

~PUBLICLY (314)

[English, openly, in public, overtly, widely, freely, visivly, Opposite of, secretly]

- The returning exiles looked to the register of Israel to **publicly** establish their genealogy so that they could serve within the priesthood.
- These were the ones that looked for their register to establish their genealogy **publicly**, and they did not find themselves, so that they were barred as polluted from the priesthood. ([Ezra 2:62](#))
- These were the ones that looked for their register, to establish their genealogy **publicly**, and it was not found, so that they were barred as polluted from the priesthood. ([Nehemiah 7:64](#))
- Jesus now bore witness to Yehowah God about his marvelous ways of doing things among men. To the self-righteous and self-seeking learned men of Israel who rejected God's Messiah, even after witnessing these many powerful works, Yehowah had concealed the truth, and they could not come to know it. Yet to babes like the disciples of Jesus, who were simple and teachable and appreciative people, he revealed all things openly. What a wonderful God, what wisdom!
- At that time Jesus said in response; I **publicly** praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intellectual ones and have revealed them to babes. ([Matthew 11:25](#))
- Then in that very hour Jesus began **publicly** praising God for his wisdom, in being able, and willing, to hide his wonderful truths from men who viewed themselves as wise and intellectual superior ones, and yet to reveal them to babes, men who had no training, nor book learning, but who were teachable and modest like young children, or babes. So Jesus praised God for doing in this manner, with the Good News of the Kingdom of God.
- In that very hour he became overjoyed in the Holy Spirit and said; I **publicly** praise you, Father, Lord of heaven and earth, because you have carefully hidden these things from wise and

intellectual ones, and have revealed them to babes. Yes, O Father, because to do thus came to be the way approved by you. (Luke 10:21)

- His fleshly brothers then counseled him, that no one does things in secret while himself trying to be known **publicly**. They reasoned, that since he was doing fine works, why hide them, and that they should be brought out into the open. However Jesus was much more cautious than they, for he understood many things that others thought.
- For nobody does anything in secret while himself seeking to be known **publicly**. If you do these things, manifest yourself to the world. (John 7:4)
- Yet the crowds were afraid to speak about him **publicly**, out of their fear of the Jewish religious leaders, who would use intimidation against the people who spoke in out favor of him.
- No one, of course, would speak about him **publicly** because of the fear of the Jews. (John 7:13)
- So after that, Jesus no longer walked about **publicly** among the Jews, but he left there for the country around the wilderness, into a city called Ephraim, where he remained for a time with his disciples.
- Hence Jesus no longer walked about **publicly** among the Jews, but he departed from there to the country near the wilderness, into a city called Ephraim, and there he remained with the disciples. (John 11:54)
- So Jesus answered his opposers, that he had always spoken to the world **publicly**. He went around throughout Judea and Galilee teaching in all their synagogues, and within the temple in Jerusalem, where all of the Jews assembled regularly, and he had spoken nothing in secret. Therefore he had no hidden agenda, but had spoken the truth **publicly**.
- Jesus answered him; I have spoken to the world **publicly**. I always taught in a synagogue and in the temple, where all the Jews come together, and I spoke nothing in secret. (John 18:20)
- Peter then began, by giving a fine witness about Jesus Christ, who only 50 days earlier, had been killed there in Jerusalem, and later resurrected. Peter showed, that this **public** ministry of Jesus Christ

was by means of powerful works from Yehowah God, with many portents and signs, and that he Peter had witnessed these things as had many others there present.

- Men of Israel, hear these words; Jesus the Nazarene, a man **publicly** shown by God to you through powerful works and portents and signs that God did through him in your midst, just as you yourselves know. ([Acts of Apostles 2:22](#))
- So as these ones were **publicly** ministering to Yehowah and fasting, then the Holy Spirit told them to set aside Barnabas and Saul, for the work to which he had called them.
- As they were **publicly** ministering to Yehowah and fasting, the Holy Spirit said; Of all persons set Barnabas and Saul apart for me for the work to which I have called them. ([Acts of Apostles 13:2](#))
- Paul then showed, that John the Baptist had also come as promised in advance of this one, and that he had preached **publicly** to all the people of Israel, about baptism, in symbol of repentance.
- After John, in advance of the entry of that One, had preached **publicly** to all the people of Israel baptism in symbol of repentance. ([Acts of Apostles 13:24](#))
- Yet Paul would not hear of it. He told the jailer that they had flogged **publicly** two Roman citizens, men who were uncondemned in a court of law, and then threw them into prison. Yet now here they were trying to push it under the table by releasing them in secret. So then Paul would not let that stand. So he told the jailer to tell them, to come themselves and release them.
- But Paul said to them; They flogged us **publicly** uncondemned, men who are Romans, and threw us into prison, and are they now throwing us out secretly? No, indeed! But let them come themselves and bring us out. ([Acts of Apostles 16:37](#))
- For with intensity, Apollos proved the Jews to be wrong **publicly**, and at the same time he demonstrated, that Jesus was the promised Messiah, doing so through the scriptures.
- For with intensity he thoroughly proved the Jews to be wrong **publicly**, while he demonstrated by the Scriptures that Jesus was

the Christ. ([Acts of Apostles 18:28](#))

- During this time Paul had not held back in the least from telling them anything that might be profitable to them in the future. Also he had taught **publicly**, and also from house to house with them.
- While I did not hold back from telling you any of the things that were profitable nor from teaching you **publicly** and from house to house. ([Acts of Apostles 20:20](#))
- The Sadducees believe that there is neither resurrection, nor angel nor spirit, but the Pharisees **publicly** declare all three, according to the scriptures.
- For Sadducees say there is neither resurrection nor angel nor spirit, but the Pharisees **publicly** declare them all. ([Acts of Apostles 23:8](#))
- Paul now shows how to gain salvation through Christ. Christians must **publicly** declare, that word of faith in their own mouths. This means, taking up the work of **publicly** declaring the Good News of God's Kingdom. This means not just to people we know, but more especially, to those we do not know, the general **public**.
- Secondly we must remain on the course of the Christ, which he set before us, that of putting the desires of the flesh to death by means of the spirit of God which is within us through anointing. We must believe or have faith, that God raised up Jesus Christ from the dead, because he declared his life righteous, and not deserving of death. If we have this faith and follow in the same course, one of self-sacrificing love and service to others, then we will be saved.
- For if you **publicly** declare that word in your own mouth, that Jesus is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved. ([Romans 10:9](#))
- Paul felt indebted to these Jewish anointed Christians in Jerusalem, who had borne the brunt of the persecution of the Jews in the first few years of early Christianity, carrying boldly the message to others, so that it did not die out. Their courage and love of the truth was renowned. They provided all the world with good spiritual things, through their teachings and ministerial efforts.

- Certainly those in Achaia and Thessalonica were their debtors and should take from their excess in a material way, and share it with those who had taken from their own spiritual riches, to help them spiritually. Those ones in this area realized their indebtedness and gave generously, even beyond their ability to give, so that these ones might be properly cared for in the sight of God.
- True, they have been pleased to do so, and yet they were debtors to them, for if the nations have shared in their spiritual things, they also owe it to minister **publicly** to these with things for the fleshly body. (**Romans 15:27**)
- Those there in Jerusalem will no doubt glorify God, for their kind gift is proof of Paul's ministry, that they are submissive to the preaching of the Good News of God's Kingdom, that Paul carries forth. It shows, that they are Christians and caring for the needs of all their brothers, and their generous contribution is proof of the Good News being alive in their hearts, to God's glory.
- Through the proof that this ministry gives, they glorify God because you are submissive to the Good News about the Christ, as you **publicly** declare you are, and because you are generous in your contribution to them and to all. (**2 Corinthians 9:13**)
- This Man of lawlessness, is set in opposition to the true way of Christianity, because of not being content with being a just a brother, among many brothers, he lifts himself up over all others who are God's holy anointed congregation, or ones who are considered holy ones. Then he sits down in God's temple, among his anointed sons, and **publicly** shows himself to be a god, by exercising religious authority over his brothers, like that, which the nations exercise.
- He is set in opposition and lifts himself up over everyone who is called **god** or an object of reverence, so that he sits down in the temple of The God, **publicly** showing himself to be a god. (**2 Thessalonians 2:4**)
- Paul now shows, that the sins of some men are **publicly** manifest, and so they go directly into a judgment. However, this is not always the case with all men in their wrongdoing, but nonetheless all their sins, will become manifest in time.
- The sins of some men are **publicly** manifest, leading directly to judgment, but as for other men their sins also become manifest

later. (1 Timothy 5:24)

- Paul now shows the correspondence in the fine works also, for the ones hidden, cannot be kept hidden. Also the ones that are **publicly** manifest, he well knows.
- In the same way also the fine works are **publicly** manifest and those that are otherwise cannot be kept hid. (1 Timothy 5:25)
- Such men **publicly** declare, that they know God, but they disown him by their very works. They do this, because they are detestable and disobedient to God, and God does not approve of using them, for any good work.
- They **publicly** declare they know God, but they disown him by their works, because they are detestable and disobedient and not approved for good work of any sort. (Titus 1:16)
- All these ones exercised faith in their day throughout their lives, but not one of them has yet to obtain the fulfillment of these grand promises. They recognized, that the promises were far off, and they **publicly** welcomed them, for they gave hope and direction in life, and were worth working to obtain. They also gave **public** declaration, that they themselves were temporary and alien residents in this land of promise.
- Likewise Spiritual Israelites look in faith to this grand promise still unfolding before their eyes of faith, though they have not yet attained to them, but have every confidence that they will attain to them. They too state **publicly**, that they are alien residents on this earth, for their inheritance is heavenly life near to God and his throne in the heavens, and so their sojourns here on earth are temporary like dwelling in tents, for their citizenship exists in heaven.
- In faith all these died, although they did not get the fulfillment of the promises, but they saw them afar off and welcomed them and **publicly** declared that they were strangers and temporary residents in the land. (Hebrews 11:13)