



**World Conquerors Church**  
**Where You Discover Who You Were Born To Be!**  
[www.worldconquerorschurch.org](http://www.worldconquerorschurch.org)  
**2015: THE YEAR OF THE EXTRAORDINARY!**

## **The Law of Love Remix**

**Presented by Staff Pastor Anindya Kar and Brother Michael McGee, Jr.**

Kingdom Building Notes from December 6, 2015

### **Luke 6:27-38 (New International Version, NIV)**

27 "But to you who are listening I say: Love your enemies, do good to those who hate you, 28 bless those who curse you, pray for those who mistreat you. 29 If someone slaps you on one cheek, turn to them the other also. If someone takes your coat, do not withhold your shirt from them. 30 Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back. 31 Do to others as you would have them do to you. 32 "If you love those who love you, what credit is that to you? Even sinners love those who love them. 33 And if you do good to those who are good to you, what credit is that to you? Even sinners do that. 34 And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full. 35 But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because he is kind to the ungrateful and wicked. 36 Be merciful, just as your Father is merciful. 37 "Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. 38 Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you."

### **The Request: The Difficulty of the Teaching**

- **This is not an easy instruction. To do this we need Holy Spirit's love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22-23).**
- **What constitutes an enemy and mistreatment/harm will differ for each individual. Injustices are relative and are based on our perception.**

### **The Approach: Merit-based versus Grace-based**

- **Forgiveness is not about being fair.**
- **Doing to others as you want others to do to you sounds arbitrary; it can mean different things for people depending on their level of confidence, self-esteem, and how they've been taught to understand themselves in the world. But our personal standard for ourselves is not the judge.**

- **Look out for discrepancies in how we treat ourselves and how we treat others! Do we harbor double standards in our love? Remember Jesus' love commandment to love your neighbor as yourself.**
- **Holy Spirit empowers us to do for others as we want them to do to us.**
- **How we treat others is based on the extent to which we recognize and receive God's love and tender care for us. We are not earning grace through our actions; we are emulating His grace toward us in how we extend it to others.**
- **As we keep giving forgiveness, Jesus promises that we'll be given more than enough forgiveness to keep giving it. "For with the measure you use, it will be measured to you." So we can't say that we don't have any forgiveness left in us – that simply means we need to go back to the Source of all forgiveness, get filled back up through the Word, so that we can keep dispensing whatever is needed through the power and grace of Holy Spirit.**

#### **The Work: The Inward & The Outward**

- **This is a matter of our heart's orientation.**
- **Loving your enemies must be coupled with doing good to them. Having love in one's heart cannot stand on its own but must be coupled with corresponding action. Likewise, the actions of doing good cannot stand on their own. Where is our heart concerning love in action? Do we have any reservations about the kind of love Jesus requires of us? How do we rationalize our version of what we think Jesus meant?**
- **Jesus prompts us to look at what's in our heart, and how that impacts our actions. What are our motivations? We tend to want to go by what our flesh tells us we are capable of, and we don't challenge ourselves to go beyond that to see what's possible when we let Holy Spirit lead us.**
- **Abiding in the Word transforms our hearts toward others and ourselves. When we recognize how great and awesome the grace of God has been towards us, we can consider it an honorable sacrifice to extend that grace towards others (Romans 12:1-2).**



World Conquerors Church  
*Where You Discover Who You Were Born To Be!*  
[www.worldconquerorschurch.org](http://www.worldconquerorschurch.org)  
***2015: THE YEAR OF THE EXTRAORDINARY!***

## **The Prodigal Son Remix**

Presented by Staff Pastor Anindya Kar and Brother Michael McGee, Jr.

Kingdom Building Notes from December 6, 2015

### **Love demonstrated**

- **Love in action**
- **God's love applies to everyone. No one is left out.**

### **Luke 15:1-7 (New Living Translation, NLT)**

1 Tax collectors and other notorious sinners often came to listen to Jesus teach. 2 This made the Pharisees and teachers of religious law complain that he was associating with such sinful people—even eating with them! 3 So Jesus told them this story: 4 “If a man has a hundred sheep and one of them gets lost, what will he do? Won’t he leave the ninety-nine others in the wilderness and go to search for the one that is lost until he finds it? 5 And when he has found it, he will joyfully carry it home on his shoulders. 6 When he arrives, he will call together his friends and neighbors, saying, ‘Rejoice with me because I have found my lost sheep.’ 7 In the same way, there is more joy in heaven over one lost sinner who repents and returns to God than over ninety-nine others who are righteous and haven’t strayed away!

### **Being Prodigal**

- **Spending money or resources freely and recklessly; wastefully extravagant.**
- **Also, prodigal son or daughter: a person who leaves home and behaves recklessly, but later makes a repentant return.**

### **Luke 15:11-19 (NLT)**

11 Then He said: “A certain man had two sons. 12 And the younger of them said to his father, ‘Father, give me the portion of goods that falls to me.’ So he divided to them his livelihood. 13 And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. 14 But when he had spent all, there arose a severe famine in that land, and he began to be in want. 15 Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. 16 And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything. 17 “But when he came to

himself, he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, 19 and I am no longer worthy to be called your son. Make me like one of your hired servants."'"

### **The Father**

- **The father was looking for the son**
- **There was no judgment toward the son**

### **Luke 15:20-24 (NLT)**

20 "And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. 21 And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.' 22 "But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. 23 And bring the fatted calf here and kill it, and let us eat and be merry; 24 for this my son was dead and is alive again; he was lost and is found.' And they began to be merry.

### **The Sons**

- **The older brother judges the father and the prodigal son**
- **Being a son versus being a servant**

### **Luke 15:25-28 (New International Version, NIV)**

25 "Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. 26 So he called one of the servants and asked what these things meant. 27 And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.' 28 "But he was angry and would not go in. His father came out and begged him, 29 but he replied, 'All these years I've slaved for you and never once refused to do a single thing you told me to. And in all that time you never gave me even one young goat for a feast with my friends. 30 Yet when this son of yours comes back after squandering your money on prostitutes, you celebrate by killing the fattened calf!'

### **God's Kind of Love**

- **Incomparable**
- **Agape: Unconditional love**
- **Grace: Unmerited favor**

### **Luke 15:31-32 (NLT)**

31 "His father said to him, 'Look, dear son, you have always stayed by me, and everything I have is yours. 32 We had to celebrate this happy day. For your brother was dead and has come back to life! He was lost, but now he is found!'"



**World Conquerors Church**  
*Where You Discover Who You Were Born To Be!*  
[www.worldconquerorschurch.org](http://www.worldconquerorschurch.org)  
**2015: THE YEAR OF THE EXTRAORDINARY!**

## Parable of the Good Samaritan Remix

Presented by Minister Kelley D. Gulley

Kingdom Building Notes from December 6, 2015

### Parable of the Good Samaritan

#### Luke 10:25-37 (NIV)

25 On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”

26 “What is written in the Law?” he replied. “How do you read it?”

27 He answered, “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’[a]; and, ‘Love your neighbor as yourself.’[b]”

28 “You have answered correctly,” Jesus replied. “Do this and you will live.”

29 But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”

30 In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. 31 A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. 32 So too, a Levite, when he came to the place and saw him, passed by on the other side. 33 But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. 34 He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. 35 The next day he took out two denarii[c] and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’

36 “Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”

37 The expert in the law replied, “The one who had mercy on him.”

Jesus told him, “Go and do likewise.”

### The Characters

Expert in the Law (Antagonist)	Your Neighbor	A Priest	The Samaritan’s Donkey
Jesus (Protagonist)	A Man & His Donkey	A Levite	The Innkeeper
The Lord Your God	Robbers	A Samaritan	

Which character do you portray in this story? Your desired response; your likely response?

## **The Conditions – From Jerusalem to Jericho**

(from <http://bibleresources.americanbible.org/node/1491>)

Although Jericho is northeast of Jerusalem, travelers go “down” to Jericho. The Jewish historian Josephus (A.D. 37–93) explained that the first-century road was approximately one hundred and fifty Roman stadii, or about eighteen miles long. A traveler descended from Jerusalem’s height, approximately twenty-five hundred feet above sea level, to Jericho’s depth, some eight hundred twenty-five feet below sea level. In that short geographical space, the descent was approximately six-tenths of a mile. Travelers, merchants, pilgrims, and soldiers have for centuries gone down to go up (traveling north to Jericho) and gone up to go down (traveling south to Jerusalem).

Such a dramatic change in height brought with it a startlingly rapid shift in environmental conditions that must have proven exhausting for anyone making the journey. The steep and confined slope encouraged the formation of a “rain-shadow.” While Jerusalem received about twenty inches of rainfall a year and experienced a Mediterranean climate, Jericho received only eight inches of rain a year and was more African in its climatic orientation. In fact, Jericho was (and remains) an oasis situated in the midst of a desert; it would have been desert itself except for the presence of the water source commonly referred to as “Elisha’s Spring.”

The climatic changes produced unique environmental markers. After the point along the journey where rainfall amounted to sixteen inches annually, there were no more trees. After the twelve-inch rainfall line, vegetation was reduced to a cover of steppe shrubs, and finally, at the eight-inch line and beyond, only desert plants found enough moisture to survive. Even without the ever present threat of bandits, it was a precipitously arduous, dry, and dangerous trek.

A traveler departing Jerusalem on this road first circled past the Mount of Olives. A glance back from this point would have been rewarded with a parting glimpse of the city temple-scape. The road then skirted past Bethany and proceeded forward by way of a rather sharp descent. At a point approximately thirteen miles out of Jerusalem and five miles from Jericho, the traveler arrived at a pass that is approximately eight hundred and eighty-five feet above sea level and sixteen hundred and fifty-five feet above Jericho. In all likelihood the Roman road went through here; it is the shortest route between the two cities. The name of the pass in Arabic is *istal`at ed-damm*, which means Ascent of Blood. The Arabic corresponds to the Hebrew that means Ascent of Adummim ([Josh 15.7](#) and [18.17](#)). Adummim means red objects, which in this case most likely referred to the red rock found at the site. The Christian historian Eusebius (A.D. 260–340) argued that there was a castle here, and the church patriarch Jerome (A.D. 347–420) rendered the name Maledomni and argued that it was equivalent to Greek terminology that meant Ascent of the Red. He explained that the name was given because of the blood that bandits repeatedly shed at this place. Jerome also argued that a castle or inn was located at the site and that it was strategically placed to aid travelers. He went even further and offered the conclusion that the traveler in Jesus’ parable was most likely attacked at this site. The site continues to be traditionally understood in this way even though Eusebius, who wrote earlier than Jerome, did not connect the location to the parable incident.

Approximately two miles later, a traveler approached Jericho. Now the Wadi Qelt (Wadi el-Kelt) came into better view. The route approached from the southwest and ran right along the south wall of the wadi for more than three miles. Wadi is an Arabic word for a stream or stream bed. Since many streams in ancient Palestine only flowed seasonally, the wadis were often completely dry. They could also be quite cavernous as was evidently the case with the Wadi Qelt, because Herod

found it large enough to build an aqueduct and bridges in and through it. Herod used the water that flowed through this system to supply the city of Jericho, where he had built his winter castle, and to enhance the irrigation of the plain surrounding the city. In fact, the name Qelt is said to derive from the Latin *cultus* or “cultivated.” This was certainly one of the few places in the region where cultivation could be found.

Jericho itself came into fuller view from the summit where Herod’s castle was perched. The city occupied a flat plain and the castle towered above it from the south.

In the ancient world the development of roadways over difficult stretches of land occurred according to need. Footpaths were acceptable in societies where the chief preoccupation was the acquisition of food for family and livestock and the beasts of burden were wild asses, donkeys, and mules. But the appearance of the horse for riding and the camel as a beast of burden necessitated roadways that were adaptable for both the horseshoe and the wide, sensitive foot of the camel. It was at this point that pathways were turned into roadways, and later into more complete roads that could accommodate trade and military movement. Expansion of a road network was thus a clear indication of the growth and prosperity of a region. The roadway between Jerusalem and Jericho experienced such expansion during the first century A.D. when the area prospered from both trade and pilgrimages.

Despite the fact that the climate and mountainous terrain were quite unsuitable for road making, more roads were built here than in any other part of the country, including regions with greater populations. The reason is clear: proximity to Jerusalem. Because Jerusalem lay near main mountain road junctions where routes from the four points of the compass met, it was a strategic commercial and military site. Pilgrims also converged on the city. In the time of Herod the Great’s second temple, hundreds of thousands of pilgrims made the journey three times a year on feast days. The main road from Jericho to Jerusalem became a natural conduit connecting the trading caravans, Roman military convoys, and pilgrims. In fact, the quantity of travel and the status of the travelers made the road an inviting target for the many bandit gangs that roamed the countryside.

Archaeological evidence indicates that the Romans judged the strategic roadway to be unsafe. Sentry posts were established along the route, most probably to act as protection against bandits who recognized that the surrounding desert allowed for easy escape and provided a secure place for hiding. Many persons who traveled the road were attacked, as Jesus’ parable of the Good Samaritan indicates.

It should also be noted that the mountain road between Jerusalem and Jericho was not fully engineered until the war of A.D. 66–70. The Romans undertook the rather complex effort in order to make the road serviceable for the siege machines they were bringing up for use against the Jerusalem city walls. But during the time of Jesus’ ministry, many parts of the Jerusalem-Jericho road were based on a soft, flaky, limestone surface that eroded rapidly. During and after the war the Romans paved the main roads in Palestine and marked them with milestones along the way. To prevent erosion of the surface of mountainous roads like the Jerusalem-Jericho one, retaining walls of stones laid vertically over each other were often built on one side of the road.

The fame of this road, however, did not begin with the Romans. The strategic and historic importance of the route reaches well back into Israelite history. The road from Jerusalem to Jericho is discussed in several biblical narratives. One of the more famous accounts (2 Sam 15.23–16.14)

chronicles the story of David and his followers who escaped Jerusalem along this route after David's son Absalom had declared himself king. King Zedekiah of Judah used the road when he tried to escape the advancing Chaldeans in 586/587 B.C. (2 Kgs 25.4). Some six hundred years later, Jesus traveled along this road when he advanced his ministry towards Jerusalem (Mark 10.46–11.1). And Josephus tells us that the Tenth Roman Legion used this Jericho-Jerusalem road on their way to besiege Jerusalem in A.D. 69.

**We have to check the conditions of our hearts to respond to the conditions in our 'pond' (our community) and always be led by Holy Spirit, especially because of the dangerous terrain.**

### **An Encounter with The Christ**

#### **Isaiah 53 (MSG)**

Who believes what we've heard and seen? Who would have thought GOD's saving power would look like this? <sup>2-6</sup>The servant grew up before God—a scrawny seedling, a scrubby plant in a parched field. There was nothing attractive about him, nothing to cause us to take a second look. He was looked down on and passed over, a man who suffered, who knew pain firsthand. One look at him and people turned away. We looked down on him, thought he was scum. But the fact is, it was *our* pains he carried—*our* disfigurements, all the things wrong with *us*. We thought he brought it on himself, that God was punishing him for his own failures. But it was our sins that did that to him, that ripped and tore and crushed him—*our sins!* He took the punishment, and that made us whole. Through his bruises we get healed. We're all like sheep who've wandered off and gotten lost. We've all done our own thing, gone our own way. And GOD has piled all our sins, everything we've done wrong, on him, on him.

<sup>7-9</sup>He was beaten, he was tortured, but he didn't say a word. Like a lamb taken to be slaughtered and like a sheep being sheared, he took it all in silence. Justice miscarried, and he was led off—and did anyone really know what was happening? He died without a thought for his own welfare, beaten bloody for the sins of my people. They buried him with the wicked, threw him in a grave with a rich man, Even though he'd never hurt a soul or said one word that wasn't true.

<sup>10</sup>Still, it's what GOD had in mind all along, to crush him with pain. The plan was that he give himself as an offering for sin so that he'd see life come from it—life, life, and more life. And GOD's plan will deeply prosper through him. <sup>11-12</sup>Out of that terrible travail of soul, he'll see that it's worth it and be glad he did it. Through what he experienced, my righteous one, my servant, will make many "righteous ones," as he himself carries the burden of their sins. Therefore I'll reward him extravagantly—the best of everything, the highest honors—Because he looked death in the face and didn't flinch, because he embraced the company of the lowest. He took on his own shoulders the sin of the many, he took up the cause of all the black sheep.

**Thank Him for His Sacrifice of His Son for your sin and your Salvation!**



World Conquerors Church  
*Where You Discover Who You Were Born To Be!*  
[www.worldconquerorschurch.org](http://www.worldconquerorschurch.org)  
**2015: THE YEAR OF THE EXTRAORDINARY!**

## I Corinthians 13 Love Remix

Presented by Minister Kelley D. Gulley

Kingdom Building Notes from December 6, 2015

### The Greatest Gift!

#### I Corinthians 13 (NKJV)

<sup>13</sup> Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. <sup>2</sup> And though I have *the gift of prophecy*, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. <sup>3</sup> And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, but have not love, it profits me nothing.

<sup>4</sup> Love suffers long *and* is kind; love does not envy; love does not parade itself, is not puffed up; <sup>5</sup> does not behave rudely, does not seek its own, is not provoked, thinks no evil; <sup>6</sup> does not rejoice in iniquity, but rejoices in the truth; <sup>7</sup> bears all things, believes all things, hopes all things, endures all things.

<sup>8</sup> Love never fails. But whether *there are* prophecies, they will fail; whether *there are* tongues, they will cease; whether *there is* knowledge, it will vanish away. <sup>9</sup> For we know in part and we prophesy in part. <sup>10</sup> But when that which is perfect has come, then that which is in part will be done away.

<sup>11</sup> When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. <sup>12</sup> For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.

<sup>13</sup> And now abide faith, hope, love, these three; but the greatest of these *is* love.

### The Work of Love

Many *fall* into and *fall* out of love, or so they say. But a fall is usually accidental. When was the last time you fell on purpose? To fall is to *go down quickly or suddenly from a high place or standing position* or to *let yourself come or go down to a lower position*. This, of course, is the worldly view of love; that we quickly, suddenly, go down (fall) in love. But how can we, as Christians, accept this definition which describes a downward spiral? We cannot! I Corinthians 13:13 says, "And now abide faith, hope, love, these three; but **the greatest of these is love.**" This **greatest gift** that God has given us requires work. It requires our work of self-reflection, self-analysis and a willingness to change. Many ask, "What is love?" The Word answers by describing Love's characteristics in I Corinthians 13:4-7. See the next page to begin your Love work today!

**4** Love is patient, love is kind. It does not envy, it does not boast, it is not proud. **5** It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. **6** Love does not delight in evil but rejoices with the truth. **7** It always protects, always trusts, always hopes, always perseveres.

LOVE...	GOD	NAME:				The Word of the Lord!
		Always	Mostly	Sometimes	Seldom	
Is Patient	<input checked="" type="checkbox"/>					
Is Kind	<input checked="" type="checkbox"/>					
Is Not Envious	<input checked="" type="checkbox"/>					
Is Not Boastful	<input checked="" type="checkbox"/>					
Is Not Proud	<input checked="" type="checkbox"/>					
Does Not Dishonor Others	<input checked="" type="checkbox"/>					
Is Not Self-Seeking	<input checked="" type="checkbox"/>					
Is Not Easily Angered	<input checked="" type="checkbox"/>					
Does Not Keep a Record of Wrongs	<input checked="" type="checkbox"/>					
Does Not Delight in Evil	<input checked="" type="checkbox"/>					
Rejoices with the Truth	<input checked="" type="checkbox"/>					
Always Protects	<input checked="" type="checkbox"/>					
Always Trusts	<input checked="" type="checkbox"/>					
Always Hopes	<input checked="" type="checkbox"/>					
Always Perseveres	<input checked="" type="checkbox"/>					
		<b>Always:</b> At all times, on all occasions				
		<b>Mostly:</b> Usually; generally				
		<b>Sometimes:</b> Occasionally, rather than mostly				
		<b>Seldom:</b> Not often; rarely				

LOVE...	DEFINITIONS
Is Patient	Able to accept or tolerate delays, problems, or suffering without becoming annoyed or anxious
Is Kind	Of a good or benevolent nature or disposition; indulgent, considerate, mild, gentle, helpful
Is Not Envious (Envy)	A feeling of discontent or covetousness with regard to another's advantages, success, possessions, etc.
Is Not Boastful (Boasting)	To speak with exaggeration/excessive pride, especially about oneself; objectionable speech; bragging
Is Not Proud	Having, proceeding from, or showing a high opinion of one's own dignity, importance or superiority
Does Not Dishonor Others	Lack or loss of honor; to deprive of honor; disgrace; bring reproach or shame on
Is Not Self-Seeking	The seeking of one's own interest or selfish ends
Is Not Easily Angered (Anger)	A strong feeling of displeasure and belligerence aroused by a wrong; wrath; ire
Does Not Keep a Record of Wrongs	To set down in writing or the like, as for the purpose of preserving evidence--(Wrong)--an injustice
Does Not Delight in Evil	A high degree of pleasure or enjoyment; joy--(Evil)--morally wrong or bad; immoral; wicked
Rejoices with the Truth	To be glad; take delight--(Truth)--The true or actual state of a matter; conformity with fact or reality; verity
Always Protects	Every time; on every occasion; without exception--(Protects)--To defend or guard from attack, invasion, etc.
Always Trusts	Reliance on the integrity, strength, ability, surety, etc. of a person or thing; confidence
Always Hopes	The feeling that what is wanted can be had or that events will turn out for the best
Always Perseveres	To persist in anything undertaken; maintain a purpose in spite of difficulty, obstacles, or discouragement

### The Types of Love

**Agape** – Unconditional love

**Storge** – Family/Friendship love

**Phileo** – Platonic love

**Eros** – Passionate/Romantic love

**All 4 types of love require the work of 1 Cor 13:4-7 for love to abide as God expects!**