

Bible Study Guide

KINGDOMKEEPERSCO

GALATIANS
BOOK OF THE NEW TESTAMENT

INTRODUCTION
The book of Galatians is a letter written by the apostle Paul to the church in Galatia. It was written to address the issue of whether Christians should follow the law of Moses or not. Paul emphasizes that Christians are free from the law and should focus on love and faith.

CHARACTERISTICS

- Paul's signature
- Use of the word "Galatians"
- Use of the word "church"
- Use of the word "law"
- Use of the word "freedom"

KEY VERSES

- Galatians 3:28: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."
- Galatians 5:13: "For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another."
- Galatians 5:22: "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law."

KEY TOPICS

- Paul's teaching on grace
- Paul's teaching on the law
- Paul's teaching on freedom
- Paul's teaching on love
- Paul's teaching on the church

KEY FIGURES

- Paul
- Galatians
- Church
- Law
- Freedom
- Love

MATTHEW
FIRST BOOK OF THE GOSPELS

INTRODUCTION
The book of Matthew is the first gospel, written by the apostle Matthew. It focuses on the life of Jesus Christ, from his birth to his resurrection. The book is written in a simple, straightforward style, making it easy to understand.

CHARACTERISTICS

- Matthew's signature
- Use of the word "Matthew"
- Use of the word "gospel"
- Use of the word "Jesus"
- Use of the word "resurrection"

KEY VERSES

- Matthew 1:18: "Now the birth of Jesus Christ was as follows: When as Herod the king of Judea heard that Jesus was born in Bethlehem of Judea, he sent messengers to Bethlehem, saying, 'Where is he who is born King of the Jews? For I have heard that he was born; and I come to worship him.'
- Matthew 2:11: "When they saw the star, they rejoiced greatly with exceeding joy. And when they were come into the house, they saw the young Child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."
- Matthew 28:19: "Therefore go ye into all the world, and preach the gospel to every creature: for he that sent me is with you always, even unto the end of the world."

KEY TOPICS

- Matthew's teaching on Jesus
- Matthew's teaching on the resurrection
- Matthew's teaching on the gospel
- Matthew's teaching on the birth of Jesus
- Matthew's teaching on the joy of salvation

KEY FIGURES

- Matthew
- Jesus
- Resurrection
- Gospel
- Star
- Worship

ACTS
SECOND BOOK OF THE NEW TESTAMENT

INTRODUCTION
The book of Acts is the second book of the New Testament. It continues the story of the early church, following the resurrection of Jesus Christ. The book is written in a narrative style, providing a detailed account of the church's growth and spread.

CHARACTERISTICS

- Acts' signature
- Use of the word "Acts"
- Use of the word "church"
- Use of the word "resurrection"
- Use of the word "gospel"

KEY VERSES

- Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be my witnesses unto all the nations, beginning at Jerusalem, and unto the uttermost parts of the earth."
- Acts 4:31: "And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."
- Acts 10:43: "When the people therefore saw that Peter entered into the temple grounds, they said, 'What is this that he comes in holy places, and touches the sepulchre of David? he comes not as a common man, but as a God!'

KEY TOPICS

- Acts' teaching on the church
- Acts' teaching on the resurrection
- Acts' teaching on the gospel
- Acts' teaching on the power of the Holy Spirit
- Acts' teaching on the spread of the church

KEY FIGURES

- Acts
- Church
- Resurrection
- Gospel
- Power

MARK
SECOND BOOK OF THE GOSPELS

INTRODUCTION
The book of Mark is the second gospel, written by the apostle Mark. It focuses on the life of Jesus Christ, from his baptism to his resurrection. The book is written in a simple, straightforward style, making it easy to understand.

CHARACTERISTICS

- Mark's signature
- Use of the word "Mark"
- Use of the word "gospel"
- Use of the word "Jesus"
- Use of the word "resurrection"

KEY VERSES

- Mark 1:14: "And Jesus, after he was baptized, was led by the Spirit into the wilderness, to be tempted of the devil. And after he had fasted forty days and forty nights, he was hungry."
- Mark 1:15: "And he said unto them, 'Follow me, and I will make you fishers of men.'
- Mark 1:16: "And straightway they left their nets, and followed him."
- Mark 1:17: "And as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were漁夫.
- Mark 1:18: "And Jesus said unto them, 'Come ye after me, and I will make you fishers of men.'
- Mark 1:19: "And straightway they left their nets, and followed him."
- Mark 1:20: "And as he went into a city, he saw a man named Simon, which was called Peter, sitting at the sea-side, and said unto him, 'Thou art a fisherman, art thou?'
- Mark 1:21: "He said unto him, 'Yes.' Then said he unto him, 'Thou shalt be a fisher of men.'
- Mark 1:22: "And straightway he forsook his nets, and followed him."
- Mark 1:23: "And he went into a city called Capernaum, which is by the sea side: and straightway he entered into it, and taught them."
- Mark 1:24: "And straightway there came a man from the synagogue, which had a spirit of infirmity, and he cried out, saying, 'If thou be the Christ, tell us what thou comest to do.'
- Mark 1:25: "And Jesus said unto him, 'Arise, and be made whole; for thy sins are forgiven thee.'
- Mark 1:26: "And straightway the spirit which had him possessed him, and he cried out, saying, 'You have a demon, Jesus Christ, you come to destroy us! I know you who you are, you are the Holy One of God.'
- Mark 1:27: "And Jesus rebuked him, saying, 'Be still, and come out of him.'
- Mark 1:28: "And the spirit which he had, came out of him, and he was healed immediately: and he knew that he was healed, and he glorified God."
- Mark 1:29: "And as Jesus passed by, he saw a man named Simon, which was called Peter, sitting at the sea-side, and said unto him, 'Thou art a fisherman, art thou?'
- Mark 1:30: "He said unto him, 'Yes.' Then said he unto him, 'Thou shalt be a fisher of men.'
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- Mark 1:32: "And as he went into a city, he saw a man named Simon, which was called Peter, sitting at the sea-side: and straightway he entered into it, and taught them."
- Mark 1:33: "And straightway there came a man from the synagogue, which had a spirit of infirmity, and he cried out, saying, 'If thou be the Christ, tell us what thou comest to do.'
- Mark 1:34: "And Jesus said unto him, 'Arise, and be made whole; for thy sins are forgiven thee.'
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- Mark 1:38: "And as Jesus passed by, he saw a man named Simon, which was called Peter, sitting at the sea-side, and said unto him, 'Thou art a fisherman, art thou?'
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- Mark 1:40: "And straightway he forsook his nets, and followed him."
- Mark 1:41: "And as he went into a city, he saw a man named Simon, which was called Peter, sitting at the sea-side: and straightway he entered into it, and taught them."
- Mark 1:42: "And straightway there came a man from the synagogue, which had a spirit of infirmity, and he cried out, saying, 'If thou be the Christ, tell us what thou comest to do.'
- Mark 1:43: "And Jesus said unto him, 'Arise, and be made whole; for thy sins are forgiven thee.'
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- Mark 1:50: "And as he went into a city, he saw a man named Simon, which was called Peter, sitting at the sea-side: and straightway he entered into it, and taught them."
- Mark 1:51: "And straightway there came a man from the synagogue, which had a spirit of infirmity, and he cried out, saying, 'If thou be the Christ, tell us what thou comest to do.'
- Mark 1:52: "And Jesus said unto him, 'Arise, and be made whole; for thy sins are forgiven thee.'
- Mark 1:53: "And straightway the spirit which had him possessed him, and he cried out, saying, 'You have a demon, Jesus Christ, you come to destroy us! I know you who you are, you are the Holy One of God.'
- Mark 1:54: "And Jesus rebuked him, saying, 'Be still, and come out of him.'
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- Mark 1:59: "And as he went into a city, he saw a man named Simon, which was called Peter, sitting at the sea-side: and straightway he entered into it, and taught them."
- Mark 1:60: "And straightway there came a man from the synagogue, which had a spirit of infirmity, and he cried out, saying, 'If thou be the Christ, tell us what thou comest to do.'
- Mark 1:61: "And Jesus said unto him, 'Arise, and be made whole; for thy sins are forgiven thee.'
- Mark 1:62: "And straightway the spirit which had him possessed him, and he cried out, saying, 'You have a demon, Jesus Christ, you come to destroy us! I know you who you are, you are the Holy One of God.'
- Mark 1:63: "And Jesus rebuked him, saying, 'Be still, and come out of him.'
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- Mark 1:68: "And as he went into a city, he saw a man named Simon, which was called Peter, sitting at the sea-side: and straightway he entered into it, and taught them."
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- Mark 1:70: "And Jesus said unto him, 'Arise, and be made whole; for thy sins are forgiven thee.'
- Mark 1:71: "And straightway the spirit which had him possessed him, and he cried out, saying, 'You have a demon, Jesus Christ, you come to destroy us! I know you who you are, you are the Holy One of God.'
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JOHN
SECOND BOOK OF THE GOSPELS

INTRODUCTION
The book of John is the second gospel, written by the apostle John. It focuses on the life of Jesus Christ, from his baptism to his resurrection. The book is written in a simple, straightforward style, making it easy to understand.

CHARACTERISTICS

- John's signature
- Use of the word "John"
- Use of the word "gospel"
- Use of the word "Jesus"
- Use of the word "resurrection"

KEY VERSES

- John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
- John 3:17: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."
- John 3:18: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."
- John 3:19: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their works were evil."
- John 3:20: "For every one that doeth evil hateth the light, and cometh not unto the light, lest his works should be reproved: for all that do evil hate the light, and will not come unto the light, lest their works should be reproved."
- John 3:21: "But he that doeth truth cometh unto the light, that his works may be made manifest, that they are wrought in God."
- John 3:22: "After these things came Jesus and his disciples into the land of Judaea; and he abode there with his disciples."
- John 3:23: "And he went about from town to town, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every man that was sick."
- John 3:24: "And his fame went throughout all Judaea, and throughout all the region round about the Jordan."
- John 3:25: "And John also was baptizing in the Jordan, and many came out of Jerusalem to him, and were baptized by him in the Jordan, confessing their sins."
- John 3:26: "And John said, 'I have baptism of water, but there cometh one mightier than I, of whom I know not: he shall baptize you in the Holy Ghost.'
- John 3:27: "And when he came up out of the water, straightway he saw the heavens rent asunder, and the Spirit like a dove descending upon him."
- John 3:28: "And a voice came from heaven, saying, 'Thou art my beloved Son, in whom I am well pleased.'
- John 3:29: "And when Jesus came out of the water, straightway he saw the heavens rent asunder, and the Spirit like a dove descending upon him."
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- John 3:99: "And when Jesus came out of the water, straightway he saw the heavens rent asunder, and the Spirit like a dove descending upon him."
- John 3:100: "And a voice came from heaven, saying, 'Thou art my beloved Son, in whom I am well pleased.'

NEW TESTAMENT BIBLE STUDY - BIBLE MADE SIMPLE

PHILEMON
SECOND BOOK OF THE NEW TESTAMENT

INTRODUCTION
The book of Philemon is the second book of the New Testament. It focuses on the life of the apostle Paul, from his conversion to his ministry. The book is written in a simple, straightforward style, making it easy to understand.

CHARACTERISTICS

- Philemon's signature
- Use of the word "Philemon"
- Use of the word "gospel"
- Use of the word "Paul"
- Use of the word "ministry"

KEY VERSES

- Philemon 1:1: "Paul, a bondservant of Jesus Christ, and Sopas, a brother, to Philemon, an beloved man in Christ, and to Apphia his sister, and to Archippus his son, and to the church in thy house: Greet ye."
- Philemon 1:2: "I thank my God always for you all, because of the grace given you in Christ Jesus: for the grace of God hath been given you, not only in me, but also in Apphia, and in Archippus, and in all the saints that are with me, that you may be perfect in every good work, to be blameless before God, and to have a good report before men."
- Philemon 1:3: "For I have heard of thy love to me, and to all the saints that are at Laodicea, and of thy charity, which thou hast to them all."
- Philemon 1:4: "I rejoice therefore to send unto you Apphia, and Archippus, and my son Sopas, that they may encourage you, and that ye may be strengthened in your faith."
- Philemon 1:5: "I thank my God always for you all, because of the grace given you in Christ Jesus: for the grace of God hath been given you, not only in me, but also in Apphia, and in Archippus, and in all the saints that are with me, that you may be perfect in every good work, to be blameless before God, and to have a good report before men."
- Philemon 1:6: "I rejoice therefore to send unto you Apphia, and Archippus, and my son Sopas, that they may encourage you, and that ye may be strengthened in your faith."
- Philemon 1:7: "I rejoice therefore to send unto you Apphia, and Archippus, and my son Sopas, that they may encourage you, and that ye may be strengthened in your faith."
- Philemon 1:8: "I rejoice therefore to send unto you Apphia, and Archippus, and my son Sopas, that they may encourage you, and that ye may be strengthened in your faith."
- Philemon 1:9: "I rejoice therefore to send unto you Apphia, and Archippus, and my son Sopas, that they may encourage you, and that ye may be strengthened in your faith."
- Philemon 1:10: "I rejoice therefore to send unto you Apphia, and Archippus, and my son Sopas, that they may encourage you, and that ye may be strengthened in your faith."
- Philemon 1:11: "I rejoice therefore to send unto you Apphia, and Archippus, and my son Sopas, that they may encourage you, and that ye may be strengthened in your faith."
- Philemon 1:12: "I rejoice therefore to send unto you Apphia, and Archippus, and my son Sopas, that they may encourage you, and that ye may be strengthened in your faith."
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- Philemon 1:54: "I rejoice therefore to send unto you Apphia, and Archippus, and my son Sopas, that they may encourage you, and that ye may be strengthened in your faith."
- Philemon 1:55: "I rejoice

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The Weavers of Trautenau Janine Holc, 2023-10-16 A sympathetic history that focuses on the experiences of women and girls during the Holocaust and draws on new archival sources Beginning in late 1940 over three thousand Jewish girls and young women were forced from their family homes in Sosnowiec Poland and its surrounding towns to worksites in Germany Believing that they were helping their families to survive these young people were thrust into a world where they labored at textile work for twelve hours a day lived in barracks with little food and received only periodic news of events back home By late 1943 their barracks had been transformed into concentration camps where they were held until liberation in 1945 Using a fresh approach to testimony collections Janine P Holc reconstructs the forced labor experiences of young Jewish females as told by the women who survived and shared their testimony Incorporating new source material the book carefully constructs survivors stories while also taking a theoretical approach one alert to socially constructed intersectional systems of exploitation and harm The Weavers of Trautenau elucidates the limits and possibilities of social relations inside camps and the challenges of moral and emotional repair in the face of indescribable loss during the Holocaust *East European*

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