and over again such as "Savior" or "Jesus Saves".

Minute Five – Petitioning.

Inexplicable except for the fact that we are truly joined to God himself as well as because we have a place in his household as sons and daughters, God listens to, and responds to, our prayers. The Lord himself teaches us the types of petitions to make: that God would reign in our lives and in our society; that God would accomplish his purposes for men and that men would do the will of God; that God would provide for us physically each day as well as provide us grace on a daily basis; that He would both forgive us and grant us the grace to forgive those who've sinned against us; and, finally, that He would give us grace to withstand temptations to do evil as well as protection against the works of the evil one.

Minute Six – Listening.

... I know, I know, but "Five Minutes" just sounds better. The Lord knows us like a shepherd who can pick out any one of the fifty sheep in his flock in the dark of night, merely by feeling their faces, and like sheep, we can pick out his voice even amongst many. Following Samuel, we pray, "Speak Lord, for thy servant hears" (I Sam 3.9). Expect the Lord to speak to you! Sometimes we may just bask in his love for us, other times, he may have a word of encouragement or direction for a small or large matter. Take at least a minute each day to listen, *any time after Minute One.*

From Five Minutes to Thirty Minutes.

It is easy to see how each of these minutes could expand into 5, 10 or even 15 minutes of prayer. The most crucial aspect of personal prayer may be to spend at least five minutes each day in prayer, preferably at the beginning of the day. Of course, there are other patterns for daily prayer, some of which are more structured. Preeminent among such structured forms of prayer is the Liturgy of the Hours, which generally incorporates most of the elements contained in the five minutes of prayer described above.

Misc. Notes and References on Holiness

Prefect of the Congregation for the Causes of the Saints explains essence of holiness (Archbishop Angelo Amato)

St. Thomas Aquinas considered “heroic virtue as the extraordinary perfection of the rational part of the soul.” St. Thomas, he said, “explains later the relationship between the gifts of the Holy Spirit and virtue. The gifts are indispensable for the baptized to achieve their supernatural dimension. In this context, he speaks of the heroic or divine habit, which indicates a disposition towards the good that is higher than that which is common. Heroic virtue is the exercise of virtue in the eminent degree.”

Afterwards, the archbishop said, “In heroic virtue the moral level that is present is above the moral level present in almost all men. This inspires admiration, which also constitutes an element of the definition of heroic virtue.”

Regarding the question of how heroic virtues are recognized, “the answer is that the heroic degree is recognizable, first of all, by its frequency, its promptness, the joyful character of virtuous activity; and secondly, by the fact that amidst complicated obstacles, formed by external or internal circumstances, these are overcome in such a way that the virtuous hero can be considered capable of great sacrifices for the Gospel in the total abnegation of self.”

“In heroic virtue, Christ becomes visible again in our midst and the saint becomes the mirror of Christ. The saints, moreover, are true operators of the enculturation of the Gospel, not through theories elaborated at a desk, but rather by living and manifesting the sequela Christi (the following of Christ) in their own culture.”

“The saints,” Archbishop Amato explained, “show gospel truth with their existence. The Christian metamorphosis of a culture is realized in them, from the moment in which they reveal how the gospel beatitudes touch and convert towards good the hearts and minds of people of all cultures.”

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Holiness

31. ... In fact, to place pastoral planning under the heading of holiness is a choice filled with consequences. It implies the conviction that, since Baptism is a true entry into the holiness of God through incorporation into Christ and the indwelling of his Spirit, it would be a contradiction to settle for a life of mediocrity, marked by a minimalist ethic and a shallow religiosity. To ask catechumens: "Do you wish to receive Baptism?" means at the same time to ask them: "Do you wish to become holy?" It means to set before them the radical nature of the Sermon on the Mount: "Be perfect as your heavenly Father is perfect" (Mt 5:48).

As the Council itself explained, this ideal of perfection must not be misunderstood as if it involved some kind of extraordinary existence, possible only for a few "uncommon heroes" of holiness. The ways of holiness are many, according to the vocation of each individual. I thank the Lord that in these years he has enabled me to beatify and canonize a large number of Christians, and among them many lay people who attained holiness in the most ordinary circumstances of life. The time has come to re-propose wholeheartedly to everyone this high standard of ordinary Christian living: the whole life of the Christian community and of Christian families must lead in this direction. It is also clear however that the paths to holiness are personal and call for a genuine "training in holiness", adapted to people's needs. This training must integrate the resources offered to everyone with both the traditional forms of individual and group assistance, as well as the more recent forms of support offered in associations and movements recognized by the Church.

Prayer

32. This training in holiness calls for a Christian life distinguished above all in the art of prayer. The Jubilee Year has been a year of more intense prayer, both personal and communal. But we well know that prayer cannot be taken for granted. We have to learn to pray: as it were learning this art ever anew from the lips of the Divine Master himself, like the first disciples: "Lord, teach us to pray!" (Lk 11:1). Prayer develops that conversation with Christ which makes us his intimate friends: "Abide in me and I in you" (Jn 15:4). This reciprocity is the very substance and soul of the

Christian life, and the condition of all true pastoral life. Wrought in us by the Holy Spirit, this reciprocity opens us, through Christ and in Christ, to **contemplation of the Father's face**. Learning this Trinitarian shape of Christian prayer and living it fully, above all in the liturgy, the summit and source of the Church's life,¹⁷ but also in personal experience, is **the secret of a truly vital Christianity**, which has no reason to fear the future, because it returns continually to the sources and finds in them new life.

33...The great mystical tradition of the Church of both East and West has much to say in this regard. It shows how **prayer can progress, as a genuine dialogue of love, to the point of rendering the person wholly possessed by the divine Beloved, vibrating at the Spirit's touch, resting filially within the Father's heart**. This is the lived experience of Christ's promise: "He who loves me will be loved by my Father, and I will love him and manifest myself to him" (*Jn* 14:21). It is a journey totally sustained by grace, which nonetheless demands an intense spiritual commitment and is no stranger to painful purifications (the "dark night"). But it leads, in various possible ways, to the ineffable joy experienced by the mystics as "nuptial union". How can we forget here, among the many shining examples, the teachings of Saint John of the Cross and Saint Teresa of Avila?

Yes, dear brothers and sisters, our Christian communities must become *genuine "schools" of prayer*, where the meeting with Christ is expressed not just in imploring help but also in thanksgiving, praise, adoration, contemplation, listening and ardent devotion, until the heart truly "falls in love". Intense prayer, yes, but it does not distract us from our commitment to history: by opening our heart to the love of God it also opens it to the love of our brothers and sisters, and makes us capable of shaping history according to God's plan.¹⁸

Further Reading

Thomas Dubay, *The Evidential Power of Beauty*, see esp. "The Beauty of Sanctity", pps. 241-72.

Ralph Martin, *The Fulfillment of All Desire*.

V-II Constitution, *Lumen Gentium*, Chapter V.

Novo Millennio Ineunte, http://www.vatican.va/holy_father/john_paul_ii/apost_letters/documents/hf_jp-ii_apl_20010106_novo-millennio-ineunte_en.html

Tertio Millennio Adveniente http://www.vatican.va/holy_father/john_paul_ii/apost_letters/documents/hf_jp-ii_apl_10111994_tertio-millennio-adveniente_en.html

Selection of Scripture Passages (RSV)

The Call to Holiness

Matthew 5.48 ... Be perfect as your heavenly Father is perfect.

I Peter 1.15-6 ... as he who called you is holy, be holy yourselves in all your conduct;
[16] since it is written, "You shall be holy, for I am holy." (cf. Leviticus 11.44-45, *inter alia*)

Hebrews 12.14-24 Strive for peace with all men, and for the holiness without which no one will see the Lord
... For you have not come to what may be touched, a blazing fire, and darkness, and gloom, and a tempest, ... But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the first-born who are enrolled in heaven, and to a judge who is God of all, and to the spirits of just men made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks more graciously than the blood of Abel. ...

To Be Like Jesus – Conformed to His Image

Eph 4.22-30 Put off your old nature which belongs to your former manner of life and is corrupt through deceitful lusts, and be renewed in the spirit of your minds, and put on the new nature, created after the likeness of God in true righteousness and holiness ... And do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption.

Rom 8.29 For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren.

II Cor 3.18 We all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord, who is the Spirit.

I Peter 1.4 Become partakers of the divine nature

Because we are made to be Temples of the Holy Spirit

I Cor 3.16-17 Do you not know that you are God's temple and that God's Spirit dwells in you? [17] If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are.

I Cor 6.15-20 Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! [16] Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, "The two shall become one flesh." [17] But he who is united to the Lord becomes one spirit with him. [18] Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. [19] Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; [20] you were bought with a price. So glorify God in your body.

Other Important References: John 7.37-39, John 14.15-15.11, Romans 7.14-8.11

By His Power at Work within us – coupled with our Striving

Too many passages in Scripture. See esp. passages above on being a Temple of the Holy Spirit. More generally, see most references to "Holy Spirit", "Grace", "Power", "works", "Strive", and "Fight" in the New Testament. Use the search engine <http://quod.lib.umich.edu/r/rsv/simple.html> . (There is something good your taxpayer dollars are doing ☺).

Romans 5.5: God's love has been poured into our hearts through the Holy Spirit which has been given to us.

Galatians 2.20: I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

II Corinthians 5.14: the love of Christ compels us.

God's Holiness

Isaiah 6.1-7 In the year that King Uzzi'ah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. [2] Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. [3] And one called to

another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory." [4] And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. [5] And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!" [6] Then flew one of the seraphim to me, having in his hand a burning coal which he had taken with tongs from the altar. [7] And he touched my mouth, and said: "Behold, this has touched your lips; your guilt is taken away, and your sin forgiven."

Rev.4.1-11 After this I looked, and lo, in heaven an open door! And the first voice, which I had heard speaking to me like a trumpet, said, "Come up hither, and I will show you what must take place /the throne! And he who sat there appeared like jasper and carnelian, and round the throne was a rainbow that looked like an emerald. Round the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clad in white garments, with golden crowns upon their heads. From the throne issue flashes of lightning, and voices and peals of thunder, and before the throne burn seven torches of fire, which are the seven spirits of God; and before the throne there is as it were a sea of glass, like crystal. And round the throne, on each side of the throne, are four living creatures, full of eyes in front and behind: the first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like a flying eagle. And the four living creatures, each of them with six wings, are full of eyes all round and within, and day and night they never cease to sing,

"Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!"

And whenever the living creatures give glory and honor and thanks to him who is seated on the throne, who lives for ever and ever, the twenty-four elders fall down before him who is seated on the throne and worship him who lives for ever and ever; they cast their crowns before the throne, singing,

"Worthy art thou, our Lord and God, to receive glory and honor and power,
for thou didst create all things,
and by thy will they existed and were created."

Other important passages: Ex 3.5, 33.20, Leviticus

Misc Reflections of Discipleship in the Gospels

What we have seen so far:

- 1) Conditions to Become a Disciple
- 2) The State of Being a Disciple (Christian Identity)
 - a) Deeply, personally, beloved by God
 - (1) Son and daughter
 - (2) Friend
 - (3) Heir
 - b) Indwelt with the HS (*a la* 'temple')
 - c) Deeply Joyful
 - d) Recognition that our LIFE – our existence, time, relationships, and resources – all belong to God {BEING 'ALL-IN'}
 - e) Common Vocations (of All Disciples)
 - (1) Intercessor
 - (2) Steward
 - (3) Servant
 - (4) Apostle/Witness
 - (a) Evangelize
 - (b) Face persecution
 - (5) Soldier: we are part of a cosmic spiritual battle
 - f) Loving and Fruitful for Kingdom
- 3) Learn "God" thru Jesus
- 4) Become like Jesus
 - a) Holy: esp. Righteous and Loving
- 5) Character Traits of a Disciple (God)
 - a) Meek and poor in spirit → reliance, trust and hope in God {CONSEQ. OF 'ALL-IN'}
 - b) Mournful over sin; Pure of Heart; 'Hungry' for righteousness
 - c) Strive/struggle for righteousness: 'deny yourself, take up your cross'; 'narrow gate'; 'cut off hand/gouge out eye'; fasting; imitate Jesus' 40 days of 'testing' (Lent)
 - d) Merciful; prodigal love towards even enemies
 - e) Filled with the HS
 - (1) God's Moral Power for us
 - (2) Advocate and Spirit of Truth for witnessing and mission (see John 15-17)
 - f) Vigilant for Lord's Return; Diligent about the 'King's business'
 - g) Courageous and persevering
 - h) Have 'Mind of Christ', that is, some understanding of how God views the world
- 6) Practices of a Disciple
 - a) Observing Torah
 - b) Prayer
 - c) Fasting
 - d) Almsgiving