

## 5-31-15 Scripture Reading

2 Peter 3:14-18

<sup>14</sup> Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless,

<sup>15</sup> and regard the patience of our Lord *to be* salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you,

<sup>16</sup> as also in all *his* letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as *they do* also the rest of the Scriptures, to their own destruction.

<sup>17</sup> You therefore, beloved, knowing this beforehand, be on your guard lest, being carried away by the error of unprincipled men, you fall from your own steadfastness,

<sup>18</sup> but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory, both now and to the day of eternity. Amen.

## 5-31-15 Study Guide Scriptures

Luke 4:17

<sup>17</sup> And the book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written,

Rev 6:14

<sup>14</sup> And the sky was split apart like a scroll when it is rolled up; and every mountain and island were moved out of their places.

### **Sirach**

10 Then, too, the TWELVE PROPHETS— may their bones flourish with new life where they lie!— They gave new strength to Jacob and saved him with steadfast hope.

### **Apion Book 1 Section 8**

8. For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, [as the Greeks have,] but only twenty-two books, (8) which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short

of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life. It is true, our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it is become natural to all Jews immediately, and from their very birth, to esteem these books to contain Divine doctrines, and to persist in them, and, if occasion be willingly to die for them. For it is no new thing for our captives, many of them in number, and frequently in time, to be seen to endure racks and deaths of all kinds upon the theatres, that they may not be obliged to say one word against our laws and the records that contain them; whereas there are none at all among the Greeks who would undergo the least harm on that account, no, nor in case all the writings that are among them were to be destroyed; for they take them to be such discourses as are framed agreeably to the inclinations of those that write them; and they have justly the same opinion of the ancient writers, since they see some of the present generation bold enough to write about such affairs, wherein they were not present, nor had concern enough to inform themselves about them from those that knew them; examples of which may be had in this late war of ours, where some persons have written histories, and published them, without having been in the places concerned, or having been near them when the actions were done; but these men put a few things together by hearsay, and insolently abuse the world, and call these writings by the name of Histories.

Luke 16:31

<sup>31</sup> "But he said to him, 'If they do not listen to Moses and the Prophets, neither will they be persuaded if someone rises from the dead.'"

Matt 8:4

And Jesus said to him, "See that you tell no one; but go, show yourself to the priest, and present the offering that Moses commanded, for a testimony to them."

Matt 19:7-8

<sup>7</sup> They said to Him, "Why then did Moses command to GIVE HER A CERTIFICATE OF DIVORCE AND SEND *her* AWAY ?" <sup>8</sup> He said to them, "Because of your hardness of heart, Moses permitted you to divorce your wives; but from the beginning it has not been this way.

Mark 12:26

<sup>26</sup> "But regarding the fact that the dead rise again, have you not read in the book of Moses, in the *passage about the burning bush*, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'?

Deut 32:5-12

<sup>5</sup> "They have acted corruptly toward Him,  
*They are* not His children, because of their defect;  
*But are* a perverse and crooked generation.

<sup>6</sup> "Do you thus repay the LORD ,  
O foolish and unwise people?  
Is not He your Father who has bought you?  
He has made you and established you.

<sup>7</sup> "Remember the days of old,  
Consider the years of all generations.  
Ask your father, and he will inform you,  
Your elders, and they will tell you.

<sup>8</sup> "When the Most High gave the nations their inheritance,  
When He separated the sons of man,  
He set the boundaries of the peoples  
According to the number of the sons of Israel.

<sup>9</sup> "For the LORD'S portion is His people;  
Jacob is the allotment of His inheritance.

<sup>10</sup> "He found him in a desert land,  
And in the howling waste of a wilderness;  
He encircled him, He cared for him,  
He guarded him as the pupil of His eye.

<sup>11</sup> "Like an eagle that stirs up its nest,  
That hovers over its young,  
He spread His wings and caught them,  
He carried them on His pinions.

<sup>12</sup> "The LORD alone guided him,  
And there was no foreign god with him.

2 Peter 3:16

<sup>16</sup> as also in all *his* letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as *they do* also the rest of the Scriptures, to their own destruction.

Eph 2:20

<sup>20</sup> having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*,

James 1

**1** James, a bond-servant of God and of the Lord Jesus Christ, to the twelve tribes who are dispersed abroad, greetings.

<sup>2</sup> Consider it all joy, my brethren, when you encounter various trials, <sup>3</sup> knowing that the testing of your faith produces endurance. <sup>4</sup> And let endurance have *its* perfect result, that you may be perfect and complete, lacking in nothing.

<sup>5</sup> But if any of you lacks wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him. <sup>6</sup> But let him ask in faith without any doubting, for the one who doubts is like the surf of the sea driven and tossed by the wind. <sup>7</sup> For let not that man expect that he will receive anything from the Lord, <sup>8</sup> *being* a double-minded man, unstable in all his ways.

<sup>9</sup> But let the brother of humble circumstances glory in his high position; <sup>10</sup> and *let* the rich man *glory* in his humiliation, because like flowering grass he will pass away. <sup>11</sup> For the sun rises with a scorching wind, and withers the grass; and its flower falls off, and the beauty of its appearance is destroyed; so too the rich man in the midst of his pursuits will fade away.

<sup>12</sup> Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life, which *the Lord* has promised to those who love Him. <sup>13</sup> Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone. <sup>14</sup> But each one is tempted when he is carried away and enticed by his own lust. <sup>15</sup> Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death. <sup>16</sup> Do not be deceived, my beloved brethren. <sup>17</sup> Every good thing bestowed and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow. <sup>18</sup> In the exercise of His will He brought us forth by the word of truth, so that we might be, as it were, the first fruits among His creatures.

<sup>19</sup> *This* you know, my beloved brethren. But let everyone be quick to hear, slow to speak *and* slow to anger; <sup>20</sup> for the anger of man does not achieve the righteousness of God. <sup>21</sup> Therefore putting aside all filthiness and *all* that remains of wickedness, in humility receive the word implanted, which is able to save your souls. <sup>22</sup> But prove yourselves doers of the word, and not merely hearers who delude themselves. <sup>23</sup> For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; <sup>24</sup> for *once* he has looked at himself and gone away, he has immediately forgotten what kind of person he was. <sup>25</sup> But one who looks intently at the perfect law, the *law* of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does. <sup>26</sup> If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his *own* heart, this man's religion is worthless. <sup>27</sup>

This is pure and undefiled religion in the sight of *our* God and Father, to visit orphans and widows in their distress, *and* to keep oneself unstained by the world.

## 2 Peter 3

**3** This is now, beloved, the second letter I am writing to you in which I am stirring up your sincere mind by way of reminder, <sup>2</sup> that you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior *spoken* by your apostles. <sup>3</sup> Know this first of all, that in the last days mockers will come with *their* mocking, following after their own lusts, <sup>4</sup> and saying, "Where is the promise of His coming? For *ever* since the fathers fell asleep, all continues just as it was from the beginning of creation." <sup>5</sup> For when they maintain this, it escapes their notice that by the word of God *the* heavens existed long ago and *the* earth was formed out of water and by water, <sup>6</sup> through which the world at that time was destroyed, being flooded with water. <sup>7</sup> But the present heavens and earth by His word are being reserved for fire, kept for the day of judgment and destruction of ungodly men.

<sup>8</sup> But do not let this one *fact* escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. <sup>9</sup> The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. <sup>10</sup> But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. <sup>11</sup> Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, <sup>12</sup> looking for and hastening the coming of the day of God, on account of which the heavens will be destroyed by burning, and the elements will melt with intense heat! <sup>13</sup> But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.

<sup>14</sup> Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless, <sup>15</sup> and regard the patience of our Lord *to be* salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, <sup>16</sup> as also in all *his* letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as *they do* also the rest of the Scriptures, to their own destruction. <sup>17</sup> You therefore, beloved, knowing this beforehand, be on your guard lest, being carried away by the error of unprincipled men, you fall from your own steadfastness, <sup>18</sup> but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory, both now and to the day of eternity. Amen.

## Phil 1

**1** Paul and Timothy, bond-servants of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, including the overseers and deacons: <sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup> I thank my God in all my remembrance of you, <sup>4</sup> always offering prayer with joy in my every prayer for you all, <sup>5</sup> in view of your participation in the gospel from the first day until now. <sup>6</sup> *For I am* confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus. <sup>7</sup> For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me. <sup>8</sup> For God is my witness, how I long for you all with the affection of Christ Jesus. <sup>9</sup> And this I pray, that your love may abound still more and more in real knowledge and all discernment, <sup>10</sup> so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ; <sup>11</sup> having been filled with the fruit of righteousness which *comes* through Jesus Christ, to the glory and praise of God.

<sup>12</sup> Now I want you to know, brethren, that my circumstances have turned out for the greater progress of the gospel, <sup>13</sup> so that my imprisonment in *the cause of* Christ has become well known throughout the whole praetorian guard and to everyone else, <sup>14</sup> and that most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the word of God without fear. <sup>15</sup> Some, to be sure, are preaching Christ even from envy and strife, but some also from good will; <sup>16</sup> the latter *do it* out of love, knowing that I am appointed for the defense of the gospel; <sup>17</sup> the former proclaim Christ out of selfish ambition, rather than from pure motives, thinking to cause me distress in my imprisonment. <sup>18</sup> What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice, yes, and I will rejoice. <sup>19</sup> For I know that this shall turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ, <sup>20</sup> according to my earnest expectation and hope, that I shall not be put to shame in anything, but *that* with all boldness, Christ shall even now, as always, be exalted in my body, whether by life or by death. <sup>21</sup> For to me, to live is Christ, and to die is gain. <sup>22</sup> But if *I am* to live *on* in the flesh, this *will mean* fruitful labor for me; and I do not know which to choose. <sup>23</sup> But I am hard-pressed from both *directions*, having the desire to depart and be with Christ, for *that* is very much better; <sup>24</sup> yet to remain on in the flesh is more necessary for your sake. <sup>25</sup> And convinced of this, I know that I shall remain and continue with you all for your progress and joy in the faith, <sup>26</sup> so that your proud confidence in me may abound in Christ Jesus through my coming to you again.

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