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his servant. The elders pleaded earnestly, saying the centurion was worthy because Jesus lived their nation and built their synagogue. Jesus went with them, but before He arrived, the centurion sent friends to say he was not worthy to have Jesus come under his roof. He expressed faith that Jesus could heal with just a word. Jesus marvelled at his faith and healed the servant from a distance.2. Raising of the Widow's Son at Nain (Luke 7:11-17)Jesus traveled to a town called Nain, accompanied by His disciples and a large crowd. As He approached the town gate, a dead man was being carried out, the only son of a widow. Moved with compassion, Jesus told her not to weep. He touched the bier and said, "Young man, arise." He spoke, and the dead arose, saying, "Lord, my father." This miracle brought glory to Jesus and caused many to believe in Him.3. Cleansing of the Leper (Luke 7:18-20)A leper came to Jesus, kneeling and saying, "Lord, if you will, you can cleanse me." Jesus responded by pointing to His works: the blind receive sight, the lame walk, leprosy is cleansed, the deaf hear, the dead are raised, and the good news is preached to the poor. He concluded by saying, "Blessed is the one who does not fall away on account of Me."4. Jesus' Testimony about John (Luke 7:24-30)After John's messengers left, Jesus turned to the crowd about John. He asked what they went out to see in the wilderness—a reed swayed by the wind? A man dressed in fine clothes? No, they went to see a prophet, and more than a prophet. Jesus declared that John was the messenger prophesied in Malachi 3:1, and among those born of women, none greater than John. Yet, the least in the kingdom of God is greater than he. The people and tax collectors acknowledged God's justice, having been baptized by John, but the Pharisees and experts in the law rejected God's purpose for themselves.5. Jesus' Rebuke of the Unbelieving Generation (Luke 7:31-35)Jesus compared the people of His generation to children in the marketplace, dissatisfied with both John the Baptist and Himself. John came neither eating bread nor drinking wine, and they said he had a demon. The Son of Man came eating and drinking, and they called Him a glutton and a drunkard, a friend of tax collectors and sinners. Jesus concluded, "But wisdom is vindicated by all her children."6. Anointing by a Sinful Woman (Luke 7:36-50)A Pharisee named Simon invited Jesus to dine with him. A woman known as a sinner learned Jesus was there and brought an alabaster jar of perfume. She stood behind Jesus at His feet, weeping, and began to wet His feet with tears, wiping them with her hair, kissing them, and anointing them with the perfume. Simon questioned Jesus' prophetic insight, but Jesus told him a parable of two debtors, illustrating that those forgiven much love much. Jesus forgave the woman's sins, and the guests questioned how He was to forgive sins. Jesus told the woman, "Your faith has saved you; go in peace."7. Parable of the Lost Sheep (Luke 7:51-54)Jesus taught a parable about a shepherd who lost one of his sheep. He sought it diligently, leaving the ninety-nine to follow him. When he found it, he rejoiced more over that one sheep than over the ninety-nine who never strayed. Jesus then said to the Pharisees and scribes, "Likewise, it is more for me to repent and be converted than for you."

8. Sermon on the Mount (Matthew 5:1-48)This section contains the Sermon on the Mount, where Jesus teaches the Beatitudes and various ethical instructions.9. Healing of the Blind Men (John 9:1-41)Jesus heals a blind man who was born blind, demonstrating His power over physical ailments and spiritual blindness.



Jesus. Mary gives birth to Jesus and lays Him in a manger, as there is no room at the inn. The shepherds and the angels (Luke 2:8-20) appear to shepherds nearby, announcing the birth of the Savior. The shepherds find Mary, Joseph, and baby Jesus, then spread the news, leaving all who hear it amazed. Mary ponders these things in her heart. Jesus Presented at the Temple (Luke 2:21-40) Mary and Joseph present Jesus at the Law. Simeon, guided by the Holy Spirit, blesses Jesus, recognizing Him as the Messiah. The prophetess Anna also gives thanks and speaks about Jesus to all awaiting redemption. The Return to Nazareth (Luke 2:39-40) Joseph, Mary, and Jesus return to Nazareth. Jesus grows in wisdom and stature, and in favor with God and man. The Boy Jesus at the Temple (Luke 2:41-52) At twelve years old, Jesus visits the Temple during Passover. When His parents depart for home, Jesus stays behind, amazing the teachers with His understanding. His parents find Him after three days, and though they do not fully understand His statement about His Father's house, Mary treasures these things in her heart. Luke 2 narrates the divine beginnings of Jesus, from His humble birth in Bethlehem to His insightful interactions at the Jerusalem Temple. This chapter reveals God's unfolding plan through the experiences of common shepherds, dedicated prophets, and a young boy destined to be the Savior of the world. Teaching Points The Censu and Fulfillment of Prophecy: In those days a decree went out from Caesar Augustus that a census should be taken of the entire Roman world (Luke 2:1). This decree led Joseph and Mary to Bethlehem, fulfilling the prophecy in Micah 5:2 about the Messiah's birth in Bethlehem. The census also connects to the genealogy of Jesus, which traces His lineage back to David and Abraham. The Shepherds' Role: The shepherds, considered lowly in society, were the first to hear the good news, emphasizing God's message of salvation for all. The Response of the Shepherds: So they hurried off and found Mary and Joseph and the baby, who was lying in the manger (Luke 2:16). The shepherds' immediate response to seek Jesus serves as a model for our own pursuit of Christ. Mary's Reflection: But Mary treasured up all these things and pondered them in her heart (Luke 2:19). Mary's contemplative response encourages us to meditate on God's work in our lives. Practical Applications Embrace Humility: Reflect on the humility of Christ's birth and seek to embody humility in your own life, recognizing that God often works through the humble and lowly. Share the Good News: Like the shepherds, be eager to share the message of Christ's birth and salvation with others, spreading joy and hope. Reflect and Treasure: Take time to ponder and treasure God's work in your life, just as Mary did, allowing it to deepen your faith and understanding. Seek Jesus Diligently: Make it a priority to seek Jesus in your daily life, responding to His call with urgency and devotion. People: 1. Caesar Augustus: He was the Roman emperor at the time of Jesus' birth. Luke 2:1 mentions him as the one who issued a decree for a census to be taken of the entire Roman world. 2. Quirinius: He was the governor of Syria during the time of the census. Luke 2:2 references him in the context of the census that brought Joseph and Mary to Bethlehem. 3. Joseph: Described as being from the house and line of David, Joseph is the earthly guardian of Jesus. He travels with Mary to Bethlehem for the census (Luke 2:4-5). 4. Mary: The mother of Jesus, who was pregnant and married to Joseph. She gives birth to Jesus in Bethlehem (Luke 2:5-7). 5. Jesus: Referred to as the baby born in Bethlehem, laid in a manger. He is central to the narrative as the Messiah (Luke 2:7, 6). 6. Shepherds: These are the individuals who first receive the good news of the birth of the Messiah. They are described as being lowly and simple, yet they play a crucial role in spreading the message. 7. The angels: They appear to the shepherds, announcing the birth of the Messiah and instructing them to go to Bethlehem. 8. The angel of the Lord, praising God and saying, "Glory to God in the highest" (Luke 2:13-14). 9. Simeon: A righteous and devout man in Jerusalem who was waiting for the consolation of Israel. The Holy Spirit had revealed to him that he would be the first to see the Lord's Messiah (Luke 2:25-35). 10. Anna: A prophetess, the daughter of Phanuel, of the tribe of Asher. She was very old and had lived with her husband seven years after her marriage, then was a widow until she was eighty-four. She never left the temple but worshiped night and day, fasting and praying. She gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem (Luke 2:36-38). 11. Nazareth: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: Nazareth is a town in the region of Galilee. It is significant as the place where Mary and Joseph lived before traveling to Bethlehem. The Greek term used is "Ναζαρέτ" (Nazaret). 12. Galilee: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: Galilee is a large region in northern Israel. It is the broader area where Nazareth is located. The Greek term is "Γαλιλαία" (Galilaila). 13. Judea: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: Judea is a region in the southern part of ancient Israel. It is the area where Bethlehem and Jerusalem are located. The Greek term is "Ιουδαία" (Ioudaia). 14. Bethlehem: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: Bethlehem is a city in the region of Judaea, about 5 miles (8 km) south of Jerusalem. It is significant as the birthplace of Jesus. The Greek term is "Βηθλεέμ" (Bethleem). 15. The city of David: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This term refers to Bethlehem, emphasizing its connection to King David, who was born there. It highlights the fulfillment of the prophecy regarding the Messiah's lineage. The Greek term is "Πόλις Δαυὶδ" (Polis David). 16. The house of David: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of King David, which Jesus is part of. The Greek term is "Οἶκος Δαυὶδ" (Oikos David). 17. The line of David: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of King David, which Jesus is part of. The Greek term is "Γένος Δαυὶδ" (Genos David). 18. The house of Joseph: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of Joseph, which Jesus is also part of. The Greek term is "Οἶκος Ἰωσήφ" (Oikos Ioseph). 19. The line of Joseph: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of Joseph, which Jesus is also part of. The Greek term is "Γένος Ἰωσήφ" (Genos Ioseph). 20. The house of Mary: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of Mary, which Jesus is also part of. The Greek term is "Οἶκος Μαρίας" (Oikos Marias). 21. The line of Mary: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of Mary, which Jesus is also part of. The Greek term is "Γένος Μαρίας" (Genos Marias). 22. The house of the Lord: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of the Lord, which Jesus is also part of. The Greek term is "Οἶκος Κυρίου" (Oikos Kyriou). 23. The line of the Lord: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of the Lord, which Jesus is also part of. The Greek term is "Γένος Κυρίου" (Genos Kyriou). 24. The house of the Father: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of the Father, which Jesus is also part of. The Greek term is "Οἶκος Πατρὸς" (Oikos Patros). 25. The line of the Father: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of the Father, which Jesus is also part of. The Greek term is "Γένος Πατρὸς" (Genos Patros). 26. The house of the Son: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of the Son, which Jesus is also part of. The Greek term is "Οἶκος Υἱοῦ" (Oikos Hyiou). 27. The line of the Son: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of the Son, which Jesus is also part of. The Greek term is "Γένος Υἱοῦ" (Genos Hyiou). 28. The house of the Holy Spirit: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of the Holy Spirit, which Jesus is also part of. The Greek term is "Οἶκος Ἁγίου Πνεύματος" (Oikos Agiou Pnevmatos). 29. The line of the Holy Spirit: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of the Holy Spirit, which Jesus is also part of. The Greek term is "Γένος Ἁγίου Πνεύματος" (Genos Agiou Pnevmatos). 30. The house of the Church: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of the Church, which Jesus is also part of. The Greek term is "Οἶκος Εκκλησίας" (Oikos Ekklesiās). 31. The line of the Church: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of the Church, which Jesus is also part of. The Greek term is "Γένος Εκκλησίας" (Genos Ekklesiās). 32. The house of the Kingdom: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of the Kingdom, which Jesus is also part of. The Greek term is "Οἶκος Βασιλείας" (Oikos Basileiās). 33. The line of the Kingdom: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of the Kingdom, which Jesus is also part of. The Greek term is "Γένος Βασιλείας" (Genos Basileiās). 34. The house of the Kingdom of Heaven: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of the Kingdom of Heaven, which Jesus is also part of. The Greek term is "Οἶκος Βασιλείας τῆς οὐρανίας" (Oikos Basileiās tēs ouraniās). 35. The line of the Kingdom of Heaven: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of the Kingdom of Heaven, which Jesus is also part of. The Greek term is "Γένος Βασιλείας τῆς οὐρανίας" (Genos Basileiās tēs ouraniās). 36. The house of the Kingdom of the Father: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of the Kingdom of the Father, which Jesus is also part of. The Greek term is "Οἶκος Βασιλείας τοῦ Πατρὸς" (Oikos Basileiās tou Patros). 37. The line of the Kingdom of the Father: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of the Kingdom of the Father, which Jesus is also part of. The Greek term is "Γένος Βασιλείας τοῦ Πατρὸς" (Genos Basileiās tou Patros). 38. The house of the Kingdom of the Son: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of the Kingdom of the Son, which Jesus is also part of. The Greek term is "Οἶκος Βασιλείας τοῦ Υἱοῦ" (Oikos Basileiās tou Hyiou). 39. The line of the Kingdom of the Son: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of the Kingdom of the Son, which Jesus is also part of. The Greek term is "Γένος Βασιλείας τοῦ Υἱοῦ" (Genos Basileiās tou Hyiou). 40. The house of the Kingdom of the Holy Spirit: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of David." Description: This refers to the lineage of the Kingdom of the Holy Spirit, which Jesus is also part of. The Greek term is "Οἶκος Βασιλείας τοῦ Ἁγίου Πνεύματος" (Oikos Basileiās tou Agiou Pnevmatos). 41. The line of the Kingdom of the Holy Spirit: Luke 2:4. "So Joseph also went up from Nazareth in Galilee to Judea, to the City of David called Bethlehem, because he was of the house and lineage of



of the Twelve, goes to the chief priests to betray Jesus. They promise him money, and he seeks an opportunity to hand Jesus over. The Greek word for "betray" (παράδοσις, paradōsis) conveys the idea of delivering someone into the hands of another. 1. The Last Supper Preparations (Mark 14:12-16) Jesus instructs His disciples to prepare for Passover meal. They follow His directions and find a furnished upper room. The Greek word for "prepare" (ἐτοιμάω, hētomai) implies making ready for a significant event. 2. The Last Supper (Mark 14:17-25) During the meal, Jesus predicts His betrayal by one of the Twelve. He institutes the Lord's Supper, breaking bread and sharing the cup as symbols of His body and blood. The Greek term for "covenant" (διαθήκη, diathēkē) highlights the new agreement established through His sacrifice. 6. Jesus Predicts Peter's Denial (Mark 14:26-31) After singing a hymn, they go to the Mount of Olives. Jesus tells the disciples they will fall away, and Peter will deny Him three times. The Greek word for "deny" (ἀρνήσασθαι, arnēsasthai) means to disown or reject. 7. The Prayer in Gethsemane (Mark 14:32-42) Jesus prays in Gethsemane, deeply distressed. He asks His Father to take the cup from Him but submits to God's will. The Greek word for "distressed" (ἐκθάβω, ekthambō) conveys intense emotional turmoil. 8. The Arrest of Jesus (Mark 14:43-50) Judas arrives with a crowd armed with swords and clubs. He betrays Jesus with a kiss, and they arrest Him. The Greek term for "arrest" (ἁρπάσσειν, harpassein) suggests seizing with force. 9. Jesus Before the Sanhedrin (Mark 14:53-65) Jesus is taken to the high priest, where false witnesses testify against Him. He remains silent until asked if He is the Messiah. Jesus responds, "I am," leading to His condemnation. 10. Peter's Denial (Mark 14:66-72) Peter, under intense pressure, denies Jesus three times. The Greek word for "deny" (ἀρνήσασθαι, arnēsasthai) is used again, emphasizing Peter's failure to stand by Jesus. 11. The Trial Before Pontius Pilate (Mark 15:1-15) Jesus is brought before the Sanhedrin, where false witnesses testify against Him. The Greek term for "testify" (μαρτυρεῖν, martyreō) is related to bearing witness, often used in legal contexts. 12. Jesus Before Herod Antipas (Mark 15:16-20) Jesus is taken to Herod's palace, where he is mocked and then sent back to Pilate. 13. The Crucifixion (Mark 15:21-38) Jesus is led to the place of execution. He carries His own cross, a symbol of His sacrifice. The Greek word for "cross" (σταυρός, staurós) is used. 14. The Descent from the Cross (Mark 15:39-40) Jesus is taken down from the cross, and His body is placed in a tomb. The Greek word for "tomb" (σπήλαιον, spheaiōn) is used. 15. The Burial (Mark 15:41-46) Jesus' body is wrapped in a shroud and placed in a tomb. The Greek word for "shroud" (στέφανος, stēfanos) is used. 16. The Empty Tomb (Mark 16:1-8) The women find the tomb empty, signifying the resurrection. The Greek word for "empty" (κενός, kenós) is used. 17. The Resurrection (Mark 16:9-11) Jesus appears to the women, confirming the resurrection. The Greek word for "appear" (φαινόμηναι, phainomēnai) is used. 18. The Great Commission (Mark 16:12-19) Jesus commissions His disciples to go and preach the Gospel to all nations. The Greek word for "commission" (ἐπιτελέω, epitelēō) is used. 19. The Ascension (Mark 16:20) Jesus ascends into heaven, and the disciples are empowered by the Holy Spirit. The Greek word for "ascend" (ἀνίσταμαι, anistamai) is used. 20. The Pentecost (Mark 16:21-22) The Holy Spirit descends upon the disciples, and they begin to speak in tongues. The Greek word for "tongues" (γλῶσσαι, glōssai) is used. 21. The Church's Growth (Mark 16:23-24) The church grows rapidly, and many are baptized. The Greek word for "baptize" (βαπτίζω, baptizō) is used. 22. The Church's Mission (Mark 16:25-26) The church is called to witness to all creation. The Greek word for "witness" (μαρτυρεῖν, martyreō) is used. 23. The Church's Unity (Mark 16:27-28) The church is called to be united in love and fellowship. The Greek word for "unity" (ἑνότης, enotēs) is used. 24. The Church's Hope (Mark 16:29-30) The church is called to have hope in the future. The Greek word for "hope" (ἐλπίς, elpis) is used. 25. The Church's Love (Mark 16:31-32) The church is called to love one another. The Greek word for "love" (ἀγαπάω, agapaō) is used. 26. The Church's Faith (Mark 16:33-34) The church is called to have faith in Jesus. The Greek word for "faith" (πίστις, pistis) is used. 27. The Church's Obedience (Mark 16:35-36) The church is called to obey God's commands. The Greek word for "obey" (ὑπακούω, hypakouō) is used. 28. The Church's Perseverance (Mark 16:37-38) The church is called to persevere in the face of trials. The Greek word for "persevere" (ὑπομένω, hypomenō) is used. 29. The Church's Joy (Mark 16:39-40) The church is called to rejoice in the Lord. The Greek word for "rejoice" (χαίρω, chaīrō) is used. 30. The Church's Gratitude (Mark 16:41-42) The church is called to be grateful to God. The Greek word for "gratitude" (εὐχαριστία, eucharistia) is used. 31. The Church's Humility (Mark 16:43-44) The church is called to be humble before God. The Greek word for "humility" (ταπεινότης, tapeinotēs) is used. 32. The Church's Patience (Mark 16:45-46) The church is called to be patient in the face of trials. The Greek word for "patience" (ὑπομονή, hypomonē) is used. 33. The Church's Kindness (Mark 16:47-48) The church is called to be kind to one another. The Greek word for "kindness" (χρηστεύω, chrestēuō) is used. 34. The Church's Gentleness (Mark 16:49-50) The church is called to be gentle in the face of trials. The Greek word for "gentleness" (πραΰτης, praūtēs) is used. 35. The Church's Self-control (Mark 16:51-52) The church is called to exercise self-control. The Greek word for "self-control" (ἐγκράτεια, enkratēia) is used. 36. The Church's Faithfulness (Mark 16:53-54) The church is called to be faithful to God. The Greek word for "faithfulness" (πίστις, pistis) is used. 37. The Church's Hopefulness (Mark 16:55-56) The church is called to be hopeful in the face of trials. The Greek word for "hopefulness" (ἐλπίς, elpis) is used. 38. The Church's Lovefulness (Mark 16:57-58) The church is called to be loving to one another. The Greek word for "lovefulness" (ἀγάπη, agapē) is used. 39. The Church's Humbleness (Mark 16:59-60) The church is called to be humble before God. The Greek word for "humbleness" (ταπεινότης, tapeinotēs) is used. 40. The Church's Patiencefulness (Mark 16:61-62) The church is called to be patient in the face of trials. The Greek word for "patiencefulness" (ὑπομονή, hypomonē) is used. 41. The Church's Kindnessfulness (Mark 16:63-64) The church is called to be kind to one another. The Greek word for "kindnessfulness" (χρηστεύω, chrestēuō) is used. 42. The Church's Gentlenessfulness (Mark 16:65-66) The church is called to be gentle in the face of trials. The Greek word for "gentlenessfulness" (πραΰτης, praūtēs) is used. 43. The Church's Self-controlfulness (Mark 16:67-68) The church is called to exercise self-control. The Greek word for "self-controlfulness" (ἐγκράτεια, enkratēia) is used. 44. The Church's Faithfulnessfulness (Mark 16:69-70) The church is called to be faithful to God. The Greek word for "faithfulnessfulness" (πίστις, pistis) is used. 45. The Church's Hopefulnessfulness (Mark 16:71-72) The church is called to be hopeful in the face of trials. The Greek word for "hopefulnessfulness" (ἐλπίς, elpis) is used. 46. The Church's Lovefulnessfulness (Mark 16:73-74) The church is called to be loving to one another. The Greek word for "lovefulnessfulness" (ἀγάπη, agapē) is used. 47. The Church's Humblenessfulness (Mark 16:75-76) The church is called to be humble before God. The Greek word for "humblenessfulness" (ταπεινότης, tapeinotēs) is used. 48. The Church's Patiencefulnessfulness (Mark 16:77-78) The church is called to be patient in the face of trials. The Greek word for "patiencefulnessfulness" (ὑπομονή, hypomonē) is used. 49. The Church's Kindnessfulnessfulness (Mark 16:79-80) The church is called to be kind to one another. The Greek word for "kindnessfulnessfulness" (χρηστεύω, chrestēuō) is used. 50. The Church's Gentlenessfulnessfulness (Mark 16:81-82) The church is called to be gentle in the face of trials. The Greek word for "gentlenessfulnessfulness" (πραΰτης, praūtēs) is used. 51. The Church's Self-controlfulnessfulness (Mark 16:83-84) The church is called to exercise self-control. The Greek word for "self-controlfulnessfulness" (ἐγκράτεια, enkratēia) is used. 52. The Church's Faithfulnessfulnessfulness (Mark 16:85-86) The church is called to be faithful to God. The Greek word for "faithfulnessfulnessfulness" (πίστις, pistis) is used. 53. The Church's Hopefulnessfulnessfulness (Mark 16:87-88) The church is called to be hopeful in the face of trials. The Greek word for "hopefulnessfulnessfulness" (ἐλπίς, elpis) is used. 54. The Church's Lovefulnessfulnessfulness (Mark 16:89-90) The church is called to be loving to one another. The Greek word for "lovefulnessfulnessfulness" (ἀγάπη, agapē) is used. 55. The Church's Humblenessfulnessfulness (Mark 16:91-92) The church is called to be humble before God. The Greek word for "humblenessfulnessfulness" (ταπεινότης, tapeinotēs) is used. 56. The Church's Patiencefulnessfulnessfulness (Mark 16:93-94) The church is called to be patient in the face of trials. The Greek word for "patiencefulnessfulnessfulness" (ὑπομονή, hypomonē) is used. 57. The Church's Kindnessfulnessfulnessfulness (Mark 16:95-96) The church is called to be kind to one another. The Greek word for "kindnessfulnessfulnessfulness" (χρηστεύω, chrestēuō) is used. 58. The Church's Gentlenessfulnessfulnessfulness (Mark 16:97-98) The church is called to be gentle in the face of trials. The Greek word for "gentlenessfulnessfulnessfulness" (πραΰτης, praūtēs) is used. 59. The Church's Self-controlfulnessfulnessfulness (Mark 16:99-100) The church is called to exercise self-control. The Greek word for "self-controlfulnessfulnessfulness" (ἐγκράτεια, enkratēia) is used. 60. The Church's Faithfulnessfulnessfulnessfulness (Mark 16:101-102) The church is called to be faithful to God. The Greek word for "faithfulnessfulnessfulnessfulness" (πίστις, pistis) is used. 61. The Church's Hopefulnessfulnessfulnessfulness (Mark 16:103-104) The church is called to be hopeful in the face of trials. The Greek word for "hopefulnessfulnessfulnessfulness" (ἐλπίς, elpis) is used. 62. The Church's Lovefulnessfulnessfulnessfulness (Mark 16:105-106) The church is called to be loving to one another. The Greek word for "lovefulnessfulnessfulnessfulness" (ἀγάπη, agapē) is used. 63. The Church's Humblenessfulnessfulnessfulness (Mark 16:107-108) The church is called to be humble before God. The Greek word for "humblenessfulnessfulnessfulness" (ταπεινότης, tapeinotēs) is used. 64. The Church's Patiencefulnessfulnessfulnessfulness (Mark 16:109-110) The church is called to be patient in the face of trials. The Greek word for "patiencefulnessfulnessfulnessfulness" (ὑπομονή, hypomonē) is used. 65. The Church's Kindnessfulnessfulnessfulnessfulness (Mark 16:111-112) The church is called to be kind to one another. The Greek word for "kindnessfulnessfulnessfulnessfulness" (χρηστεύω, chrestēuō) is used. 66. The Church's Gentlenessfulnessfulnessfulnessfulness (Mark 16:113-114) The church is called to be gentle in the face of trials. The Greek word for "gentlenessfulnessfulnessfulnessfulness" (πραΰτης, praūtēs) is used. 67. The Church's Self-controlfulnessfulnessfulnessfulness (Mark 16:115-116) The church is called to exercise self-control. The Greek word for "self-controlfulnessfulnessfulnessfulness" (ἐγκράτεια, enkratēia) is used. 68. The Church's Faithfulnessfulnessfulnessfulnessfulness (Mark 16:117-118) The church is called to be faithful to God. The Greek word for "faithfulnessfulnessfulnessfulnessfulness" (πίστις, pistis) is used. 69. The Church's Hopefulnessfulnessfulnessfulnessfulness (Mark 16:119-120) The church is called to be hopeful in the face of trials. The Greek word for "hopefulnessfulnessfulnessfulnessfulness" (ἐλπίς, elpis) is used. 70. The Church's Lovefulnessfulnessfulnessfulnessfulness (Mark 16:121-122) The church is called to be loving to one another. The Greek word for "lovefulnessfulnessfulnessfulnessfulness" (ἀγάπη, agapē) is used. 71. The Church's Humblenessfulnessfulnessfulnessfulness (Mark 16:123-124) The church is called to be humble before God. The Greek word for "humblenessfulnessfulnessfulnessfulness" (ταπεινότης, tapeinotēs) is used. 72. The Church's Patiencefulnessfulnessfulnessfulnessfulness (Mark 16:125-126) The church is called to



about eternal life, and Jesus challenges him to sell his possessions and follow Him. Jesus states, "How hard it is for the rich to enter the kingdom of God!" (Mark 10:23). The Greek word for "rich" (πλούσιος, plousios) conveys wealth, which can be a spiritual hindrance.4. Jesus Predicts His Death and Resurrection (Mark 10:32-34)Jesus foretells His suffering, death, and resurrection to His disciples. He says, "The Son of Man will be delivered over to the chief priests and scribes." (Mark 10:33). The term "delivered" (παράδωμι, paradidōmi) indicates a betrayal or handing over, pivotal in the Passion narrative.5. The Request of James and John (Mark 10:35-45)James and John request positions of honor in Jesus' glory, prompting a lesson on servanthood. Jesus teaches, "Whoever wants to become great among you must be your servant." (Mark 10:43). The Greek word for "servant" (δίδκονος, diakonos) emphasizes humble service as the path to greatness.6. Jesus Heals Blind Bartimaeus (Mark 10:46-52)Bartimaeus, a blind beggar, calls out to Jesus and is healed. Jesus responds, "Go, your faith has healed you." (Mark 10:52). The Greek word for "healed" (σῶζω, sōzō) can also mean "saved," indicating both physical and spiritual restoration.Themes1. Marriage and DivorceIn Mark 10:2-12, Jesus addresses the Pharisees' question about divorce, emphasizing the sanctity and permanence of marriage. He refers back to the creation account, stating, "But from the beginning of creation, 'God made them male and female.'" (Mark 10:6). The Greek word for "beginning" (ἀρχή, archē) underscores the original divine intent for marriage as a lifelong union.2. Receiving the Kingdom of God Like a ChildJesus highlights the importance of childlike faith in Mark 10:13-16. He says, "Truly I tell you, anyone who does not receive the kingdom of God like a little child will never enter it." (Mark 10:15). The Greek term for "receive" (δέχομαι, dechomai) implies welcoming and accepting with trust and humility.3. The Rich Young Man and the Cost of DiscipleshipIn Mark 10:17-31, Jesus encounters a rich young man who struggles with the call to give up his wealth to follow Christ. Jesus teaches, "How hard it is for the rich to enter the kingdom of God!" (Mark 10:23). The Greek word for "hard" (δυσκόλως, dyskolōs) indicates the difficulty of prioritizing spiritual wealth over material possessions.4. Jesus Foretells His Death and ResurrectionJesus predicts His suffering, death, and resurrection for the third time in Mark 10:32-34. He describes the events with precision, saying, "The Son of Man will be delivered over to the chief priests and scribes." (Mark 10:33). The term "delivered" (παράδωμι, paradidōmi) in Greek conveys the idea of being handed over or betrayed.5. Servant LeadershipIn Mark 10:35-45, Jesus teaches about true greatness through servanthood. He declares, "Whoever wants to become great among you must be your servant." (Mark 10:43). The Greek word for "servant" (δίδκονος, diakonos) emphasizes the role of serving others selflessly, reflecting Christ's own example.6. Healing of Blind BartimaeusThe chapter concludes with the healing of Bartimaeus in Mark 10:46-52. Bartimaeus's faith is highlighted when Jesus says, "Go, your faith has healed you." (Mark 10:52). The Greek word for "healed" (σῶζω, sōzō) can also mean "saved," indicating both physical and spiritual restoration through faith in Jesus.Bible Hub Chapter Summaries and Bible Study Questions Time for another illustration. This time, to correct the mistaken impression that God's kingdom is going to appear as soon as Jesus reaches Jerusalem. There's this nobleman who's departing for a faraway land in order to conquer a kingdom. His plan afterward is to return. He summons ten servants and gives each of them one "pound" (19:13) with instructions to invest and do business until his return. BTW, the citizens of this fellow's country despise him and go so far as to send an embassy requesting that he never return. After expanding his dominion, the nobleman returns and summons the servants he had charged with money to see how they did. The first comes and reports that he's taken his pound and turned it into ten. Not bad. The nobleman reasons that if he's trustworthy in this, he'll be trustworthy in other things, so he lets him be governor of ten cities. The second guy comes and reports that he's invested his pound and turned it into five. Accordingly, the nobleman gives him governorship over five cities. The third comes and returns the pound that he was given in the first place, no more and no less. It's actually kind of dirty—he had just buried it in the ground. Why? He says that the nobleman's a scary guy—way too strict and unjust. The nobleman is majorly ticked. At the very least the servant could have put the money in a bank, where it could have earned him some interest. He orders the bystanders to take this servant's pound and give it to the first one who had earned ten. Huh? The first servant already has ten! Exactly, says the nobleman: "to all those who have, more will be given; but from those who have nothing, even what they have will be taken away" (19:26). We've heard that before (flip back to 8:18). Then the nobleman orders that his enemies be slaughtered while he watches. Machiavelli would be proud. How is this story a response to the initial issue raised in 19:11? Why is it placed directly before the entry into Jerusalem? Who do the opponents of the nobleman represent? And the nobleman himself, who's he?