

THE APOSTOLIC SCRIPTURES
PRACTICAL MESSIANIC EDITION

FOR THE PRACTICAL MESSIANIC COMMENTARY SERIES

by **J.K. McKee**

A Survey of the Tanach for the Practical Messianic

A Survey of the Apostolic Scriptures for the Practical Messianic

The Apostolic Scriptures Practical Messianic Edition

Acts 15 for the Practical Messianic

James for the Practical Messianic

Romans for the Practical Messianic

1 Corinthians for the Practical Messianic

2 Corinthians for the Practical Messianic

Galatians for the Practical Messianic

Ephesians for the Practical Messianic

Philippians for the Practical Messianic

Colossians and Philemon for the Practical Messianic

1&2 Thessalonians for the Practical Messianic

The Pastoral Epistles for the Practical Messianic

Hebrews for the Practical Messianic

THE APOSTOLIC SCRIPTURES PRACTICAL MESSIANIC EDITION

ADAPTED FROM THE 1901 AMERICAN STANDARD VERSION
A SPECIALTY MESSIANIC EDITION OF THE NEW TESTAMENT

MESSIANIC APOLOGETICS
messianicapologetics.net

THE APOSTOLIC SCRIPTURES

PRACTICAL MESSIANIC EDITION

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edited by J.K. McKee

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THE APOSTOLIC SCRIPTURES

more commonly called *The New Testament*

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ABBREVIATION CHART AND SPECIAL TERMS

The following is a chart of abbreviations for reference works and special terms that are used in publications by Outreach Israel Ministries and Messianic Apologetics. Please familiarize yourself with them as the text may reference a Bible version, i.e., RSV for the Revised Standard Version, or a source such as *TWOT* for the *Theological Wordbook of the Old Testament*, solely by its abbreviation. Detailed listings of these sources are provided in the Bibliography.

Special terms that may be used have been provided in this chart:

ABD: <i>Anchor Bible Dictionary</i>	HNV: Hebrew Names Version of the World English Bible
AMG: <i>Complete Word Study Dictionary: Old Testament, New Testament</i>	ICC: <i>International Critical Commentary</i>
ANE: Ancient Near East(ern)	IDB: <i>Interpreter's Dictionary of the Bible</i>
Apostolic Scriptures/Writings: the New Testament	IDBSup: <i>Interpreter's Dictionary of the Bible Supplement</i>
Ara: Aramaic	ISBE: <i>International Standard Bible Encyclopedia</i>
ASV: American Standard Version (1901)	IVPBBC: <i>IVP Bible Background Commentary (Old & New Testament)</i>
ATS: ArtScroll Tanach (1996)	Jastrow: <i>Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature</i> (Marcus Jastrow)
b. Babylonian Talmud (<i>Talmud Bavli</i>)	JBK: New Jerusalem Bible-Koren (2000)
B.C.E.: Before Common Era or B.C.	JETS: <i>Journal of the Evangelical Theological Society</i>
BDAG: <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> (Bauer, Danker, Arndt, Gingrich)	KJV: King James Version
BDB: <i>Brown-Driver-Briggs Hebrew and English Lexicon</i>	Lattimore: <i>The New Testament by Richmond Lattimore</i> (1996)
BECNT: <i>Baker Exegetical Commentary on the New Testament</i>	LITV: <i>Literal Translation of the Holy Bible</i> by Jay P. Green (1986)
BKCNT: <i>Bible Knowledge Commentary: New Testament</i>	LS: <i>A Greek-English Lexicon</i> (Liddell & Scott)
C.E.: Common Era or A.D.	LXE: <i>Septuagint with Apocrypha</i> by Sir L.C.L. Brenton (1851)
CEV: Contemporary English Version (1995)	LXX: Septuagint
CGEDNT: <i>Concise Greek-English Dictionary of New Testament Words</i> (Barclay M. Newman)	m. Mishnah
CHALOT: <i>Concise Hebrew and Aramaic Lexicon of the Old Testament</i>	MT: Masoretic Text
CJB: Complete Jewish Bible (1998)	NASB: New American Standard Bible (1977)
CJSB: Complete Jewish Study Bible (2016)	NASU: New American Standard Update (1995)
DRA: Douay-Rheims American Edition	NBCR: <i>New Bible Commentary: Revised</i>
DSS: Dead Sea Scrolls	NEB: New English Bible (1970)
ECB: <i>Eerdmans Commentary on the Bible</i>	Nelson: <i>Nelson's Expository Dictionary of Old Testament Words</i>
EDB: <i>Eerdmans Dictionary of the Bible</i>	NETS: New English Translation of the Septuagint (2007)
eisegesis: "reading meaning into," or interjecting a preconceived or foreign meaning into a Biblical text	NIB: <i>New Interpreter's Bible</i>
EJ: <i>Encyclopaedia Judaica</i>	NIGTC: <i>New International Greek Testament Commentary</i>
ESV: English Standard Version (2001)	NICNT: <i>New International Commentary on the New Testament</i>
exegesis: "drawing meaning out of," or the process of trying to understand what a Biblical text means on its own	NIDB: <i>New International Dictionary of the Bible</i>
EXP: <i>Expositor's Bible Commentary</i>	NIV: New International Version (1984)
Ger: German	NJB: New Jerusalem Bible-Catholic (1985)
GNT: Greek New Testament	NJPS: Tanakh, A New Translation of the Holy Scriptures (1999)
Grk: Greek	NKJV: New King James Version (1982)
<i>halachah</i> : lit. "the way to walk," how the Torah is lived out in an individual's life or faith community	NRSV: New Revised Standard Version (1989)
HALOT: <i>Hebrew & Aramaic Lexicon of the Old Testament</i> (Koehler and Baumgartner)	NLT: New Living Translation (1996)
HCSB: Holman Christian Standard Bible (2004)	NT: New Testament
Heb: Hebrew	orthopraxy: lit. "the right action," how the Bible or one's theology is lived out in the world
	OT: Old Testament

PME: Practical Messianic Edition of the Apostolic
Scriptures
PreachC: *The Preacher's Commentary*
REB: Revised English Bible (1989)
RSV: Revised Standard Version (1952)
t. Tosefta
Tanach (Tanakh): the Old Testament
Thayer: *Thayer's Greek-English Lexicon of the New
Testament*
TDNT: *Theological Dictionary of the New
Testament*
TEV: Today's English Version (1976)
TLV: Messianic Jewish Family Bible—Tree of Life
Version (2014)

TNIV: Today's New International Version (2005)
TNTC: *Tyndale New Testament Commentaries*
TWOT: *Theological Wordbook of the Old Testament*
UBSHNT: United Bible Societies' 1991 Hebrew
New Testament revised edition
v(s). verse(s)
Vine: *Vine's Complete Expository Dictionary of Old
and New Testament Words*
Vul: Latin Vulgate
WBC: *Word Biblical Commentary*
Yid: Yiddish
YLT: Young's Literal Translation (1862/1898)

INTRODUCTION

A HISTORY OF ENGLISH BIBLE TRANSLATIONS

The history of English Bible translations has been a very unique process, especially since the Protestant Reformation, and theological and spiritual developments over the past five centuries in the English-speaking world. One of the most significant advancements in the transmission of the Holy Scriptures into English was the production of the King James Version (or Authorised Version) in 1611, which up until the mid-to-late Twentieth Century was the most widely circulated English Bible in the world. Since the Seventeenth Century, notably with the expansion of European imperialism into places such as the Middle East, Asia Minor (modern Turkey), and North Africa, older Hebrew and Greek manuscripts and manuscript fragments of the Scriptures, and related valuable historical materials, have been discovered—and continue to be uncovered. Perhaps one of the most significant discoveries of the Twentieth Century was that of the Dead Sea Scrolls at Qumran in 1947. Because of important finds over the past two centuries, and ongoing research and new proposals always being made—especially into the original languages of Hebrew, Aramaic, and Greek—English-speaking Bible scholars have taken to edit and revise translations of the Holy Scriptures in the English language. Taking into account newly discovered ancient texts, as well as changes in the English language itself, the English Revised Version was produced in Great Britain (1881-1885), followed with a counterpart in the United States, the American Standard Version (1901).

In 1952 the Revised Standard Version was released to much fanfare, which was the first major translation into modern English, as the ASV of 1901, while incorporating older Hebrew and Greek manuscripts which had not been extant in 1611, had still preserved much of the archaic Elizabethan-period English of the KJV. While this was a significant step, some Christian conservatives were a bit taken aback by the RSV's ecumenical translation team composing Roman Catholics, Orthodox Christians, Protestants, and Jews. One of the results of this was the 1977 release of the New American Standard Bible. The NASB was intended to be a modern conservative English revision of the ASV, yet it reads very similar to the RSV in many places. The NASB itself was streamlined somewhat in 1995, via the release of the New American Standard, Updated Edition. Both the RSV and NASB followed a translation philosophy of trying to be somewhat literal, more often now called formal equivalence. The RSV went through additional updates, with the release of the New Revised Standard Version in 1989, which employed a great deal of gender-neutral inclusive language. This was also not received well by all Christian conservatives, and 2001 witnessed an evangelical update of the original 1952 RSV called the English Standard Version, which retained a great deal of masculine-centric terminology.

The first major English Bible version that followed a translation philosophy called dynamic equivalency, or now more commonly called functional equivalence, was the New International Version, released in 1984. The NIV is now the most popular Bible purchased within the English-speaking world. The NIV was often rendered conceptually or thought-for-thought in many places. In some instances, this form of translation has been beneficial, given the NIV's strong theologically conservative leanings, but in other instances, it has been problematic. The NIV went through a substantial revision in 2005 with the release of the Today's New International Version, which employed a degree of inclusive language similar to the NRSV. This was not received as well as was hoped by the NIV's largely evangelical Christian readers, and so the 2011 NIV was released to offer some alterations.

Compared with the wide variance of Christian Bible versions, there are, for the most part, very few Messianic Bible translations that exist. The most significant and widespread Messianic Bible version, which is seen throughout the broad Messianic community—encompassing both the Messianic Jewish movement and various independent Hebrew/Hebraic Roots persuasions—has been the **Complete Jewish Bible** by David H. Stern, released in 1998. (Stern's original Jewish New

Testament was first released in 1989.) In 2016, the **Complete Jewish Study Bible** was released, incorporating a few updates to the CJB translation, but most especially a selection of introductions to the Biblical books, annotations, articles, and commentary. The CJB/CJSB has been an important work for expressing the Jewishness of the good news and Hebraic background, particularly of the New Testament, to Jewish Believers and non-Jewish Believers alike, employing a wide amount of Hebrew terms for proper names and place names. It is true, however, that the CJB/CJSB was translated from a philosophy of dynamic equivalence, meaning that it is paraphrased in many locations.

2011 was an important year for Messianic Bible translation, as it saw the release of the **Tree of Life—The New Covenant**, a literal Messianic version, somewhat based on the public domain 1901 American Standard Version, often taking into account the public domain electronic edition World English Bible, Hebrew Names Version, with the Psalms released in 2012, and the full Bible by the end of 2014. Unlike the CJB, the TLV is the product of around fifteen Messianic Jewish ministries, and has been theologically vetted by a team of both Messianic Jewish and Christian scholars. The TLV, unlike the CJB which preceded it, has employed only a limited selection of Hebrew terms, such as Yeshua, Messiah, Torah, and various ritual items, widely leaving more customary English proper name and place names intact. Its release has been greatly welcomed by many Messianic and Christian people.

THE APOSTOLIC SCRIPTURES PRACTICAL MESSIANIC EDITION

In a technical sense, and especially when one factors in the plethora of “restored name” versions produced by the Sacred Name Only movement (often just selective edits of the KJV), today’s Messianic community does not really need another Bible version, be it of the entire Holy Scriptures, or even just the Apostolic Scriptures. As far as widespread distribution across our faith community, for general reading and consumption, the functional equivalence Complete Jewish Bible and more formal equivalence Tree of Life Version, have demonstrated themselves to be rather sufficient. They both represent fairly conservative theological positions, they both uphold the Divinity and Messiahship of Yeshua of Nazareth, and they both uphold the general validity of the Torah or Law of Moses for the post-resurrection era.

We have had to wait patiently, with much prayer and consideration, to evaluate whether or not it would be prudent to see a specialty version of the Apostolic Scriptures or New Testament be released, as a volume within the *Practical Messianic* series. Principally, we have had to determine whether or not the spiritual and theological climate of the Messianic community would be open to such a publication—but most importantly whether the commentaries, books, and articles produced by Outreach Israel Ministries and Messianic Apologetics would have reached a certain rate of threshold, with a wide variety of issues addressed and positions defended. As things stand today, we do not have a complete set of *Practical Messianic* commentaries released on every book of the Apostolic Scriptures. But, we do have a sufficient selection of enough *Practical Messianic* commentaries, and other books and articles and FAQ entries, defending various theological positions which are important to many of today’s Messianic people (as well as new resources in various stages of production). These mainly, although not exclusively, pertain to various issues surrounding the post-resurrection era validity of the Torah or Law of Moses, Moses’ Teaching. There are some renderings seen in *The Apostolic Scriptures Practical Messianic Edition* or *PME*, which are not likely to be seen in any other Messianic edition of the New Testament anytime soon.

There are many specialty editions of the New Testament which have been released over the centuries by various scholars and examiners of importance. In the past century to the present, versions like those of Moffatt, Phillips, Williams, Montgomery, Goodspeed, and the Kingdom New Testament, among others, have certainly played an important role in Bible readers accessing the Holy Scriptures. In many cases, these sorts of publications have been released, so that others might more easily access a teacher’s theological works and understand his or her perspectives on passages of importance or debate. John Wesley, for example, published his own edition of the New Testament in 1755, with his English version including some selective edits of the more widely used

KJV. N.T. Wright took the translation he produced for his *for Everyone* commentary series, updated it slightly, and released it as the Kingdom New Testament (2011).

The Apostolic Scriptures Practical Messianic Edition has a similar intention. The PME is not at all intended to stop today's Messianic people from using the CJB/CJSB, TLV, or some other well known Christian or Jewish version like the NASB/NASU, RSV/NRSV/ESV, or NIV/TNIV, as their primary Bible. The PME is intended to be a supplementary tool, the same as any other specialty New Testament edition which has been released before it. And, for those of you who have been steadily building a library of *Practical Messianic* commentaries, this should be a welcome addition to your collection.

SOURCE TEXT USED FOR THE PRACTICAL MESSIANIC EDITION APOSTOLIC SCRIPTURES

The Apostolic Scriptures Practical Messianic Edition was initially assembled from the various Author's Rendering appendices appearing in complete book *Practical Messianic* commentaries released by Messianic Apologetics, with some changes and updates made here and there. These, along with the rest of the books of the New Testament, have been adapted from the public domain **1901 American Standard Version** (ASV), updated with modern English,ⁱ and retranslated where necessary with an overall Messianic theological reading. The critical edition United Bible Societies' 1998 *Greek New Testament, Fourth Revised Edition*,ⁱⁱ the same basic text as the *Nestle-Aland Novum Testamentum Graecae, 27th Edition*,ⁱⁱⁱ has also been consulted with appropriate updates reflected in the English rendering.

FEATURES PRESENT IN THE APOSTOLIC SCRIPTURES PRACTICAL MESSIANIC EDITION

Unlike some Messianic Bible versions (notably the CJB/CJSB) which have preceded it, *The Apostolic Scriptures Practical Messianic Edition* uses a minimum of Hebrew or Jewish terminology. Yeshua is used to represent the Greek *Iêsous*, Messiah to represent the Greek *Christos*, and Torah to represent the Greek *nomos* where it is reasonably clear that the Law of Moses or Pentateuch is in view. To this end, the PME follows very much in the wake of the **Tree of Life Version**, with more common English terminology appearing for both proper names and place names. The Hebrew terms involving various ritual items, are largely addressed in footnotes. Names for religious holidays and functions will more commonly use customary English forms than their Hebrew designations, also with some discussion in footnotes. This also extends to a selection of various proper names, which have been left in their traditional form (i.e., Judas Iscariot), or various statements obviously of Hebraic or Semitic origin (i.e., Hosanna).

Two features of the PME, which are owed extensively to the 1901 ASV (and its successors the 1977 NASB and 1995 NASU), include the employment of *italics* for words not present in the actual Greek source text. Most of these words include either definite articles or various forms of "to be" verbs, as well as missing nouns or pronouns obviously implied by the wider context. Adding words in *italics* for theological reasons has been kept to a minimum. SMALL CAPITAL LETTERS, as have been seen in both the 1977 NASB and 1995 NASU, have been employed to represent significant quotations or allusions from the Tanach or Old Testament. More of these, however, have appeared, as cues have been taken largely from the critical edition Greek New Testaments consulted, which have noted more some additional verses.

Unique to the PME, is how it has employed a moderate degree of gender-neutral or inclusive language, following much of the convention present within the 1989 NRSV and 2005 TNIV. This includes, among other things, how the generic *anthrōpos* (Heb. equiv. *adam*) can be better rendered

ⁱ Much is undeniably owed to consulting the literalness and modern English of the 1977 New American Standard Bible (NASB), which was more faithful than not to the 1901 American Standard Version.

ⁱⁱ Kurt Aland, et. al., *The Greek New Testament, Fourth Revised Edition* (Stuttgart: Deutsche Bibelgesellschaft/United Bible Societies, 1998).

ⁱⁱⁱ Erwin Nestle and Kurt Aland, eds., *Novum Testamentum Graecae, Nestle-Aland 27th Edition* (New York: American Bible Society, 1993).

with “humanity” or “humankind,” rather than “man” or “mankind,” or in the case of individuals, “human being(s),” “mortal(s),” “person(s),” or “people.” *Adelphoi* is frequently rendered as “brothers and sisters.” However, the singular “he” has been widely maintained when a single person is being spoken of, rather than the plural “they,” which can unnecessarily complicate singular and plural issues from the source text.

Another feature of the PME, in following a philosophy of inclusive language—which definitely makes it distinct among Messianic editions of the Holy Scriptures—is how the Greek *ethnos*, the equivalent of the Hebrew *goy*, is widely rendered as “nation(s)” and not the more customary “Gentile(s).” This is more theologically neutral, especially in various missiological passages.

Not inconsistent with other Messianic versions, the term *ekklēsia* is not rendered as “church.” It is instead, following the convention of the YLT and LITV, rendered as “assembly.” A variety of Messianic alternative terms are also employed, such as: “immerse” instead of “baptize,” “turn” rather than “convert,” and “holy ones” rather than “saints.”

Per customary evangelical Christian convention, and also much Jewish convention, a variety of pronouns and possessive pronouns pertaining to the Father and the Son have been Capitalized.

The headers present in the PME have been largely derived from the *Nestle-Aland Greek-English New Testament*.^{iv}

THE ORDER OF THE APOSTOLIC CANON EMPLOYED IN THE APOSTOLIC SCRIPTURES PRACTICAL MESSIANIC EDITION

While all of the twenty-seven canonical books of the New Testament appear within *The Apostolic Scriptures Practical Messianic Edition*, the order in which they appear is admittedly eclectic. In most Bibles, the books of the New Testament appear via the order of: Gospels-Acts, the Pauline Epistles, the General Epistles, and Revelation. Not all ancient textual witnesses of the Greek Apostolic Scriptures, though, have placed the General Epistles after the Pauline Epistles, and there have been some attempts in the past to actually place them before the Pauline Epistles, with the Epistle of James being listed after the Book of Acts.

This order has itself been modified, per what is seen in the Messianic Apologetics workbook *A Survey of the Apostolic Scriptures for the Practical Messianic* (2012). The PME broadly follows the order of: Gospels-Acts, the General Epistles, the Pauline Epistles, and the Later New Testament. Mark is listed first, as it is widely agreed to have been the first Gospel composed. Luke and Acts are naturally listed consecutively, as volumes I and II of a composite work. 2 Peter is followed by Jude, and Colossians is followed by Philemon, just as they frequently do in many commentaries.

^{iv} *Nestle-Aland Greek-English New Testament*, NE27-RSV (Stuttgart: United Bible Societies/Deutsche Bibelgesellschaft, 2001).

GOSPELS
AND
ACTS

GOSPEL OF MARK

Author & Audience:

John Mark, secretary of the Apostle Peter, writing predominantly Roman, later Alexandrian Believers

Date:

late 50s or early 60s C.E.

Purpose:

Biblical scholars widely recognize how the Gospel of Mark was the first Gospel composed, later employed as a source for the much larger Gospel of Matthew. This Gospel was compiled by John Mark, via the testimony of the Apostle Peter. With an initial Roman audience, it focused much less on the fulfillment of Tanach prophecies by Yeshua of Nazareth, and more on His dynamic actions.

1

The Proclamation of John the Immerser

Matthew 3:1-12; Luke 3:1-9, 15-17; John 1:19-28

¹ The beginning of the good news of Yeshua the Messiah, the Son of God.

² As it is written in Isaiah the prophet, "BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE YOUR WAY [Malachi 3:1].

³ THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT'" [Isaiah 40:3].

⁴ John the Immerser appeared in the wilderness, and *was* proclaiming an immersion of repentance for the forgiveness of sins.

⁵ And all the country of Judea was going out to him, and all those of Jerusalem; and they were being immersed by him in the Jordan River, confessing their sins.

⁶ And John was clothed with camel's hair and *wore* a leather belt around his waist, and he ate locusts and wild honey.

⁷ And he was proclaiming, saying, "After me comes One who is mightier than I, the

thong of whose sandals I am not worthy to stoop down and untie.

⁸ "I immersed you in water; but He will immerse you in the Holy Spirit."

The Immersion of Yeshua

Matthew 3:13-17; Luke 3:21-22

⁹ And it came about in those days that Yeshua came from Nazareth of Galilee, and was immersed by John in the Jordan.

¹⁰ And immediately coming up out of the water, He saw the Heavens parting, and the Spirit like a dove descending upon Him;

¹¹ and a voice came out of the Heavens, "You are My beloved Son, in You I am well-pleased."

The Temptation of Yeshua

Matthew 4:1-11; Luke 4:1-13

¹² And immediately the Spirit drives Him *out* into the wilderness.

¹³ And He was in the wilderness forty days being tempted by Satan; and He was with the wild beasts, and the angels were ministering to Him.