

Lesson 5 | January 2, 2022

Christ Challenges Conventional Thinking

Study Text: Luke 14:1–24

Central Truth: Believers should follow Jesus' example of engaging with sinners.

Key Verse: Luke 14:23

The lord said unto the servant, **Go out into the highways and the hedges and compel them to come in, that my house may be filled (KJV).**

[The] master said, **“Go out into the country lanes and behind the hedges and urge anyone you find to come, so that the house will be full” (NLT).**

Learning Objectives

- Students will develop a deeper understanding of and appreciation for Jesus' teachings on compassion, humility, and generosity.
- Students will commit to having a welcoming attitude toward those in need of God's grace.
- Students will identify Christlike actions of reaching those outside of God's kingdom, and pray that God will provide ways for students to minister to them.

Introducing the Lesson

Say: To say that Jesus challenged the thinking of many religious leaders of His day would be an understatement. Throughout His life on earth, **He pushed them beyond the letter of the Law they so often used to judge others.**

Opening Activity—Teachable Moments

*Ask: What is your definition of a teachable moment? Give examples of teachable moments from your own experience, either as the teacher or the learner. **I have had teachable moments in my life where the Lord taught me through my stubborn attitude. I have also had teachable moments with my children.***

Say: One definition of a teachable moment is “an everyday situation that gives an opportunity to share an important lesson.” When invited by a prominent religious leader to a Sabbath meal, Jesus used the occasion to teach both the host and the other guests about the importance of having compassion toward the needy, of trading pride for humility, and of responding to and extending God's offer of everlasting life in the Kingdom. (Share your highlights from the following text.)

Think about these questions for a moment: **“What comes first, attitude or action? Does your attitude determine what you do, or can performing certain actions change your attitude?”** Today's lesson describes Jesus highlighting attitudes of

compassion, humility, and a proper response to God. He teaches the importance of compassion as He heals a man even when others thought the timing was not right. He then shares how humility brings about different results than pride, and how believers must wholeheartedly embrace what God has for them. In all of this, we will find that both our attitudes and our actions play key roles in how we determine to walk with God and obey Christ. **Sometimes our attitudes promote certain actions but doing what God wants the way God wants us to do it affects our attitude. Jesus always did the right thing and his attitude was always in line with God. His attitude produced Godly Actions.**

1Sam. 7:12 says “Hitherto has the Lord helped us.” Here are thoughts from Charles Spurgeon on this verse. “The word “hitherto” seems like a hand pointing in the direction of the past. Twenty years or seventy, and yet, “hitherto the Lord hath helped!” Through poverty, through wealth, through sickness, through health, at home, abroad, on the land, on the sea, in honor, in dishonor, in perplexity, in joy, in trial, in triumph, in prayer, in temptation, “hitherto hath the Lord helped us!” ... the word also points forward. For when a man gets up to a certain mark and writes “hitherto,” he is not yet at the end, there is still a distance to be traversed. More trials, more joys; more temptations, more triumphs; more prayers, more answers; more toils, more strength; more fights, more victories; and then come sickness, old age, disease, death. Is it over now? No! there is more yet-awakening in Jesus’ likeness, thrones, harps, songs, psalms, white raiment, the face of Jesus, the society of saints, the glory of God, the fullness of eternity, the infinity of bliss.” “He who hath helped thee hitherto Will help thee all thy journey through.”

Part 1—Jesus Heals on the Sabbath

Responding to Need

Luke 14:1–4

[Luk 14:1-4 KJV] 1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. 2 And, behold, there was a certain man before him which had the dropsy. 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? 4 And they held their peace. And he took [him], and healed him, and let him go;

Say: Many of Jesus’ contentious interactions with the religious leaders dealt with keeping of the Sabbath. Jewish religious leaders had spent centuries interpreting the Law and adding regulations that took away from the true meaning of the Sabbath. As the Creator of the universe, and as the Lord over the Sabbath, Jesus challenged their thinking. (Share your highlights from the following text.)

(V Play the video available at RadiantLifeCurriculum.com/Adult.)

In all four Gospels, Jesus met those whose rigid stance on Sabbath Law blinded them to other aspects of God's will. Luke 14 begins with a Sabbath day meal Jesus attended at the home of a leading Pharisee. (This particular man was one who carried authority, either as a member of the Jewish ruling council or over other Pharisees).

There, Jesus encountered a man suffering with "dropsy" (verse 2, KJV), a disease produced by accumulation of fluid in the arms and legs, resulting in swelling—a disease then regarded as incurable. "Behold" (KJV) suggests that the man appeared suddenly in front of Jesus. His presence at the feast may have been orchestrated by Jesus' enemies, eager to force a confrontation as they watched Him intently.

Human beings—whether as individuals or conspiring together—may imagine they are in control as they scheme against others. However, God freely demonstrates His power to bring about His own purposes by working through—or contrary to—the plans of sinful human beings. **Any intent by Jesus' enemies to trap Him was overshadowed by His compassionate act of healing the man who stood before Him, thus fulfilling God's purposes** (see Acts 10:38).

[Act 10:38 KJV] 38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Before the healing, Jesus asked, "Is it permitted in the law to heal people on the Sabbath day, or not?" (Luke 14:3, NLT). This posed a dilemma for the Pharisees and experts in the Law. On one hand, the Law did not actually forbid healing on the Sabbath. But **if they admitted it was lawful, they would be unable to criticize Jesus afterward. Those who attempted to trap Jesus using His own compassion were themselves trapped in silence by their own duplicity (deceitfulness; double-dealing).**

Having asked their opinion and receiving no answer, Jesus then healed the man (verse 4). At times, Jesus healed with a simple touch (see Luke 4:40); here, He took hold of the one needing healing. In a similar way, the apostle Paul put his arms around a young man who had died, and raised him to life (see Acts 20:10).

[Act 20:10 KJV] 10 And Paul went down, and fell on him, and embracing [him] said, Trouble not yourselves; for his life is in him.

Resource Packet Item 1: How Did Jesus Heal

Distribute the information sheet showing various ways Jesus healed the sick. Briefly draw attention to each one. Then discuss the "Sharing Time" questions at the bottom of the page.

Discuss

? In what ways have Christians, historically or more recently, let a poor interpretation of Scripture hinder their ministry to others?

? How does Satan attempt to trap believers, even when they are doing the right things? How can we overcome these traps?

A Question of Compassion

Luke 14:5–6

[Luk 14:5-6 KJV] 5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? 6 And they could not answer him again to these things.

Say: God is more concerned about the attitude of our hearts than about a list of rules that we keep. If our attitudes are right, then right behavior will follow. In these verses, Jesus challenged His listeners regarding the need for compassion over the rules they valued so highly. (Share your highlights from the following text.)

Before the Pharisees could respond with criticism or accusation after the healing, Jesus spoke first. He did not ask them about the actions of people in general, or even about the Jewish community at large. Rather, **He focused on the attitudes of the Pharisees and Law experts who were present (Luke 14:5). Would they rescue valuable livestock on the Sabbath, or let a child suffer and perhaps die, believing the Sabbath required it?**

Jesus' question was rhetorical: None of them would let their child or animal remain trapped. Compassion—even for livestock—demanded action. Compassion also moved Jesus to heal the man with dropsy moments before. Those who questioned Him were silent, powerless to argue against the need for compassion regardless of whether or not it was the Sabbath (verse 6).

Discuss

- ? What are some practical ways believers can show compassion, even to strangers?
- ? How can the ministry of compassion open the door for sharing the gospel?

Part 2—Jesus Teaches Humility and Service

Humility Rewarded

Luke 14:7–11

[Luk 14:7-11 KJV] 7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, 8 When thou art bidden of any [man] to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; 9 And he that bade thee and him come and say to thee,

Give this man place; and thou begin with shame to take the lowest room. 10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. 11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Say: The Pharisees and the experts in the Law took great pride in their righteous acts. Later, Jesus told a story of a Pharisee and a tax collector, illustrating the pride of the Pharisee in contrast to the humility of the tax collector. In this passage, however, He gave them direct instructions on how to demonstrate humility rather than pride. **Have you ever listened to a preacher who thought he was the best preacher in the entire world?** (Share your highlights from the following text.)

Starting in Luke 14:7, Jesus turned His attention to those vying for position at the feast. He had earlier corrected His own disciples as they argued among themselves about their relative importance (see Luke 9:46–48). Here in Luke 14, **Jesus watched as those attending this Sabbath feast “were trying to sit in the seats of honor near the head of the table” (verse 7, NLT), perhaps pushing or shoving one another in the process.**

[Luk 9:46-48 KJV] 46 Then there arose a reasoning among them, which of them should be greatest. 47 And Jesus, perceiving the thought of their heart, took a child, and set him by him, 48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

As Jesus stressed the need for humility, we are reminded of Proverbs 25:6–7, in which Solomon warned those who try to exalt themselves before kings. Jesus turned His message into a parable, picturing His audience as the characters. He began by telling them not to pick the place of honor when invited to a wedding feast—the very opposite of the behavior these leading Jews had just exhibited (Luke 14:8).

[Pro 25:6-7 KJV] 6 Put not forth thyself in the presence of the king, and stand not in the place of great [men]: 7 For better [it is] that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

All those who would seat themselves in places of honor risked the humiliation of being reseated in the lowest position (verse 9). A host may seat his guests in order of their age, their rank, or their social position. He is also free to give the place of prominence to someone he values personally for whatever reason. In any case, the guest who pushes himself forward is shamed when he is moved to the lowliest place, a place left empty as the other guests fought over the better seats.

Jesus has taught us to practice humility as the alternative to pride—an alternative that will be rewarded (verse 10). When guests voluntarily sit down in the lowest place, their host may insist they move to a more exalted position. **As an added touch of tenderness, the host in the parable calls his humble guest “friend,” even as the host did not address his proud guest this way. Don’t pick the lowest seat expecting to get moved to the exalted seat.**

Jesus stated the underlying principle of His words in verse 11: **One must choose between humility, which results in exaltation, and self-exaltation, which results in humiliation.** This important teaching is repeated later in the New Testament (cf., James 4:6; 1 Peter 5:5; see also Proverbs 3:34).

[Jas 4:6 KJV] 6 But he giveth more grace. Wherefore he saith, **God resisteth the proud, but giveth grace unto the humble.**

[1Pe 5:5 KJV] 5 Likewise, ye younger, submit yourselves unto the elder. **Yea, all [of you] be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.**

[Pro 3:34 KJV] 34 **Surely he scorneth the scornors: but he giveth grace unto the lowly.**

Resource Packet Item 2: The Sign-up Lists

Distribute the case study. Allow time to read the study and answer the questions, either individually or in small groups. Have volunteers share their answers and experiences in honoring others.

Discuss

? In what ways did Jesus model perfect humility for us in both His attitudes and actions?

? How can humble living help us draw others to Christ?

Helping the Helpless

Luke 14:12–14

[Luk 14:12-14 KJV] 12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor [thy] rich neighbours; lest they also bid thee again, and a recompence be made thee. 13 But when thou makest a feast, call the poor, the maimed, the lame, the blind: 14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

Say: Jesus did not focus on trying to impress the rich and the famous. Instead, He lifted up the poor, the downtrodden, and those on the fringes of society. In Luke 14, Jesus was in the home of a Pharisee, a respected religious leader, and He began to teach on

including those who were obviously missing from the gathered guests. (Share your highlights from the following text.)

After teaching His fellow guests against fighting for social position, Jesus applied that same priority to His host. Just as an invited guest may choose a seat—and be exalted or humiliated based on that choice—a host chooses who is invited in the first place.

In naming those not to invite, Jesus may have been looking around the room at those the host treated with the closeness of a friend or family, and those whose appearance displayed wealth or position (Luke 14:12). **Such guests would likely return the invitation to satisfy the obligations of family, society, or wealth. If so, that is all the reward the host would receive.**

Instead, **Jesus said, invite “the poor, the crippled, the lame, and the blind” (verse 13, NLT), those who lacked basic needs, and who could not return the host’s generosity by inviting him to a feast of their own. The word “crippled” (“maimed,” KJV) referred to an individual who was missing a limb or unable to use that limb.**

Jesus said that when the host invited those in need, such a host would be rewarded by God (verse 14). **This reward does not take place in this life, but in the next.** The choice Jesus offers is a stark one: **You can choose to act in such a way that people will repay you, or you can choose to act in such a way that God will genuinely bless you with everlasting spiritual blessings.**

Discuss

? How can Christians use whatever wealth or status they have received to draw attention to God’s goodness?

? What are some ways believers can stay focused on pleasing God rather than trying to please people?

Part 3—The Great Banquet Invitation Room at the Table

Luke 14:15–20

[Luk 14:15-20 KJV] 15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed [is] he that shall eat bread in the kingdom of God. 16 Then said he unto him, A certain man made a great supper, and bade many: 17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. 18 And they all with one [consent] began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 19 And another

said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come.

Say: The conversation around the table then moved to the anticipated banquet in the kingdom of God. Jesus used this setting to discuss the choice many will make to not be part of the Kingdom. **For centuries, the nation of Israel had been invited to the Kingdom table, yet they had consistently disobeyed God. Now, the promised Messiah was walking among them, and they were not accepting Him.** (Share your highlights from the following text.)

While hearing Jesus teach, one of the guests was reminded of the Jewish hope in the kingdom of God (Luke 14:15). The Jews looked forward to a kingdom set up by the Messiah, a time of victory over their national enemies—and a time of Jewish authority over the Gentile world.

Jesus did not respond directly to the man's comment. Rather, He used a parable to show a more inclusive view of the future Kingdom, pictured as a "great feast" to which many were invited (verse 16, nlt). **It is clear that the banquet host in the parable represents God, who invites all to accept the sacrifice of Christ and to enter into the everlasting life of the Kingdom** (see John 3:5,14–17).

[Jhn 3:5, 14-17 NKJV] 5 Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. ... 14 "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, 15 "that whoever believes in Him should not perish but have eternal life. 16 "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. 17 "For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

Sadly, when the master sent his servant to announce the time of the great feast, those invited made excuses instead of accepting the host's generous hospitality (Luke 14:17–20). Two made the shallow excuse that they needed to examine purchases they had made—major purchases they had likely examined already. What an insult to reject the Master's offer. **This represents those who put their own interests ahead of the kingdom of God** (see Matthew 6:33).

The last invitee Jesus specifically mentioned was a man who declined the invitation by saying, "I just got married, so I can't come" (Luke 14:20, NLT). According to Deuteronomy 24:5, a newly married Jewish male was exempt from military service and other public duty for an entire year. And so, for the man to make this excuse was an even deeper insult than that given by the other two men—as if one could compare the joy of a banquet to being conscripted into military service!

Resource Packet Item 3: Making Excuses

Distribute the work sheet, and ask students to read the directions and list as many excuses and responses as come to mind. Then discuss how believers should be ready to help people overcome their excuses for not approaching God.

Discuss

? How is God's invitation to Kingdom living greater than any other invitation a person can ever receive? Explain.

? What does Jesus mean when He says, "Seek the kingdom of God above all else" (Matthew 6:33, NLT)?

Compel Them To Come

Luke 14:21–24

[Luk 14:21-24 KJV] 21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel [them] to come in, that my house may be filled. 24 For I say unto you, That none of those men which were bidden shall taste of my supper.

Say: After years of rejection from God's chosen people, the invitation was about to be opened to everyone. John 1:11–12 sums it up this way: "He came to his own people, and even they rejected him. But to all who believed him and accepted him, he gave the right to become children of God" (NLT). Jesus was illustrating this to the guests at the table when the master in the parable sent his servants to the "streets and alleys" where they were to invite "the poor, the crippled, the blind, and the lame" (Luke 14:21, NLT). Again, **Jesus demonstrated the inclusiveness of the Kingdom and His care for those most often overlooked.** (Share your highlights from the following text.)

In the parable, the master was furious when he heard that his offer had been rejected by all who were invited (Luke 14:21). **He responded by ordering his servant to go into "the streets and alleys of the town" (NLT)—places avoided by prideful religious people—and bring in the financially needy and physically disabled.**

Since there was still room at the banquet (verse 22), the generous host issued one more directive to his servant: **Go outside the city to the "country lanes and behind the hedges" (verse 23, NLT) and compel those he found to attend the great banquet. In the context of Jesus' ministry, this likely refers to God's inclusion of Gentiles—non-Jewish people—in His kingdom.**

Jesus was sent first to the Jewish people, whose experience with the Law and the prophets served as the foundation for His death and resurrection. **Following His ascension, the disciples were to tell the entire world—Jews and Gentiles alike—the good news of salvation through Him. By showing God’s desire to include those dwelling outside of the Jewish community, Jesus foreshadowed the Great Commission to welcome all into God’s kingdom. Those who respond positively to God’s invitation will forever celebrate in His presence. On the other hand, those who reject God’s invitation will experience God’s judgment.**

Discuss

? What can Jesus’ example teach us about loving treatment toward the poor and those who have disabilities?

? How does knowing there is still room at God’s table motivate us to share the gospel with others?

? Why did the excuses made by those in the parable anger the generous host?

What Is God Saying to Us?

Say: Jesus used various settings to teach, whether at seaside to invite His listeners to fish for people, or near a collection box to share how God sees the heart of the giver (see Matthew 4:18–20; Mark 12:41–44). In today’s lesson, Jesus used the setting of a Sabbath feast to teach that compassion is to be practiced every day of the week. He reversed conventional thinking by teaching that promotion comes after individuals humble themselves. Humility, as well as compassion, is displayed when a host invites those who cannot return the favor. The greatest Host of all is God the Father, whose invitation to the Kingdom is the greatest of all.

Living It Out

Ministry in Action

- Who in your life would benefit from an act of compassion? Make plans to serve that person in Jesus’ name this week.
- Consider your actions when you have opportunity to either promote yourself or promote someone else. Do you show humble deference to others and give them an occasion to use their gifts and talents?
- Identify anything that keeps you from fully participating in God’s kingdom. Ask for the power of the Spirit to overcome this impediment.

Daily Bible Readings

Monday:

The Sabbath Commandment.
Exodus 20:8–11

[Exo 20:8-11 KJV] 8 Remember the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy

daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates: 11 For [in] six days the LORD made heaven and earth, the sea, and all that in them [is], and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Tuesday:

Rich and Poor Feast Together.
Psalm 22:25–31

[Psa 22:25-31 KJV] 25 My praise [shall be] of thee in the great congregation: I will pay my vows before them that fear him. 26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever. 27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. 28 For the kingdom [is] the LORD'S: and he [is] the governor among the nations. 29 All [they that be] fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. 30 A seed shall serve him; it shall be accounted to the Lord for a generation. 31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done [this].

Wednesday:

Prophesied Feast for All Peoples.
Isaiah 25:3–8

[Isa 25:3-8 KJV] 3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. 4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones [is] as a storm [against] the wall. 5 Thou shalt bring down the noise of strangers, as the heat in a dry place; [even] the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low. 6 And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. 7 And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. 8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken [it].

Thursday:

Jesus Welcomes the Marginalized.
Matthew 26:6–13

[Mat 26:6-13 KJV] 6 Now when Jesus was in Bethany, in the house of Simon the leper, 7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat [at meat]. 8 But when his

disciples saw [it], they had indignation, saying, To what purpose [is] this waste? 9 For this ointment might have been sold for much, and given to the poor. 10 When Jesus understood [it], he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11 For ye have the poor always with you; but me ye have not always. 12 For in that she hath poured this ointment on my body, she did [it] for my burial. 13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, [there] shall also this, that this woman hath done, be told for a memorial of her.

Friday:

Jesus Reaches Out to Sinners.

Mark 2:13–17

[Mar 2:13-17 KJV] 13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. 14 And as he passed by, he saw Levi the [son] of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. 15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. 16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? 17 When Jesus heard [it], he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

Saturday:

Gentiles Invited to Table Fellowship.

Acts 15:22–29

[Act 15:22-29 KJV] 22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; [namely], Judas surnamed Barsabas, and Silas, chief men among the brethren: 23 And they wrote [letters] by them after this manner; The apostles and elders and brethren [send] greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: 24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, [Ye must] be circumcised, and keep the law: to whom we gave no [such] commandment: 25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, 26 Men that have hazarded their lives for the name of our Lord Jesus Christ. 27 We have sent therefore Judas and Silas, who shall also tell [you] the same things by mouth. 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

