

Request for Reconsideration after Final Action

The table below presents the data as entered.

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SERIAL NUMBER	87880862
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MARK SECTION	
MARK	https://tmng-al.uspto.gov/resting2/api/img/87880862/large
LITERAL ELEMENT	JOHN 15:11 PUBLICATIONS
STANDARD CHARACTERS	YES
USPTO-GENERATED IMAGE	YES
MARK STATEMENT	The mark consists of standard characters, without claim to any particular font style, size or color.
ARGUMENT(S)	

Request for Reconsideration

Applicant files the Request for Reconsideration in response to the Examining Attorney's final action issued on December 18, 2018.

With respect to the incapable informational refusal, Applicant submits that the totality of the evidence supports withdrawal of that refusal. Applicant provides herewith additional pages from Applicant's website showing use of "JOHN 15:11 PUBLICATIONS" *as a mark*. That evidence, Applicant's specimens of use, the third-party registrations of record, and the relevant case law demonstrates that there is no bar against use of a religious verse citation within a mark so long as it is used *as a mark* and the relevant consumers would view it as such. The Examining Attorney's evidence does not pertain to goods of Applicant's type and consumers would not perceived Applicant's mark in the same way if might view it if was just a citation or verse used in an ornamental manner. Furthermore, the word "PUBLICATIONS" in Applicant's mark is an integral part of Applicant's mark which further emphasizes Applicant's use of that wording as a mark in connection with her goods.

With respect to the descriptiveness refusal, Applicant has amended its goods to indicate definitively that the goods do not feature the bible verse John 15:11. Accordingly, the wording in the mark is suggestive at most – of whatever connotation is intended by Applicant which according to the Examining Attorney's own references have various interpretations and/or meanings. It is therefore unreasonable to conclude that the wording in the mark *immediately* conveys any *particular* meaning about the goods.

With this request, Applicant has re-submitted the relevant evidence from Applicant's previous response, as well as additional documents, that would be used in an appeal, if filed.

Based on the foregoing, Applicant requests that the refusals be withdrawn and the application approved for publication.

Respectfully submitted,

EVIDENCE SECTION

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DESCRIPTION OF EVIDENCE FILE	Pages from Applicant's website, third-party registrations, and supporting information from the Internet
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INTERNATIONAL CLASS	009
DESCRIPTION	
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FILING BASIS	Section 1(a)
FIRST USE ANYWHERE DATE	At least as early as 02/14/2014
FIRST USE IN COMMERCE DATE	At least as early as 02/27/2014
GOODS AND/OR SERVICES SECTION (009)(proposed)	
INTERNATIONAL CLASS	009
TRACKED TEXT DESCRIPTION	
Downloadable e-books, audio books, multimedia files, and electronic publications in the field of literary works featuring inspirational and religious fiction and non-fiction; Downloadable e-books, audio books, multimedia files, and electronic publications in the field of literary works featuring inspirational and religious fiction and non-fiction, all of the foregoing not featuring the bible verse John 15:11	
FINAL DESCRIPTION	
Downloadable e-books, audio books, multimedia files, and electronic publications in the field of literary works featuring inspirational and religious fiction and non-fiction, all of the foregoing not featuring the bible verse John 15:11	
FILING BASIS	Section 1(a)
FIRST USE ANYWHERE DATE	At least as early as 02/14/2014
FIRST USE IN COMMERCE DATE	At least as early as 02/27/2014
GOODS AND/OR SERVICES SECTION (016)(current)	
INTERNATIONAL CLASS	016

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FIRST USE IN COMMERCE DATE	At least as early as 02/27/2014
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RESPONSE SIGNATURE	/ml/
SIGNATORY'S NAME	Mark Lebow
SIGNATORY'S POSITION	Attorney of Record, NY Bar
SIGNATORY'S PHONE NUMBER	703-837-9600
DATE SIGNED	01/09/2019
AUTHORIZED SIGNATORY	YES
CONCURRENT APPEAL NOTICE FILED	NO
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Request for Reconsideration after Final Action

To the Commissioner for Trademarks:

Application serial no. **87880862** JOHN 15:11 PUBLICATIONS(Standard Characters, see <https://tmng-al.uspto.gov/resting2/api/img/87880862/large>) has been amended as follows:

ARGUMENT(S)

In response to the substantive refusal(s), please note the following:

Request for Reconsideration

Applicant files the Request for Reconsideration in response to the Examining Attorney's final action issued on December 18, 2018.

With respect to the incapable informational refusal, Applicant submits that the totality of the evidence supports withdrawal of that refusal. Applicant provides herewith additional pages from Applicant's website showing use of "JOHN 15:11 PUBLICATIONS" *as a mark*. That evidence, Applicant's specimens of use, the third-party registrations of record, and the relevant case law demonstrates that there is no bar against use of a religious verse citation within a mark so long as it is used *as a mark* and the relevant consumers would view it as such. The Examining Attorney's evidence does not pertain to goods of Applicant's type and consumers would not perceived Applicant's mark in the same way if might view it if was just a citation or verse used in an ornamental manner. Furthermore, the word "PUBLICATIONS" in Applicant's mark is an integral part of Applicant's mark which further emphasizes Applicant's use of that wording as a mark in connection with her goods.

With respect to the descriptiveness refusal, Applicant has amended its goods to indicate definitively that the goods do not feature the bible verse John 15:11. Accordingly, the wording in the mark is suggestive at most – of whatever connotation is intended by Applicant which according to the Examining Attorney's own references have various interpretations and/or meanings. It is therefore unreasonable to conclude that the wording in the mark *immediately* conveys any *particular* meaning about the goods.

With this request, Applicant has re-submitted the relevant evidence from Applicant's previous response, as well as additional documents, that would be used in an appeal, if filed.

Based on the foregoing, Applicant requests that the refusals be withdrawn and the application approved for publication.

Respectfully submitted,

EVIDENCE

Evidence in the nature of Pages from Applicant's website, third-party registrations, and supporting information from the Internet has been attached.

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Converted PDF file(s) (2 pages)

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CLASSIFICATION AND LISTING OF GOODS/SERVICES

Applicant proposes to amend the following class of goods/services in the application:

Current: Class 009 for Downloadable e-books, audio books, multimedia files, and electronic publications in the field of literary works featuring inspirational and religious fiction and non-fiction

Original Filing Basis:

Filing Basis: Section 1(a), Use in Commerce: The applicant is using the mark in commerce, or the applicant's related company or licensee is using the mark in commerce, on or in connection with the identified goods and/or services. 15 U.S.C. Section 1051(a), as amended. The mark was first used at least as early as 02/14/2014 and first used in commerce at least as early as 02/27/2014 , and is now in use in such commerce.

Proposed:

Tracked Text Description: ~~Downloadable e-books, audio books, multimedia files, and electronic publications in the field of literary works featuring inspirational and religious fiction and non-fiction;~~ [Downloadable e-books, audio books, multimedia files, and electronic publications in the field of literary works featuring inspirational and religious fiction and non-fiction, all of the foregoing not featuring the bible verse John 15:11](#)

Class 009 for Downloadable e-books, audio books, multimedia files, and electronic publications in the field of literary works featuring inspirational and religious fiction and non-fiction, all of the foregoing not featuring the bible verse John 15:11

Filing Basis: Section 1(a), Use in Commerce: The applicant is using the mark in commerce, or the applicant's related company or licensee is using the mark in commerce, on or in connection with the identified goods and/or services. 15 U.S.C. Section 1051(a), as amended. The mark was first used at least as early as 02/14/2014 and first used in commerce at least as early as 02/27/2014 , and is now in use in such commerce.

Applicant proposes to amend the following class of goods/services in the application:

Current: Class 016 for Printed books in the field of literary works featuring inspirational and religious fiction and non-fiction

Original Filing Basis:

Filing Basis: Section 1(a), Use in Commerce: The applicant is using the mark in commerce, or the applicant's related company or licensee is

using the mark in commerce, on or in connection with the identified goods and/or services. 15 U.S.C. Section 1051(a), as amended. The mark was first used at least as early as 02/14/2014 and first used in commerce at least as early as 02/27/2014 , and is now in use in such commerce.

Proposed:

Tracked Text Description: ~~Printed books in the field of literary works featuring inspirational and religious fiction and non-fiction;~~ [Printed books in the field of literary works featuring inspirational and religious fiction and non-fiction, all of the foregoing not featuring the bible verse John 15:11](#)

Class 016 for Printed books in the field of literary works featuring inspirational and religious fiction and non-fiction, all of the foregoing not featuring the bible verse John 15:11

Filing Basis: Section 1(a), Use in Commerce: The applicant is using the mark in commerce, or the applicant's related company or licensee is using the mark in commerce, on or in connection with the identified goods and/or services. 15 U.S.C. Section 1051(a), as amended. The mark was first used at least as early as 02/14/2014 and first used in commerce at least as early as 02/27/2014 , and is now in use in such commerce.

SIGNATURE(S)

Request for Reconsideration Signature

Signature: /ml/ Date: 01/09/2019

Signatory's Name: Mark Lebow

Signatory's Position: Attorney of Record, NY Bar

Signatory's Phone Number: 703-837-9600

The signatory has confirmed that he/she is an attorney who is a member in good standing of the bar of the highest court of a U.S. state, which includes the District of Columbia, Puerto Rico, and other federal territories and possessions; and he/she is currently the owner's/holder's attorney or an associate thereof; and to the best of his/her knowledge, if prior to his/her appointment another U.S. attorney or a Canadian attorney/agent not currently associated with his/her company/firm previously represented the owner/holder in this matter: (1) the owner/holder has filed or is concurrently filing a signed revocation of or substitute power of attorney with the USPTO; (2) the USPTO has granted the request of the prior representative to withdraw; (3) the owner/holder has filed a power of attorney appointing him/her in this matter; or (4) the owner's/holder's appointed U.S. attorney or Canadian attorney/agent has filed a power of attorney appointing him/her as an associate attorney in this matter.

The applicant is not filing a Notice of Appeal in conjunction with this Request for Reconsideration.

Serial Number: 87880862

Internet Transmission Date: Wed Jan 09 15:07:33 EST 2019

TEAS Stamp: USPTO/RFR-XX.XX.XX.XX-201901091507332504

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Have you ever wondered if you could rise above the problems of this world?

One day as I sat praying and surrendering my next steps to God, I felt him whisper, "Buckle your seatbelt. Get ready to fly!"

I jumped on the offer, ready to sprout my wings and ride those air currents. Maybe I'd even get a cape with some super-cool outfit to fight crime and the injustices of life.

Unfortunately, I overlooked these three words, "Buckle your seatbelt."

Uh-oh. "Buckle your seatbelt" doesn't only indicate takeoff, it may also mean rough weather ahead, and you better be strapped in because it's going to be a wild ride, and you may need a barf bag. Bummer.

Join me through the good, bad, and downright ugly as we find God's wings in the midst of trials and troubles.

Flying on His Wings invites you to ...

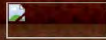
- * Buckle your seatbelt – Making it through life's turbulence.
- * Get a handle on your baggage – Jettison the stuff that keeps you grounded.
- * Trust the pilot – God's really pretty cool; you can trust Him.
- * Fly through the battle while battling through life.
- * Catch air currents – When you need more than a parachute.
- * Fly forward – Winged and ready.

"So, what makes this book good? It's practical. Really. I know. Let's be honest. How many books do you read that say, "It's real." Okay, but if it is really useless, then you are wasting your time. This is really useful. Lisa doesn't just throw verses at you and tell you to think happy thoughts. She gets to the nitty gritty of things. She knows "hard", and she knows what it takes to get through it and not drown in it. This book doesn't just tell you it can be done, but HOW it can be done. Need help getting on top of things and getting over the issues in your life...including yourself? This book just might be what you've been looking for." ~ Jerri Kelley

"Lisa Buffaloe's heart for her Lord shines through every entry in this lovely book. It's the perfect way to start the day! Highly recommended." ~ Kathi Macias

"If you have difficulties and trusting God and the greater faith, then this book is an excellent resource for you." ~ Valerie Carafolla

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With "Char" as a nickname, Charlotte Wilson's cooking skills are more incendiary than culinary. Charlotte is the last person on earth who should run a bake sale. But when her plans of running in a charity marathon are side-lined by a broken foot, her old flame's suggestion becomes a challenge amidst her friend's simmering doubts.

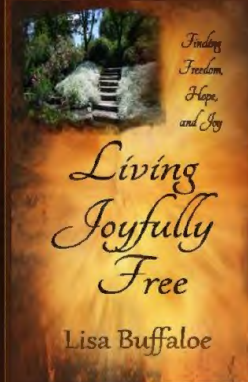
Luke Hammond has spent the last five years studying and preparing to travel overseas as a medical missionary. When his high school sweetheart unexpectedly comes back in his life, Luke wrestles with what he feels God calling him to be and what he wants to do. His reappearance rekindles an attraction that could char Luke and Charlotte's heart or cook up the perfect romance.

"Lisa Buffaloe has crafted this fun, quick read that shares a humorous story with a great message. This romantic Christian fiction is an entertaining story that keeps the pages turning. The plot is simple and easy to follow, but the message about the reliance on God and placing Him first in every relationship and plan is crucial for our own lives. 'Grace for the Char-Baked' is well written and will be enjoyed by many!" ~ Kristi Burchfiel



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Finding Freedom, Hope and Joy

Living joyfully free is falling back into God's arms and releasing your worries, problems, concerns, and fears. Living joyfully free doesn't mean you won't have trouble or problems; it is allowing God to take full control—trusting and believing He has your best interest at heart.

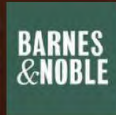
This isn't a regular devotion book. Each page is a stepping stone, a place to pause and ponder, a field to run through, a mountain to climb, a river to dive into God's Living water. A picnic on the Bread of Life with The Bread of Life. Time along a garden pathway in the sun to be Son-kissed by God's Son.

God invites you to live joyfully free. Explore how you can start today.

"Calming to the soul and a breath of fresh faith."

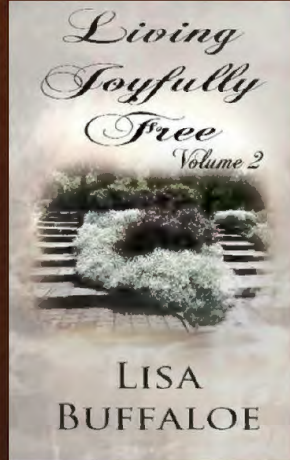
"A great pep talk for living. Sound advice that has been tried and tested. This book was a joy to read. A cure for Down-in-the-Dumpsters."

*"Living Joyfully free is a devotional that is transparent and powerful. Lisa Buffalo has a way of communicating a life of faith in ways that the reader can easily connect with and draw strength from. The author comes along side the reader to encourage and equip them for the journey of life through faith in God. A very worthwhile devotional that will empower you to live Joyfully Free."
~ Cherie Hill*



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Living Joyfully Free Devotional 2 — The joyful journey continues ...

Living joyfully free is pressing into God's chest and listening to His heart. Exploring and mining through the treasures that fill the pages of the Bible, like children we can come to our Heavenly Father and ask the hard questions, and yet live in wide-eyed wonder. Let's ponder and hold up God's truth to His light and watch the facets of His glory radiate.

My hope and prayer is that this book will take you deeper into God's love, because the more we understand and discover, the more we can live joyfully free.

"Refreshing."

"This is an inspiring and movingly written book that will really change your thoughts about some of the negatives in your life. It is written by one who has "been through the fire" and come out in a deeper, more intimate walk with God. I cannot recommend it highly enough. Don't miss this or Volume One of the same title!" – Karen King



"Well written. To the point. Helpful. Made me think about things in different way!"



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Lisa Buffaloe



Nadia must make a choice.

Nadia Minsky fled Israel to escape her past, but she can't outrun her nightmares. The throbbing scars along her hip and stomach are cruel reminders of shattered dreams. Even though surgeons mended her body, her spirit still bleeds. Friends claim only God can heal her. For Nadia, trusting a God who allowed her to suffer is inconceivable.

Can close friends, a wild roommate, and a handsome medical student help Nadia learn to trust? Or will her past forever cripple her future?

2007 North Texas Christian Writers Best of Conference Award for Adult Novel
2010 Women of Faith Writing Contest Finalist
Runner-up for Women's Fiction, 2010 (ACFW) American Christian Fiction Writers Genesis Contest

"Lisa Buffaloe writes from the depths of her soul and entwines the hearts of others in a most compassionate way. Forgiveness – both asking for and giving – love, relationships, heartache, trauma, God's faithfulness, hope; it's all there in a very real and poignant way. Lisa treats a most traumatic experience with complete understanding and empathy. This is a must-read story for women who have ever experienced personally, or may know someone who has suffered, a traumatic encounter that leaves unseen scars on the heart." – Rita Kroon

"A story of grace and love and forgiveness."

"A story of hope, healing and love."

"A touching story about pain and forgiveness."

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NO WOUND TOO DEEP
FOR THE DEEP
LOVE OF CHRIST



LISA BUFFALOE

The enemy wants you to believe your wounds are incurable and your past is unredeemable; that your pain, your sin, and your experiences are too far from God's healing touch. The past cannot be erased, but we can take every wound to the Great Physician – God.

God loves you just as you are – wounded, battered, bruised. God loves you – your past and the hidden things no one knows. God loves you – your jagged scars that carved valleys in your soul. God loves you – and no one and nothing can keep Him from you. No person. No power on earth. No memory. No flashback. No sin. No thought. No action. Nothing can stop God from offering His healing and His everlasting, unfailing love.

The One who made you, the One who loves you with an unfailing love, He is The One who wants to heal you and The One who can heal you.

No Wound Too Deep gently beckons you to experience the deep, healing love of God.

Only seventy pages with simple steps to help point to healing in Christ.

"Lisa delivers her own brand of medicine in writing words that heal. She knows the real words from the fluff because she has walked the road many times."

"It truly inspired me! It is a roadmap to emotional freedom. I would recommend this to anyone in need of emotional healing!"

"Very spot on and focused on how Christ covers, heals and redeems our lives in our Heavenly Father! Great read and applicable to our everyday lives!"

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A man attended a meeting in an unfamiliar location. His room was a distance from the main location, and the unmarked trail was dark. He had forgotten his flashlight, and fear overtook him when he couldn't see the way. He then felt the urge to run.

Running when he couldn't even see didn't make sense, but the prompting was strong. So he ran. As he sprinted forward, the most amazing thing happened — lightning bugs in the bushes startled by the man's pounding feet took flight and lit up the trail. In the same way, as we follow God in obedience, He lights our way.

God's word is a treasure-trove of truth to help us along our journey. One Lit Step contains devotions to help bring you closer to God and point you to His word for guidance and direction. Wherever your steps may lead, remember Jesus is the Light of the world, and when you follow Him you won't walk in darkness but have the Light of life. (John 8:12) With Jesus in your life, there will always be one lit step.

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**PRESENT
IN
HIS PRESENCE**

LISA BUFFALOE

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Anyone else... the present? Is it just me?
I've tried various ways to live in the present, tried to give my all, focus my mind, get rid of distractions, but the only thing that works, the only way I've found success, is by seeking God's presence.

God is the great I AM, He is, and was, and is to come. He is eternally present. When we seek God, we find Him, when we rest in God (even in restless moments), we find His rest.

Today is a gift, it is the present. Unwrap today, the present, by being in the presence of God.

"My heart has heard you say, 'Come and talk with me.' And my heart responds, 'Lord, I am coming.'" - Psalm 27:8 (NLT)

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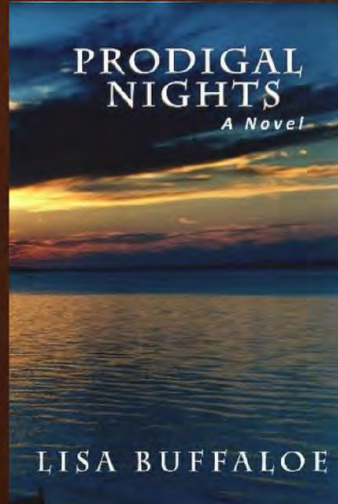
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*For two returning prodigals, will the challenge to live
"good" withstand the allure to be "bad"?*



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After a nasty divorce, Bethany Davis returned to college and lived up to the low standards set by gossips. Her dad's stroke has now brought her home, and Bethany finds herself in a dilemma—how can she get beyond her past, learn to trust again, and live a "good" life?

Bethany's father's involvement in the defense industry adds excitement to her expectation of a boring life back home. However, bodyguards, stalkers, and international secrets are the least of her problems—opening her heart to trust again is a totally different matter. And the mutual attraction with her new team leader, Jason Ross, spells the possibility of big-time heart trouble.

Jason's days of wild living are over, and he's determined to prove to himself and God that he's on the right path. When Bethany steps into his office, he sees the girl of his dreams, but is she God's gift or Satan's temptress?

Finalist in Women of Faith Writing Contest

Second Place, Great Expectations Contest

North Texas Christian Writer's Conference 2008 Second Place
Conference Award for Adult Novel

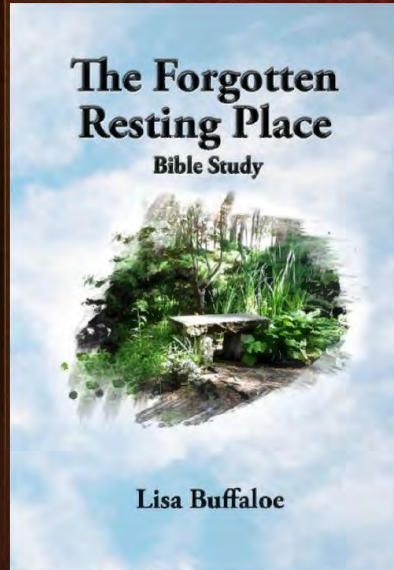
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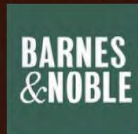
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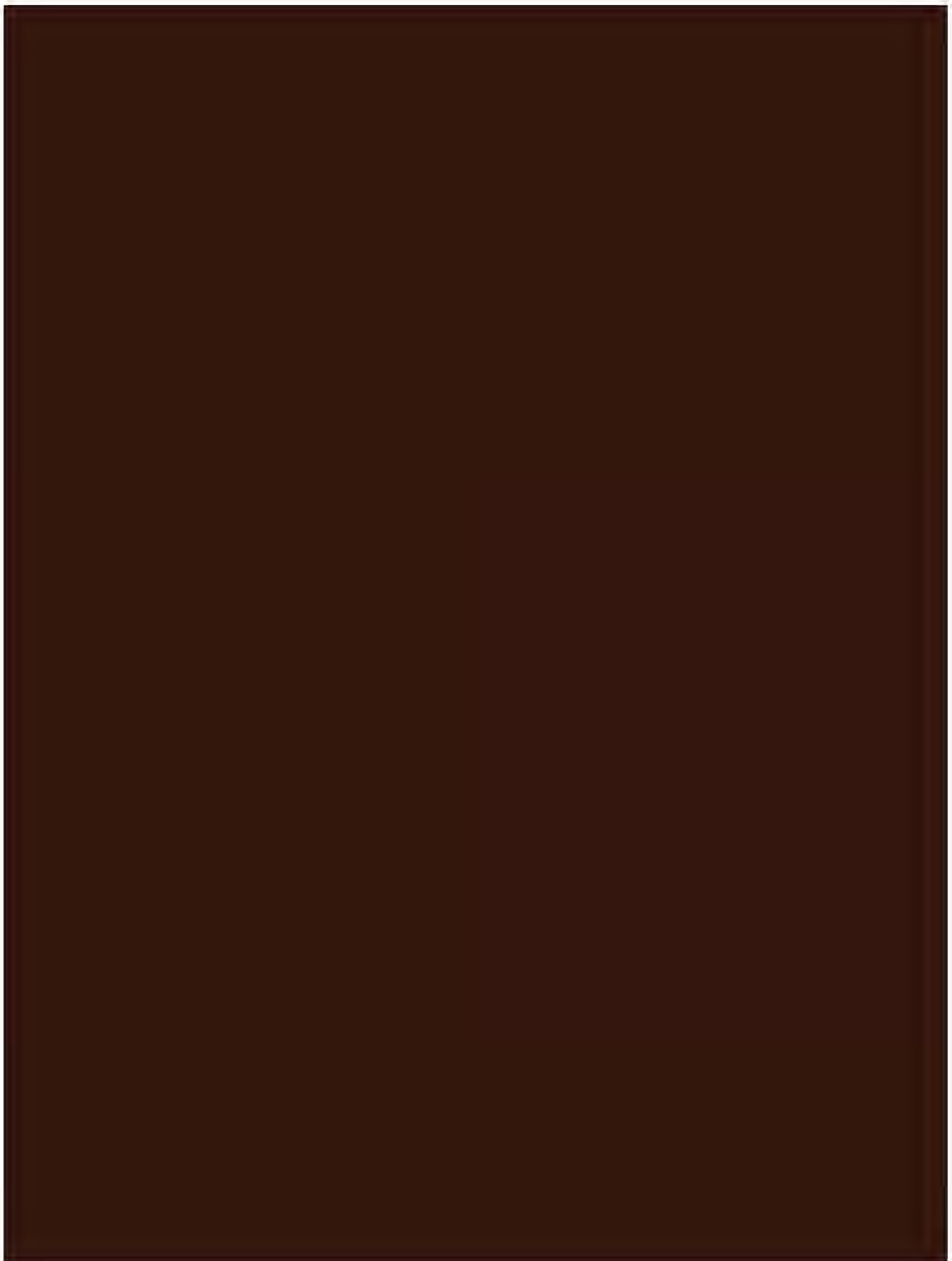
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THE FORTUNE

Joy Davidson's life is root bound to the gardening center she inherited from her grandparents. Orphaned at the age of two,

Joy found escape in dreaming of an adventurous life. However, her dreams seem to have left her in the dirt.

Eric West missed his family, missed the Idaho mountains, and especially missed Joy. He's returned to Boise ready to build an exciting life and has set in motion the means to make his plan succeed.

When a strange man throws a fortune cookie into Joy's lap, will the cryptic clue inside lead her and Eric to adventure or danger?



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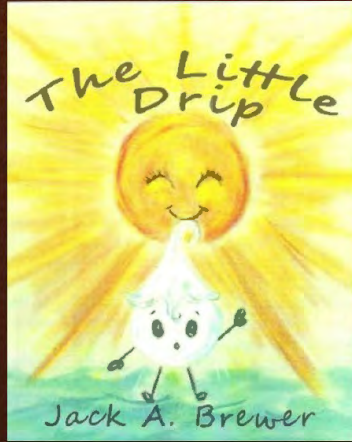
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*Everyone has a purpose in life,
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The Unnamed Devotional

Lisa Buffaloe

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Unnamed – without a name; nameless. Not indicated or mentioned by name; unidentified, unknown.

I worked on the book for months and never could come up with a name other than The Unnamed Devotional. Then I realized so many people feel lost in a sea of humanity, just another unknown face in the crowd.

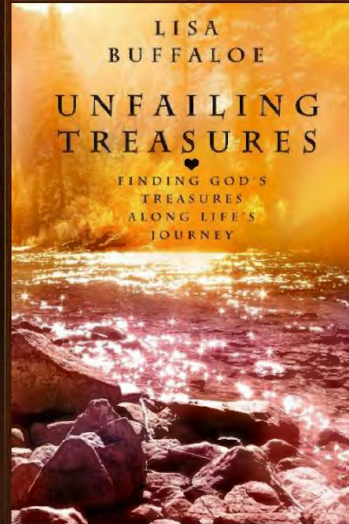
We all have our stories of feeling nameless. We all want to know someone knows we exist. The world can be such a lonely place. Many times I've felt no one noticed me or cared to even know my name. Thirty-five moves presented numerous opportunities to be the unknown outcast.

I want you to know, no matter how alone you feel and how unnoticed, God knows your name. He loves you. He knew you before you were even born. He knit you together in your mother's womb and knows you so intimately he knows the number of hairs on your head. You are so very known and so very loved.

The Unnamed Devotional is written to help you along the journey, to know God better, and know how very loved you are by God.

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Treasure is sought after, fought over, and pursued to the ends of the earth. Yet no matter how much wealth is gained, nothing is safe from thieves, decay, or the fluctuating world economy. And not one penny can be taken beyond the grave.

However there is an amazing offer for unfailing treasures, secure, and transportable beyond space and time. Satisfaction, love, joy, peace, comfort, and everything your soul craves, is offered for free. An incredible treasure room filled with unfailing, heavenly treasures waits for all.

You Can Take It With You!

"...an unfailing treasure in heaven, where no thief comes near nor moth destroys." ~ Luke 12:33

"Lisa's insight, her commitment to choosing God despite all that comes against us, and her simply beautiful, honest writing make this and every other work I've read by her a treasure of great worth." ~ Serena

"Author Lisa Buffaloe is gifted with a heart of encouragement to enlarge readers capacity for more of God. In Unfailing Treasures you will find, in a devotion book style, fuel for the soul in all aspects of life." ~ Valerie Caracotta

"Five spiritual stars!"

"Highly recommend this as a daily devotional."

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WE WERE MEANT FOR
PARADISE



**LISA
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We were meant for paradise, a place to meet with God, a place where our souls are in tune with our Maker. We were meant for God's fellowship, that's why we long for more and why so many seek a pathway leading to peace and happiness.

God created the heavens and the earth, created a garden, a perfect place – paradise, unstained, pure and untainted beauty, where God met Adam and Eve in the cool of the day to walk and talk.

Paradise on earth was lost with sin, but eternal paradise is found in Jesus. No matter what was done, what was experienced, the pathway home is through Jesus, for He is the life, the truth and the way. His loving arms are open wide to all who receive Him. And, when hearts are opened to Jesus, He opens eternal paradise to those who believe.

My prayer is that each page of this devotional will bring truths from God's word to bring encouragement, Godly wisdom, comfort, and joy as we journey to our Home in paradise.

"I love this devotional. It is very easy to read and apply to your everyday life." – Ann Ferri

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by Lisa Buffaloe (Author)

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About the Author

Lisa Buffaloe loves sharing how God's joyful love has set her free from a difficult past. When she's not writing, blogging, or speaking, you'll find her out hiking and enjoying God's creation with her family.

Lisa is the author of The Forgotten Resting Place, The Fortune, Present in His Presence, We Were Meant for Paradise, One Lit Step, The Unnamed Devotional, Flying on His Wings, Unfailing Treasures Devotional, No Wound Too Deep For The Deep Love Of Christ, Living Joyfully Free Devotional (Volume 1 and 2), Nadia's Hope, Prodigal Nights, and Grace for the Char-Baked.

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Do you find yourself being caged by circumstances or illness? Have worries rob your piece? Discover how to turn your concerns into praises and exchange worry for strength and comfort.

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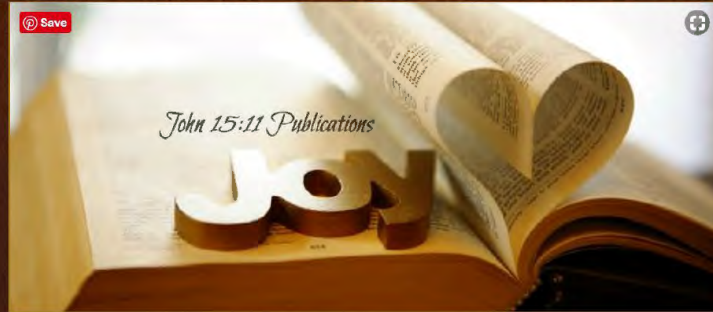
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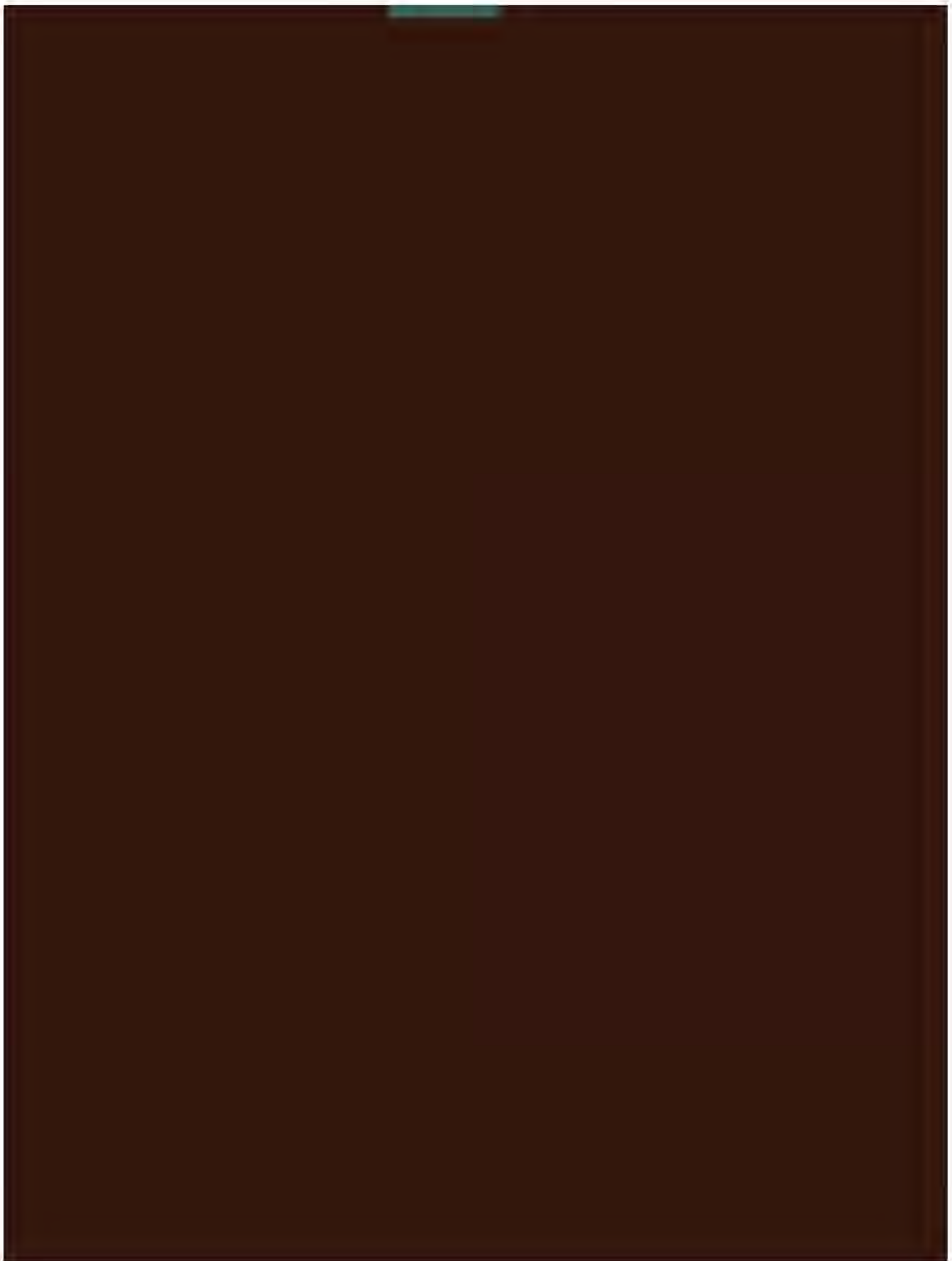
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Int. Cl.: 16

Prior U.S. Cls.: 2, 5, 22, 23, 29, 37, 38 and 50

Reg. No. 2,255,698

United States Patent and Trademark Office

Registered June 22, 1999

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SER. NO. 75-505,774, FILED 6-17-1998.

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Use in Commerce: Aug. 17, 1992

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Currently ITU: No

Filed 44D: No

Currently 44E: No

Filed 44E: No

Currently 66A: No

Filed 66A: No

Currently No Basis: No

Filed No Basis: No

Current Owner(s) Information

Owner Name: Proverbs 31 Ministry, The

Owner Address: 616-G Matthews-Mint Hill Road
MATTHEWS, NORTH CAROLINA UNITED STATES 28105

Legal Entity Type: CORPORATION

State or Country Where Organized: NORTH CAROLINA

Attorney/Correspondence Information

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Docket Number: 2036.1

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psumma@parsonssumma.com

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Prosecution History

Date	Description	Proceeding Number
Jun. 22, 2018	COURTESY REMINDER - SEC. 8 (10-YR)/SEC. 9 E-MAILED	
Dec. 03, 2014	TEAS CHANGE OF CORRESPONDENCE RECEIVED	
Jul. 22, 2009	REGISTERED AND RENEWED (FIRST RENEWAL - 10 YRS)	65765

Jul. 22, 2009	REGISTERED - SEC. 8 (10-YR) ACCEPTED/SEC. 9 GRANTED	
Jun. 24, 2009	ASSIGNED TO PARALEGAL	65765
Jun. 22, 2009	TEAS SECTION 8 & 9 RECEIVED	
Jul. 08, 2005	REGISTERED - SEC. 8 (6-YR) ACCEPTED & SEC. 15 ACK.	
Jun. 21, 2005	REGISTERED - SEC. 8 (6-YR) & SEC. 15 FILED	
Jun. 21, 2005	TEAS SECTION 8 & 15 RECEIVED	
Jun. 22, 1999	REGISTERED-PRINCIPAL REGISTER	
Mar. 30, 1999	PUBLISHED FOR OPPOSITION	
Feb. 26, 1999	NOTICE OF PUBLICATION	
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Dec. 09, 1998	EXAMINER'S AMENDMENT MAILED	
Dec. 02, 1998	ASSIGNED TO EXAMINER	61272

Maintenance Filings or Post Registration Information

Affidavit of Continued Use: Section 8 - Accepted

Affidavit of Incontestability: Section 15 - Accepted

Renewal Date: Jun. 22, 2009

TM Staff and Location Information

TM Staff Information - None

File Location

Current Location: POST REGISTRATION

Date in Location: Jul. 22, 2009

Assignment Abstract Of Title Information - None recorded

Proceedings - None recorded

Proverbs 31

Chapter 31 of the Book of Proverbs in the Hebrew Bible is presented as advice which Lemuel's mother gave to him, about how a virtuous king should reign, and also detailing the attributes of a virtuous wife or ideal woman. The second section of text of this chapter directs women to be industrious and to fear the Lord.

The 8th and 9th verses^[1] are an appeal against inequality and injustice:^[2]

- 8 Speak up for those who cannot speak for themselves,
for the rights of all who are destitute.
9 Speak up and judge fairly;
defend the rights of the poor and needy.

The 10th to 31st verses of the chapter are called ***Eshet Hַyil*** (אִשֶּׁת חַיִל, *woman of valor*). It is a praise of the good wife, a definition of a perfect wife or "ideal woman" in the nation of Israel. This "Woman of Valor" has been described as the personification of wisdom, or in some sense as a description of a particular class of Women in Israel, Persia, or in Hellenistic society.^[3] It is one of the thirteen alphabetical acrostic poems in the Bible. Traditionally, the Eisheth Hַyil was viewed as written by King Solomon and many prominent theologians continue to hold this belief. However there is a more recent branch of critical scholarship which suggests it was added to Proverbs later.

This chapter is recited on Friday night before Shabbat dinner in some Jewish homes. Some see this as a praise directed from the husband to his wife.

The word חַיִל (*Hayil*) appears in verses 10 and 29 of the passage, thought as the summary of the good woman's character. Traditionally it has been translated "virtuous" or "noble". Some scholars have suggested that it rather means "forceful", "mighty", or "valiant", because this word is almost exclusively used in the Tanakh with reference to warfare.^[4]

The chapter has been emphasised within the biblical womanhood movement, and a number of books have been published on the "Proverbs 31 woman".^{[5][6][7][8][9]} This emphasis has been subject to criticism in Christian articles.^{[10][11]}



"She stretcheth out her hand to the poor" — Prov. xxxi. 20.

Depiction of Proverbs 31:20, "She stretcheth out her hand to the poor..."

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External links

- Text of Proverbs 31 (<https://www.biblegateway.com/passage/?search=Proverbs+31>)
 - Text of Eshet Hayil (JPS 1917 - Public Domain) [1] (<http://mechon-mamre.org/e/et/et2831.htm>)
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PRINCIPAL REGISTER**

ACTS 29

**ACTS 29 MINISTRIES, INC. (COLORADO NON-
PROFIT CORPORATION)
1900 THE EXCHANGE, SUITE 170
MARIETTA, GA 30339**

**FIRST USE 0-0-1973; IN COMMERCE
0-0-1973.**

SER. NO. 75-642,697, FILED 2 18 1999.

**FOR: RELIGIOUS MAGAZINE FOCUSING
ON SPIRITUAL RENEWAL, IN CLASS 16 (U.S.
CLS. 2, 5, 22, 23, 29, 37, 38 AND 50).**

**GERALD C. SEEGARS, EXAMINING ATTOR-
NEY**

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Mark: ACTS 29

ACTS 29

US Serial Number: 75642697

Application Filing Date: Feb. 18, 1999

US Registration Number: 2335332

Registration Date: Mar. 28, 2000

Register: Principal

Mark Type: Trademark

Status: The registration has been renewed.

Status Date: Sep. 17, 2013

Publication Date: Jan. 04, 2000

Mark Information

Mark Literal Elements: ACTS 29

Standard Character Claim: No

Mark Drawing Type: 1 - TYPESET WORD(S) /LETTER(S) /NUMBER(S)

Goods and Services

Note: The following symbols indicate that the registrant/owner has amended the goods/services:

- Brackets [.] indicate deleted goods/services;
- Double parenthesis ((...)) identify any goods/services not claimed in a Section 15 affidavit of incontestability; and
- Asterisks "*" identify additional (new) wording in the goods/services.

For: RELIGIOUS MAGAZINE FOCUSING ON SPIRITUAL RENEWAL

International Class(es): 016 - Primary Class

U.S Class(es): 002, 005, 022, 023, 029, 037, 038, 050

Class Status: ACTIVE

Basis: 1(a)

First Use: 1973

Use in Commerce: 1973

Basis Information (Case Level)

Filed Use: Yes

Currently Use: Yes

Amended Use: No

Filed ITU: No

Currently ITU: No

Amended ITU: No

Filed 44D: No

Currently 44D: No

Amended 44D: No

Filed 44E: No

Currently 44E: No

Amended 44E: No

Filed 66A: No

Currently 66A: No

Filed No Basis: No

Currently No Basis: No

Current Owner(s) Information

Owner Name: ACTS 29 NETWORK

Owner Address: 2111 JUSTIN ROAD, SUITE 106
FLOWER MOUND, TEXAS 75028
UNITED STATES

Legal Entity Type: NONPROFIT CORPORATION

State or Country Where Organized: WASHINGTON

Attorney/Correspondence Information

Attorney of Record

Attorney Name: Anthony B. Askew Docket Number: 99994.104025
 Attorney Primary Email Address: trademarks@kslaw.com Attorney Email Authorized: Yes

Correspondent

Correspondent Name/Address: ELIZABETH M FOX
 KING & SPALDING LLP
 1180 PEACHTREE STREET
 ATLANTA, GEORGIA 30309
 UNITED STATES
 Phone: 404 572 4600 Fax: 404 572 5100
 Correspondent e-mail: trademarks@kslaw.com Correspondent e-mail Authorized: Yes

Domestic Representative - Not Found

Prosecution History

Date	Description	Proceeding Number
Oct. 30, 2013	AUTOMATIC UPDATE OF ASSIGNMENT OF OWNERSHIP	
Sep. 17, 2013	TTAB RELEASE CASE TO TRADEMARKS	56967
Sep. 17, 2013	CANCELLATION TERMINATED NO. 9999999	56967
Sep. 17, 2013	CANCELLATION DISMISSED NO. 9999999	56967
Mar. 27, 2013	CANCELLATION INSTITUTED NO. 9999999	56967
Mar. 13, 2010	REGISTERED AND RENEWED (FIRST RENEWAL - 10 YRS)	70132
Mar. 13, 2010	REGISTERED - SEC. 8 (10-YR) ACCEPTED/SEC. 9 GRANTED	
Mar. 09, 2010	TEAS SECTION 8 & 9 RECEIVED	
Sep. 19, 2008	ATTORNEY/DOM.REP.REVOKED AND/OR APPOINTED	
Sep. 19, 2008	TEAS REVOKE/APP/CHANGE ADDR OF ATTY/DOM REP RECEIVED	
Aug. 09, 2006	REGISTERED - SEC. 8 (6-YR) ACCEPTED & SEC. 15 ACK.	70132
Jun. 21, 2006	ASSIGNED TO PARALEGAL	70132
Apr. 24, 2006	CASE FILE IN TICRS	
Mar. 28, 2006	REGISTERED - SEC. 8 (6-YR) & SEC. 15 FILED	
Mar. 28, 2006	TEAS SECTION 8 & 15 RECEIVED	
Apr. 12, 2002	TEAS CHANGE OF CORRESPONDENCE RECEIVED	
Apr. 04, 2002	PAPER RECEIVED	
Mar. 28, 2000	REGISTERED-PRINCIPAL REGISTER	
Jan. 04, 2000	PUBLISHED FOR OPPOSITION	
Dec. 03, 1999	NOTICE OF PUBLICATION	
Sep. 09, 1999	APPROVED FOR PUB - PRINCIPAL REGISTER	
Sep. 03, 1999	EXAMINER'S AMENDMENT MAILED	
Aug. 18, 1999	NON-FINAL ACTION MAILED	
Aug. 12, 1999	ASSIGNED TO EXAMINER	69976

Maintenance Filings or Post Registration Information

Affidavit of Continued Use: Section 8 - Accepted

Affidavit of Incontestability: Section 15 - Accepted

Renewal Date: Mar. 28, 2010

TM Staff and Location Information

TM Staff Information - None

File Location

Current Location: GENERIC WEB UPDATE

Date in Location: Mar. 13, 2010

Assignment Abstract Of Title Information

Summary	
Total Assignments: 1	Registrant: ACTS 29 MINISTRIES, INC.
Assignment 1 of 1	
Conveyance: ASSIGNS THE ENTIRE INTEREST	Pages: 4
Reel/Frame: 5133/0296	
Date Recorded: Oct. 17, 2013	
Supporting Documents: assignment-tm-5133-0296.pdf	
Assignor	
Name: ACTS 29 MINISTRIES, INC.	Execution Date: Sep. 25, 2013
Legal Entity Type: NONPROFIT CORPORATION	State or Country Where Organized: COLORADO
Assignee	
Name: ACTS 29 NETWORK	State or Country Where Organized: WASHINGTON
Legal Entity Type: NONPROFIT CORPORATION	
Address: 2111 JUSTIN ROAD, SUITE 106 FLOWER MOUND, TEXAS 75028	
Correspondent	
Correspondent Name: LESLIE RUITER, STOKES LAWRENCE, P.S.	
Correspondent Address: 1420 FIFTH AVENUE, SUITE 3000 SEATTLE, WA 98101	
Domestic Representative - Not Found	

Proceedings

Summary			
Number of Proceedings: 1			
Type of Proceeding: Cancellation			
Proceeding Number: 92056967	Filing Date: Mar 18, 2013		
Status: Terminated	Status Date: Sep 17, 2013		
Interlocutory Attorney: ELIZABETH A DUNN			
Defendant			
Name: Acts 29 Ministries, Inc.			
Correspondent Address: ELIZABETH M FOX KING & SPALDING LLP 1180 PEACHTREE STREET ATLANTA GA , 30309 UNITED STATES			
Correspondent e-mail: efox@kslaw.com , trademarks@kslaw.com			
Associated marks			
Mark	Application Status	Serial Number	Registration Number
ACTS 29	Renewed	75642697	2335332
Plaintiff(s)			
Name: Acts 29 Network			
Correspondent Address: LESLIE C RUITER STOKES LAWRENCE PS 1420 FIFTH AVENUE, SUITE 3000 SEATTLE WA , 98101 UNITED STATES			

Correspondent e-mail: Leslie.Ruiter@stokeslaw.com , ttab@stokeslaw.com

Associated marks

Mark	Application Status	Serial Number	Registration Number
ACTS 29 NETWORK	Registered	85448215	4519875

Entry Number	History Text	Date	Due Date
1	FILED AND FEE	Mar 18, 2013	
2	NOTICE AND TRIAL DATES SENT, ANSWER DUE	Mar 27, 2013	May 06 2013
3	PENDING, INSTITUTED	Mar 27, 2013	
4	D MOT TO SUSP W/ CONSENT PEND SETTL NEGOTIATIONS	May 06, 2013	
5	SUSPENDED	May 06, 2013	
6	P CHANGE OF CORRESP ADDRESS	May 06, 2013	
7	D MOT TO SUSP W/ CONSENT PEND SETTL NEGOTIATIONS	Jun 05, 2013	
8	SUSPENDED	Jun 05, 2013	
9	NOTICE OF DEFAULT	Aug 14, 2013	
10	W/DRAW OF PET FOR CANCELLATION	Sep 13, 2013	
11	BD DECISION DISMISSED W/O PREJ	Sep 17, 2013	
12	TERMINATED	Sep 17, 2013	

Int. Cl.: 41

Prior U.S. Cls.: 100, 101 and 107

United States Patent and Trademark Office

Reg. No. 2,909,992

Registered Dec. 14, 2004

**SERVICE MARK
PRINCIPAL REGISTER**

ACTS 16:5 INITIATIVE

THE VITAL CHURCHES INSTITUTE, INC. (IN-
DIANA CORPORATION)
199 OLD CLAIRTON ROAD
PITTSBURGH, PA 15236

DISTRIBUTING COURSE MATERIALS IN CON-
NECTION THEREWITH, IN CLASS 41 (U.S. CLS.
100, 101 AND 107).

FOR: EDUCATIONAL SERVICES, NAMELY,
CONDUCTING SEMINARS, CONFERENCES AND
WORKSHOPS FOR PASTORS AND CONGREGA-
TIONS IN THE FIELD OF RELIGION AND CON-
GREGATIONAL TRANSFORMATION, AND

FIRST USE 9-17-2003; IN COMMERCE 9-17-2003.

SER. NO. 76-553,411, FILED 10-22-2003.

MICHAEL KEATING, EXAMINING ATTORNEY

TSDR now includes a Post Registration Maintenance Tab. When viewing a Registered mark, users will now find a new 3rd tab providing Post Registration information next to the "Status" and "Document" tabs, below the search text box. The tab will not appear if the mark is not registered.

[STATUS](#)[DOCUMENTS](#)[MAINTENANCE](#)[Back to Search](#)[Print](#)

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Mark: ACTS 16:5 INITIATIVE

ACTS 16:5 INITIATIVE

US Serial Number: 76553411

Application Filing Date: Oct. 22, 2003

US Registration Number: 2909992

Registration Date: Dec. 14, 2004

Register: Principal

Mark Type: Service Mark

TM5 Common Status

LIVE/REGISTRATION/Issued and Active

Descriptor:



The trademark application has been registered with the Office

Status: The registration has been renewed.

Status Date: Jul. 31, 2014

Publication Date: Sep. 21, 2004

Mark Information

Mark Literal Elements: ACTS 16:5 INITIATIVE

Standard Character Claim: No

Mark Drawing Type: 1 - TYPESET WORD(S) /LETTER(S) /NUMBER(S)

Goods and Services

Note:

The following symbols indicate that the registrant/owner has amended the goods/services:

- Brackets [..] indicate deleted goods/services;
- Double parenthesis ((..)) identify any goods/services not claimed in a Section 15 affidavit of incontestability; and
- Asterisks *.* identify additional (new) wording in the goods/services.

For: Educational services, namely, conducting seminars, conferences and workshops for pastors and congregational transformation, and distributing course materials in connection therewith

International Class(es): 041 - Primary Class

U.S Class(es): 100, 101, 107

Class Status: ACTIVE

Basis: 1(a)

First Use: Sep. 17, 2003

Use in Commerce: Sep. 17, 2003

Basis Information (Case Level)

Filed Use: Yes	Currently Use: Yes	Amel
Filed ITU: No	Currently ITU: No	Ame
Filed 44D: No	Currently 44D: No	Amel
Filed 44E: No	Currently 44E: No	Amel
Filed 66A: No	Currently 66A: No	
Filed No Basis: No	Currently No Basis: No	

Current Owner(s) Information

Owner Name: THE VITAL CHURCHES INSTITUTE, INC.

Owner Address: 199 Old Clairton Road
Pittsburgh, PENNSYLVANIA UNITED STATES 15236

Legal Entity Type: CORPORATION **State or Country Where Organized:** INDIANA

Attorney/Correspondence Information

Attorney of Record

Attorney Name: David G. Oberdick **Docket Number:** 279447.102

Attorney Primary Email Address: dgo@muslaw.com **Attorney Email Authorized:** Yes

Correspondent

Correspondent Name/Address: David G. Oberdick
Meyer, Unkovic & Scott LLP
535 Smithfield Street
Suite 1300
PITTSBURGH, PENNSYLVANIA UNITED STATES 15222

Phone: 412-456-2881 **Fax:** 412-456-2864

Correspondent e-mail: dgo@muslaw.com tma@muslaw.com **Correspondent e-mail Authorized:** Yes

Domestic Representative - Not Found

Prosecution History

Date	Description	Proceeding Number
Jul. 31, 2014	NOTICE OF ACCEPTANCE OF SEC. 8 & 9 - E-MAILED	
Jul. 31, 2014	REGISTERED AND RENEWED (FIRST RENEWAL - 10 YRS)	76985
Jul. 31, 2014	REGISTERED - SEC. 8 (10-YR) ACCEPTED/SEC. 9 GRANTED	76985
Jul. 31, 2014	CASE ASSIGNED TO POST REGISTRATION PARALEGAL	76985
Jul. 16, 2014	TEAS SECTION 8 & 9 RECEIVED	
Jul. 16, 2014	TEAS CHANGE OF CORRESPONDENCE RECEIVED	
Oct. 26, 2010	REGISTERED - SEC. 8 (6-YR) ACCEPTED & SEC. 15 ACK.	76533
Oct. 25, 2010	CASE ASSIGNED TO POST REGISTRATION PARALEGAL	76533

Oct. 18, 2010	TEAS SECTION 8 & 15 RECEIVED	
Dec. 14, 2004	REGISTERED-PRINCIPAL REGISTER	
Sep. 21, 2004	PUBLISHED FOR OPPOSITION	
Sep. 01, 2004	NOTICE OF PUBLICATION	
Jul. 07, 2004	APPROVED FOR PUB - PRINCIPAL REGISTER	
Jun. 23, 2004	AMENDMENT FROM APPLICANT ENTERED	68549
Jun. 23, 2004	CORRESPONDENCE RECEIVED IN LAW OFFICE	68549
Jun. 23, 2004	PAPER RECEIVED	
May 07, 2004	NON-FINAL ACTION MAILED	
May 03, 2004	ASSIGNED TO EXAMINER	76505
Nov. 13, 2003	NEW APPLICATION ENTERED IN TRAM	

Maintenance Filings or Post Registration Information

Affidavit of Continued Use: Section 8 - Accepted

Affidavit of Incontestability: Section 15 - Accepted

Renewal Date: Dec. 14, 2014

TM Staff and Location Information

TM Staff Information - None

File Location

Current Location: GENERIC WEB UPDATE

Date in Location: Jul. 31, 2014

Assignment Abstract Of Title Information - None recorded

Proceedings - None recorded

United States of America
United States Patent and Trademark Office

ACTS 29 NETWORK

Reg. No. 4,519,875

Registered Apr. 29, 2014

Int. Cls.: 9, 41 and 45

TRADEMARK

SERVICE MARK

PRINCIPAL REGISTER

ACTS 29 NETWORK (WASHINGTON NON-PROFIT CORPORATION)
1411 NW 50TH ST.
SEATTLE, WA 98107

FOR: SOUND RECORDINGS FEATURING RELIGIOUS INSTRUCTION; DIGITAL MEDIA, NAMELY, DOWNLOADABLE AUDIO AND VIDEO RECORDINGS FEATURING RELIGIOUS INSTRUCTION, IN CLASS 9 (U.S. CLS. 21, 23, 26, 36 AND 38).

FIRST USE 0-0-2004; IN COMMERCE 0-0-2004.

FOR: EDUCATION SERVICES, NAMELY, LECTURES, COURSES OF INSTRUCTION AND WORKSHOPS IN THE FIELD OF THEOLOGY; ON-LINE JOURNALS, NAMELY, BLOGS AND NON-DOWNLOADABLE PUBLICATIONS IN THE NATURE OF ARTICLES IN THE FIELD OF THEOLOGY; PROVIDING ON-LINE NON-DOWNLOADABLE PUBLICATIONS IN THE NATURE OF ARTICLES IN THE FIELD OF THEOLOGY; ARRANGING AND CONDUCTING SPECIAL EVENTS FOR RELIGIOUS INSTRUCTIONAL AND EDUCATIONAL PURPOSES IN THE FIELDS OF CHURCH PLANTING AND CHURCH LEADERSHIP; PROVIDING A WEBSITE FOR PROVIDING INFORMATION ABOUT EDUCATION AND RELATING TO EDUCATIONAL SERVICES IN THE FIELD OF CHURCH PLANTING AND CHURCH LEADERSHIP AND PROVIDING NON-DOWNLOADABLE SOUND AND VIDEO RECORDINGS FEATURING INSTRUCTION, ALL OF A RELIGIOUS NATURE, BUT NOT INCLUDING A SERIAL MAGAZINE OR CHURCH RENEWAL CONFERENCES, SEMINARS OR LESSONS, IN CLASS 41 (U.S. CLS. 100, 101 AND 107).

FIRST USE 0-0-2004; IN COMMERCE 0-0-2004.

FOR: CHURCH RELATED SERVICES, NAMELY, MINISTERIAL SERVICES AND EVANGELISTIC SERVICES, NOT INCLUDING CHURCH RENEWAL CONFERENCES, SEMINARS OR LESSONS, ARRANGING AND CONDUCTING SPECIAL EVENTS FOR RELIGIOUS PURPOSES, NAMELY, PROVIDING GATHERINGS FOR CHURCH PLANTERS AND CHURCH LEADERS TO ENHANCE THE SPIRITUAL LIVES OF INDIVIDUALS; PROVIDING A WEBSITE FEATURING INFORMATION ABOUT RELIGION RELATING TO CHURCH PLANTING AND CHURCH LEADERSHIP, BUT NOT INCLUDING A SERIAL MAGAZINE OR CHURCH RENEWAL CONFERENCES, SEMINARS OR LESSONS, IN CLASS 45 (U.S. CLS. 100 AND 101).

FIRST USE 0-0-2004; IN COMMERCE 0-0-2004.



Michelle K. Lee

Deputy Director of the United States
Patent and Trademark Office

Reg. No. 4,519,875 THE MARK CONSISTS OF STANDARD CHARACTERS WITHOUT CLAIM TO ANY PARTICULAR FONT, STYLE, SIZE, OR COLOR.

OWNER OF U.S. REG. NO. 2,335,332.

NO CLAIM IS MADE TO THE EXCLUSIVE RIGHT TO USE "NETWORK", APART FROM THE MARK AS SHOWN.

SER. NO. 85-448,215, FILED 10-14-2011.

JAY BESCH, EXAMINING ATTORNEY

**REQUIREMENTS TO MAINTAIN YOUR FEDERAL
TRADEMARK REGISTRATION**

**WARNING: YOUR REGISTRATION WILL BE CANCELLED IF YOU DO NOT FILE THE
DOCUMENTS BELOW DURING THE SPECIFIED TIME PERIODS.**

Requirements in the First Ten Years*
What and When to File:

First Filing Deadline: You must file a Declaration of Use (or Excusable Nonuse) between the 5th and 6th years after the registration date. *See* 15 U.S.C. §§1058, 1141k. If the declaration is accepted, the registration will continue in force for the remainder of the ten-year period, calculated from the registration date, unless cancelled by an order of the Commissioner for Trademarks or a federal court.

Second Filing Deadline: You must file a Declaration of Use (or Excusable Nonuse) **and** an Application for Renewal between the 9th and 10th years after the registration date.*
See 15 U.S.C. §1059

Requirements in Successive Ten-Year Periods*
What and When to File:

You must file a Declaration of Use (or Excusable Nonuse) **and** an Application for Renewal between every 9th and 10th-year period, calculated from the registration date.*

Grace Period Filings*

The above documents will be accepted as timely if filed within six months after the deadlines listed above with the payment of an additional fee.

**The United States Patent and Trademark Office (USPTO) will NOT send you any future notice or
reminder of these filing requirements.**

***ATTENTION MADRID PROTOCOL REGISTRANTS:** The holder of an international registration with an extension of protection to the United States under the Madrid Protocol must timely file the Declarations of Use (or Excusable Nonuse) referenced above directly with the USPTO. The time periods for filing are based on the U.S. registration date (not the international registration date). The deadlines and grace periods for the Declarations of Use (or Excusable Nonuse) are identical to those for nationally issued registrations. *See* 15 U.S.C. §§1058, 1141k. However, owners of international registrations do not file renewal applications at the USPTO. Instead, the holder must file a renewal of the underlying international registration at the International Bureau of the World Intellectual Property Organization, under Article 7 of the Madrid Protocol, before the expiration of each ten-year term of protection, calculated from the date of the international registration. *See* 15 U.S.C. §1141j. For more information and renewal forms for the international registration, see <http://www.wipo.int/madrid/en/>.

NOTE: Fees and requirements for maintaining registrations are subject to change. Please check the USPTO website for further information. With the exception of renewal applications for registered extensions of protection, you can file the registration maintenance documents referenced above online at <http://www.uspto.gov>.

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Mark: ACTS 29 NETWORK

ACTS 29 NETWORK

US Serial Number: 85448215 Application Filing Date: Oct. 14, 2011
US Registration Number: 4519875 Registration Date: Apr. 29, 2014
Register: Principal
Mark Type: Trademark, Service Mark
Status: Registered. The registration date is used to determine when post-registration maintenance documents are due.
Status Date: Apr. 29, 2014
Publication Date: Feb. 11, 2014

Mark Information

Mark Literal Elements: ACTS 29 NETWORK
Standard Character Claim: Yes. The mark consists of standard characters without claim to any particular font style, size, or color.
Mark Drawing Type: 4 - STANDARD CHARACTER MARK
Disclaimer: "NETWORK"

Related Properties Information

Claimed Ownership of US Registrations: 2335332

Goods and Services

Note: The following symbols indicate that the registrant/owner has amended the goods/services:

- Brackets [.] indicate deleted goods/services;
- Double parenthesis ((.)) identify any goods/services not claimed in a Section 15 affidavit of incontestability; and
- Asterisks *..* identify additional (new) wording in the goods/services.

For: Sound recordings featuring religious instruction; digital media, namely, downloadable audio and video recordings featuring religious instruction

International Class(es): 009 - Primary Class

U.S Class(es): 021, 023, 026, 036, 038

Class Status: ACTIVE

Basis: 1(a)

First Use: 2004

Use In Commerce: 2004

For: Education services, namely, lectures, courses of instruction and workshops in the field of theology; on-line journals, namely, blogs and non-downloadable publications in the nature of articles in the field of theology; providing on-line non-downloadable publications in the nature of articles in the field of theology; arranging and conducting special events for religious instructional and educational purposes in the fields of church planting and church leadership; providing a website for providing information about education and relating to educational services in the field of church planting and church leadership and providing non-downloadable sound and video recordings featuring instruction, all of a religious nature, but not including a serial magazine or church renewal conferences, seminars or lessons

International Class(es): 041 - Primary Class

U.S Class(es): 100, 101, 107

Class Status: ACTIVE

Basis: 1(a)

First Use: 2004

Use In Commerce: 2004

For: Church related services, namely, ministerial services and evangelistic services, not including church renewal conferences, seminars or lessons, arranging and conducting special events for religious purposes, namely, providing gatherings for church planters and church leaders to enhance the spiritual lives of individuals; providing a website featuring information about religion relating to church planting and church leadership, but not including a serial magazine or church renewal conferences, seminars or lessons

International Class(es): 045 - Primary Class

U.S Class(es): 100, 101

Class Status: ACTIVE

Basis: 1(a)

First Use: 2004

Use in Commerce: 2004

Basis Information (Case Level)

Filed Use: Yes	Currently Use: Yes	Amended Use: No
Filed ITU: No	Currently ITU: No	Amended ITU: No
Filed 44D: No	Currently 44D: No	Amended 44D: No
Filed 44E: No	Currently 44E: No	Amended 44E: No
Filed 66A: No	Currently 66A: No	
Filed No Basis: No	Currently No Basis: No	

Current Owner(s) Information

Owner Name: Acts 29 Network

Owner Address: 1411 NW 50th St.
Seattle, WASHINGTON 98107
UNITED STATES

Legal Entity Type: non-profit corporation

State or Country Where Organized: WASHINGTON

Attorney/Correspondence Information

Attorney of Record

Attorney Name: Leslie C. Ruiter

Docket Number: 43937-013

Attorney Primary Email Address: trademarks@stokeslaw.com

Attorney Email Authorized: Yes

Correspondent

Correspondent Name/Address: Leslie C. Ruiter
STOKES LAWRENCE, P.S.
1420 FIFTH AVE STE 3000
SEATTLE, WASHINGTON 98101
UNITED STATES

Phone: (206) 626-6000

Fax: (206) 464-1496

Correspondent e-mail: trademarks@stokeslaw.com

Correspondent e-mail Authorized: Yes

Domestic Representative - Not Found

Prosecution History

Date	Description	Proceeding Number
Apr. 29, 2014	REGISTERED-PRINCIPAL REGISTER	
Feb. 11, 2014	OFFICIAL GAZETTE PUBLICATION CONFIRMATION E-MAILED	
Feb. 11, 2014	PUBLISHED FOR OPPOSITION	
Jan. 22, 2014	NOTIFICATION OF NOTICE OF PUBLICATION E-MAILED	
Jan. 09, 2014	LAW OFFICE PUBLICATION REVIEW COMPLETED	70997
Jan. 02, 2014	APPROVED FOR PUB - PRINCIPAL REGISTER	
Jan. 02, 2014	EXAMINER'S AMENDMENT ENTERED	88888
Jan. 02, 2014	NOTIFICATION OF EXAMINERS AMENDMENT E-MAILED	6328
Jan. 02, 2014	EXAMINERS AMENDMENT E-MAILED	6328
Jan. 02, 2014	EXAMINERS AMENDMENT -WRITTEN	81130

Dec. 30, 2013	NOTIFICATION OF NON-FINAL ACTION E-MAILED	6325
Dec. 30, 2013	NON-FINAL ACTION E-MAILED	6325
Dec. 30, 2013	NON-FINAL ACTION WRITTEN	81130
Nov. 26, 2013	PREVIOUS ALLOWANCE COUNT WITHDRAWN	
Nov. 22, 2013	WITHDRAWN FROM PUB - OG REVIEW QUERY	76621
Nov. 12, 2013	LAW OFFICE PUBLICATION REVIEW COMPLETED	70997
Nov. 04, 2013	APPROVED FOR PUB - PRINCIPAL REGISTER	
Nov. 01, 2013	TEAS/EMAIL CORRESPONDENCE ENTERED	88889
Oct. 31, 2013	CORRESPONDENCE RECEIVED IN LAW OFFICE	88889
Oct. 31, 2013	TEAS RESPONSE TO SUSPENSION INQUIRY RECEIVED	
May 15, 2013	NOTIFICATION OF LETTER OF SUSPENSION E-MAILED	6332
May 15, 2013	LETTER OF SUSPENSION E-MAILED	6332
May 15, 2013	SUSPENSION LETTER WRITTEN	81130
May 15, 2013	TEAS/EMAIL CORRESPONDENCE ENTERED	70997
May 15, 2013	CORRESPONDENCE RECEIVED IN LAW OFFICE	70997
May 07, 2013	TEAS VOLUNTARY AMENDMENT RECEIVED	
Apr. 04, 2013	AMENDMENT FROM APPLICANT ENTERED	70997
Apr. 04, 2013	CORRESPONDENCE RECEIVED IN LAW OFFICE	70997
Apr. 04, 2013	ASSIGNED TO LIE	70997
Mar. 25, 2013	PAPER RECEIVED	
Oct. 19, 2012	TEAS CHANGE OF CORRESPONDENCE RECEIVED	
Sep. 18, 2012	NOTIFICATION OF FINAL REFUSAL EMAILED	
Sep. 18, 2012	FINAL REFUSAL E-MAILED	
Sep. 18, 2012	FINAL REFUSAL WRITTEN	81130
Aug. 22, 2012	AMENDMENT FROM APPLICANT ENTERED	76568
Aug. 22, 2012	CORRESPONDENCE RECEIVED IN LAW OFFICE	76568
Aug. 17, 2012	ASSIGNED TO LIE	76568
Aug. 10, 2012	PAPER RECEIVED	
Feb. 06, 2012	NOTIFICATION OF NON-FINAL ACTION E-MAILED	6325
Feb. 06, 2012	NON-FINAL ACTION E-MAILED	6325
Feb. 06, 2012	NON-FINAL ACTION WRITTEN	81130
Feb. 01, 2012	ASSIGNED TO EXAMINER	81130
Oct. 20, 2011	NEW APPLICATION OFFICE SUPPLIED DATA ENTERED IN TRAM	
Oct. 18, 2011	NEW APPLICATION ENTERED IN TRAM	

TM Staff and Location Information

TM Staff Information - None

File Location

Current Location: PUBLICATION AND ISSUE SECTION

Date in Location: Apr. 29, 2014

Proceedings

Summary

Number of 1
Proceedings:

Type of Proceeding: Cancellation

Proceeding Number: [92056967](#)

Filing Date: Mar 18, 2013

Status: Terminated

Status Date: Sep 17, 2013

Interlocutory Attorney: ELIZABETH A DUNN

Defendant

Name: Acts 29 Ministries, Inc.

Correspondent Address: ELIZABETH M FOX
KING & SPALDING LLP
1180 PEACHTREE STREET

ATLANTA GA 30309
UNITED STATES

Correspondent e-mail: efox@kslaw.com , trademarks@kslaw.com

Associated marks

Mark	Application Status	Serial Number	Registration Number
ACTS 29	Renewed	75642697	2335332

Plaintiff(s)

Name: Acts 29 Network

Correspondent Address: LESLIE C RUITER
STOKES LAWRENCE PS
1420 FIFTH AVENUE, SUITE 3000
SEATTLE WA , 98101
UNITED STATES

Correspondent e-mail: Leslie.Ruiter@stokeslaw.com , ttab@stokeslaw.com

Associated marks

Mark	Application Status	Serial Number	Registration Number
ACTS 29 NETWORK	Registered	85448215	4519875

Prosecution History

Entry Number	History Text	Date	Due Date
1	FILED AND FEE	Mar 18, 2013	
2	NOTICE AND TRIAL DATES SENT, ANSWER DUE.	Mar 27, 2013	May 06, 2013
3	PENDING, INSTITUTED	Mar 27, 2013	
4	D MOT TO SUSP W/ CONSENT PEND SETTL NEGOTIATIONS	May 06, 2013	
5	SUSPENDED	May 06, 2013	
6	P CHANGE OF CORRESP ADDRESS	May 06, 2013	
7	D MOT TO SUSP W/ CONSENT PEND SETTL NEGOTIATIONS	Jun 05, 2013	
8	SUSPENDED	Jun 05, 2013	
9	NOTICE OF DEFAULT	Aug 14, 2013	
10	W/DRAW OF PET FOR CANCELLATION	Sep 13, 2013	
11	BD DECISION DISMISSED W/O PREJ	Sep 17, 2013	
12	TERMINATED	Sep 17, 2013	



Acts 16:5 New International Version (NIV)

⁵So the churches were strengthened in the faith and grew daily in numbers.

New International Version (NIV)

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Acts 16:5 New King James Version (NKJV)

⁵So the churches were strengthened in the faith, and increased in number daily.

New King James Version (NKJV)

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The Lost Chapter of the Acts of the Apostles

The *Lost Chapter of the Acts of the Apostles*, also known as the *Sonnini Manuscript*, is a short text purporting to be the translation of a manuscript containing the 29th chapter of the Acts of the Apostles, detailing Paul the Apostle's journey to Britannia, where he preached to a tribe of Israelites on Ludgate Hill, the site of St Paul's Cathedral.

The canonical book of *Acts* ends rather abruptly with Paul kept under house arrest in chapter 28, which has led to various theories about the history of the text.^[1]

Contents

History

Purpose and influence

References

External links

History

The text made its first appearance in London in 1871.^[1] According to the editor, it was translated in the late 18th century by the French naturalist Sonnini de Manoncourt from a "Greek manuscript discovered in the archives at Constantinople and presented to him by the Sultan Abdoul Achmet". It was found hidden in an English translation of Sonnini's *Voyage en Grèce et en Turquie* in the library of Sir John Newport, MP (1756-1843) after the MP's death. However, no trace of any such manuscript has been found, and from internal evidence, mainstream philology considers it to most likely be a fraud, thus it is classed among the modern pseudepigrapha.^[1]

It is available in a 1982 edition by E. Raymond Capt (ISBN 0-934666-09-1) from Artisan Publishers, Muskogee, which is a publisher specializing in evangelical fringe subjects.

Purpose and influence

The purpose of the book was likely to support Anglo-Israelism. The book has not found attention in recent mainstream publications and is not mentioned on the website of the British-Israel-World Federation. The influence of that movement has declined.

References

- Moore, Phil (2010). *Straight to the Heart of Acts: 60 bite-sized insights* (<https://books.google.com/books?id=fWAZBQAAQBAJ&pg=PT269>). Oxford: Monarch Books. p. 270. ISBN 9780857211781. Retrieved 19 July 2018.

External links

- "Strange New Gospels" (http://www.tertullian.org/articles/goodspeed_strange_new_gospels.htm#8) by Edgar Godspeed

Retrieved from "https://en.wikipedia.org/w/index.php?title=The_Lost_Chapter_of_the_Acts_of_the_Apostles&oldid=876525304"

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Int. Cl.: 41

Prior U.S. Cls.: 100, 101 and 107

United States Patent and Trademark Office

Reg. No. 3,126,431

Registered Aug. 8, 2006

**SERVICE MARK
PRINCIPAL REGISTER**

REJOICE IN THE LORD

PENSACOLA CHRISTIAN COLLEGE (FLORIDA
CORPORATION)
250 BRENT LANE
PENSACOLA, FL 32503

FOR: PROVIDING ONGOING RELIGIOUS TELE-
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AND 107).

FIRST USE 10-24-1983; IN COMMERCE 10-24-1983.

THE MARK CONSISTS OF STANDARD CHAR-
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SER. NO. 78-691,641, FILED 8-12-2005.

KRISTINA KLOIBER, EXAMINING ATTORNEY


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Mark: REJOICE IN THE LORD

REJOICE IN THE LORD

US Serial Number: 78691641	Application Filing Date: Aug. 12, 2005
US Registration Number: 3126431	Registration Date: Aug. 08, 2006
Register: Principal	
Mark Type: Service Mark	
TM5 Common Status Descriptor:	LIVE/REGISTRATION/Issued and Active
	The trademark application has been registered with the Office
Status: The registration has been renewed.	
Status Date: Jun. 13, 2016	
Publication Date: May 16, 2006	

Mark Information

Mark Literal Elements: REJOICE IN THE LORD

Standard Character Claim: Yes. The mark consists of standard characters without claim to any particular font style, size, or color.

Mark Drawing Type: 4 - STANDARD CHARACTER MARK

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Claimed Ownership of US [1401005](#) Registrations:

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Note:

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- Brackets [.] indicate deleted goods/services;
- Double parenthesis ((.)) identify any goods/services not claimed in a Section 15 affidavit of incontestability; and
- Asterisks "*" identify additional (new) wording in the goods/services.

For: providing ongoing religious television programs

International Class(es): 041 - Primary Class

U.S Class(es): 100, 101, 107

Class Status: ACTIVE

Basis: 1(a)**First Use:** Oct. 24, 1983**Use in Commerce:** Oct. 24, 1983**Basis Information (Case Level)**

Filed Use: Yes	Currently Use: Yes	Amel
Filed ITU: No	Currently ITU: No	Ame
Filed 44D: No	Currently 44D: No	Amel
Filed 44E: No	Currently 44E: No	Amel
Filed 66A: No	Currently 66A: No	
Filed No Basis: No	Currently No Basis: No	

Current Owner(s) Information**Owner Name:** Pensacola Christian College, Inc.**Owner Address:** 250 Brent Lane
Pensacola, FLORIDA UNITED STATES 32503**Legal Entity Type:** CORPORATION**State or Country Where
Organized:** FLORIDA**Attorney/Correspondence Information****Attorney of Record - None****Correspondent****Correspondent Name/Address:** PENSACOLA CHRISTIAN COLLEGE, INC.
250 BRENT LANE
PENSACOLA, FLORIDA UNITED STATES 32503**Phone:** 850-478-8496**Fax:** 850-494-6743**Correspondent e-mail:** jlefmann@pcci.edu**Correspondent e-mail
Authorized:** Yes**Domestic Representative - Not Found****Prosecution History**

Date	Description	Proceeding Number
Jun. 13, 2016	NOTICE OF ACCEPTANCE OF SEC. 8 & 9 - E-MAILED	
Jun. 13, 2016	REGISTERED AND RENEWED (FIRST RENEWAL - 10 YRS)	68502
Jun. 13, 2016	REGISTERED - SEC. 8 (10-YR) ACCEPTED/SEC. 9 GRANTED	68502
Jun. 13, 2016	CASE ASSIGNED TO POST REGISTRATION PARALEGAL	68502
Mar. 25, 2016	TEAS CHANGE OF CORRESPONDENCE RECEIVED	
Mar. 25, 2016	TEAS SECTION 8 & 9 RECEIVED	
Nov. 17, 2015	CERTIFICATE OF CORRECTION ISSUED	59136
Nov. 17, 2015	CASE ASSIGNED TO POST REGISTRATION PARALEGAL	59136

9/25/2017

Trademark Status & Document Retrieval

Oct. 29, 2015	TEAS SECTION 7 REQUEST RECEIVED	
Aug. 08, 2015	COURTESY REMINDER - SEC. 8 (10-YR)/SEC. 9 E-MAILED	
May 24, 2012	NOTICE OF ACCEPTANCE OF SEC. 8 & 15 - E-MAILED	
May 24, 2012	REGISTERED - SEC. 8 (6-YR) ACCEPTED & SEC. 15 ACK.	75461
May 11, 2012	CASE ASSIGNED TO POST REGISTRATION PARALEGAL	75461
Apr. 27, 2012	TEAS CHANGE OF CORRESPONDENCE RECEIVED	
Apr. 27, 2012	TEAS CHANGE OF CORRESPONDENCE RECEIVED	
Apr. 27, 2012	TEAS SECTION 8 & 15 RECEIVED	
Apr. 27, 2012	TEAS SECTION 7 REQUEST RECEIVED	
Aug. 08, 2006	REGISTERED-PRINCIPAL REGISTER	
May 16, 2006	PUBLISHED FOR OPPOSITION	
Apr. 26, 2006	NOTICE OF PUBLICATION	
Mar. 23, 2006	LAW OFFICE PUBLICATION REVIEW COMPLETED	68171
Mar. 17, 2006	ASSIGNED TO LIE	68171
Mar. 10, 2006	APPROVED FOR PUB - PRINCIPAL REGISTER	
Mar. 08, 2006	EXAMINER'S AMENDMENT ENTERED	88888
Mar. 08, 2006	EXAMINERS AMENDMENT E-MAILED	6328
Mar. 08, 2006	EXAMINERS AMENDMENT -WRITTEN	80818
Mar. 04, 2006	NON-FINAL ACTION E-MAILED	6325
Mar. 04, 2006	NON-FINAL ACTION WRITTEN	80818
Mar. 02, 2006	ASSIGNED TO EXAMINER	80818
Aug. 19, 2005	NEW APPLICATION ENTERED IN TRAM	

Maintenance Filings or Post Registration Information

Affidavit of Continued Use: Section 8 - Accepted

Affidavit of Incontestability: Section 15 - Accepted

Renewal Date: Aug. 08, 2016

Change in Registration: Yes

Correction made to Registration: In the statement, column 1, after COLLEGE ", INC". should be inserted.

TM Staff and Location Information

TM Staff Information - None

File Location

Current Location: GENERIC WEB UPDATE

Date in Location: Jun. 13, 2016

Assignment Abstract Of Title Information - None recorded

Proceedings - None recorded



Bible

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Bible ▼

NIV NLT ESV BSB NAS KJV CSB CEV GNT HCS ASV DBT DRB ERV

Parallel Sermons Topical Strong's Comment Interlin Greek Lexicon Multi

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[Bible](#) > [Philippians](#) > [Chapter 4](#) > Verse 4

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◀ [Philippians 4:4](#) ▶

[SUM](#) [PIC](#) [XRF](#) [DEV](#) [STU](#)

Verse [\(Click for Chapter\)](#)

[New International Version](#)

Rejoice in the Lord always. I will say it again: Rejoice!

[New Living Translation](#)

Always be full of joy in the Lord. I say it again--rejoice!

[English Standard Version](#)

Rejoice in the Lord always; again I will say, rejoice.

[Berean Study Bible](#)

Rejoice in the Lord always. I will say it again: Rejoice!

[Berean Literal Bible](#)

Rejoice in *the* Lord always; again I will say, rejoice!

[New American Standard Bible](#)

Rejoice in the Lord always; again I will say, rejoice!

[King James Bible](#)

Rejoice in the Lord alway: *and* again I say, Rejoice.

[Christian Standard Bible](#)

Rejoice in the Lord always. I will say it again: Rejoice!

[Contemporary English Version](#)

Always be glad because of the Lord! I will say it again: Be glad.

[Good News Translation](#)

May you always be joyful in your union with the Lord. I say it again: rejoice!

[Holman Christian Standard Bible](#)

Rejoice in the Lord always. I will say it again: Rejoice!

[International Standard Version](#)

Keep on rejoicing in the Lord at all times. I will say it again: Keep on rejoicing!

[NET Bible](#)

Rejoice in the Lord always. Again I say, rejoice!

[New Heart English Bible](#)

Rejoice in the Lord always. Again I will say, Rejoice.

[Aramaic Bible in Plain English](#)

Rejoice in our Lord always, and again I say, rejoice.

[GOD'S WORD® Translation](#)

Always be joyful in the Lord! I'll say it again: Be joyful!

[New American Standard 1977](#)

Rejoice in the Lord always; again I will say, rejoice!

[Jubilee Bible 2000](#)

Rejoice in the Lord always, and again I say, Rejoice.

[King James 2000 Bible](#)

Rejoice in the Lord always: and again I say, Rejoice.

[American King James Version](#)

Rejoice in the Lord always: and again I say, Rejoice.

[American Standard Version](#)

Rejoice in the Lord always: again I will say, Rejoice.

[Douay-Rheims Bible](#)

Rejoice in the Lord always; again, I say, rejoice.

[Darby Bible Translation](#)

Rejoice in [the] Lord always: again I will say, Rejoice.

[English Revised Version](#)

Rejoice in the Lord alway: again I will say, Rejoice.

[Webster's Bible Translation](#)

Rejoice in the Lord always: and again I say, Rejoice.

[Weymouth New Testament](#)

Always be glad in the Lord: I will repeat it, be glad.

[World English Bible](#)

Rejoice in the Lord always! Again I will say, Rejoice!

[Young's Literal Translation](#)

Rejoice in the Lord always; again I will say, rejoice;

Study Bible

[Stand Firm in the Lord](#)

...3Yes, and I ask you, my true yokefellow, to help these women who have labored with me for the gospel, along with Clement and the rest of my fellow workers, whose names are in the book of life. 4[Rejoice in the Lord always. I will say it again: Rejoice!](#) 5Let your gentleness be apparent to all. The Lord is near...

[Berean Study Bible](#) · [Download](#)

Cross References

[Psalm 33:1](#)

Rejoice in the LORD, O you righteous; befitting is the praise of the upright.

[Habakkuk 3:18](#)

yet I will exult in the LORD; I will rejoice in the God of my salvation!

[2 Corinthians 6:10](#)

sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything.

[Philippians 3:1](#)

Finally, my brothers, rejoice in the Lord. It is no trouble for me to write the same things to you again, and it is a safeguard for you.

[1 Thessalonians 5:16](#)

Rejoice at all times.

Treasury of Scripture

Rejoice in the Lord always: and again I say, Rejoice.

Rejoice.

[Philippians 3:1](#)

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

[Romans 12:12](#)

Rejoicing in hope; patient in tribulation; continuing instant in prayer;

alway.

[Psalm 34:1,2](#)

A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed. I will bless the LORD at all times: his praise *shall* continually *be* in my mouth...

[Psalm 145:1,2](#)

David's *Psalm* of praise. I will extol thee, my God, O king; and I will bless thy name for ever and ever...

[Psalm 146:2](#)

While I live will I praise the LORD: I will sing praises unto my God while I have any being.

again.

[Philippians 3:1](#)

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

[2 Corinthians 13:1,2](#)

This *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established...

Galatians 1:8

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.



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Lexicon

Rejoice

Χαίρετε (Chairete)

Verb - Present Imperative Active - 2nd Person Plural

Strong's Greek 5463: A primary verb; to be 'cheer'ful, i.e. Calmly happy or well-off; impersonally, especially as salutation, be well.

in

ἐν (en)

Preposition

Strong's Greek 1722: In, on, among. A primary preposition denoting position, and instrumentality, i.e. A relation of rest; 'in, ' at, on, by, etc.

[the] Lord

Κυρίῳ (Kyriō)

Noun - Dative Masculine Singular

Strong's Greek 2962: Lord, master, sir; the Lord. From kuros; supreme in authority, i.e. controller; by implication, Master.

always.

πάντοτε (pantote)

Adverb

Strong's Greek 3842: Always, at all times, ever. From pas and hote; every when, i.e. At all times.

I will say [it]

ἐρῶ (erō)

Verb - Future Indicative Active - 1st Person Singular

Strong's Greek 2046: Probably a fuller form of rheo; an alternate for epo in certain tenses; to utter, i.e. Speak or say.

again:
πάλιν (palin)
Adverb

[Strong's Greek 3825](#): Probably from the same as pale; anew, i.e. back, once more, or furthermore or on the other hand.

Rejoice!
χαίρετε (chairete)

Verb - Present Imperative Active - 2nd Person Plural

[Strong's Greek 5463](#): A primary verb; to be 'cheer'ful, i.e. Calmly happy or well-off; impersonally, especially as salutation, be well.

[Ellicott's Commentary for English Readers](#)

(4-7) St. Paul returns once more to the exhortation to joy so characteristic of this Epistle. But it is a joy in the sense of the Lord's being at hand. Hence it turns at once to thanksgiving and prayer, and finally is calmed and deepened into peace.

(4) Rejoice in the Lord . . . and again I say, Rejoice.--The original word is the word always used in classical Greek (see the corresponding word in Latin) for "farewell" (i.e., "Joy be with you!"), and this verse is obviously a resumption of [Philippians 3:1](#), after the digression of warning. But the emphasis laid on it here, coupled with the constant references to joy in the Epistle, show that St. Paul designed to call attention to its strict meaning, and to enforce, again and again, the Christian duty of joy. It is, of course, a "joy in the Lord;" for only in the Lord is joy possible to any thoughtful mind or feeling heart in such a world as this.

[Pulpit Commentary](#)

Verse 4. - Rejoice in the Lord alway; and again I say, Rejoice; rather, as R.V., again I will say. St. Paul returns to the key-note of the Epistle, Christian joy. He writes again the same things (see [Philippians 2:1](#)); he will say it again, he never wearies of repeating that holy joy is a chief Christian duty. Rejoice in the Lord; in his presence, in communion with him, and that always; for he who rejoices in the Lord, as Chrysostom says, always rejoices, even in affliction: "Sorrowful, yet always rejoicing" ([2 Corinthians 6:10](#)).

[Matthew Henry Commentary](#)

4:2-9 Let believers be of one mind, and ready to help each other. As the apostle had found the benefit of their assistance, he knew how comfortable it would be to his fellow-labourers to have the help of others. Let us seek to give assurance that our names are written in the book of life. Joy in God is of great consequence in the Christian life; and Christians need to be again and again called to it. It more than outweighs all causes for sorrow. Let their enemies perceive how moderate they were as to outward things, and how composedly they suffered loss and hardships. The day of judgment will soon arrive, with full redemption to believers, and destruction to ungodly men. There is a care of diligence which is our duty, and agrees with a wise forecast and due concern; but there is a care of fear and distrust, which is sin and folly, and only perplexes and distracts the mind. As a remedy against perplexing care, constant prayer is recommended. Not only stated times for prayer, but in every thing by prayer. We must join thanksgivings with prayers and supplications; not only seek supplies of good, but own the mercies we have received. God needs not to be told our wants or desires; he knows them better than we do; but he will have us show that we value the mercy, and feel our dependence on him. The peace of God, the comfortable sense of being reconciled to God, and having a part in his favour, and the hope of the heavenly blessedness, are a greater good than can be fully expressed. This peace will keep our hearts and minds through Christ Jesus; it will keep us from sinning under troubles, and from sinking under them; keep us calm and with inward satisfaction. Believers are to get and to keep a good name; a name for good things with God and good men. We should walk in all the ways of virtue, and abide therein; then, whether our praise is of men or not, it will be of God. The apostle is for an example. His doctrine and life agreed together. The way to have the God of peace with us, is to keep close to our duty. All our privileges and salvation arise in the free mercy of God; yet the enjoyment of them depends on our sincere and holy conduct. These are works of God, pertaining to God, and to him only are they to be ascribed, and to no other, neither men, words, nor deeds.

[Philippians 4:4 Commentaries](#)

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[Philippians 4:4 KJV](#)

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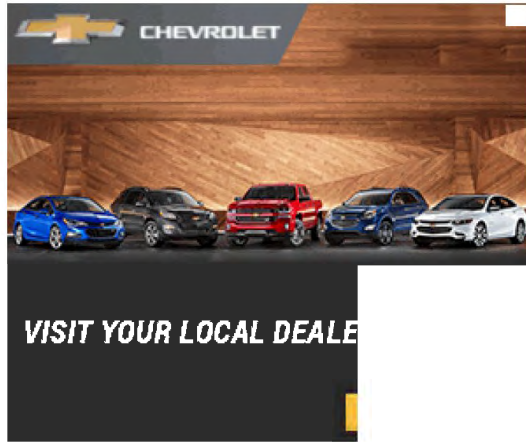
[Philippians 4:4 French Bible](#)

[Philippians 4:4 German Bible](#)

Alphabetical: [again](#) [always](#) [I](#) [in](#) [it](#) [Lord](#) [Rejoice](#) [say](#) [the](#) [will](#)

[NT Letters: Philippians 4:4 Rejoice in the Lord always! \(Philipp. Phil. Php.\) Christian Bible Study Resources, Dictionary, Concordance and Search Tools](#)





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Philippians 4:4-8 King James Version (KJV)

⁴ Rejoice in the Lord always: and again I say, Rejoice.

⁵ Let your moderation be known unto all men. The Lord is at hand.

⁶ Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

⁷ And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

⁸ Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

King James Version (KJV)

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3:16

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Registered Jun. 12, 2010 P.O. BOX 141000
NASHVILLE, TN 372141000

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TRADEMARK
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TAPES FOR STATIONERY PURPOSES, GIFT WRAP, PAPER GIFT BAGS, AND GIFT WRAP
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MONEY CLIPS OF METAL; MONEY CLIPS OF NON-METALS, IN CLASS 16 (U.S. CLS. 2,
5, 22, 23, 29, 37, 38 AND 50).



FIRST USE 9-11-2007; IN COMMERCE 9-11-2007.

David J. Kappas

Director of the United States Patent and Trademark Office

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BETWEEN THEM.

SN 77-977,039, FILED 5-16-2007.

Reg. No. 3,738,135 YAT SYE, LEE, EXAMINING A TTORNEY

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Mark: 3:16



US Serial Number: 77977039

Application Filing Date: May 16, 2007

US Registration Number: 3738135

Registration Date: Jan. 12, 2010

Register: Principal

Mark Type: Trademark

**TM5 Common Status
Descriptor:**



LIVE/REGISTRATION/Issued and Active

The trademark application has been registered with the Office

Status: A Sections 8 and 15 combined declaration has been accepted and acknowledged.

Status Date: Mar. 12, 2016

Publication Date: Jul. 01, 2008

Notice of Allowance Date: Sep. 23, 2008

Mark Information

Mark Literal Elements: 3:16

Standard Character Claim: No

Mark Drawing Type: 3 - AN ILLUSTRATION DRAWING WHICH INCLUDES WORD(S)/ LETTER(S)/NUMBER(S)

Description of Mark: The mark consists of the numerals "3" and "16" with a stylized colon between them.

Color(s) Claimed: Color is not claimed as a feature of the mark.

Design Search Code(s): 14.03.02 - Bolts; Fasteners, bolts; Fasteners, nails; Fasteners, screws; Nails (hardware); Nuts (hardware); I
thumb; Thumbtacks
27.03.05 - Objects forming letters or numerals

Related Properties Information

Child Of: [77182643](#)

Goods and Services

Note:

The following symbols indicate that the registrant/owner has amended the goods/services:

- Brackets [...] indicate deleted goods/services;
- Double parenthesis ((...)) identify any goods/services not claimed in a Section 15 affidavit of incontestability; and
- Asterisks *..* identify additional (new) wording in the goods/services.

For: Pre-recorded CDs, [video tapes, laser disks] and DVDs featuring music and curriculum related materials, t decorative gift magnets]

International Class(es): 009 - Primary Class

U.S Class(es): 021, 023, 026, 036, 03

Class Status: ACTIVE

Basis: 1(a)

First Use: Sep. 11, 2007

Use in Commerce: Sep. 11, 2007

For: Books, specifically Curriculum Guides, Workbooks in the fields of religion and bible study, and Study Guides; and stamps, blank writing journals, scrapbooks, photo albums, address books, photo storage boxes, autogr albums, keepsake boxes made of paper or cardboard, keepsake files, namely, file folders for holding keeps namely, notebooks for recording passwords, promise boxes made of paper or cardboard, framed matted pri boxes for storage of business and personal records, guest books, recipe albums, and coupon files, namely, coupons; bookmarks; hardcover and] paperback trade books featuring religious and spiritual materials; [gr and spiritual materials, children's books;] teen books featuring religious and spiritual materials; [stationery, computer paper, pens and pencils, pen and pencil cases and boxes, decorative pens and pencils, colored p pastels and brushes; paperweights; stickers; calendars; greeting cards; inspirational cards; desk accessorie organizers and desk organizers and holders for desk accessories and office requisite desk tools, namely, ac paper embossers, paper hole punches, paper clips, pencils, pens, blank note cards, adhesive note pads, ar stationery purposes; gift wrap, paper gift bags, and gift wrap decorative accessories, namely, paper ribbons money clips of metal; money clips of non-metals]

International Class(es): 016 - Primary Class

U.S Class(es): 002, 005, 022, 023, 02

Class Status: ACTIVE

Basis: 1(a)

First Use: Sep. 11, 2007

Use in Commerce: Sep. 11, 2007

Basis Information (Case Level)

Filed Use: No	Currently Use: Yes	Ame
Filed ITU: Yes	Currently ITU: No	Ame
Filed 44D: No	Currently 44D: No	Ame
Filed 44E: No	Currently 44E: No	Ame
Filed 66A: No	Currently 66A: No	
Filed No Basis: No	Currently No Basis: No	

Current Owner(s) Information

Owner Name: HARPERCOLLINS CHRISTIAN PUBLISHING, INC.

Owner Address: 501 NELSON PLACE
NASHVILLE, TENNESSEE UNITED STATES 37214

Legal Entity Type: CORPORATION

State or Country Where Organized: TENNESSEE

Attorney/Correspondence Information

Attorney of Record

Attorney Name: Jeffrey D. Parnass, Esq.

Attorney Primary Email jeffrey.parnass@dowionex.com
Address:

Attorney Email Authorized: Yes

Correspondent

Correspondent Name/Address: Jeffrey D. Parnass, Esq.

News Corporation
1211 AVENUE OF THE AMERICAS
New York, NEW YORK UNITED STATES 10036

Phone: 212-416-2113

Fax: 212-852-7217

Correspondent e-mail: jeffrey.parnass@dowionex.com
esteelman@newsCorp.com

Correspondent e-mail Authorized: Yes

Domestic Representative - Not Found

Prosecution History

Date	Description	Proceeding Number
Mar. 12, 2016	NOTICE OF ACCEPTANCE OF SEC. 8 & 15 - E-MAILED	
Mar. 12, 2016	REGISTERED - SEC. 8 (6-YR) ACCEPTED & SEC. 15 ACK.	77315
Mar. 12, 2016	CASE ASSIGNED TO POST REGISTRATION PARALEGAL	77315
Jan. 11, 2016	TEAS SECTION 8 & 15 RECEIVED	
Sep. 17, 2014	AUTOMATIC UPDATE OF ASSIGNMENT OF OWNERSHIP	
Apr. 02, 2014	ATTORNEY/DOM.REP.REVOKED AND/OR APPOINTED	
Apr. 02, 2014	TEAS REVOKE/APP/CHANGE ADDR OF ATTY/DOM REP RECEIVED	
Jul. 03, 2013	AUTOMATIC UPDATE OF ASSIGNMENT OF OWNERSHIP	
Nov. 12, 2012	ATTORNEY/DOM.REP.REVOKED AND/OR APPOINTED	
Nov. 12, 2012	TEAS REVOKE/APP/CHANGE ADDR OF ATTY/DOM REP RECEIVED	
Aug. 29, 2012	ASSIGNMENT OF OWNERSHIP NOT UPDATED AUTOMATICALLY	
Aug. 29, 2012	ASSIGNMENT OF OWNERSHIP NOT UPDATED AUTOMATICALLY	
Aug. 11, 2010	ASSIGNMENT OF OWNERSHIP NOT UPDATED AUTOMATICALLY	
Jul. 14, 2010	ASSIGNMENT OF OWNERSHIP NOT UPDATED AUTOMATICALLY	
Feb. 03, 2010	ASSIGNMENT OF OWNERSHIP NOT UPDATED AUTOMATICALLY	
Jan. 12, 2010	REGISTERED-PRINCIPAL REGISTER	
Dec. 09, 2009	LAW OFFICE REGISTRATION REVIEW COMPLETED	76985
Dec. 09, 2009	ALLOWED PRINCIPAL REGISTER - SOU ACCEPTED	
Nov. 10, 2009	AMENDMENT FROM APPLICANT ENTERED	76985
Nov. 10, 2009	CORRESPONDENCE RECEIVED IN LAW OFFICE	76985
Nov. 09, 2009	PAPER RECEIVED	
May 05, 2009	NON-FINAL ACTION MAILED	

9/25/2017

Trademark Status & Document Retrieval

May 04, 2009	SU - NON-FINAL ACTION - WRITTEN	83172
Apr. 11, 2009	NOTICE OF DESIGN SEARCH CODE MAILED	
Apr. 10, 2009	STATEMENT OF USE PROCESSING COMPLETE	76538
Mar. 20, 2009	USE AMENDMENT FILED	76538
Apr. 10, 2009	DIVISIONAL PROCESSING COMPLETE	
Mar. 20, 2009	DIVISIONAL REQUEST RECEIVED	
Apr. 09, 2009	CASE ASSIGNED TO INTENT TO USE PARALEGAL	76538
Mar. 20, 2009	PAPER RECEIVED	
Sep. 23, 2008	NOA MAILED - SOU REQUIRED FROM APPLICANT	
Jul. 01, 2008	PUBLISHED FOR OPPOSITION	
Jun. 11, 2008	NOTICE OF PUBLICATION	
May 23, 2008	LAW OFFICE PUBLICATION REVIEW COMPLETED	76985
May 22, 2008	APPROVED FOR PUB - PRINCIPAL REGISTER	
May 22, 2008	EXAMINERS AMENDMENT MAILED	
May 22, 2008	EXAMINER'S AMENDMENT ENTERED	88888
May 22, 2008	EXAMINERS AMENDMENT -WRITTEN	83172
May 21, 2008	PREVIOUS ALLOWANCE COUNT WITHDRAWN	
May 09, 2008	WITHDRAWN FROM PUB - OG REVIEW QUERY	61844
May 01, 2008	LAW OFFICE PUBLICATION REVIEW COMPLETED	76985
May 01, 2008	APPROVED FOR PUB - PRINCIPAL REGISTER	
May 01, 2008	EXAMINERS AMENDMENT MAILED	
May 01, 2008	EXAMINER'S AMENDMENT ENTERED	88888
May 01, 2008	EXAMINERS AMENDMENT -WRITTEN	83172
Apr. 30, 2008	PREVIOUS ALLOWANCE COUNT WITHDRAWN	
Apr. 11, 2008	WITHDRAWN FROM PUB - OG REVIEW QUERY	61844
Mar. 28, 2008	LAW OFFICE PUBLICATION REVIEW COMPLETED	76985
Mar. 27, 2008	EXAMINERS AMENDMENT MAILED	
Mar. 27, 2008	APPROVED FOR PUB - PRINCIPAL REGISTER	
Mar. 27, 2008	EXAMINER'S AMENDMENT ENTERED	88888
Mar. 27, 2008	EXAMINERS AMENDMENT -WRITTEN	83172
Mar. 25, 2008	EXAMINERS AMENDMENT MAILED	
Mar. 25, 2008	EXAMINER'S AMENDMENT ENTERED	88888
Mar. 25, 2008	EXAMINERS AMENDMENT -WRITTEN	83172
Mar. 20, 2008	AMENDMENT FROM APPLICANT ENTERED	76985
Mar. 10, 2008	CORRESPONDENCE RECEIVED IN LAW OFFICE	76985
Mar. 20, 2008	ASSIGNED TO LIE	76985
Mar. 10, 2008	PAPER RECEIVED	
Sep. 07, 2007	NON-FINAL ACTION MAILED	
Sep. 06, 2007	NON-FINAL ACTION WRITTEN	83172

Aug. 28, 2007	ASSIGNED TO EXAMINER	83172
May 22, 2007	NOTICE OF DESIGN SEARCH CODE MAILED	
May 21, 2007	NEW APPLICATION ENTERED IN TRAM	

Maintenance Filings or Post Registration Information

Affidavit of Continued Use: Section 8 - Accepted

Affidavit of Incontestability: Section 15 - Accepted

TM Staff and Location Information

TM Staff Information - None

File Location

Current Location: TMEG LAW OFFICE 107

Date in Location: Mar. 12, 2016

Assignment Abstract Of Title Information

Summary

[Convey](#)

Total Assignments: 7

Registrant: Thomas Nelson, Inc.

Assignment 1 of 7

Assignment 2 of 7

Assignment 3 of 7

Assignment 4 of 7

Assignment 5 of 7

Assignment 6 of 7

Assignment 7 of 7

Proceedings - None recorded

Your location: Eisenhower East, Alexandria, VA

SORT BY: DEFAULT

MY LIST (0)

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Price

- Up to \$15
- \$15 - \$30
- \$30 - \$45
- Over \$45

\$ _____ to \$ _____

GO

Genre

- Religion
- Children's Books

Format

- Hardcover
- Paperback

Type

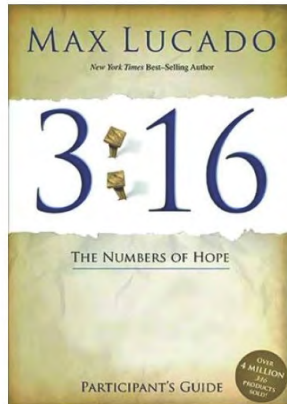
- Non-fiction
- Fiction

Page count

- Under 214 pages
- 214 - 608 pages
- 608 - 1,696 pages
- Over 1,696 pages

Seller

- Barnes & Noble
- Biblio.com
- eBay
- Living Avenue



3:16 Participant's Guide: The Numbers of Hope [Book]

from Amazon.com

1 product review

Religion · Paperback · Non-fiction · 111 page

Experience the essential truth of the Christian faith as Max Lucado unpacks one of the most beloved scriptures in the entire Bible—John 3:16. Timeless and powerful, these words proclaim a message of love, a source of hope, and a promise of life. Color: Black. [« less](#)

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\$3.98 [eBay - owl-books](#)

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Reviews Details

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MAX LUCADO



3:16: los números de la esperanza [Book]

\$10.99 from 10+ stores

6 product reviews

Si 9/11 son los numeros del terror y la desesperacion, entonces **3/16** son los numeros de la esperanza. El autor de gran exito ...

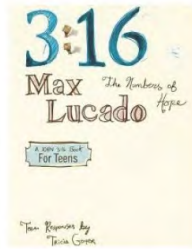
Religion · Paperback · Non-fiction · 253 page

Other options: 2008 (\$1)

3:16: The Numbers of Hope [Book]

\$9.88 from 25+ stores

1 product review



Lucado brings insight to help teens apply the important teaching of John 3: 16 to their lives. Tricia Goyer writes teen ...

Children's Books · Paperback · Non-fiction · 162 page

Other options: [Thomas Nelson](#) (\$3)

MAX LUCADO

3:16

THE NUMBERS OF HOPE

3:16: The Numbers of Hope [Book]

\$2.99 from 25+ stores

54 product reviews

If 9/11 are the numbers of terror and despair, then **3:16** are the numbers of hope. Best selling author Max Lucado leads readers ...

Religion · Paperback · Non-fiction · 219 page

Other options: [2014 - Thomas Nelson Incorporated](#) (\$2) [More](#)



KJV, Reference Bible, Center-Column Giant Print, Premium Goatskin Leather, Black, Premier Collection, Comfort Print [Book]

\$90.99 from 10+ stores

1 product review

The Premier Collection of Thomas Nelson's KJV Giant Print Center-Column Reference Bible combines fine craftsmanship with the ...

Religion · Hardcover · Non-fiction · 1,568 page



The NKJV, Open Bible, Genuine Leather, Brown, Red Letter Edition, Comfort Print: Complete Reference System [Book]

\$74.79 from 2 stores

The Bible is a collection of 66 books written by many writers over a vast time period, and yet it's the unified Word of God ...

Religion · Hardcover · Non-fiction · 1,856 page



NIV, Thinline Bible, Large Print, Premium Leather, Goatskin, Black, Premier Collection, Comfort Print [Book]

\$93.99 from 10+ stores

2 product reviews

Featuring a fine goatskin cover - this black-letter edition of the NIV Thinline Bible - Large Print captures the depth and ...

Religion · Hardcover · Non-fiction · 1,120 page



Heritage Bible [Book]

\$88.99 from 20+ stores

This Premier Collection Bible combines fine craftsmanship with an elegant single-column page design. Enjoy the accurate ...

Religion · Hardcover · Non-fiction · 8 page



NIV, Holy Bible [Book]

\$6.79 from 5+ stores Also available nearby

3 product reviews

A quality, easy-to-read Bible at an affordable price is within your reach with the NIV Holy Bible, Soft Touch Edition ...

Religion · Hardcover · Non-fiction · 704 page

Other options: [Paperback - 2017](#) (\$2)



Nasb Note-Taker's Bible [Book]

\$37.39 from 20+ stores

3 product reviews

New. New. Brand New: This item is brand new unopened never used and still in its original manufacturer condition.

Religion · Hardcover · Non-fiction · 1,072 page



NKJV Study Bible second edition Dark Chocolate LeatherSoft Indexed,HarperCollins Christian Publishing

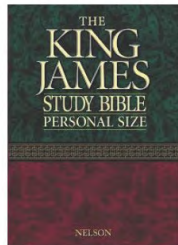
\$47.59 from Living Avenue

9 product reviews

The NKJV Study Bible, Second Edition is the most comprehensive study Bible available. It has the most complete study system ...

Religion · Hardcover · Non-fiction · 2,336 page

Other options: [2014](#) (\$23)



The King James Study Bible [Book]

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35 product reviews

The best selling study Bible in the King James Version now updated, with added features Trusted for 25 years The King James ...

Religion · Hardcover · Non-fiction · 2,207 page



Preaching Bible [Book]

\$88.99 from 2 stores

Every detail of the Thomas Nelson Preaching Bible is tailor-made with preaching in mind. With features crowdsourced from ...

Religion · Hardcover · Non-fiction · 1,584 page



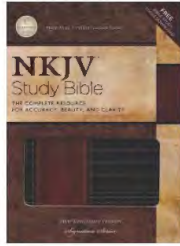
NIV Zondervan Study Bible: Built on the Truth of Scripture and Centered on the Gospel Message [Book]

\$61.19 from 5+ stores

56 product reviews

The first-ever study Bible infused through and through with Biblical theology! Built on the NIV and based on the latest in ...

Hardcover · 2,912 page



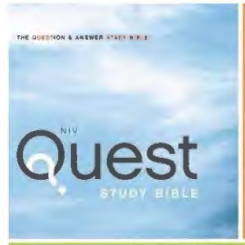
Holy Bible: The New King James Version Study Bible, Rustic Brown/Dark Mahogany Leathersoft [Book]

\$49.99 from 5+ stores

2 product reviews

It has the most complete study system for pastors, teachers, or students who desire accurate study in God's Word. Color: Black.

Religion · Hardcover · Non-fiction · 195 page



Quest Study Bible: The Question & Answer Bible: New International Version [Book]

\$23.99 from 25+ stores

56 product reviews

The NIV Quest Study Bible has clarified the meaning of the Scriptures for countless people—and it will do the same for you ...

Religion · Hardcover · Non-fiction · 2,051 page



Holy Bible: New International Version, Burgundy Leather-Look Giant Print Reference Bible [Book]

\$27.19 from 5+ stores

9 product reviews

A winning combination of readability and references. Reading God's Word is more enjoyable than ever with this Bible's generous ...

Religion · Hardcover · Non-fiction · 2,006 page



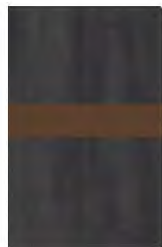
True Images Bible: The Bible for Teen Girls [Book]

\$33.99 from 3 stores

1 product review

For 15 years, the best-selling NIV True images Bible for Teen Girls has been a trusted resource guiding teen girls ages 13-18 ...

Religion · Hardcover · Non-fiction · 1,760 page

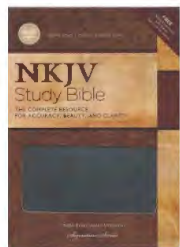


Devotional Bible for Men: Fresh Insights for Thriving in Today's World [Book]

\$33.99 from 5+ stores

New. New. New. New. Brand New: This item is brand new unopened never used and still in its original manufacturer condition.

Hardcover · 1,696 page



The NKJV Study Bible [Book]

\$49.99 from 3 stores

180 product reviews

The NKJV Study Bible has "the mind of a scholar and the heart of a pastor." Thomas Nelson's skilled team of scholars has ...

Religion · Hardcover · Non-fiction · 2,107 page

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United States of America

United States Patent and Trademark Office

THREE:13 CHRISTIAN GIFTS

Reg. No. 3,999,717

Registered July 19, 2011

Int. Cl.: 16

TRADEMARK

PRINCIPAL REGISTER

CONCORDIA PUBLISHING HOUSE (MISSOURI CORPORATION)
3558 S. JEFFERSON
ST. LOUIS, MO 63118

FOR: DEVOTIONAL BOOKS, PRAYER BOOKS, RELIGIOUS BOOKS, BOOK MARKS, STATIONERY NOTES CONTAINING ADHESIVE ON ONE SIDE FOR ATTACHMENT TO SURFACES, PENS, STICKERS, NOTE PADS, HOLDERS FOR NOTE PADS, HOLDERS FOR STATIONERY NOTES, IN CLASS 16 (U.S. CLS. 2, 5, 22, 23, 29, 37, 38 AND 50).

FIRST USE 1-7-2011; IN COMMERCE 1-7-2011.

THE MARK CONSISTS OF STANDARD CHARACTERS WITHOUT CLAIM TO ANY PARTICULAR FONT, STYLE, SIZE, OR COLOR.

NO CLAIM IS MADE TO THE EXCLUSIVE RIGHT TO USE "CHRISTIAN GIFTS", APART FROM THE MARK AS SHOWN.

SN 85-117,311, FILED 8-27-2010.

KIM MONINGHOFF, EXAMINING ATTORNEY



David J. Kyros

Director of the United States Patent and Trademark Office

**REQUIREMENTS TO MAINTAIN YOUR FEDERAL
TRADEMARK REGISTRATION**

**WARNING: YOUR REGISTRATION WILL BE CANCELLED IF YOU DO NOT FILE THE
DOCUMENTS BELOW DURING THE SPECIFIED TIME PERIODS.**

Requirements in the First Ten Years*
What and When to File:

First Filing Deadline: You must file a Declaration of Use (or Excusable Nonuse) between the 5th and 6th years after the registration date. *See* 15 U.S.C. §§1058, 1141k. If the declaration is accepted, the registration will continue in force for the remainder of the ten-year period, calculated from the registration date, unless cancelled by an order of the Commissioner for Trademarks or a federal court.

Second Filing Deadline: You must file a Declaration of Use (or Excusable Nonuse) **and** an Application for Renewal between the 9th and 10th years after the registration date.*
See 15 U.S.C. §1059

Requirements in Successive Ten-Year Periods*
What and When to File:

You must file a Declaration of Use (or Excusable Nonuse) **and** an Application for Renewal between every 9th and 10th-year period, calculated from the registration date.*

Grace Period Filings*

The above documents will be accepted as timely if filed within six months after the deadlines listed above with the payment of an additional fee.

**The United States Patent and Trademark Office (USPTO) will NOT send you any future notice or
reminder of these filing requirements.**

***ATTENTION MADRID PROTOCOL REGISTRANTS:** The holder of an international registration with an extension of protection to the United States under the Madrid Protocol must timely file the Declarations of Use (or Excusable Nonuse) referenced above directly with the USPTO. The time periods for filing are based on the U.S. registration date (not the international registration date). The deadlines and grace periods for the Declarations of Use (or Excusable Nonuse) are identical to those for nationally issued registrations. *See* 15 U.S.C. §§1058, 1141k. However, owners of international registrations do not file renewal applications at the USPTO. Instead, the holder must file a renewal of the underlying international registration at the International Bureau of the World Intellectual Property Organization, under Article 7 of the Madrid Protocol, before the expiration of each ten-year term of protection, calculated from the date of the international registration. *See* 15 U.S.C. §1141j. For more information and renewal forms for the international registration, see <http://www.wipo.int/madrid/en/>.

NOTE: Fees and requirements for maintaining registrations are subject to change. Please check the USPTO website for further information. With the exception of renewal applications for registered extensions of protection, you can file the registration maintenance documents referenced above online at <http://www.uspto.gov>.

TSDR now includes a Post Registration Maintenance Tab. When viewing a Registered mark, users will now find a new 3rd tab providing Post Registration information next to the "Status" and "Document" tabs, below the search text box. The tab will not appear if the mark is not registered.

[STATUS](#)[DOCUMENTS](#)[MAINTENANCE](#)[Back to Search](#)[Print](#)

Generated on: This page was generated by TSDR on 2017-09-25 18:30:05 EDT

Mark: THREE:13 CHRISTIAN GIFTS

THREE:13 CHRISTIAN GIFTS

US Serial Number: 85117311

Application Filing Date: Aug. 27, 2010

US Registration Number: 3999717

Registration Date: Jul. 19, 2011

Register: Principal

Mark Type: Trademark

**TM5 Common Status
Descriptor:**



LIVE/REGISTRATION/Issued and Active

The trademark application has been registered with the Office

Status: Registered. The registration date is used to determine when post-registration maintenance documents are

Status Date: Jul. 19, 2011

Publication Date: Dec. 07, 2010

Notice of Allowance Date: Feb. 01, 2011

Mark Information

Mark Literal Elements: THREE:13 CHRISTIAN GIFTS

Standard Character Claim: Yes. The mark consists of standard characters without claim to any particular font style, size, or color.

Mark Drawing Type: 4 - STANDARD CHARACTER MARK

Disclaimer: "CHRISTIAN GIFTS"

Goods and Services

Note:

The following symbols indicate that the registrant/owner has amended the goods/services:

- Brackets [...] indicate deleted goods/services;
- Double parenthesis ((...)) identify any goods/services not claimed in a Section 15 affidavit of incontestability; and
- Asterisks "*" identify additional (new) wording in the goods/services.

For: devotional books, prayer books, religious books, book marks, stationery notes containing adhesive on one or more surfaces, pens, stickers, note pads, holders for note pads, holders for stationery notes

International Class(es): 016 - Primary Class

U.S Class(es): 002, 005, 022, 023, 024

Class Status: ACTIVE

Basis: 1(a)

First Use: Jan. 07, 2011

Use in Commerce: Jan. 07, 2011

Basis Information (Case Level)

Filed Use:	No	Currently Use:	Yes	Ame
Filed ITU:	Yes	Currently ITU:	No	Ame
Filed 44D:	No	Currently 44D:	No	Ame
Filed 44E:	No	Currently 44E:	No	Ame
Filed 66A:	No	Currently 66A:	No	
Filed No Basis:	No	Currently No Basis:	No	

Current Owner(s) Information

Owner Name: Concordia Publishing House

Owner Address: 3558 S. Jefferson
St. Louis, MISSOURI UNITED STATES 63118

Legal Entity Type: CORPORATION **State or Country Where Organized:** MISSOURI

Attorney/Correspondence Information**Attorney of Record**

Attorney Name: Bernard W. Gerdelman

Attorney Primary Email Address: baerdelman@pcblawfirm.com **Attorney Email Authorized:** No

Correspondent

Correspondent Name/Address: BERNARD W. GERDELMAN
PAULE, CAMAZINE & BLUMENTHAL, P.C.
165 N MERAMEC AVE STE 110
SAINT LOUIS, MISSOURI UNITED STATES 63105-3789

Phone: 314/727-2266 **Fax:** 314/727-2101

Correspondent e-mail: baerdelman@pcblawfirm.com **Correspondent e-mail Authorized:** No

Domestic Representative - Not Found**Prosecution History**

Date	Description	Proceeding Number
Jul. 19, 2011	REGISTERED-PRINCIPAL REGISTER	
Jun. 15, 2011	NOTICE OF ACCEPTANCE OF STATEMENT OF USE E-MAILED	
Jun. 14, 2011	LAW OFFICE REGISTRATION REVIEW COMPLETED	74221
Jun. 13, 2011	ALLOWED PRINCIPAL REGISTER - SOU ACCEPTED	
Jun. 10, 2011	STATEMENT OF USE PROCESSING COMPLETE	76874
Jun. 06, 2011	USE AMENDMENT FILED	76874

9/25/2017

Trademark Status & Document Retrieval

Jun. 09, 2011	CASE ASSIGNED TO INTENT TO USE PARALEGAL	76874
Jun. 06, 2011	TEAS STATEMENT OF USE RECEIVED	
Feb. 01, 2011	NOA E-MAILED - SOU REQUIRED FROM APPLICANT	
Dec. 07, 2010	OFFICIAL GAZETTE PUBLICATION CONFIRMATION E-MAILED	
Dec. 07, 2010	PUBLISHED FOR OPPOSITION	
Nov. 03, 2010	LAW OFFICE PUBLICATION REVIEW COMPLETED	74221
Nov. 03, 2010	ASSIGNED TO LIE	74221
Oct. 21, 2010	APPROVED FOR PUB - PRINCIPAL REGISTER	
Oct. 21, 2010	EXAMINER'S AMENDMENT ENTERED	88888
Oct. 21, 2010	NOTIFICATION OF EXAMINERS AMENDMENT E-MAILED	6328
Oct. 21, 2010	EXAMINERS AMENDMENT E-MAILED	6328
Oct. 21, 2010	EXAMINERS AMENDMENT -WRITTEN	85321
Oct. 19, 2010	ASSIGNED TO EXAMINER	85321
Sep. 01, 2010	NOTICE OF PSEUDO MARK MAILED	
Aug. 31, 2010	NEW APPLICATION OFFICE SUPPLIED DATA ENTERED IN TRAM	
Aug. 31, 2010	NEW APPLICATION ENTERED IN TRAM	

TM Staff and Location Information

TM Staff Information - None

File Location

Current Location: PUBLICATION AND ISSUE SECTION

Date in Location: Jun. 14, 2011

Assignment Abstract Of Title Information - None recorded

Proceedings - None recorded

United States of America
United States Patent and Trademark Office



Reg. No. 4,058,853

Registered Nov. 22, 2011

Int. Cl.: 35

SERVICE MARK

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ISAIAH 58

Reg. No. 4,142,631

Registered May 15, 2012

Int. Cl.: 36

SERVICE MARK

PRINCIPAL REGISTER

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Mark: ISAI AH 58

ISAI AH 58

US Serial Number: 85430636

Application Filing Date: Sep. 23, 2011

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Register: Principal

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Status: Registered. The registration date is used to determine when post-registration maintenance documents are due.

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Publication Date: Feb. 28, 2012

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U.S Class(es): 100, 101, 102

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Basis: 1(a)

First Use: Oct. 01, 1997

Use in Commerce: Oct. 01, 1997

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UNITED STATES

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Where Organized:

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Aug. 20, 2014	APPLICANT/CORRESPONDENCE CHANGES (NON-RESPONSIVE) ENTERED	88888
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Date in Location: May 15, 2012

Isaiah

Isaiah^[a] was the 8th-century BC Jewish prophet for whom the Book of Isaiah is named.^{[6][7]}

Within the text of the Book of Isaiah, Isaiah himself is referred to as "the prophet",^[8] but the exact relationship between the Book of Isaiah and any such historical Isaiah is complicated. The traditional view is that all 66 chapters of the book of Isaiah were written by one man, Isaiah, possibly in two periods between 740 BCE and c. 686 BCE, separated by approximately 15 years, and includes dramatic prophetic declarations of Cyrus the Great in the Bible, acting to restore the nation of Israel from Babylonian captivity. Another widely-held view is that parts of the first half of the book (chapters 1–39) originated with the historical prophet, interspersed with prose commentaries written in the time of King Josiah a hundred years later, and that the remainder of the book dates from immediately before and immediately after the end of the exile in Babylon, almost two centuries after the time of the historic prophet.^[9]

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Biography

The first verse of the Book of Isaiah states that Isaiah prophesied during the reigns of Uzziah (or Azariah), Jotham, Ahaz, and Hezekiah, the kings of Judah (Isaiah 1:1 (<http://www.mechon-mamre.org/p/pt/pt1001.htm#1>)). Uzziah's reign was 52 years in the middle of the 8th century BCE, and Isaiah must have begun his ministry a few years before Uzziah's death, probably in the 740s BCE. Isaiah lived until the fourteenth year of Hezekiah's reign (who died 698 BCE). He may have been contemporary for some years with Manasseh. Thus Isaiah may have prophesied for as long as 64 years.^[9]

According to some modern interpretations, Isaiah's wife was called "the prophetess" (Isaiah 8:3 (<http://www.mechon-mamre.org/p/pt/pt1008.htm#3>)), either because she was endowed with the prophetic gift, like Deborah (Judges 4:4 (<http://www.mechon-mamre.org/p/pt/pto704.htm#4>)) and Huldah (2 Kings 22:14–20 (<http://www.mechon-mamre.org/p/pt/pto9b22.htm#14>)), or simply because she was the "wife of the prophet".^{[9][10]} They had two sons, naming one Shear-jashub,

Isaiah	
 <div>Fresco from the Sistine Chapel ceiling by Michelangelo</div>	
Prophet	
Born	8th century BC <div>Judah</div>
Died	7th century BC
Venerated in	Judaism <div>Christianity</div> <div>Islam^[1]</div>
Feast	May 9 ^[2]



Russian icon of the Prophet Isaiah, 18th century (iconostasis of Transfiguration Church, Kizhi monastery, Karelia, Russia).

meaning "A remnant shall return" (Isaiah 7:3 (<http://www.mechon-mamre.org/p/pt/pt1007.htm#3>)), and the younger, Maher-Shalal-Hash-Baz, meaning, "Spoil quickly, plunder speedily" (Isaiah 8:3 (<http://www.mechon-mamre.org/p/pt/pt1008.htm#3>)).

Soon after this, Shalmaneser V determined to subdue the kingdom of Israel, taking over and destroying Samaria (722 BCE). So long as Ahaz reigned, the kingdom of Judah was untouched by the Assyrian power. But when Hezekiah gained the throne, he was encouraged to rebel "against the king of Assyria" (2 Kings 18:7 (<http://www.mechon-mamre.org/p/pt/pt09b18.htm#7>)), and entered into an

alliance with the king of Egypt (Isaiah 30:2-4 (<http://www.mechon-mamre.org/p/pt/pt1030.htm#2>)). The king of Assyria threatened the king of Judah, and at length invaded the land. Sennacherib (701 BC) led a powerful army into Judah. Hezekiah was reduced to despair, and submitted to the Assyrians (2 Kings 18:14-16 (<http://www.mechon-mamre.org/p/pt/pt09b18.htm#14>)). But after a brief interval, war broke out again. Again Sennacherib led an army into Judah, one detachment of which threatened Jerusalem (Isaiah 36:2-22 (<http://www.mechon-mamre.org/p/pt/pt1036.htm#2>); 37:8 (<http://www.mechon-mamre.org/p/pt/pt1037.htm#8>)). Isaiah on that occasion encouraged Hezekiah to resist the Assyrians (37:1-7 (<http://www.mechon-mamre.org/p/pt/pt1037.htm#1>)), whereupon Sennacherib sent a threatening letter to Hezekiah, which he "spread before the LORD" (37:14 (<http://www.mechon-mamre.org/p/pt/pt1037.htm#14>)).^[9]

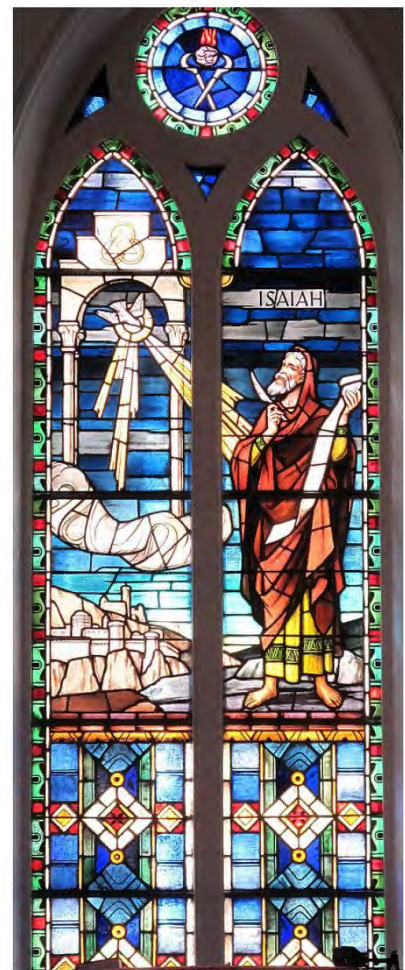
Then Isaiah the son of Amoz sent unto Hezekiah, saying: "Thus saith the LORD, the God of Israel: Whereas thou hast prayed to Me against Sennacherib king of Assyria,

this is the word which the LORD hath spoken concerning him: The virgin daughter of Zion hath despised thee and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

Whom hast thou taunted and blasphemed? And against whom hast thou exalted thy voice? Yea, thou hast lifted up thine eyes on high, even against the Holy One of Israel!" (37:21-23 (<http://www.mechon-mamre.org/p/pt/pt1037.htm#21>))



Painting of Isaiah by Antonio Balestra



Isaiah receives his vision of the Lord's house. A stained glass window at St. Matthew's German Evangelical Lutheran Church in Charleston, South Carolina

According to the account in 2 Kings 19 (and its derivative account in 2 Chronicles 32) an angel of God fell on the Assyrian army and 185,000 of its men were killed in one night. "Like Xerxes in Greece, Sennacherib never recovered from the shock of the disaster in Judah. He made no more expeditions against either the Southern Levant or Egypt."^{[9][11]}

The remaining years of Hezekiah's reign were peaceful (2 Chr 32:23–29 (<http://www.mechon-mamre.org/p/pt/pt25b32.htm#23>)). Isaiah probably lived to its close, and possibly into the reign of Manasseh. The time and manner of his death are not specified in either the Bible or other primary sources.^[9] The Talmud [Yevamot 49b] says that he suffered martyrdom by being sawn in two under the orders of Manasseh.^[12] According to rabbinic literature, Isaiah was the maternal grandfather of Manasseh.^[13]

Some writers assert that Isaiah was a vegetarian, on the basis of passages in the Book of Isaiah that extol nonviolence and reverence for life, such as Isaiah 1:11, 11:6-9, 65:25, and 66:3. Some of these writers refer to "the vegetarian Isaiah",^[14] "the notorious vegetarian Isaiah",^[15] and "Isaiah, the vegetarian prophet".^[16]

The book of Isaiah, along with the book of Jeremiah, is distinctive in the Hebrew bible for its direct portrayal of the "wrath of the Lord" as presented, for example, in Isaiah 9:19 stating, "Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire."^[17]

In Christianity

The Ascension of Isaiah, a pseudegraphical Christian text dated to sometime between the end of the 1st century to the beginning of the 3rd, gives a detailed story of Isaiah confronting an evil false prophet and ending with Isaiah being martyred – none of which is attested in the original Biblical account.

Gregory of Nyssa (c. 335–395), believed that the Prophet Isaiah "knew more perfectly than all others the mystery of the religion of the Gospel". Jerome (c. 342–420) also lauds the Prophet Isaiah, saying, "He was more of an Evangelist than a Prophet, because he described all of the Mysteries of the Church of Christ so vividly that you would assume he was not prophesying about the future, but rather was composing a history of past events."^[18] Of specific note are the songs of the Suffering Servant, which Christians say are a direct prophetic revelation of the nature, purpose, and detail of the death of Jesus Christ.

The Book of Isaiah is quoted many times by New Testament writers.^[19] Ten of those references are about the Suffering Servant, how he will suffer and die to save many from their sins, be buried in a rich man's tomb, and be a light to the Gentiles. The Gospel of John says that Isaiah "saw Jesus' glory and spoke about him."^[20]

The Eastern Orthodox Church celebrates Saint Isaiah the Prophet on May 9.^[21]

Latter Day Saints

The Book of Mormon quotes Jesus Christ as stating that "great are the words of Isaiah", and that all things prophesied by Isaiah have been and will be fulfilled.^[22] The Book of Mormon and Doctrine and Covenants also quote Isaiah more than any other prophet from the Old Testament.^[23] Additionally, members of The Church of Jesus Christ of Latter-day Saints consider the founding of the church by Joseph Smith in the 19th century to be a fulfillment of Isaiah 11, the translation of the Book of Mormon to be a fulfillment of Isaiah 29,^[24] and the building of Latter-day Saint temples as a fulfillment of Isaiah 2:2.^[25]



Representation of the Prophet Isaiah illustrating a 14th-century prose translation of the Gospels

In Islam

Although Isaiah, or his Arabic name أشعيا (transliterated: *Ashi'yā'*), are not mentioned by name in the Qur'an or the Hadith, Muslim sources have accepted him as a prophet.^[26] Some Muslim scholars, such as Ibn Kathir and Kisa'i, reproduced Jewish traditions regarding Isaiah, which were transmitted through early Jewish converts to Islam. Isaiah is mentioned as a prophet in Ibn Kathir's *Story of Prophet Isaiah*,^[27] and the modern writers Muhammad Asad and Abdullah Yusuf Ali ^[28] accepted Isaiah as a true Hebrew prophet, who preached to the Israelites following the death of King David. Isaiah is well known in Muslim exegesis and literature, notably for his predictions of the coming of Jesus and Muhammad.^[29] Isaiah's narrative in Muslim literature can be divided into three sections. The first establishes Isaiah as a prophet of Israel during the reign of Hezekiah; the second relates Isaiah's actions during the siege of Jerusalem by Sennacherib; and the third warns the nation of coming doom.^[30]

Muslim exegesis preserves a tradition parallel to the Hebrew Bible,^[31] which states that Hezekiah was king in Jerusalem during Isaiah's time. Hezekiah heard and obeyed Isaiah's advice, but could not quell the turbulence in Israel.^[32] This tradition maintains that Hezekiah was a righteous man and that the turbulence worsened after him. After the death of the king, Isaiah told the people not to forsake God, and he warned Israel to cease from its persistent sin and disobedience. Muslim tradition maintains that the unrighteous of Israel in their anger sought to kill Isaiah.^[32] In a death that resembles that attributed to Isaiah in *Lives of the Prophets*, Muslim exegesis recounts that Isaiah was martyred by Israelites by being sawn in two.^[32]

In the courts of Al-Ma'mun, the seventh Abbasid caliph, Ali al-Ridha, the great grandson of Muhammad and prominent scholar (Imam) of his era, was questioned by the High Jewish Rabbi to prove the prophethood of both Jesus and Muhammad through the Torah. Among his several proofs, the Imam references the Book of Isaiah, stating "Sha'ya (Isaiah), the Prophet, said in the Torah concerning what you and your companions say: 'I have seen two riders to whom (He) illuminated earth. One of them was on a donkey and the other was on a camel.' Who is the rider of the donkey, and who is the rider of the camel?" to which the Rabbi was unable to answer with certainty. Al-Ridha clarifies that "As for the rider of the donkey, he is 'Isa (Jesus); and as for the rider of the camel, he is Muhammad, may Allah bless him and his family. Do you deny that this (statement) is in the Torah?" to which the Rabbi responds "No, I do not deny it." ^[33]

In Judaism

According to the rabbinic literature, Isaiah was a descendant of the royal house of Judah and Tamar (Sotah 10b). He was the son of Amoz (not to be confused with Prophet Amos), who was the brother of King Amaziah of Judah. (Talmud tractate Megillah 15a).^[34]

Notes

- a. (US: /aɪˈzeɪ.ə/ or UK: /aɪˈzaɪ.ə/)^[3] Hebrew: ישעיהו, Modern: *Yešayahu*, Tiberian: *Yešəʿyāhū*; Syriac: ܝܫܥܝܐ ʾēšaʿyā; Greek: Ἰσαΐας, *Ēsaīās*; Latin: *Isaias*; Arabic: أشعيا *Aša'yā'* or *ša'yā'*^[4] "Yah is salvation"^[5]
- b. See the article "Book of Isaiah" for an extended overview of theories of its composition.

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External links

-  Quotations related to **Isaiah** at Wikiquote
-  Works related to **Isaiah** at Wikisource
-  Media related to **Isaiah** at Wikimedia Commons

Retrieved from "<https://en.wikipedia.org/w/index.php?title=Isaiah&oldid=875351901>"

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Isaiah 58 New International Version (NIV)

True Fasting

- 58** "Shout it aloud, do not hold back.
Raise your voice like a trumpet.
Declare to my people their rebellion
and to the descendants of Jacob their sins.
- 2 For day after day they seek me out;
they seem eager to know my ways,
as if they were a nation that does what is right
and has not forsaken the commands of its God.
They ask me for just decisions
and seem eager for God to come near them.
- 3 'Why have we fasted,' they say,
'and you have not seen it?
Why have we humbled ourselves,
and you have not noticed?'
- "Yet on the day of your fasting, you do as you please
and exploit all your workers.
- 4 Your fasting ends in quarreling and strife,
and in striking each other with wicked fists.
You cannot fast as you do today
and expect your voice to be heard on high.
- 5 Is this the kind of fast I have chosen,
only a day for people to humble themselves?
Is it only for bowing one's head like a reed
and for lying in sackcloth and ashes?
Is that what you call a fast,
a day acceptable to the LORD?
- 6 "Is not this the kind of fasting I have chosen:
to loose the chains of injustice
and untie the cords of the yoke,
to set the oppressed free
and break every yoke?

7 Is it not to share your food with the hungry
and to provide the poor wanderer with shelter—
when you see the naked, to clothe them,
and not to turn away from your own flesh and blood?
8 Then your light will break forth like the dawn,
and your healing will quickly appear;
then your righteousness^[a] will go before you,
and the glory of the LORD will be your rear guard.
9 Then you will call, and the LORD will answer;
you will cry for help, and he will say: Here am I.

“If you do away with the yoke of oppression,
with the pointing finger and malicious talk,
10 and if you spend yourselves in behalf of the hungry
and satisfy the needs of the oppressed,
then your light will rise in the darkness,
and your night will become like the noonday.
11 The LORD will guide you always;
he will satisfy your needs in a sun-scorched land
and will strengthen your frame.
You will be like a well-watered garden,
like a spring whose waters never fail.
12 Your people will rebuild the ancient ruins
and will raise up the age-old foundations;
you will be called Repairer of Broken Walls,
Restorer of Streets with Dwellings.

13 “If you keep your feet from breaking the Sabbath
and from doing as you please on my holy day,
if you call the Sabbath a delight
and the LORD’s holy day honorable,
and if you honor it by not going your own way
and not doing as you please or speaking idle words,
14 then you will find your joy in the LORD,
and I will cause you to ride in triumph on the heights of the land
and to feast on the inheritance of your father Jacob.”
For the mouth of the LORD has spoken.

Footnotes:

a. *Isaiah 58:8 Or your righteous One*

New International Version (NIV)

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United States of America
United States Patent and Trademark Office

THE 2:7 SERIES

Reg. No. 4,734,288

Registered May 12, 2015

Int. Cl.: 9

TRADEMARK

PRINCIPAL REGISTER

THE NAVIGATORS (COLORADO NON-PROFIT CORPORATION)
3820 N 30TH STREET
COLORADO SPRINGS, CO 80904

FOR: DIGITAL MATERIALS, NAMELY, VIDEOS AND DOWNLOADABLE WORKBOOKS AND INSTRUCTIONAL MANUALS FEATURING THE CHRISTIAN RELIGION, IN CLASS 9 (U.S. CLS. 21, 23, 26, 36 AND 38).

FIRST USE 3-1-1974; IN COMMERCE 3-1-1974.

THE MARK CONSISTS OF STANDARD CHARACTERS WITHOUT CLAIM TO ANY PARTICULAR FONT, STYLE, SIZE, OR COLOR.

OWNER OF U.S. REG NO. 1,287,705.

NO CLAIM IS MADE TO THE EXCLUSIVE RIGHT TO USE "SERIES", APART FROM THE MARK AS SHOWN.

SEC. 2(F).

SER. NO. 86-273,417, FILED 5-6-2014.

ROBERT C. CLARK JR., EXAMINING ATTORNEY



Michelle K. Lee

Director of the United States
Patent and Trademark Office

**REQUIREMENTS TO MAINTAIN YOUR FEDERAL
TRADEMARK REGISTRATION**

**WARNING: YOUR REGISTRATION WILL BE CANCELLED IF YOU DO NOT FILE THE
DOCUMENTS BELOW DURING THE SPECIFIED TIME PERIODS.**

Requirements in the First Ten Years*

What and When to File:

First Filing Deadline: You must file a Declaration of Use (or Excusable Nonuse) between the 5th and 6th years after the registration date. *See* 15 U.S.C. §§1058, 1141k. If the declaration is accepted, the registration will continue in force for the remainder of the ten-year period, calculated from the registration date, unless cancelled by an order of the Commissioner for Trademarks or a federal court.

Second Filing Deadline: You must file a Declaration of Use (or Excusable Nonuse) **and** an Application for Renewal between the 9th and 10th years after the registration date.*
See 15 U.S.C. §1059

Requirements in Successive Ten-Year Periods*

What and When to File:

You must file a Declaration of Use (or Excusable Nonuse) **and** an Application for Renewal between every 9th and 10th-year period, calculated from the registration date.*

Grace Period Filings*

The above documents will be accepted as timely if filed within six months after the deadlines listed above with the payment of an additional fee.

***ATTENTION MADRID PROTOCOL REGISTRANTS:** The holder of an international registration with an extension of protection to the United States under the Madrid Protocol must timely file the Declarations of Use (or Excusable Nonuse) referenced above directly with the United States Patent and Trademark Office (USPTO). The time periods for filing are based on the U.S. registration date (not the international registration date). The deadlines and grace periods for the Declarations of Use (or Excusable Nonuse) are identical to those for nationally issued registrations. *See* 15 U.S.C. §§1058, 1141k. However, owners of international registrations do not file renewal applications at the USPTO. Instead, the holder must file a renewal of the underlying international registration at the International Bureau of the World Intellectual Property Organization, under Article 7 of the Madrid Protocol, before the expiration of each ten-year term of protection, calculated from the date of the international registration. *See* 15 U.S.C. §1141j. For more information and renewal forms for the international registration, see <http://www.wipo.int/madrid/en>.

NOTE: Fees and requirements for maintaining registrations are subject to change. Please check the USPTO website for further information. With the exception of renewal applications for registered extensions of protection, you can file the registration maintenance documents referenced above online at <http://www.uspto.gov>.

NOTE: A courtesy e-mail reminder of USPTO maintenance filing deadlines will be sent to trademark owners/holders who authorize e-mail communication and maintain a current e-mail address with the USPTO. To ensure that e-mail is authorized and your address is current, please use the Trademark Electronic Application System (TEAS) Correspondence Address and Change of Owner Address Forms available at <http://www.uspto.gov>.

TSDR now includes a Post Registration Maintenance Tab. When viewing a Registered mark, users will now find a new 3rd tab providing Post Registration information next to the "Status" and "Document" tabs, below the search text box. The tab will not appear if the mark is not registered.

STATUS **DOCUMENTS** **MAINTENANCE**


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Mark: THE 2:7 SERIES

THE 2:7 SERIES

US Serial Number: 86273417	Application Filing Date: May 06, 2014
US Registration Number: 4734288	Registration Date: May 12, 2015
Filed as TEAS Plus: Yes	Currently TEAS Plus: Yes
Register: Principal	
Mark Type: Trademark	
TM5 Common Status Descriptor:	LIVE/REGISTRATION/Issued and Active
	The trademark application has been registered with the Office
Status: Registered. The registration date is used to determine when post-registration maintenance documents are due.	
Status Date: May 12, 2015	
Publication Date: Feb. 24, 2015	

Mark Information

Mark Literal Elements: THE 2:7 SERIES

Standard Character Claim: Yes. The mark consists of standard characters without claim to any particular font style, size, or color.

Mark Drawing Type: 4 - STANDARD CHARACTER MARK

Disclaimer: "SERIES"

Acquired Distinctiveness Claim: In whole

Related Properties Information

Claimed Ownership of US [1287705](#)
Registrations:

Goods and Services

Note:

The following symbols indicate that the registrant/owner has amended the goods/services:

- Brackets [.] indicate deleted goods/services;
- Double parenthesis ((.)) identify any goods/services not claimed in a Section 15 affidavit of incontestability; and

- Asterisks "*" identify additional (new) wording in the goods/services.

For: Digital materials, namely, videos and downloadable workbooks and instructional manuals featuring the Chri

International Class(es): 009 - Primary Class

U.S Class(es): 021, 023, 026, 036, 03

Class Status: ACTIVE

Basis: 1(a)

First Use: Mar. 01, 1974

Use in Commerce: Mar. 01, 1974

Basis Information (Case Level)

Filed Use: Yes	Currently Use: Yes	Ame
Filed ITU: No	Currently ITU: No	Ame
Filed 44D: No	Currently 44D: No	Ame
Filed 44E: No	Currently 44E: No	Ame
Filed 66A: No	Currently 66A: No	
Filed No Basis: No	Currently No Basis: No	

Current Owner(s) Information

Owner Name: The Navigators

Owner Address: 3820 N 30th Street
Colorado Springs, COLORADO UNITED STATES 80904

Legal Entity Type: non-profit corporation

State or Country Where Organized: COLORADO

Attorney/Correspondence Information

Attorney of Record - None

Correspondent

Correspondent Name/Address: THE NAVIGATORS
3820 N 30TH ST
COLORADO SPRINGS, COLORADO UNITED STATES 80904-5000

Phone: 719-594-2465

Fax: 719-594-2304

Correspondent e-mail: corporate.affairs@navigators.org
cindy.caruso@navigators.org

Correspondent e-mail Authorized: Yes

Domestic Representative - Not Found

Prosecution History

Date	Description	Proceeding Number
May 12, 2015	REGISTERED-PRINCIPAL REGISTER	
Feb. 24, 2015	OFFICIAL GAZETTE PUBLICATION CONFIRMATION E-MAILED	
Feb. 24, 2015	PUBLISHED FOR OPPOSITION	
Feb. 04, 2015	NOTIFICATION OF NOTICE OF PUBLICATION E-MAILED	

9/25/2017

Trademark Status & Document Retrieval

Jan. 22, 2015	LAW OFFICE PUBLICATION REVIEW COMPLETED	68171
Jan. 22, 2015	APPROVED FOR PUB - PRINCIPAL REGISTER	
Jan. 20, 2015	EXAMINER'S AMENDMENT ENTERED	68171
Jan. 15, 2015	NOTIFICATION OF EXAMINERS AMENDMENT E-MAILED	6328
Jan. 15, 2015	EXAMINERS AMENDMENT E-MAILED	6328
Jan. 15, 2015	EXAMINERS AMENDMENT -WRITTEN	59500
Dec. 11, 2014	NOTIFICATION OF NON-FINAL ACTION E-MAILED	6325
Dec. 11, 2014	NON-FINAL ACTION E-MAILED	6325
Dec. 11, 2014	NON-FINAL ACTION WRITTEN	59500
Dec. 10, 2014	ASSIGNED TO LIE	68171
Dec. 03, 2014	TEAS RESPONSE TO OFFICE ACTION RECEIVED	
Dec. 03, 2014	TEAS/EMAIL CORRESPONDENCE ENTERED	88889
Dec. 02, 2014	CORRESPONDENCE RECEIVED IN LAW OFFICE	88889
Dec. 02, 2014	TEAS RESPONSE TO OFFICE ACTION RECEIVED	
Aug. 20, 2014	NOTIFICATION OF NON-FINAL ACTION E-MAILED	6325
Aug. 20, 2014	NON-FINAL ACTION E-MAILED	6325
Aug. 20, 2014	NON-FINAL ACTION WRITTEN	59500
Aug. 20, 2014	ASSIGNED TO EXAMINER	59500
May 20, 2014	NOTICE OF PSEUDO MARK E-MAILED	
May 17, 2014	NEW APPLICATION OFFICE SUPPLIED DATA ENTERED IN TRAM	
May 09, 2014	NEW APPLICATION ENTERED IN TRAM	

TM Staff and Location Information

TM Staff Information - None

File Location

Current Location: PUBLICATION AND ISSUE SECTION

Date in Location: May 12, 2015

Assignment Abstract Of Title Information - None recorded

Proceedings - None recorded

United States of America
United States Patent and Trademark Office

THE 2:7 SERIES

Reg. No. 4,742,161

Registered May 26, 2015

Int. Cl.: 16

TRADEMARK

PRINCIPAL REGISTER

THE NAVIGATORS (COLORADO NON-PROFIT CORPORATION)
3820 N 30TH STREET
COLORADO SPRINGS, CO 80904

FOR: RELIGIOUS BOOKS, IN CLASS 16 (U.S. CLS. 2, 5, 22, 23, 29, 37, 38 AND 50).

FIRST USE 12-1-1971; IN COMMERCE 12-1-1971.

THE MARK CONSISTS OF STANDARD CHARACTERS WITHOUT CLAIM TO ANY PARTICULAR FONT, STYLE, SIZE, OR COLOR.

OWNER OF U.S. REG. NO. 1,287,705.

NO CLAIM IS MADE TO THE EXCLUSIVE RIGHT TO USE "SERIES", APART FROM THE MARK AS SHOWN.

SEC. 2(F) THE MARK HAS BECOME DISTINCTIVE OF THE GOODS/SERVICES AS EVIDENCED BY THE OWNERSHIP ON THE PRINCIPAL REGISTER FOR THE SAME MARK FOR RELATED GOODS OR SERVICES OF U.S. REGISTRATION NO(S). 1287705..

SER. NO. 86-273,405, FILED 5-6-2014.

ROBERT C. CLARK JR., EXAMINING ATTORNEY



Michelle K. Lee

Director of the United States
Patent and Trademark Office

**REQUIREMENTS TO MAINTAIN YOUR FEDERAL
TRADEMARK REGISTRATION**

**WARNING: YOUR REGISTRATION WILL BE CANCELLED IF YOU DO NOT FILE THE
DOCUMENTS BELOW DURING THE SPECIFIED TIME PERIODS.**

Requirements in the First Ten Years*

What and When to File:

First Filing Deadline: You must file a Declaration of Use (or Excusable Nonuse) between the 5th and 6th years after the registration date. *See* 15 U.S.C. §§1058, 1141k. If the declaration is accepted, the registration will continue in force for the remainder of the ten-year period, calculated from the registration date, unless cancelled by an order of the Commissioner for Trademarks or a federal court.

Second Filing Deadline: You must file a Declaration of Use (or Excusable Nonuse) **and** an Application for Renewal between the 9th and 10th years after the registration date.*
See 15 U.S.C. §1059

Requirements in Successive Ten-Year Periods*

What and When to File:

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Grace Period Filings*

The above documents will be accepted as timely if filed within six months after the deadlines listed above with the payment of an additional fee.

***ATTENTION MADRID PROTOCOL REGISTRANTS:** The holder of an international registration with an extension of protection to the United States under the Madrid Protocol must timely file the Declarations of Use (or Excusable Nonuse) referenced above directly with the United States Patent and Trademark Office (USPTO). The time periods for filing are based on the U.S. registration date (not the international registration date). The deadlines and grace periods for the Declarations of Use (or Excusable Nonuse) are identical to those for nationally issued registrations. *See* 15 U.S.C. §§1058, 1141k. However, owners of international registrations do not file renewal applications at the USPTO. Instead, the holder must file a renewal of the underlying international registration at the International Bureau of the World Intellectual Property Organization, under Article 7 of the Madrid Protocol, before the expiration of each ten-year term of protection, calculated from the date of the international registration. *See* 15 U.S.C. §1141j. For more information and renewal forms for the international registration, see <http://www.wipo.int/madrid/en>.

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STATUS **DOCUMENTS** **MAINTENANCE**


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Mark: THE 2:7 SERIES

THE 2:7 SERIES

US Serial Number: 86273405	Application Filing Date: May 06, 2014
US Registration Number: 4742161	Registration Date: May 26, 2015
Filed as TEAS Plus: Yes	Currently TEAS Plus: Yes
Register: Principal	
Mark Type: Trademark	
TM5 Common Status Descriptor:	LIVE/REGISTRATION/Issued and Active
	The trademark application has been registered with the Office
Status: Registered. The registration date is used to determine when post-registration maintenance documents are due.	
Status Date: May 26, 2015	
Publication Date: Mar. 10, 2015	

Mark Information

Mark Literal Elements: THE 2:7 SERIES

Standard Character Claim: Yes. The mark consists of standard characters without claim to any particular font style, size, or color.

Mark Drawing Type: 4 - STANDARD CHARACTER MARK

Disclaimer: "SERIES"

Acquired Distinctiveness Claim: In part

Distinctiveness Limitation Statement: The mark has become distinctive of the goods/services as evidenced by the ownership on the Principal Registrations for related goods or services of U.S. Registration No(s). 1287705.

Related Properties Information

Claimed Ownership of US [1287705](#)
Registrations:

Goods and Services

Note:

The following symbols indicate that the registrant/owner has amended the goods/services:

- Brackets [...] indicate deleted goods/services;
- Double parenthesis (()) identify any goods/services not claimed in a Section 15 affidavit of incontestability; and
- Asterisks "*" identify additional (new) wording in the goods/services.

For: Religious books

International Class(es): 016 - Primary Class

U.S Class(es): 002, 005, 022, 023, 02

Class Status: ACTIVE

Basis: 1(a)

First Use: Dec. 01, 1971

Use in Commerce: Dec. 01, 1971

Basis Information (Case Level)

Filed Use: Yes	Currently Use: Yes	Ame
Filed ITU: No	Currently ITU: No	Ame
Filed 44D: No	Currently 44D: No	Ame
Filed 44E: No	Currently 44E: No	Ame
Filed 66A: No	Currently 66A: No	
Filed No Basis: No	Currently No Basis: No	

Current Owner(s) Information

Owner Name: The Navigators

Owner Address: 3820 N 30th Street
Colorado Springs, COLORADO UNITED STATES 80904

Legal Entity Type: non-profit corporation

State or Country Where Organized: COLORADO

Attorney/Correspondence Information

Attorney of Record - None

Correspondent

Correspondent Name/Address: THE NAVIGATORS
3820 N 30TH ST
COLORADO SPRINGS, COLORADO UNITED STATES 80904-5000

Phone: 719-594-2465

Fax: 719-594-2304

Correspondent e-mail: corporate.affairs@navigators.org
cindy.caruso@navigators.org

Correspondent e-mail Authorized: Yes

Domestic Representative - Not Found

Prosecution History

Date	Description	Proceeding Number
May 26, 2015	REGISTERED-PRINCIPAL REGISTER	
Mar. 10, 2015	OFFICIAL GAZETTE PUBLICATION CONFIRMATION E-MAILED	

9/25/2017

Trademark Status & Document Retrieval

Mar. 10, 2015	PUBLISHED FOR OPPOSITION	
Feb. 18, 2015	NOTIFICATION OF NOTICE OF PUBLICATION E-MAILED	
Feb. 03, 2015	LAW OFFICE PUBLICATION REVIEW COMPLETED	68171
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May 20, 2014	NOTICE OF PSEUDO MARK E-MAILED	
May 17, 2014	NEW APPLICATION OFFICE SUPPLIED DATA ENTERED IN TRAM	
May 09, 2014	NEW APPLICATION ENTERED IN TRAM	

TM Staff and Location Information

TM Staff Information - None

File Location

Current Location: PUBLICATION AND ISSUE SECTION

Date in Location: May 26, 2015

Assignment Abstract Of Title Information - None recorded

Proceedings - None recorded

The 2:7 Series®

Posted in: [Discipleship](#)

The 2:7 Series® is a discipleship training curriculum done in small discussion groups. Each of its three workbooks is an 11-week course led by a qualified leader/facilitator.

The 2:7 Series® is a discipleship training curriculum done in small discussion groups. Each of its three workbooks is an 11-week course led by a qualified leader/facilitator. The three training courses are:

- Growing Strong in God's Family
- Deepening Your Roots in God's Family
- Bearing Fruit in God's Family

What is the significance of the name The 2:7 Series? The name is based on the Scripture reference Colossians 2:7—the statement of the Apostle Paul to a New Testament church: “Rooted and built up in Him, strengthened in the faith as you were taught, and overflowing with thankfulness.” What the apostle Paul, under the inspiration of the Holy Spirit, expresses in this passage clearly defines the specific goals of this training:

1. For a Christian to become built up in Christ and strengthened (or established) in his or her faith. This series of courses includes instruction in practical Bible study techniques, Scripture memory skills, how to have an exciting devotional life, and how to be more effective in evangelism.
2. For a Christian to learn to overflow with gratitude in everyday life. The series will help an individual learn to experience and enjoy a stable and consistent Christian walk.
3. For a Christian to be taught (or instructed). This implies that training needs to take place before believers develop into a follower of Christ whose life can significantly impact in the lives of people around them.

The three books are designed to be completed in sequence. Book 2 builds on the work done in book 1, and book 3 builds on what your group has accomplished in the first two books. You will enjoy each book's biblical and practical approach to discipleship. As many others have, those of you who participate in a 2:7 group can expect to experience positive life changes as you study and apply this time-proven material. Here is the main content of the three courses.

Book 1: Growing Strong in God's Family

In the first book in The 2:7 Series, you complete exercises that strengthen your spiritual foundation through enriching Bible study, Scripture memory and group interaction.

Book 2: Deepening Your Roots in God's Family

The discipleship training in this second book builds on the work done in the first book. You will learn ways to deepen your own Christian life, approaches for sharing your faith, and how to experience an extended time alone with God.

Book 3: Bearing Fruit in God's Family

You will continue to develop and strengthen your walk with Christ during this third book in the series. You discuss priorities and life management, learn a versatile tool for explaining the gospel, and sharpen your own salvation testimony.

The 2:7 Series is discipleship training. We Navigators tend to think of training groups as being more demanding than growth groups. It is difficult to perfectly differentiate between the two. An example of a growth group might be people who prepare a Bible study, come together to talk about what they have studied, and pray together.

People in training groups learn and practice skills while they experience spiritual growth. In The 2:7 Series people learn and practice skills such as quiet time options, ways to meditate on Scripture, how to sharpen and tell their salvation story, and other skill-based topics.

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United States of America

United States Patent and Trademark Office

PARABLES

Reg. No. 5,034,826

Registered Sep. 06, 2016

Int. Cl.: 38, 41

Service Mark

Principal Register

Olympusat, Inc (FLORIDA CORPORATION)
Suite 306
477 South Rosemary Avenue
West Palm Beach, FL 33401

CLASS 38: Broadcasting services in the nature of transmission of audiovideo content, programs, motion pictures and religious content distributed via OTT, broadcast television, cable television, satellite, mobile wireless networks, internet, and broadband networks

FIRST USE 10-00-2012; IN COMMERCE 4-00-2013

CLASS 41: Entertainment services, namely, the provision of ongoing television programs, television segments, and motion pictures in the field of anime and live-action in the field of religion and distributed via OTT, broadcast television, cable television, satellite, mobile wireless networks, internet, and broadband networks

FIRST USE 10-00-2012; IN COMMERCE 4-00-2013

THE MARK CONSISTS OF STANDARD CHARACTERS WITHOUT CLAIM TO ANY PARTICULAR FONT STYLE, SIZE OR COLOR

SER. NO. 86-776,651, FILED 10-02-2015
MICHAEL J. SOUDERS, EXAMINING ATTORNEY



Michelle K. Lee

Director of the United States
Patent and Trademark Office

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Mark: PARABLES

PARABLES

US Serial Number: 86776651

Application Filing Date: Oct. 02, 2015

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Register: Principal

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Descriptor:**



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The trademark application has been registered with the Office

Status: Registered. The registration date is used to determine when post-registration maintenance documents are due.

Status Date: Sep. 06, 2016

Publication Date: Jun. 21, 2016

Mark Information

Mark Literal Elements: PARABLES

Standard Character Claim: Yes. The mark consists of standard characters without claim to any particular font style, size, or color.

Mark Drawing Type: 4 - STANDARD CHARACTER MARK

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For: Broadcasting services in the nature of transmission of audiovideo content, programs, motion pictures and related services via OTT, broadcast television, cable television, satellite, mobile wireless networks, internet, and broadband

International Class(es): 038 - Primary Class

U.S Class(es): 100, 101, 104

Class Status: ACTIVE

Basis: 1(a)

First Use: Oct. 2012

Use in Commerce: Apr. 2013

For: Entertainment services, namely, the provision of ongoing television programs, television segments, and motion picture and live-action in the field of religion and distributed via OTT, broadcast television, cable television, satellite television, internet, and broadband networks

International Class(es): 041 - Primary Class

U.S Class(es): 100, 101, 107

Class Status: ACTIVE

Basis: 1(a)

First Use: Oct. 2012

Use in Commerce: Apr. 2013

Basis Information (Case Level)

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Filed ITU: No

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Currently 66A: No

Filed 66A: No

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Filed No Basis: No

Current Owner(s) Information

Owner Name: Olympusat, Inc.

Owner Address: Suite 306
477 South Rosemary Avenue
West Palm Beach, FLORIDA UNITED STATES 33401

Legal Entity Type: CORPORATION

State or Country Where Organized: FLORIDA

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List of the Parables

—*Stories that Jesus told*

The list of parables below makes a helpful study reference to the parables that Jesus told. It helps you to organize your study and teaching of Christ's parables. Each arrowed heading links you to the appropriate lesson.

Introduction to the Parables That Jesus Told

► **Seven Themes**

This lesson sets out the seven main concepts which Jesus teaches in his parables.

► **Great Mistakes**

This lesson is about how the parables highlight the great and terrible mistakes that people make

► **What is a Parable**

This lesson explains the nature of a parable, and how it should be interpreted.

► **Why Did Jesus Speak in Parables?**

This lesson explains Christ's reasons for using parables.

► **Stories For All Peoples**

This lesson points out the remarkable fact that the parables Jesus told are understood by people of all classes and cultures.

List of Parables on Themes 1 and 2

The Kindness and the Severity of God

► **Parables in the Sermon on the Mount**

Word pictures in Matthew chapters 5 through 7.

► **The Unforgiving Slave**

The *Unforgiving Slave* (Matthew 18:21-35) refused to forgive little though he was forgiven of much. Consequently his debt was reinstated. This parable illustrates both the goodness and severity of God

► **The Lost is Found**

In the parables of the *Lost Sheep*, *Lost Coin* and *Lost Son* (Luke 15:4-32), there was great rejoicing when the lost was found. These parables illustrate the goodness of God.

► **The God Who Cares and Answers Prayers**

The parables of the *Friends at Midnight* and the *Persistent Widow* (Luke 11:5-13,

Luke 18:1-8), further illustrate the compassion and kindness of God and show the need to seek it.

► **Seeking or Rejecting Grace**

The parables of the *Workers in the Vineyard* and the *Marriage of the King's Son* (Matthew 20:1-16, Matthew 22:1-14) further illustrate God's mercy and grace. (See also the *Vine and Branches* John 15:1-5)

► **The Banquet Parables**

The parables of the *Embarrassed Guest*, the *Luncheon for the Poor* and the *Slighted Invitation* (Luke 14:7-24) also show God's goodness, but emphasise that we ought to respond with humility.

► **Invited and Compelled**

The parable of the *Slighted Invitation* (Luke 14:16-24) is about people invited to a dinner. When they refused the invitation, other people were rounded up and *compelled* to attend. What is this saying about grace and choice?

List of Parables on Theme 3

Obedience, Fruitfulness, and Stewardship

► **Two builders, Two Sons**

The parables of the *Two Builders* and the *Two Sons* (Matthew 7:24-27, Matthew 21:28-32) illustrate theme 3 of the parables, namely true obedience to God's word, and not mere lipservice.

► **Bearing Fruit**

The parables of the *Vine and the Branches*, the *Barren Fig Tree*, and the *Sower of Seed* (John 15:1-6, Luke 13:6-9, Luke 8:5-15) illustrate theme 3 of the parables, namely obedience to God. These three parables highlight the need for fruitfulness.

► **Stewards of God's Grace**

The parables of the *Talents*, the *Wicked Tenant Farmers*, and the *Unrighteous Steward* (Matthew 25:14-30, Matthew 21:33-46, Luke 16:1-13), also illustrate theme 3 of the parables, namely obedience to God. These three parables highlight the need for stewardship.

List of Parables on Themes 4 and 5

The value and universality of the kingdom of God

► **Seven Short Kingdom Parables**

The parables of the *Hidden treasure*, *Pearl of Great Price*, *Yeast*, *Mustard seed*, *Household Treasures*, *Sprouting seed*, and the *Dragnet*, (Matthew 13, Mark 4, Luke 13) picture the very great value of the kingdom of God, and its universal nature

► **The Parable of the Tares**

The parable about the *Tares in the Field* (Matthew 13:24-30, Matthew 13:36-43) where good seed was sown concentrates on the last three themes of the parables. The kingdom is a spiritual and worldwide kingdom in which God's people are recognised by their good hearts

► **The Good Samaritan**

The parable about the *Good Samaritan* (Luke 10:25-37) also encompasses the last three themes, but particularly shows that God looks on the heart not the outward person, and God recognises justice, mercy, and kindness

List of Parables on Themes 6 and 7

The Weak Made Strong, God Looks on the Heart

► **Hearts Awry**

The parables about the *Two Debtors*, the *Pharisee and Tax Collector*, and the *Whited Tombs* (Luke 7:36-47 Luke 18:9-14, Mtt23:27-28) illustrate how the Pharisees looked down upon others and promoted themselves as righteous, yet their own hearts lacked humility, justice, and love

► **Two Rich Men**

The parables about the *Rich Man and Lazarus*, and the *Rich Fool* (Luke 12:13-21, Luke 16:19-31), illustrate the latter themes of the parables and also the great mistake of letting worldly riches prevent readiness for life after death

List of Other Parables

About The Great Mistakes

► **Empty House, Empty Lamps**

The parables of the *Empty House* and the *Foolish Virgins* (Matthew 12:43-45, Matthew 25:1-13) are about failure to respond to God's kind invitation, to see the sin in oneself, and to get ready for judgment

► **Dividing the World In Two**

The parables of the *Two Gates* and the *Sheep and Goats* (Matthew 7:13-14, Matthew 25:31-46) show how we must choose now which of the two multitudes we will be among in eternity

► **The Sheepfold Parables**

The parables of the *Good Shepherd* and the *Sheep Gate* (John 10:1-30) contrast the Shepherd to a stranger, a thief, or a hireling, and show how we must ensure that we follow him and not them

Various Lists of Parables

You may have noticed that not all lists of parables are the same. Of course they will all include the Good Samaritan, the Sower of Seed, and other passages that are quite clearly parables. However there will be certain parables included on one list that are omitted from another.

Each list maker has slightly different criteria as to what shall be deemed a parable. For example, the tower builder who does not count the cost (Luke 14:28-29) could well be regarded as a parable, but not every list includes it. The same may be said for many brief word pictures which Jesus uttered, and their inclusion or omission from a list of parables is somewhat arbitrary.

It would be arrogant to claim that we will study every parable uttered by Jesus and recorded in scripture, for that would mean having to be dogmatic about whether or not certain sayings of Jesus are parables. So I will claim no more than that our study of the parables will be comprehensive.

simplybible.com /f660-list-of-parables-jesus-told.htm

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Parables of Jesus

The **Parables of Jesus** can be found in the synoptic gospels, in some of the non-canonical gospels, but not in the Gospel of John. They are located mainly within the three Synoptic Gospels. They represent a main part of the teachings of Jesus, forming approximately one third of his recorded teachings. Christians place high emphasis on these parables; since they are the purported words of Jesus, they are believed to be what the Father has taught, indicated by LifeV (<http://tools.wmflabs.org/bibleversefinder2/index.php?book=Lifev&verse=-&src=nrsv>) and 14:10 (<https://www.biblegateway.com/passage/?search=John%2014:10-14:10&version=tniv>).^{[1][2]}

Jesus's parables are seemingly simple and memorable stories, often with imagery, and all convey messages. Scholars have commented that although these parables seem simple, the messages they convey are deep, and central to the teachings of Jesus. Christian authors view them not as mere similitudes which serve the purpose of illustration, but as internal analogies in which nature becomes a witness for the spiritual world.^{[3][4]}

Many of Jesus's parables refer to simple everyday things, such as a woman baking bread (parable of the Leaven), a man knocking on his neighbor's door at night (parable of the Friend at Night), or the aftermath of a roadside mugging (parable of the Good Samaritan); yet they deal with major religious themes, such as the growth of the Kingdom of God, the importance of prayer, and the meaning of love.

In Western civilization, these parables formed the prototype for the term *parable* and in the modern age, even among those who know little of the Bible, the parables of Jesus remain some of the best-known stories in the world.^[5]



The Parable of the Prodigal Son by Guercino

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References

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Roots and sources

As a translation of the Hebrew word מָשַׁל *mashal*, the word "parable" can also refer to a riddle. In all times in their history the Jews were familiar with teaching by means of parables and a number of parables also exist in the Old Testament.^[6] The use of parables by Jesus was hence a natural teaching method that fit into the tradition of his time.^[7] The parables of Jesus have been quoted, taught, and discussed since the very beginnings of Christianity.

Nature of parables of Christ

Parables are one of the many literary forms in the Bible, but are especially seen in the gospels of the New Testament. Parables are generally considered to be short stories such as the Good Samaritan, and which are differentiated from metaphorical statements such as, "You are the salt of the earth." A true parable may be regarded as an extended simile (Blomberg, C. L., *Interpreting the Parables*). Although some suggest parables are essentially extended allegories, others emphatically argue the opposite.^[8] Dr. Kenneth Boa states that "Parables are extended figures of comparison that often use short stories to teach a truth or answer a question. While the story in a parable is not historical, it is true to life, not a fairy tale. As a form of oral literature, the parable exploits realistic situations but makes effective use of the imagination...Some of the parables [of Christ] were designed to reveal mysteries to those on the inside and to conceal the truth to those on the outside who would not hear."^[9]

Canonical gospels

The three synoptic gospels contain the parables of Jesus. There are a growing number of scholars who also find parables in the Gospel of John, such as the little stories of the Good Shepherd (John 10:1-5) or the childbearing woman (John 16:21).^[10] Otherwise, John includes allegories but no parables. Several authors such as Barbara Reid, Arland Hultgren or Donald Griggs comment that "parables are noticeably absent from the Gospel of John".^{[11][12][13][a]}

William Barry states in the Catholic Encyclopedia (1913) "There are no parables in St. John's Gospel. In the Synoptics ... we reckon thirty-three in all; but some have raised the number even to sixty, by including proverbial expressions".^[14] The Gospel of Luke contains both the largest total number of parables (24) and eighteen unique parables; the Gospel of Matthew contains 23 parables of which eleven are unique; and the Gospel of Mark contains eight parables of which two are unique.

In *Harmony of the Gospels*, Cox and Easley provide a Gospel harmony for the parables based on the following counts: Only in Matthew: 11, only in Mark: 2, only in Luke: 18, Matthew and Luke: 4, Matthew, Mark and Luke: 6. They list no parables for the Gospel of John.^[16]

Other documents

Parables attributed to Jesus are also found in other documents apart from the Bible. Some of these overlap those in the canonical gospels and some are not part of the Bible. The non-canonical Gospel of Thomas contains up to fifteen parables, eleven of which have parallels in the four canonical Gospels. The unknown author of the Gospel of Thomas did not have a special word for "parable," making it difficult to know what he considered a parable.^[17] Those unique to Thomas include the Parable of the Assassin and the Parable of the Empty Jar.

The noncanonical Apocryphon of James also contains three unique parables attributed to Jesus.^[18] They are known as "The Parable of the Ear of Grain", "The Parable of the Grain of Wheat", and "The Parable of the Date-Palm Shoot".^[19]

The hypothetical Q document is seen as a source for some of the parables in Matthew, Luke, and Thomas.^[20]

Purpose and motive

In the Gospel of Matthew (13:10–17) Jesus provides an answer when asked about his use of parables:^[21]

The disciples came to him and asked, "Why do you speak to the people in parables?" He replied,

"The knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. Whoever has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him. This is why I speak to them in parables:
Though seeing, they do not see; though hearing, they do not hear or understand."

While Mark 4:33–34 (<https://www.biblegateway.com/passage/?search=Mark%204:33-4:34&version=tniv>) and Matthew 13:34–35 (<https://www.biblegateway.com/passage/?search=Matthew%2013:34-13:35&version=tniv>) may suggest that Jesus would only speak to the "crowds" in parables, while in private explaining everything to his disciples, modern scholars do not support the private explanations argument and surmise that Jesus used parables as a teaching method.^[22] Dwight Pentecost suggests that given that Jesus often preached to a mixed audience of believers and non-believers, he used parables to reveal the truth to some, but hide it from others.^[1]

Christian author Ashton Axenden suggests that Jesus constructed his parables based on his divine knowledge of how man can be taught:^[23]

This was a mode of teaching, which our blessed Lord seemed to take special delight in employing. And we may be quite sure, that as "He knew what was in man" better than we know, He would not have taught by Parables, if He had not felt that this was the kind of teaching best suited to our wants.

In the 19th century, Lisco and Fairbairn stated that in the parables of Jesus, "the image borrowed from the visible world is accompanied by a truth from the invisible (spiritual) world" and that the parables of Jesus are not "mere similitudes which serve the purpose of illustration, but are internal analogies where nature becomes a witness for the spiritual world".^[3]

Similarly, in the 20th century, calling a parable "an earthly story with a heavenly meaning",^[24] William Barclay states that the parables of Jesus use familiar examples to lead men's minds towards heavenly concepts. He suggests that Jesus did not form his parables merely as analogies but based on an "inward affinity between the natural and the spiritual order."^[24]

Themes

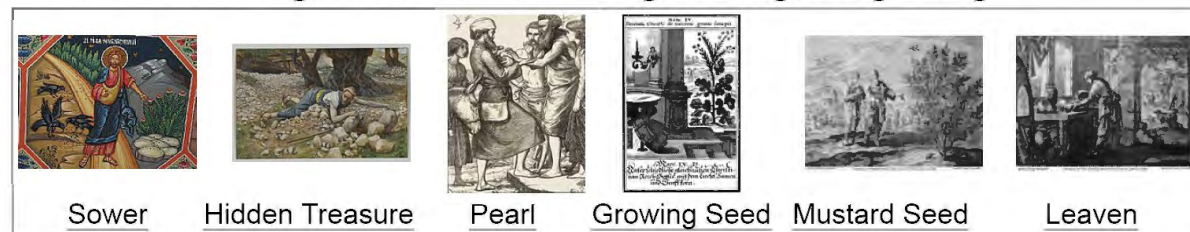
A number of parables which are adjacent in one or more gospels have similar themes. The parable of the Leaven follows the parable of the Mustard Seed in Matthew and Luke, and shares the theme of the Kingdom of Heaven growing from small beginnings.^[25] The parable of the Hidden Treasure and parable of the Pearl form a pair illustrating the great value of the Kingdom of Heaven, and the need for action in attaining it.^[26]

The parables of the Lost Sheep, Lost Coin, and Lost (Prodigal) Son form a trio in Luke dealing with loss and redemption.^[27]

The parable of the Faithful Servant and parable of the Ten Virgins, adjacent in Matthew, involve waiting for a bridegroom, and have an eschatological theme: be prepared for the day of reckoning.^[28] The parable of the Tares^[29] the parable of the Rich Fool,^[30] the parable of the budding fig tree,^[31] and the parable of the barren fig tree^[32] also have eschatological themes.

Other parables stand alone, such as the parable of the unforgiving servant, dealing with forgiveness;^[33] the parable of the Good Samaritan, dealing with practical love;^[34] and the parable of the Friend at Night, dealing with persistence in prayer.^[35]

Parables of the Kingdom of Heaven: hearing, seeking, and growing



Parables of loss and redemption



Parables about love and forgiveness



Parables about prayer





Friend at Night Unjust Judge Pharisee & Publican

Parables about eschatology



Faithful Servant



Ten Virgins



Great Banquet



Rich Fool



Wicked Husbandmen



Tares



The Net



Budding Fig Tree



Barren Fig Tree

Other parables



Wise & Foolish Builders



Lamp under a Bushel



Unjust Steward



Rich Man and Lazarus



Talents (Minas)



Parable of the Tenants

Art

Of the thirty or so parables in the canonical Gospels, four were shown in medieval art almost to the exclusion of the others, but not mixed in with the narrative scenes of the *Life of Christ*. These were: the Ten Virgins, the Rich man and Lazarus, the Prodigal Son and the Good Samaritan.^[36] Artists famous for depicting parables include Martin Schongauer, Pieter the Elder Bruegel and Albrecht Dürer. The Workers in the Vineyard also appears in Early Medieval works. From the Renaissance the numbers shown widened slightly, and the various scenes of the Prodigal Son became the clear favorite, with the Good Samaritan also popular. Albrecht Dürer made a famous engraving of the Prodigal Son amongst the pigs (1496), a popular subject in the Northern Renaissance, and Rembrandt depicted the story several times, although at least one of his works, The Prodigal Son in the Tavern, a portrait of himself as the Son, revelling with his wife, is like many artists' depictions, a way of dignifying a genre tavern scene. His late The Return of the Prodigal Son (Hermitage Museum, St Petersburg) is one of his most popular works.

Poetry and hymns

As well as being depicted in art and discussed in prose, a number of parables form the inspiration for religious poetry and hymns. For example, the hymn "The Ninety and Nine" by Elizabeth C. Clephane (1868) is inspired by the parable of the Lost Sheep:

There were ninety and nine that safely lay
In the shelter of the fold.
But one was out on the hills away,
Far off from the gates of gold.
Away on the mountains wild and bare.
Away from the tender Shepherd's care.
Away from the tender Shepherd's care.^[37]



A depiction of the Parable of the Ten Virgins on a stained glass window in Scots' Church, Melbourne

Similarly, "My Hope Is Built" (Edward Mote, c. 1834) is inspired by the parable of the Wise and the Foolish Builders, and "How Kind the Good Samaritan" (John Newton, c. 1779) is inspired by the parable of the Good Samaritan.

Harmony of parables

A sample Gospel harmony for the parables based on the list of key episodes in the Canonical Gospels is presented in the table below. For the sake of consistency, this table is automatically sub-selected from the main harmony table in the Gospel harmony article, based on the list of key episodes in the Canonical Gospels. Usually, no parables are associated with the Gospel of John, just allegories.^[16]

Some parables in two different Gospels may seem very similar or nearly identical, but were given at different times of Jesus's ministry and the subtle differences actually contain very important messages that are sometimes overlooked because the readers assume they are the same parable. In cases like these, a reader should print out the scriptures and study them side-by-side and word-by-word to note the differences, and find the hidden meanings through those differences. One most noted example is the Parable of the Minas (Luke 19:12-27) and Parable of the Talents (Matthew 25:14-30). A book is devoted to the exploration of these differences which reveal to readers God's expectations of Christians regarding their time (the minas in Luke 19) and their talents (the large sums of money in Matthew 25).^[38]

Number	Event	Matthew	Mark	Luke	John
1	<u>The Growing Seed</u>		Mark 4:26–29 (https://www.biblegateway.com/passage/?search=Mark%204:26-4:29&version=tniv)		
2	<u>The Two Debtors</u>			Luke 7:41–43 (https://www.biblegateway.com/passage/?search=Luke%207:41-7:43&version=tniv)	
3	<u>The Lamp under a Bushel</u>	Matthew 5:14–15 (https://www.biblegateway.com/passage/?search=Matthew%205:14-5:15&version=tniv)	Mark 4:21–25 (https://www.biblegateway.com/passage/?search=Mark%204:21-4:25&version=tniv)	Luke 8:16–18 (https://www.biblegateway.com/passage/?search=Luke%208:16-8:18&version=tniv)	
4	<u>Parable of the Good Samaritan</u>			Luke 10:25–37 (https://www.biblegateway.com/passage/?search=Luke%2010:25-10:37&version=tniv)	
5	<u>The Friend at Night</u>			Luke 11:5–8 (https://www.biblegateway.com/passage/?search=Luke%2011:5-11:8&version=tniv)	
6	<u>The Rich Fool</u>			Luke 12:16–21 (https://www.biblegateway.com/passage/?search=Luke%2012:16-12:21&version=tniv)	
7	<u>The Wise and the Foolish Builders</u>	Matthew 7:24–27 (https://www.biblegateway.com/passage/?search=Matthew%207:24-7:27&version=tniv)		Luke 6:46–49 (https://www.biblegateway.com/passage/?search=Luke%206:46-6:49&version=tniv)	
8	<u>New Wine into Old Wineskins</u>	Matthew 9:16–17 (https://www.biblegateway.com/passage/?search=Matthew%209:16-9:17&version=tniv)	Mark 2:21–22 (https://www.biblegateway.com/passage/?search=Mark%202:21-2:22&version=tniv)	Luke 5:37–39 (https://www.biblegateway.com/passage/?search=Luke%205:37-5:39&version=tniv)	

Number	Event	Matthew	Mark	Luke	John
9	<u>Parable of the strong man</u>	Matthew 12:29–29 (https://www.biblegateway.com/passage/?search=Matthew%2012:29–12:29&version=tniv)	Mark 3:27–27 (https://www.biblegateway.com/passage/?search=Mark%203:27–3:27&version=tniv)	Luke 11:21–22 (https://www.biblegateway.com/passage/?search=Luke%2011:21–11:22&version=tniv)	
10	<u>Parable of the Sower</u>	Matthew 13:3–9 (https://www.biblegateway.com/passage/?search=Matthew%2013:3–13:9&version=tniv)	Mark 4:3–9 (https://www.biblegateway.com/passage/?search=Mark%204:3–4:9&version=tniv)	Luke 8:5–8 (https://www.biblegateway.com/passage/?search=Luke%208:5–8:8&version=tniv)	
11	<u>The Tares</u>	Matthew 13:24–30 (https://www.biblegateway.com/passage/?search=Matthew%2013:24–13:30&version=tniv)			
12	<u>The Barren Fig Tree</u>			Luke 13:6–9 (https://www.biblegateway.com/passage/?search=Luke%2013:6–13:9&version=tniv)	
13	<u>Parable of the Mustard Seed</u>	Matthew 13:31–32 (https://www.biblegateway.com/passage/?search=Matthew%2013:31–13:32&version=tniv)	Mark 4:30–32 (https://www.biblegateway.com/passage/?search=Mark%204:30–4:32&version=tniv)	Luke 13:18–19 (https://www.biblegateway.com/passage/?search=Luke%2013:18–13:19&version=tniv)	
14	<u>The Leaven</u>	Matthew 13:33–33 (https://www.biblegateway.com/passage/?search=Matthew%2013:33–13:33&version=tniv)		Luke 13:20–21 (https://www.biblegateway.com/passage/?search=Luke%2013:20–13:21&version=tniv)	
15	<u>Parable of the Pearl</u>	Matthew 13:45–46 (https://www.biblegateway.com/passage/?search=Matthew%2013:45–13:46&version=tniv)			
16	<u>Drawing in the Net</u>	Matthew 13:47–50 (https://www.biblegateway.com/passage/?search=Matthew%2013:47–13:50&version=tniv)			

Number	Event	Matthew	Mark	Luke	John
17	<u>The Hidden Treasure</u>	Matthew 13:44 (https://www.biblegateway.com/passage/?search=Matthew%2013:44-13:44&version=tniv)			
18	<u>Counting the Cost</u>			Luke 14:28-33 (https://www.biblegateway.com/passage/?search=Luke%2014:28-14:33&version=tniv)	
19	The Lost Sheep frequently called The Good Shepherd	Matthew 18:10-14 (https://www.biblegateway.com/passage/?search=Matthew%2018:10-18:14&version=tniv)		Luke 15:4-6 (https://www.biblegateway.com/passage/?search=Luke%2015:4-15:6&version=tniv)	
20	<u>The Unforgiving Servant</u>	Matthew 18:23-35 (https://www.biblegateway.com/passage/?search=Matthew%2018:23-18:35&version=tniv)			
21	<u>The Lost Coin</u>			Luke 15:8-9 (https://www.biblegateway.com/passage/?search=Luke%2015:8-15:9&version=tniv)	
22	<u>Parable of the Prodigal Son</u>			Luke 15:11-32 (https://www.biblegateway.com/passage/?search=Luke%2015:11-15:32&version=tniv)	
23	<u>The Unjust Steward</u>			Luke 16:1-13 (https://www.biblegateway.com/passage/?search=Luke%2016:1-16:13&version=tniv)	
24	<u>Rich man and Lazarus</u>			Luke 16:19-31 (https://www.biblegateway.com/passage/?search=Luke%2016:19-16:31&version=tniv)	

Number	Event	Matthew	Mark	Luke	John
25	<u>The Master and Servant</u>			Luke 17:7–10 (https://www.biblegateway.com/passage/?search=Luke%2017:7-17:10&version=tniv)	
26	<u>The Unjust Judge</u>			Luke 18:1–8 (https://www.biblegateway.com/passage/?search=Luke%2018:1-18:8&version=tniv)	
27	<u>Pharisees and the Publican</u>			Luke 18:9–14 (https://www.biblegateway.com/passage/?search=Luke%2018:9-18:14&version=tniv)	
28	<u>The Workers in the Vineyard</u>	Matthew 20:1–16 (https://www.biblegateway.com/passage/?search=Matthew%2020:1-20:16&version=tniv)			
29	<u>The Two Sons</u>	Matthew 21:28–32 (https://www.biblegateway.com/passage/?search=Matthew%2021:28-21:32&version=tniv)			
30	<u>The Wicked Husbandmen</u>	Matthew 21:33–41 (https://www.biblegateway.com/passage/?search=Matthew%2021:33-21:41&version=tniv)	Mark 12:1–9 (https://www.biblegateway.com/passage/?search=Mark%2012:1-12:9&version=tniv)	Luke 20:9–16 (https://www.biblegateway.com/passage/?search=Luke%2020:9-20:16&version=tniv)	
31	<u>The Great Banquet</u>	Matthew 22:1–14 (https://www.biblegateway.com/passage/?search=Matthew%2022:1-22:14&version=tniv)		Luke 14:15–24 (https://www.biblegateway.com/passage/?search=Luke%2014:15-14:24&version=tniv)	
32	<u>The Budding Fig Tree</u>	Matthew 24:32–35 (https://www.biblegateway.com/passage/?search=Matthew%2024:32-24:35&version=tniv)	Mark 13:28–31 (https://www.biblegateway.com/passage/?search=Mark%2013:28-13:31&version=tniv)	Luke 21:29–33 (https://www.biblegateway.com/passage/?search=Luke%2021:29-21:33&version=tniv)	

Number	Event	Matthew	Mark	Luke	John
33	<u>The Faithful Servant</u>	Matthew 24:42–51 (https://www.biblegateway.com/passage/?search=Matthew%2024:42-24:51&version=tniv)	Mark 13:34–37 (https://www.biblegateway.com/passage/?search=Mark%2013:34-13:37&version=tniv)	Luke 12:35–48 (https://www.biblegateway.com/passage/?search=Luke%2012:35-12:48&version=tniv)	
34	<u>The Ten Virgins</u>	Matthew 25:1–13 (https://www.biblegateway.com/passage/?search=Matthew%2025:1-25:13&version=tniv)			
35	<u>The Talents or Minas</u>	Matthew 25:14–30 (https://www.biblegateway.com/passage/?search=Matthew%2025:14-25:30&version=tniv)		Luke 19:12–27 (https://www.biblegateway.com/passage/?search=Luke%2019:12-19:27&version=tniv)	
36	<u>The Sheep and the Goats</u>	Matthew 25:31–46 (https://www.biblegateway.com/passage/?search=Matthew%2025:31-25:46&version=tniv)			
37	<u>Parable of the Wedding Feast</u>			Luke 14:7–14 (https://www.biblegateway.com/passage/?search=Luke%2014:7-14:14&version=tniv)	

Parallels outside the canonical gospels

A number of parables have parallels in non-canonical gospels, the Didache, and the letters of Apostolic Fathers. However, given that the non-canonical gospels generally have no time sequence, this table is not a Gospel harmony.

#	Parable	Matthew	Mark	Luke	Other parallels ^{[39][40][41]}
1	<u>Parable of the Sower</u>	Matthew 13:1–23 (https://www.biblegateway.com/passage/?search=Matthew%2013:1–13:23&version=tniv)	Mark 04:1–25 (https://www.biblegateway.com/passage/?search=Mark%2004:1–04:25&version=tniv)	Luke 08:04–18 (https://www.biblegateway.com/passage/?search=Luke%2008:04–08:18&version=tniv)	Thomas 9 1 Clement 24:5
2	<u>Parable of the Tares</u>	Matthew 13:24–53 (https://www.biblegateway.com/passage/?search=Matthew%2013:24–13:53&version=tniv)			Thomas 57
3	<u>Parable of the Growing Seed</u>		Mark 04:26–34 (https://www.biblegateway.com/passage/?search=Mark%2004:26–04:34&version=tniv)		Thomas 21
4	<u>Parable of the Hidden Treasure</u>	Matthew 13:44 (https://www.biblegateway.com/passage/?search=Matthew%2013:44–13:44&version=tniv)			Thomas 109
5	<u>Parable of the Pearl</u>	Matthew 13:45 (https://www.biblegateway.com/passage/?search=Matthew%2013:45–13:45&version=tniv)			Thomas 76
6	<u>Parable of Drawing in the Net</u>	Matthew 13:47–53 (https://www.biblegateway.com/passage/?search=Matthew%2013:47–13:53&version=tniv)			Thomas 8
7	<u>Parable of the Rich Fool</u>			Luke 12:16–21 (https://www.biblegateway.com/passage/?search=Luke%2012:16–12:21&version=tniv)	Thomas 63

#	Parable	Matthew	Mark	Luke	Other parallels ^{[39][40][41]}
8	<u>Parable of the Faithful Servant</u>	Matthew 24:42–51 (http://bible.oremus.org/?passage=Matthew+24:42-24:51&version=nrsv)	Mark 13:33–37 (http://bible.oremus.org/?passage=Mark+13:33-13:37&version=nrsv)	Luke 12:35–48 (https://www.biblegateway.com/passage/?search=Luke%2012:35-12:48&version=tniv)	Thomas 103 <u>Didache 16:1a</u>
9	<u>Parable of the Mustard Seed</u>	Matthew 13:31–32 (http://bible.oremus.org/?passage=Matthew+13:31-13:32&version=nrsv)	Mark 4:30–32 (http://bible.oremus.org/?passage=Mark+4:30-4:32&version=nrsv)	Luke 13:18–19 (https://www.biblegateway.com/passage/?search=Luke%2013:18-13:19&version=tniv)	Thomas 20
10	<u>Parable of the Leaven</u>	Matthew 13:33 (http://tools.wmflabs.org/bibleversefinder2/index.php?book=Matthew&verse=13:33-13:33&src=130)		Luke 13:20–21 (https://www.biblegateway.com/passage/?search=Luke%2013:20-13:21&version=tniv)	Thomas 96
11	<u>Parable of the Lost Sheep</u>	Matthew 18:12–14 (https://www.biblegateway.com/passage/?search=Matthew%2018:12-18:14&version=tniv)		Luke 15:01–7 (https://www.biblegateway.com/passage/?search=Luke%2015:01-15:07&version=tniv)	Thomas 107 <u>Gospel of Truth 31–32</u>
12	<u>Parable of the Wicked Husbandmen</u>	Matthew 21:33–46 (https://www.biblegateway.com/passage/?search=Matthew%2021:33-21:46&version=tniv)	Mark 12:1–12 (https://www.biblegateway.com/passage/?search=Mark%2012:1-12:12&version=tniv)	Luke 20:9–19 (https://www.biblegateway.com/passage/?search=Luke%2020:09-20:19&version=tniv)	Thomas 65
13	<u>Parable of the talents or minas</u>	Matthew 25:14–30		Luke 19:13–24 (https://www.biblegateway.com/passage/?search=Luke%2019:13-19:24&version=tniv)	<u>Nazoraeans 18</u>
14	<u>Parable of the great banquet</u>	Matthew 22:1–14 (https://www.biblegateway.com/passage/?search=Matthew%2022:1-22:14&version=tniv)		Luke 14:15–24 (https://www.biblegateway.com/passage/?search=Luke%2014:15-14:24&version=tniv)	Thomas 64

#	Parable	Matthew	Mark	Luke	Other parallels ^{[39][40][41]}
15	<u>Parable of the strong man</u>	<u>Matthew 12:29–29</u> (https://www.biblegateway.com/passage/?search=Matthew%2012:29–12:29&version=tniv)	<u>Mark 3:27–27</u> (https://www.biblegateway.com/passage/?search=Mark%203:27–3:27&version=tniv)	<u>Luke 11:21–22</u> (https://www.biblegateway.com/passage/?search=Luke%2011:21–11:22&version=tniv)	<u>Thomas 35</u>

See also



- Chronology of Jesus
- Gospel harmony
- Jesus in Christianity
- Life of Jesus in the New Testament
- Ministry of Jesus
- Miracles of Jesus

Notes

- a. William Barry states in the Catholic Encyclopedia (1913) "There are no parables in St. John's Gospel",^[14] and Friedrich von Hügel states in the Encyclopædia Britannica Eleventh Edition (1911) "Here Jesus' teaching contains no parables and but three allegories, the Synoptists present it as parabolic through and through".^[15]

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External links

- List of biblical parables (<http://www.comportone.com/cpo/religion/christian/parables/list.htm>)
- Another list (<http://www.bcbsr.com/survey/jpbl.html>), slightly different and only of the synoptic Gospels
- PBS: *Frontline*: From Jesus to Christ: The Parables (<https://www.pbs.org/wgbh/pages/frontline/shows/religion/jesus/parables.html>)

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9663 Santa Monica Boulevard, #700
Beverly Hills, CA 90210

CLASS 16: Printed educational materials in the field of high school education, science, technology, math, economics, leadership, social sciences, religious studies, fine arts, and performing arts

FIRST USE 8-1-2012; IN COMMERCE 8-1-2012

CLASS 41: Education services, namely, providing on-line courses, curriculum, videos, seminars, and workshops in the field of college counseling, mathematics, science, social studies, economics, fine arts, performing arts, and religious studies. Educational services, namely, providing online instruction in the field of college counseling, mathematics, science, social studies, economics, fine arts, performing arts, and religious studies via an online website

FIRST USE 8-1-2012; IN COMMERCE 8-1-2012

THE MARK CONSISTS OF STANDARD CHARACTERS WITHOUT CLAIM TO ANY PARTICULAR FONT STYLE, SIZE OR COLOR

SER. NO. 86-396,685, FILED 09-16-2014
AISHA CLARKE JOHNSON, EXAMINING ATTORNEY



Michelle K. Lee

Director of the United States
Patent and Trademark Office

REQUIREMENTS TO MAINTAIN YOUR FEDERAL TRADEMARK REGISTRATION

WARNING: YOUR REGISTRATION WILL BE CANCELLED IF YOU DO NOT FILE THE DOCUMENTS BELOW DURING THE SPECIFIED TIME PERIODS.

Requirements in the First Ten Years*

What and When to File:

- **First Filing Deadline:** You must file a Declaration of Use (or Excusable Nonuse) between the 5th and 6th years after the registration date. See 15 U.S.C. §§1058, 1141k. If the declaration is accepted, the registration will continue in force for the remainder of the ten-year period, calculated from the registration date, unless cancelled by an order of the Commissioner for Trademarks or a federal court.
- **Second Filing Deadline:** You must file a Declaration of Use (or Excusable Nonuse) and an Application for Renewal between the 9th and 10th years after the registration date.* See 15 U.S.C. §1059.

Requirements in Successive Ten-Year Periods*

What and When to File:

- You must file a Declaration of Use (or Excusable Nonuse) and an Application for Renewal between every 9th and 10th-year period, calculated from the registration date.*

Grace Period Filings*

The above documents will be accepted as timely if filed within six months after the deadlines listed above with the payment of an additional fee.

***ATTENTION MADRID PROTOCOL REGISTRANTS:** The holder of an international registration with an extension of protection to the United States under the Madrid Protocol must timely file the Declarations of Use (or Excusable Nonuse) referenced above directly with the United States Patent and Trademark Office (USPTO). The time periods for filing are based on the U.S. registration date (not the international registration date). The deadlines and grace periods for the Declarations of Use (or Excusable Nonuse) are identical to those for nationally issued registrations. See 15 U.S.C. §§1058, 1141k. However, owners of international registrations do not file renewal applications at the USPTO. Instead, the holder must file a renewal of the underlying international registration at the International Bureau of the World Intellectual Property Organization, under Article 7 of the Madrid Protocol, before the expiration of each ten-year term of protection, calculated from the date of the international registration. See 15 U.S.C. §1141j. For more information and renewal forms for the international registration, see <http://www.wipo.int/madrid/en/>.

NOTE: Fees and requirements for maintaining registrations are subject to change. Please check the USPTO website for further information. With the exception of renewal applications for registered extensions of protection, you can file the registration maintenance documents referenced above online at <http://www.uspto.gov>.

NOTE: A courtesy e-mail reminder of USPTO maintenance filing deadlines will be sent to trademark owners/holders who authorize e-mail communication and maintain a current e-mail address with the USPTO. To ensure that e-mail is authorized and your address is current, please use the Trademark Electronic Application System (TEAS) Correspondence Address and Change of Owner Address Forms available at <http://www.uspto.gov>.

TSDR now includes a Post Registration Maintenance Tab. When viewing a Registered mark, users will now find a new 3rd tab providing Post Registration information next to the "Status" and "Document" tabs, below the search text box. The tab will not appear if the mark is not registered.

[STATUS](#)[DOCUMENTS](#)[MAINTENANCE](#)[Back to Search](#)[Print](#)

Generated on: This page was generated by TSDR on 2017-09-25 17:34:57 EDT

Mark: 1:5

1:5

US Serial Number: 86396685

Application Filing Date: Sep. 16, 2014

US Registration Number: 5095953

Registration Date: Dec. 06, 2016

Register: Principal

Mark Type: Trademark, Service Mark

**TM5 Common Status
Descriptor:**



LIVE/REGISTRATION/Issued and Active

The trademark application has been registered with the Office

Status: Registered. The registration date is used to determine when post-registration maintenance documents are due.

Status Date: Dec. 06, 2016

Publication Date: Jun. 09, 2015

Notice of Allowance Date: Aug. 04, 2015

Mark Information

Mark Literal Elements: 1:5

Standard Character Claim: Yes. The mark consists of standard characters without claim to any particular font style, size, or color.

Mark Drawing Type: 4 - STANDARD CHARACTER MARK

Goods and Services

Note:

The following symbols indicate that the registrant/owner has amended the goods/services:

- Brackets [..] indicate deleted goods/services;
- Double parenthesis ((.)) identify any goods/services not claimed in a Section 15 affidavit of incontestability; and
- Asterisks *..* identify additional (new) wording in the goods/services.

For: Printed educational materials in the field of high school education, science, technology, math, economics, literature, religious studies, fine arts, and performing arts

International Class(es): 016 - Primary Class

U.S Class(es): 002, 005, 022, 023, 024

Class Status: ACTIVE

Basis: 1(a)

First Use: Aug. 01, 2012

Use in Commerce: Aug. 01, 2012

For: Education services, namely, providing on-line courses, curriculum, videos, seminars, and workshops in the mathematics, science, social studies, economics, fine arts, performing arts, and religious studies; Educator providing online instruction in the field of college counseling, mathematics, science, social studies, economic and religious studies via an online website

International Class(es): 041 - Primary Class

U.S Class(es): 100, 101, 107

Class Status: ACTIVE

Basis: 1(a)

First Use: Aug. 01, 2012

Use in Commerce: Aug. 01, 2012

Basis Information (Case Level)

Filed Use: No	Currently Use: Yes	Amer
Filed ITU: Yes	Currently ITU: No	Ame
Filed 44D: No	Currently 44D: No	Amer
Filed 44E: No	Currently 44E: No	Ame
Filed 66A: No	Currently 66A: No	
Filed No Basis: No	Currently No Basis: No	

Current Owner(s) Information

Owner Name: Village Christian Schools

Owner Address: 9663 Santa Monica Boulevard, #700
Beverly Hills, CALIFORNIA UNITED STATES 90210

Legal Entity Type: CORPORATION

State or Country Where Organized: CALIFORNIA

Attorney/Correspondence Information

Attorney of Record

Attorney Name: Daniel M. Cislo

Docket Number: 14-29574

Correspondent

Correspondent Name/Address: DANIEL M. CISLO

Cislo & Thomas, LLP
12100 Wilshire Blvd., Suite 1700
Los Angeles, CALIFORNIA UNITED STATES 90025

Phone: 310-451-0647

Fax: 310-394-4477

Domestic Representative - Not Found

Prosecution History

Date	Description	Proceeding Number
Dec. 06, 2016	REGISTERED-PRINCIPAL REGISTER	
Nov. 01, 2016	NOTICE OF ACCEPTANCE OF STATEMENT OF USE MAILED	
Oct. 31, 2016	ALLOWED PRINCIPAL REGISTER - SOU ACCEPTED	

Oct. 06, 2016	TEAS/EMAIL CORRESPONDENCE ENTERED	68171
Oct. 06, 2016	CORRESPONDENCE RECEIVED IN LAW OFFICE	68171
Sep. 30, 2016	TEAS RESPONSE TO OFFICE ACTION RECEIVED	
Mar. 31, 2016	NON-FINAL ACTION MAILED	
Mar. 31, 2016	SU - NON-FINAL ACTION - WRITTEN	76611
Mar. 02, 2016	STATEMENT OF USE PROCESSING COMPLETE	70565
Jan. 27, 2016	USE AMENDMENT FILED	70565
Feb. 29, 2016	CASE ASSIGNED TO INTENT TO USE PARALEGAL	70565
Jan. 27, 2016	TEAS STATEMENT OF USE RECEIVED	
Aug. 04, 2015	NOA MAILED - SOU REQUIRED FROM APPLICANT	
Jun. 09, 2015	PUBLISHED FOR OPPOSITION	
May 20, 2015	NOTICE OF PUBLICATION	
May 04, 2015	LAW OFFICE PUBLICATION REVIEW COMPLETED	68171
May 01, 2015	ASSIGNED TO LIE	68171
Apr. 07, 2015	APPROVED FOR PUB - PRINCIPAL REGISTER	
Apr. 03, 2015	TEAS/EMAIL CORRESPONDENCE ENTERED	88889
Apr. 01, 2015	CORRESPONDENCE RECEIVED IN LAW OFFICE	88889
Apr. 01, 2015	TEAS RESPONSE TO OFFICE ACTION RECEIVED	
Dec. 31, 2014	NON-FINAL ACTION MAILED	
Dec. 30, 2014	NON-FINAL ACTION WRITTEN	76611
Dec. 29, 2014	ASSIGNED TO EXAMINER	76611
Dec. 09, 2014	TEAS CHANGE OF CORRESPONDENCE RECEIVED	
Sep. 24, 2014	NOTICE OF PSEUDO MARK MAILED	
Sep. 23, 2014	NEW APPLICATION OFFICE SUPPLIED DATA ENTERED IN TRAM	
Sep. 19, 2014	NEW APPLICATION ENTERED IN TRAM	

TM Staff and Location Information

TM Staff Information - None

File Location

Current Location: PUBLICATION AND ISSUE SECTION

Date in Location: Oct. 31, 2016

Assignment Abstract Of Title Information - None recorded

Proceedings - None recorded

Genesis 1:1-5 New International Version (NIV)

The Beginning

1 In the beginning God created the heavens and the earth. **2** Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

3 And God said, "Let there be light," and there was light. **4** God saw that the light was good, and he separated the light from the darkness. **5** God called the light "day," and the darkness he called "night." And there was evening, and there was morning—the first day.

New International Version (NIV)

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James 1:5 English Standard Version (ESV)

⁵ If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him.

English Standard Version (ESV)

The Holy Bible, English Standard Version. ESV® Text Edition: 2016. Copyright © 2001 by Crossway Bibles, a publishing ministry of Good News Publishers.

Job 1:5 New International Version (NIV)

⁵ When a period of feasting had run its course, Job would make arrangements for them to be purified. Early in the morning he would sacrifice a burnt offering for each of them, thinking, “Perhaps my children have sinned and cursed God in their hearts.” This was Job’s regular custom.

New International Version (NIV)

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United States of America
United States Patent and Trademark Office

If 7:14

Reg. No. 5,169,773

Registered Mar. 28, 2017

Int. Cl.: 41

Service Mark

Principal Register

The Family Leader Foundation, Inc. (IOWA CORPORATION), AKA Iowa Family Policy Center, Inc. .

P.O. Box 42245
Urbandale, IA 50323

CLASS 41: Providing on-line religious instruction promoting Christian and family values

FIRST USE 1-1-2013, IN COMMERCE 11-1-2013

THE MARK CONSISTS OF STANDARD CHARACTERS WITHOUT CLAIM TO ANY PARTICULAR FONT STYLE, SIZE OR COLOR

SER. NO. 87-044,998, FILED 05-20-2016
XHENFTA ADEMI, EXAMINING ATTORNEY



Michelle K. Lee

Director of the United States
Patent and Trademark Office

REQUIREMENTS TO MAINTAIN YOUR FEDERAL TRADEMARK REGISTRATION

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STATUS **DOCUMENTS** **MAINTENANCE**


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Mark: IF 7:14

If 7:14

US Serial Number: 87044998	Application Filing Date: May 20, 2016
US Registration Number: 5169773	Registration Date: Mar. 28, 2017
Filed as TEAS Plus: Yes	Currently TEAS Plus: Yes
Register: Principal	
Mark Type: Service Mark	
TM5 Common Status Descriptor:	LIVE/REGISTRATION/Issued and Active
	The trademark application has been registered with the Office
Status: Registered. The registration date is used to determine when post-registration maintenance documents are due.	
Status Date: Mar. 28, 2017	
Publication Date: Jan. 10, 2017	

Mark Information

Mark Literal Elements: IF 7:14

Standard Character Claim: Yes. The mark consists of standard characters without claim to any particular font style, size, or color.

Mark Drawing Type: 4 - STANDARD CHARACTER MARK

Goods and Services

Note:

The following symbols indicate that the registrant/owner has amended the goods/services:

- Brackets [...] indicate deleted goods/services;
- Double parenthesis ((...)) identify any goods/services not claimed in a Section 15 affidavit of incontestability; and
- Asterisks "*" identify additional (new) wording in the goods/services.

For: Providing on-line religious instruction promoting Christian and family values

International Class(es): 041 - Primary Class

U.S Class(es): 100, 101, 107

Class Status: ACTIVE

Basis: 1(a)

First Use: Jan. 01, 2013

Use in Commerce: Nov. 01, 2013

Basis Information (Case Level)

Filed Use: Yes	Currently Use: Yes	Amel
Filed ITU: No	Currently ITU: No	Ame
Filed 44D: No	Currently 44D: No	Amel
Filed 44E: No	Currently 44E: No	Ame
Filed 66A: No	Currently 66A: No	
Filed No Basis: No	Currently No Basis: No	

Current Owner(s) Information

Owner Name: The Family Leader Foundation, Inc.

DBA, AKA, Formerly: AKA Iowa Family Policy Center, Inc.

Owner Address: P.O. Box 42245
Urbandale, IOWA UNITED STATES 50323

Legal Entity Type: CORPORATION **State or Country Where Organized:** IOWA

Attorney/Correspondence Information**Attorney of Record****Docket Number:** 12161201**Correspondent**

Correspondent Name/Address: KEVIN PASQUINELLI
KASOWITZ, BENSON, TORRES & FRIEDMAN
333 TWIN DOLPHIN DRIVE, SUITE 200
REDWOOD SHORES, CALIFORNIA UNITED STATES 94065

Phone: 650-453-5416 **Fax:** 650-453-5171

Correspondent e-mail: kpasquinelli@kasowitz.com **Correspondent e-mail Authorized:** Yes

Domestic Representative - Not Found**Prosecution History**

Date	Description	Proceeding Number
Mar. 28, 2017	REGISTERED-PRINCIPAL REGISTER	
Jan. 10, 2017	OFFICIAL GAZETTE PUBLICATION CONFIRMATION E-MAILED	
Jan. 10, 2017	PUBLISHED FOR OPPOSITION	
Dec. 21, 2016	NOTIFICATION OF NOTICE OF PUBLICATION E-MAILED	
Dec. 03, 2016	LAW OFFICE PUBLICATION REVIEW COMPLETED	69712
Nov. 23, 2016	APPROVED FOR PUB - PRINCIPAL REGISTER	
Nov. 22, 2016	TEAS/EMAIL CORRESPONDENCE ENTERED	69712
Nov. 22, 2016	CORRESPONDENCE RECEIVED IN LAW OFFICE	69712

9/25/2017

Trademark Status & Document Retrieval

Nov. 10, 2016	ASSIGNED TO LIE	69712
Oct. 31, 2016	TEAS RESPONSE TO OFFICE ACTION RECEIVED	
Sep. 07, 2016	NOTIFICATION OF NON-FINAL ACTION E-MAILED	6325
Sep. 07, 2016	NON-FINAL ACTION E-MAILED	6325
Sep. 07, 2016	NON-FINAL ACTION WRITTEN	93068
Sep. 06, 2016	ASSIGNED TO EXAMINER	93068
May 27, 2016	NOTICE OF PSEUDO MARK E-MAILED	
May 26, 2016	NEW APPLICATION OFFICE SUPPLIED DATA ENTERED IN TRAM	
May 24, 2016	NEW APPLICATION ENTERED IN TRAM	

TM Staff and Location Information

TM Staff Information - None

File Location

Current Location: PUBLICATION AND ISSUE SECTION

Date in Location: Mar. 28, 2017

Assignment Abstract Of Title Information - None recorded

Proceedings - None recorded

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If 7:14

An Urgent Call for Revival...It's Time

*If 7:14 is an urgent and compelling call to revival based upon **2 Chronicles 7:14**, a passage that gives us a glimpse of God's heart and a template for revival.*

[More About the Call >](#)

2 Chronicles 7:14

"If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land."

[Ways to Engage](#)

[About the Book](#)

[Devotions](#)

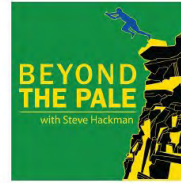
[Prayer Journal](#)



Ways to Engage

1

Commit to Pray



(<http://www.stevehackman.net>)

4 Reasons Why The “If 7:14” Prayer And Revival Campaign Is Not Such A Good Idea



(<http://www.stevehackman.net/author/admin/>)

Written by Steve (<http://www.stevehackman.net/author/admin/>) on July 17, 2014

4 REASONS WHY THE “IF 7:14” PRAYER AND REVIVAL CAMPAIGN IS NOT SUCH A GOOD IDEA

(<http://www.stevehackman.net/wp-content/uploads/2014/07/if714-sidebar.jpg>) This week there was a major prayer and revival campaign in the United States called “If 7:14” In fact Iowa governor Terry Branstad even signed a proclamation calling on the nation to pray on Monday July 14.



The moniker “7:14” comes from the well known passage in 2 Chronicles 7:14 where God promises Solomon:

if my people, who are called by my name will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land.

Hey, prayer is a good thing and I want to encourage more of it...

... but I see some warning signs when it comes to this “7:14” revival campaign.

Consider...

1) If you are using 2 Chronicles 7:14 as your prayer foundation...you’re starting off on the wrong foot

I’ve really learned from my friend Paul Ellis (<http://escapetoreality.org/posts/>) to watch for the “if-then” promises of the Old Testament. “If” we do something, “then” God promises to do something. Back then God’s blessing and favor was contingent on Israel’s performance, which arguably was pretty shoddy at best.

Not unlike ourselves today.

The point of that period of time was to show how we can *never* perform well enough to be sufficient in our own righteousness. However now in Christ **we rest in his performance** not ours. We can point to Jesus and know we are *always* in his favor and blessing.

The 7:14 campaign website is called “If 7:14” with the “If” putting “the ball” of God’s response in our court...a place I never, ever, want to be.

2) The use of *fear* to heighten people’s emotion and generate a response.

If you go to the “If 7:14” website (<http://www.if714.org/>) you’ll see a video clip called *The Need for Revival*. The very first image you see (after the Earth) is that of Osama Bin Laden followed by the twisted carnage of the World Trade Center. After that there are some pictures from the more heinous gun massacres of the past few years followed by images of job loss and homelessness.

Fear

Snake oil salesmen have known this trick for years. Make people fearful and then offer them the antidote which (surprise) the salesman just happens to have. Now I’m not saying we shouldn’t be praying for some of these issues affecting the world (we should) but we should primarily be Christ’s Body addressing and **bringing life to these problems affecting society using the Holy Spirit which he has already given us!**

If714 The Need (<http://vimeo.com/82372773>) from If 7:14 (<http://vimeo.com/if714>) on Vimeo (<https://vimeo.com>).

As the Apostle Paul instructs Timothy

for God gave us a spirit not of fear but of power and love and self-control.

2 Tim 1:7

Lets engage the community around us in compassion and self control rather than fear



(<http://www.stevhackman.net/wp-content/uploads/2013/11/bible-american-flag1.jpg>)

3) America is not Israel

I hate to be the bearer of bad news but some Christians will be startled to learn that 2 Chronicles 2:7 was about Israel not America. In the Old Testament God dealt with the world in a different way...through Israel. And Israel was supposed to bring that light to other nations. In fact the rest of that passage is God

promising that if Israel turned from His ways the temple they had just dedicated would be destroyed and made an object of ridicule by other nations.

Which was what happened...

God now deals with the world through his Son (Hebrews 1) It's a much better deal. Let's embrace this better covenant and quit trying to point to terms on an expired contract that never applied to us to begin with.

4) The underlying root of Nationalism

Couched in the language of repentance and revival is the not so veiled theme of nationalism and American Exceptionalism. There is a message being promoted in many corners of American Evangelicalism that says something like, "America is Great but we are in danger of losing our greatness"

We need to repent so God will revive us and make us Great again!

The prayer goes beyond asking God to intercede for our neighborhoods and communities; Its a call as in the days of ancient Israel for God to make America's *name remain great among the nations*.

But we need to understand **God is building only one Kingdom...**

...and its his.

He is now calling every man, woman, and child from every tribe and tongue to be a citizen of it.

God does want to bless America!

...and Canada...and China...and... India...and South Africa...and so on and so on

So if your agenda for prayer and revival is to see America stay #1...you may not be getting the big picture.

I believe it's important for people to pray, but when we do let's make sure we are doing it in a manner that brings life and redemption *that advances Christ's Kingdom*.

Let me just finish by quoting Jesus, "*You don't have to be afraid!*"



Written by Steve (<http://www.stevhackman.net/author/admin/>) on July 17, 2014 in Uncategorized (<http://www.stevhackman.net/category/uncategorized/>)

Tagged: America (<http://www.stevhackman.net/tag/america/>), Culture Wars (<http://www.stevhackman.net/tag/culture-wars/>), Evangelicalism (<http://www.stevhackman.net/tag/evangelicalism/>), fear (<http://www.stevhackman.net/tag/fear/>), Old Covenant (<http://www.stevhackman.net/tag/old-covenant/>), Old Testament wrath (<http://www.stevhackman.net/tag/old-testament-wrath/>), Restoring Earth (<http://www.stevhackman.net/tag/restoring-earth/>), Top Lists (<http://www.stevhackman.net/tag/top-lists/>)

5 comments



jbosvark

July 17, 2014 /

Great stuff Steve. I'm with you on this. While these kinds of initiative have good intentions, I fear they actually often end up undermining the power of the Gospel instead of depending on it. Fear based action is never pleasing to God.

The Americentrism of the Gospel in the USA is crazy sometimes, and your point about one Kingdom is well made!



Sarah Lussier Hoskyn

July 17, 2014 /

Hi Steve, I really like your perspective. Thank you for being the voice of reason in evangelical Christian America.



Steve

July 18, 2014 /

Thanks Sarah! That's very kind



CYNDI STILES-STEVENSON

July 18, 2014 /

many thanks for this sound piece....it is spot on and needs to be heard all over The Church...



Vera Mitchell

May 2, 2016 /

I understand Steve, at the same time.....it caused me to get up and pray when normally I would be sound asleep. Good reason for it to wake others to pray. This has caused me to feel a revival already. So, I will pray that All will be for God's Glory. "If" I pray then this app has already created something in me. It has already served it purpose. Today's msg was awesome. Be blessed Steve and know I now pray for you 😊.

Comments are closed.



RELATED

UNCATEGORIZED

9 Warning Signs Your Pastor May Be Building
His Own Kingdom

By Steve

UNCATEGORIZED

Is It Time For Church “Worship” To Gi
2

By Steve

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United States of America
United States Patent and Trademark Office

MALACHI

Reg. No. 5,177,119

Registered Apr. 04, 2017

Int. Cl.: 41

Service Mark

Principal Register

Brouton, Peter (UNITED STATES INDIVIDUAL)
1207 Robert st
Union, NJ 07083

CLASS 41: Educational and entertainment services, namely, providing motivational speaking services for children in the field of self esteem, encouragement for kids, morality, spirituality, faith

FIRST USE 10-12-2015; IN COMMERCE 10-12-2015

THE MARK CONSISTS OF STANDARD CHARACTERS WITHOUT CLAIM TO ANY PARTICULAR FONT STYLE, SIZE OR COLOR

SER. NO. 86-682,825, FILED 07-03-2015
KELLY F BOULTON, EXAMINING ATTORNEY



Michelle K. Lee

Director of the United States
Patent and Trademark Office

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- You must file a Declaration of Use (or Excusable Nonuse) and an Application for Renewal between every 9th and 10th-year period, calculated from the registration date.*

Grace Period Filings*

The above documents will be accepted as timely if filed within six months after the deadlines listed above with the payment of an additional fee.

***ATTENTION MADRID PROTOCOL REGISTRANTS:** The holder of an international registration with an extension of protection to the United States under the Madrid Protocol must timely file the Declarations of Use (or Excusable Nonuse) referenced above directly with the United States Patent and Trademark Office (USPTO). The time periods for filing are based on the U.S. registration date (not the international registration date). The deadlines and grace periods for the Declarations of Use (or Excusable Nonuse) are identical to those for nationally issued registrations. See 15 U.S.C. §§1058, 1141k. However, owners of international registrations do not file renewal applications at the USPTO. Instead, the holder must file a renewal of the underlying international registration at the International Bureau of the World Intellectual Property Organization, under Article 7 of the Madrid Protocol, before the expiration of each ten-year term of protection, calculated from the date of the international registration. See 15 U.S.C. §1141j. For more information and renewal forms for the international registration, see <http://www.wipo.int/madrid/en/>.

NOTE: Fees and requirements for maintaining registrations are subject to change. Please check the USPTO website for further information. With the exception of renewal applications for registered extensions of protection, you can file the registration maintenance documents referenced above online at <http://www.uspto.gov>.

NOTE: A courtesy e-mail reminder of USPTO maintenance filing deadlines will be sent to trademark owners/holders who authorize e-mail communication and maintain a current e-mail address with the USPTO. To ensure that e-mail is authorized and your address is current, please use the Trademark Electronic Application System (TEAS) Correspondence Address and Change of Owner Address Forms available at <http://www.uspto.gov>.

TSDR now includes a Post Registration Maintenance Tab. When viewing a Registered mark, users will now find a new 3rd tab providing Post Registration information next to the "Status" and "Document" tabs, below the search text box. The tab will not appear if the mark is not registered.

STATUS **DOCUMENTS** **MAINTENANCE**

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Mark: MALACHI

MALACHI

US Serial Number: 86682825

Application Filing Date: Jul. 03, 2015

US Registration Number: 5177119

Registration Date: Apr. 04, 2017

Filed as TEAS RF: Yes

Currently TEAS RF: Yes

Register: Principal

Mark Type: Service Mark

TM5 Common Status

LIVE/REGISTRATION/Issued and Active

Descriptor:



The trademark application has been registered with the Office

Status: Registered. The registration date is used to determine when post-registration maintenance documents are due.

Status Date: Apr. 04, 2017

Publication Date: Jun. 21, 2016

Notice of Allowance Date: Aug. 16, 2016

Mark Information

Mark Literal Elements: MALACHI

Standard Character Claim: Yes. The mark consists of standard characters without claim to any particular font style, size, or color.

Mark Drawing Type: 4 - STANDARD CHARACTER MARK

Goods and Services

Note:

The following symbols indicate that the registrant/owner has amended the goods/services:

- Brackets [...] indicate deleted goods/services;
- Double parenthesis ((...)) identify any goods/services not claimed in a Section 15 affidavit of incontestability; and
- Asterisks "*" identify additional (new) wording in the goods/services.

For: Educational and entertainment services, namely, providing motivational speaking services for children in the encouragement for kids, morality, spirituality, faith

International Class(es): 041 - Primary Class

U.S Class(es): 100, 101, 107

Class Status: ACTIVE

Basis: 1(a)

First Use: Oct. 12, 2015

Use in Commerce: Oct. 12, 2015

Basis Information (Case Level)

Filed Use: No	Currently Use: Yes	Ame
Filed ITU: Yes	Currently ITU: No	Ame
Filed 44D: No	Currently 44D: No	Ame
Filed 44E: No	Currently 44E: No	Ame
Filed 66A: No	Currently 66A: No	
Filed No Basis: No	Currently No Basis: No	

Current Owner(s) Information

Owner Name: Brouton, Peter

Owner Address: 1207 Robert st
Union, NEW JERSEY UNITED STATES 07083

Legal Entity Type: INDIVIDUAL **Citizenship:** UNITED STATES

Attorney/Correspondence Information**Attorney of Record - None****Correspondent**

Correspondent Name/Address: Brouton, Peter
1207 Robert st
Union, NEW JERSEY UNITED STATES 07083

Domestic Representative - Not Found**Prosecution History**

Date	Description	Proceeding Number
Apr. 04, 2017	REGISTERED-PRINCIPAL REGISTER	
Feb. 25, 2017	NOTICE OF ACCEPTANCE OF STATEMENT OF USE MAILED	
Feb. 24, 2017	ALLOWED PRINCIPAL REGISTER - SOU ACCEPTED	
Feb. 23, 2017	STATEMENT OF USE PROCESSING COMPLETE	66230
Feb. 02, 2017	USE AMENDMENT FILED	66230
Feb. 21, 2017	CASE ASSIGNED TO INTENT TO USE PARALEGAL	66230
Feb. 02, 2017	TEAS STATEMENT OF USE RECEIVED	
Aug. 16, 2016	NOA MAILED - SOU REQUIRED FROM APPLICANT	
Jun. 21, 2016	PUBLISHED FOR OPPOSITION	
Jun. 01, 2016	NOTICE OF PUBLICATION	
May 19, 2016	EXAMINERS AMENDMENT MAILED	
May 18, 2016	APPROVED FOR PUB - PRINCIPAL REGISTER	
May 18, 2016	EXAMINER'S AMENDMENT ENTERED	88888
May 18, 2016	EXAMINERS AMENDMENT -WRITTEN	77762

Feb. 08, 2016	WITHDRAWAL OF ATTORNEY GRANTED	
Feb. 08, 2016	TEAS WITHDRAWAL OF ATTORNEY RECEIVED	
Oct. 21, 2015	NOTIFICATION OF NON-FINAL ACTION E-MAILED	6325
Oct. 21, 2015	NON-FINAL ACTION E-MAILED	6325
Oct. 21, 2015	NON-FINAL ACTION WRITTEN	77762
Oct. 14, 2015	ASSIGNED TO EXAMINER	77762
Jul. 08, 2015	NEW APPLICATION OFFICE SUPPLIED DATA ENTERED IN TRAM	
Jul. 07, 2015	NEW APPLICATION ENTERED IN TRAM	

TM Staff and Location Information

TM Staff Information - None

File Location

Current Location: PUBLICATION AND ISSUE SECTION

Date in Location: Feb. 24, 2017

Assignment Abstract Of Title Information - None recorded

Proceedings - None recorded

Malachi

Malachi, **Malachias**, **Malache** or **Mal'achi** (/ˈmæləkaɪ/ (listen); Hebrew: מַלְאָכִי, *Modern:* *Malakhi*, Tiberian: *Mal'ākī*, "Messenger", see *malakh*) was the writer of the *Book of Malachi*, the last book of the *Neviim* (prophets) section in the *Hebrew Bible*. No allusion is made to him by *Ezra*, however, and he does not directly mention the restoration of the temple. The editors of the 1906 *Jewish Encyclopedia* implied that he prophesied after *Haggai* and *Zechariah* (*Malachi* 1:10 (<http://www.mechon-mamre.org/p/pt/pt2401.htm#10>); 3:1 (<http://www.mechon-mamre.org/p/pt/pt2403.htm#1>), 3:10 (<http://www.mechon-mamre.org/p/pt/pt2403.htm#10>)) and speculated that he delivered his prophecies about 420 BCE, after the second return of *Nehemiah* from Persia (*Book of Nehemiah* 13:6 (<http://www.mechon-mamre.org/p/pt/pt35b13.htm#6>)), or possibly before his return, comparing *Malachi* 2:8 (<http://www.mechon-mamre.org/p/pt/pt2402.htm#8>) with *Nehemiah* 13:15 (<http://www.mechon-mamre.org/p/pt/pt35b13.htm#15>) (*Malachi* 2:10-16 (<http://www.mechon-mamre.org/p/pt/pt2402.htm#10>) with *Nehemiah* 13:23 (<http://www.mechon-mamre.org/p/pt/pt35b13.htm#23>)).

In the Septuagint or *Greek Old Testament*, the *Prophetic Books* are placed last, making *Book of Malachi* the last *protocanonical book* before the *Deuterocanonical books* or *The New Testament*. According to the 1897 *Easton's Bible Dictionary*, it is possible that *Malachi* is not a *proper name*, but simply means "messenger of YHWH".^[1] The *Greek Old Testament* superscription is ἐν χειρὶ ἀγγέλου αὐτοῦ, (by the hand of his messenger).

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Name

Because *Malachi's* name does not occur elsewhere in the Bible, some scholars doubt whether "Malachi" is intended to be the personal name of the prophet. None of the other prophetic books of the Hebrew Bible or the Greek Old Testament are anonymous. The form *mal'akhi*, signifies "my messenger"; it occurs in *Malachi* 3:1 (http://www.bibler.org/versions/american_standard/asv_malachio3_sml.htm#malachi_3:1) (compare to *Malachi* 2:7 (http://www.bibler.org/versions/american_standard/asv_malachio2_sml.htm#malachi_2:7)). But this form of itself would hardly be appropriate as a proper name without some additional syllable such as *Yah*, whence *mal'akhiah*, i.e. "messenger of Elohim." *Haggai*, in fact, is



The Prophet Malachi, painting by Duccio di Buoninsegna, c. 1310-1311 (Museo dell'Opera del Duomo, Siena Cathedral).

expressly designated "messenger of Elohim" (Haggai 1:13 (http://www.bibler.org/versions/american_standard/asv_haggai01_sml.htm#haggai_1:13)). Besides, the superscriptions prefixed to the book, in both the Septuagint and the Vulgate, warrant the supposition that Malachi's full name ended with the syllable -yah. At the same time the Greek Old Testament translates the last clause of Malachi 1:1 (http://www.bibler.org/versions/american_standard/asv_malachio1_sml.htm#malachi_1:1), "by the hand of his messenger," and the Targum reads, "by the hand of my angel, whose name is called Ezra the scribe." [2]

Works

The Jews of his day ascribed the Book of Malachi, the last book of prophecy, to Ezra but if Ezra's name was originally associated with the book, it would hardly have been dropped by the collectors of the prophetic canon who lived only a century or two subsequent to Ezra's time. Certain traditions ascribe the book to Zerubbabel and Nehemiah; others, still, to Malachi, whom they designate as a Levite and a member of the "Great Synagogue." Certain modern scholars, however, on the basis of the similarity of the title (compare Malachi 1:1 (http://www.bibler.org/versions/american_standard/asv_malachio1_sml.htm#malachi_1:1) to Zechariah 9:1 (http://www.bibler.org/versions/american_standard/asv_zechariah09_sml.htm#zechariah_9:1) and Zechariah 12:1 (http://www.bibler.org/versions/american_standard/asv_zechariah12_sml.htm#zechariah_12:1)), declare it to be anonymous. Professor G.G. Cameron, suggests that the termination of the word "Malachi" is adjectival, and equivalent to the Latin *angelicus*, signifying "one charged with a message or mission" (a missionary). The term would thus be an official title; and the thought would not be unsuitable to one whose message closed the prophetical canon of the Old Testament.[2]



Malachi (watercolor circa 1896–1902 by James Tissot)

Period

Opinions vary as to the prophet's exact date, but nearly all scholars agree that Malachi prophesied during the Persian period, and after the reconstruction and dedication of the second temple in 516 BCE (compare Malachi 1:10 (http://www.bibler.org/versions/american_standard/asv_malachio1_sml.htm#malachi_1:10) ; Malachi 3:1 (http://www.bibler.org/versions/american_standard/asv_malachio3_sml.htm#malachi_3:1), Malachi 3:10 (http://www.bibler.org/versions/american_standard/asv_malachio3_sml.htm#malachi_3:10)). The prophet speaks of the "people's governor" (Hebrew "pechah", Malachi 1:8 (http://www.bibler.org/versions/american_standard/asv_malachio1_sml.htm#malachi_1:8)), as do Haggai and Nehemiah (Haggai 1:1 (http://www.bibler.org/versions/american_standard/asv_haggai01_sml.htm#haggai_1:1) ; Nehemiah 5:14 (http://www.bibler.org/versions/american_standard/asv_nehemiah05_sml.htm#nehemiah_5:14) ; Nehemiah 12:26 (http://www.bibler.org/versions/american_standard/asv_nehemiah12_sml.htm#nehemiah_12:26)). The social conditions portrayed appear to be those of the period of the Restoration. More specifically, Malachi probably lived and labored during the times of Ezra and Nehemiah. The abuses which Malachi mentions in his writings correspond so exactly with those which Nehemiah found on his 2nd visit to Jerusalem in 432 BCE (Nehemiah 13:7 (http://www.bibler.org/versions/american_standard/asv_nehemiah13_sml.htm#nehemiah_13:7)) that it seems reasonably certain that he prophesied concurrently with Nehemiah or shortly after.[2]

According to Rabbi W. Gunther Plaut, "Malachi describes a priesthood that is forgetful of its duties, a Temple that is underfunded because the people have lost interest in it, and a society in which Jewish men divorce their Jewish wives to marry out of the faith." [3]

See also

- [Tomb of the Prophets Haggai, Zechariah and Malachi](#)

References

1. *Malachi* (<http://www.ccel.org/ccel/easton/ebd2.html?term=Malachi>) at the [Easton's Bible Dictionary](#)
 2. "www.Bibler.org - Dictionary - Malachi" (<http://www.bibler.org/glossary/malachi.html>). 2012-08-07.
 3. Plaut, W. Gunther. "Haggai, Zechariah and Malachi: Back in the Land", *My Jewish Learning* (<https://www.myjewishlearning.com/article/haggai-zechariah-and-malachi-back-in-the-land/>)
- This article incorporates text from a publication now in the public domain: Easton, Matthew George (1897). "Malachi". *Easton's Bible Dictionary* (New and revised ed.). T. Nelson and Sons.
 - This article incorporates text from a publication now in the public domain: Singer, Isidore; et al., eds. (1901–1906). "Malachi, Book of" (<http://www.jewishencyclopedia.com/view.jsp?letter=M&artid=102>). *The Jewish Encyclopedia*. New York: Funk & Wagnalls.
 - A. Van Hoonacker (1913). "Malachias (Malachi)". In Herbermann, Charles. *Catholic Encyclopedia*. New York: Robert Appleton Company.
 - L. Vianès: Malachie. *La Bible d'Alexandrie*, vol. xxiii/12, Éditions du Cerf, Paris, 2011.

External links

- Media related to [Malachi](#) at Wikimedia Commons
- Quotations related to [Malachi](#) at Wikiquote
- [Prophet Malachi](http://ocafs.oca.org/FeastSaintsViewer.asp?SID=4&ID=1&FSID=100013) (<http://ocafs.oca.org/FeastSaintsViewer.asp?SID=4&ID=1&FSID=100013>) Orthodox icon and synaxarion

Retrieved from "<https://en.wikipedia.org/w/index.php?title=Malachi&oldid=873044503>"

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Int. Cl.: 42

Prior U.S. Cls.: 100 and 101

Reg. No. 2,234,003

United States Patent and Trademark Office

Registered Mar. 23, 1999

SERVICE MARK
PRINCIPAL REGISTER



MATTHEW 25, INC. (MASSACHUSETTS CORPORATION)
49 BLAKE STREET
NEWTON, MA 02160

FOR CHARITABLE SERVICES TO THE NEEDY, NAMELY OPERATING FOOD PROGRAMS, PROVIDING NEW OR REHABILITATED AFFORDABLE HOUSING AND DISSEMI-

NATING THE TEACHINGS OF SCRIPTURE, IN CLASS 42 (U.S. CLS. 100 AND 101).
FIRST USE 1-0-1989; IN COMMERCE 3-0-1989.

SER. NO. 75-423,029, FILED 1-26-1998.

PATRICIA EVANKO, EXAMINING ATTORNEY

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STATUS **DOCUMENTS** **MAINTENANCE**

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Mark: MATTHEW 25



US Serial Number: 75423029

Application Filing Date: Jan. 26, 1998

US Registration Number: 2234003

Registration Date: Mar. 23, 1999

Register: Principal

Mark Type: Service Mark

TM5 Common Status

LIVE/REGISTRATION/Issued and Active

Descriptor:



The trademark application has been registered with the Office

Status: The registration has been renewed.

Status Date: Sep. 23, 2009

Publication Date: Dec. 29, 1998

Mark Information

Mark Literal Elements: MATTHEW 25

Standard Character Claim: No

Mark Drawing Type: 3 - AN ILLUSTRATION DRAWING WHICH INCLUDES WORD(S)/ LETTER(S)/NUMBER(S)

Design Search Code(s): 05.01.25 - Cypress tree; Other trees or bushes; Willow tree
07.01.04 - Detached house
07.01.06 - Other houses
27.03.04 - Plants forming letters or numerals
27.03.05 - Objects forming letters or numerals

Goods and Services

Note:

The following symbols indicate that the registrant/owner has amended the goods/services:

- Brackets [..] indicate deleted goods/services;
- Double parenthesis ((.)) identify any goods/services not claimed in a Section 15 affidavit of incontestability; and
- Asterisks *..* identify additional (new) wording in the goods/services.

For: CHARITABLE SERVICES TO THE NEEDY, NAMELY OPERATING FOOD PROGRAMS, PROVIDING NEV AFFORDABLE HOUSING AND DISSEMINATING THE TEACHINGS OF SCRIPTURE

International Class(es): 042 - Primary Class

U.S Class(es): 100, 101

Class Status: ACTIVE**Basis:** 1(a)**First Use:** Jan. 1989**Use in Commerce:** Mar. 1989**Basis Information (Case Level)**

Filed Use: Yes	Currently Use: Yes	Ameri
Filed ITU: No	Currently ITU: No	Ame
Filed 44D: No	Currently 44D: No	Ameri
Filed 44E: No	Currently 44E: No	Amei
Filed 66A: No	Currently 66A: No	
Filed No Basis: No	Currently No Basis: No	

Current Owner(s) Information

Owner Name: Matthew 25, Inc.

Owner Address: 52 QUEEN STREET
WORCESTER, MASSACHUSETTS UNITED STATES 016101407

Legal Entity Type: CORPORATION **State or Country Where Organized:** MASSACHUSETTS

Attorney/Correspondence Information**Attorney of Record**

Attorney Name: Michele J. Young **Docket Number:** 133192.4000-

Attorney Primary Email Address: trademark@bowditch.com **Attorney Email Authorized:** Yes

Correspondent

Correspondent Name/Address: Michele J. Young
Bowditch & Dewey LLP
311 MAIN STREET
WORCESTER, MASSACHUSETTS UNITED STATES 01608

Phone: (508) 791-3511 **Fax:** (508) 929-3093

Correspondent e-mail: trademark@bowditch.com **Correspondent e-mail Authorized:** Yes

Domestic Representative - Not Found**Prosecution History**

Date	Description	Proceeding Number
Sep. 23, 2009	REGISTERED AND RENEWED (FIRST RENEWAL - 10 YRS)	75461
Sep. 23, 2009	REGISTERED - SEC. 8 (10-YR) ACCEPTED/SEC. 9 GRANTED	
Sep. 22, 2009	TEAS SECTION 8 & 9 RECEIVED	

9/25/2017

Trademark Status & Document Retrieval

Apr. 15, 2005	REGISTERED - SEC. 8 (6-YR) ACCEPTED & SEC. 15 ACK.	
Apr. 15, 2005	ASSIGNED TO PARALEGAL	75461
Mar. 23, 2005	REGISTERED - SEC. 8 (6-YR) & SEC. 15 FILED	
Apr. 09, 2005	TEAS CHANGE OF CORRESPONDENCE RECEIVED	
Mar. 23, 2005	TEAS SECTION 8 & 15 RECEIVED	
Mar. 23, 1999	REGISTERED-PRINCIPAL REGISTER	
Dec. 29, 1998	PUBLISHED FOR OPPOSITION	
Nov. 27, 1998	NOTICE OF PUBLICATION	
Sep. 23, 1998	APPROVED FOR PUB - PRINCIPAL REGISTER	
Sep. 16, 1998	ASSIGNED TO EXAMINER	68603

Maintenance Filings or Post Registration Information

Affidavit of Continued Use: Section 8 - Accepted

Affidavit of Incontestability: Section 15 - Accepted

Renewal Date: Mar. 23, 2009

TM Staff and Location Information

TM Staff Information - None

File Location

Current Location: GENERIC WEB UPDATE

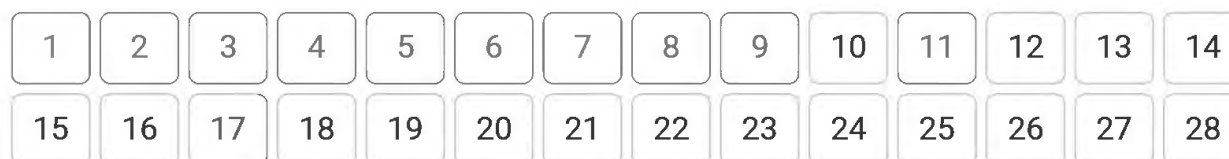
Date in Location: Sep. 23, 2009

Assignment Abstract Of Title Information - None recorded

Proceedings - None recorded

Book of Matthew

Chapters



Summary

Summary of the Gospel of Matthew

This summary of the Gospel of Matthew provides information about the title, author(s), date of writing, chronology, theme, theology, outline, a brief overview, and the chapters of the Gospel of Matthew.

Author

Although the first Gospel is anonymous, the early church fathers were unanimous in holding that Matthew, one of the 12 apostles, was its author. However, the results of modern critical studies -- in particular those that stress Matthew's alleged dependence on Mark for a substantial part of his Gospel -- have caused some Biblical scholars to abandon Matthean authorship. Why, they ask, would Matthew, an eyewitness to the events of our Lord's life, depend so heavily on Mark's account? The best answer seems to be that he agreed with it and wanted to show that the apostolic testimony to Christ was not divided.

Matthew, whose name means "gift of the Lord," was a tax collector who left his work to follow Jesus (9:9-13). In Mark and Luke he is called by his other name, Levi.

Date and Place of Writing

Some have argued on the basis of its Jewish characteristics that Matthew's Gospel was written in the early church period, possibly the early part of a.d. 50, when the church was largely Jewish and the gospel was preached to Jews only (Ac 11:19). However, those who have concluded that both Matthew and Luke drew extensively from Mark's Gospel date it later -- after the Gospel of Mark had been in circulation for a period of time. See essay and chart, p. 1943. Accordingly, some feel that Matthew would have been written in the late 50s or in the 60s. Others, who assume that Mark was written between 65 and 70, place Matthew in the 70s or even later. However, there is insufficient evidence to be dogmatic about either view.

The Jewish nature of Matthew's Gospel may suggest that it was written in the Holy Land, though many think it may have originated in Syrian Antioch.

Recipients

Since his Gospel was written in Greek, Matthew's readers were obviously Greek-speaking. They also seem to have been Jews. Many elements point to Jewish readership: Matthew's concern with fulfillment of the OT (he has more quotations from and allusions to the OT than any other NT author); his tracing of Jesus' descent from Abraham (1:1-17); his lack of explanation of Jewish customs (especially in contrast to Mark); his use of Jewish terminology (e.g., "kingdom of heaven," where "heaven" reveals

the Jewish reverential reluctance to use the name of God; see note on 3:2); his emphasis on Jesus' role as "Son of David" (1:1; 9:27; 12:23; 15:22; 20:30-31; 21:9,15; 22:41-45). This does not mean, however, that Matthew restricts his Gospel to Jews. He records the coming of the Magi (non-Jews) to worship the infant Jesus (2:1-12), as well as Jesus' statement that the "field is the world" (13:38). He also gives a full statement of the Great Commission (28:18-20). These passages show that, although Matthew's Gospel is Jewish, it has a universal outlook.

Purpose

Matthew's main purpose is to prove to his Jewish readers that Jesus is their Messiah. He does this primarily by showing how Jesus in his life and ministry fulfilled the OT Scriptures. Although all the Gospel writers quote the OT, Matthew includes nine proof texts unique to his Gospel (1:22-23; 2:15; 2:17-18; 2:23; 4:14-16; 8:17; 12:17-21; 13:35; 27:9-10) to drive home his basic theme: Jesus is the fulfillment of the OT predictions of the Messiah. Matthew even finds the history of God's people in the OT recapitulated in some aspects of Jesus' life (see, e.g., his quotation of Hos 11:1 in 2:15). To accomplish his purpose Matthew also emphasizes Jesus' Davidic lineage (see Recipients, p. 1945).

Structure

The way the material is arranged reveals an artistic touch. The whole Gospel is woven around five great discourses: (1) chs. 5-7; (2) ch. 10; (3) ch. 13; (4) ch. 18; (5) chs. 24-25. That this is deliberate is clear from the refrain that concludes each discourse: "When Jesus had finished saying these things," or similar words (7:28; 11:1; 13:53; 19:1; 26:1). The narrative sections, in each case, appropriately lead up to the discourses. The Gospel has a fitting prologue (chs. 1-2) and a challenging epilogue (28:16-20).

The fivefold division may suggest that Matthew has modeled his book on the structure of the Pentateuch (the first five books of the OT). He may also be presenting the gospel as a new Torah and Jesus as a new and greater Moses.

Outline

- I. The Birth and Early Years of Jesus (chs. 1-2)
 - A. His Genealogy (1:1-17)
 - B. His Birth (1:18 -- 2:12)
 - C. His Sojourn in Egypt (2:13-23)
- II. The Beginnings of Jesus' Ministry (3:1 -- 4:11)
 - A. His Forerunner (3:1-12)
 - B. His Baptism (3:13-17)
 - C. His Temptation (4:1-11)
- III. Jesus' Ministry in Galilee (4:12 -- 14:12)
 - A. The Beginning of the Galilean Campaign (4:12-25)
 - B. The Sermon on the Mount (chs. 5-7)
 - C. A Collection of Miracles (chs. 8-9)
 - D. The Commissioning of the 12 Apostles (ch. 10)
 - E. Ministry throughout Galilee (chs. 11-12)
 - F. The Parables of the Kingdom (ch. 13)
 - G. Herod's Reaction to Jesus' Ministry (14:1-12)
- IV. Jesus' Withdrawals from Galilee (14:13 -- 17:20)
 - A. To the Eastern Shore of the Sea of Galilee (14:13 -- 15:20)
 - B. To Phoenicia (15:21-28)
 - C. To the Decapolis (15:29 -- 16:12)
 - D. To Caesarea Philippi (16:13 -- 17:20)
- V. Jesus' Last Ministry in Galilee (17:22 -- 18:35)
 - A. Prediction of Jesus' Death (17:22-23)
 - B. Temple Tax (17:24-27)
 - C. Discourse on Life in the Kingdom (ch. 18)

- VI. Jesus' Ministry in Judea and Perea (chs. 19-20)
 - A. Teaching concerning Divorce (19:1-12)
 - B. Teaching concerning Little Children (19:13-15)
 - C. The Rich Young Man (19:16-30)
 - D. The Parable of the Workers in the Vineyard (20:1-16)
 - E. Prediction of Jesus' Death (20:17-19)
 - F. A Mother's Request (20:20-28)
 - G. Restoration of Sight at Jericho (20:29-34)
 - VII. Passion Week (chs. 21-27)
 - A. The Entry of Jesus into Jerusalem as King (21:1-11)
 - B. The Cleansing of the Temple (21:12-17)
 - C. The Last Controversies with the Jewish Leaders (21:18 – 23:39)
 - D. The Olivet Discourse (chs. 24-25)
 - E. The Anointing of Jesus' Feet (26:1-13)
 - F. The Arrest, Trials and Death of Jesus (26:14 -- 27:66)
 - VIII. The Resurrection (ch. 28)
 - A. The Earthquake and the Angel's Announcement (28:1-7)
 - B. Jesus' Encounter with the Women (28:8-10)
 - C. The Guards' Report and the Jewish Elders' Bribe (28:11-15)
 - D. The Great Commission (28:16-20)
-

From the NIV Study Bible, Introductions to the Books of the Bible, Matthew
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Matthew 24:29 New King James Version (NKJV)

The Coming of the Son of Man

²⁹ "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.

New King James Version (NKJV)

Scripture taken from the New King James Version®. Copyright © 1982 by Thomas Nelson. Used by permission. All rights reserved.



United States of America
United States Patent and Trademark Office

JESUS MADE
PROV 16:3

Reg. No. 3,724,095 GLENN, CHRISTOPHER (UNITED STATES INDIVIDUAL)
Registered Dec. 15, 2009 1602 ENCLAVE PKWY #1609
HOUSTON, TX 77077

Int. Cl.: 16 FOR: BROCHURES ABOUT CHRISTIAN TEACHINGS AND BIBLICAL PRINCIPALS,
BUSINESS CARDS, STATIONERY, CHRISTIAN POETRY BOOKS; BOOKS, NAMELY, RE-
LIGIOUS BOOKS, POETRY BOOKS; CARDS, NAMELY, RELIGIOUS-THEMED CARDS,
BOOKMARKERS, IN CLASS 16 (U.S. CLS. 2, 5, 22, 23, 29, 37, 38 AND 50).
TRADEMARK
PRINCIPAL REGISTER

FIRST USE 9-16-2004; IN COMMERCE 9-16-2004.

THE MARK CONSISTS IN PART OF THE WORDS "JESUS MADE", IN BLACK ALL CAPITAL
BLOCK LETTERS WITH A LINE ABOVE AND BELOW THE WORDS "JESUS MADE" AND
THE WORDS "PROV. 16:3" IN ALL CAPITAL LETTERS IN A BOX BELOW THE WORDS
"JESUS MADE" AND IN THE CENTER OF THE BOTTOM LINE.

SER. NO. 76-693,365, FILED 10-3-2008.

RON FAIRBANKS, EXAMINING ATTORNEY



David J. Kappas

Director of the United States Patent and Trademark Office

Generated on: This page was generated by TSDR on 2017-09-28 10:54:09 EDT

Mark: JESUSMADE PROV 16:3



US Serial Number: 76693365

Application Filing Date: Oct. 03, 2008

US Registration Number: 3724095

Registration Date: Dec. 15, 2009

Register: Principal

Mark Type: Trademark

TM5 Common Status Descriptor:



LIVE/REGISTRATION/Issued and Active

The trademark application has been registered with the Office.

Status: A Section 8 declaration has been accepted.

Status Date: Jan. 11, 2016

Publication Date: Sep. 29, 2009

Mark Information

Mark Literal Elements: JESUSMADE PROV 16:3

Standard Character Claim: No

Mark Drawing Type: 3 - AN ILLUSTRATION DRAWING WHICH INCLUDES WORD(S)/ LETTER(S)/NUMBER(S)

Description of Mark: The mark consists in part of the words "Jesus Made", in black all capital block letters with a line above and below the words "Jesus Made" and the words "Prov. 16:3" in all capital letters in a box below the words "Jesus Made" and in the center of the bottom line.

Color(s) Claimed: Color is not claimed as a feature of the mark.

Design Search Code(s): 26.11.01 - Rectangles as carriers or rectangles as single or multiple line borders
26.17.13 - Overlined words or letters; Underlined words or letters; Letters or words underlined and/or overlined by one or more strokes or lines

Goods and Services

Note: The following symbols indicate that the registrant/owner has amended the goods/services:

- Brackets [...] indicate deleted goods/services;
- Double parenthesis ((...)) identify any goods/services not claimed in a Section 15 affidavit of incontestability; and
- Asterisks *,* identify additional (new) wording in the goods/services.

For: Brochures about Christian teachings and biblical principals, business cards, stationery, Christian Poetry Books; Books, namely, Religious Books, Poetry Books; cards, namely, Religious-Themed Cards, Bookmarkers

International Class(es): 016 - Primary Class

U.S Class(es): 002, 005, 022, 023, 029, 037, 038, 050

Class Status: ACTIVE

Basis: 1(a)

First Use: Sep. 16, 2004

Use in Commerce: Sep. 16, 2004

Basis Information (Case Level)

Filed Use: Yes

Currently Use: Yes

Amended Use: No

Filed ITU: No

Currently ITU: No

Amended ITU: No

Filed 44D: No

Currently 44D: No

Amended 44D: No

Filed 44E: No

Currently 44E: No

Amended 44E: No

Filed 66A: No

Currently 66A: No

Filed No Basis: No

Currently No Basis: No

Current Owner(s) Information

Owner Name: GLENN, CHRISTOPHER

Owner Address: 1602 Enclave Pkwy #1609
Houston, TEXAS UNITED STATES 77077

Legal Entity Type: INDIVIDUAL

Citizenship: UNITED STATES

Attorney/Correspondence Information

Attorney of Record

Attorney Name: KENNETH D. BAUGH

Attorney Primary Email Address: kbaughlawoff@comcast.net

Attorney Email No Authorized:

Correspondent

Correspondent Name/Address: KENNETH D. BAUGH
2413 BLODGETT ST
HOUSTON, TEXAS UNITED STATES 77004-5237

Phone: 713-529-2901

Fax: 713/529-0147

Correspondent e-mail: kbaughlawoff@comcast.net

Correspondent e-mail Authorized:

Domestic Representative - Not Found

Prosecution History

Date	Description	Proceeding Number
Jan. 11, 2016	NOTICE OF ACCEPTANCE OF SEC. 8 - E-MAILED	
Jan. 11, 2016	REGISTERED - SEC. 8 (6-YR) ACCEPTED	76873
Jan. 11, 2016	CASE ASSIGNED TO POST REGISTRATION PARALEGAL	76873
Dec. 14, 2015	TEAS SECTION 8 RECEIVED	
Dec. 15, 2009	REGISTERED-PRINCIPAL REGISTER	
Sep. 29, 2009	PUBLISHED FOR OPPOSITION	
Sep. 09, 2009	NOTICE OF PUBLICATION	
Aug. 21, 2009	LAW OFFICE PUBLICATION REVIEW COMPLETED	76539
Aug. 20, 2009	APPROVED FOR PUB - PRINCIPAL REGISTER	
Jul. 23, 2009	AMENDMENT FROM APPLICANT ENTERED	76539
Jul. 23, 2009	CORRESPONDENCE RECEIVED IN LAW OFFICE	76539
Jul. 23, 2009	ASSIGNED TO LIE	76539
Jul. 09, 2009	PAPER RECEIVED	
Jan. 05, 2009	NON-FINAL ACTION MAILED	
Jan. 04, 2009	NON-FINAL ACTION WRITTEN	76463
Jan. 01, 2009	ASSIGNED TO EXAMINER	76463
Oct. 14, 2008	APPLICATION FILING RECEIPT MAILED	
Oct. 10, 2008	NEW APPLICATION ENTERED IN TRAM	

Maintenance Filings or Post Registration Information

Affidavit of Section 8 - Accepted
Continued Use:

TM Staff and Location Information

TM Staff Information - None

File Location

Current Location: TMO LAW OFFICE 117

Date in Location: Jan. 11, 2016



United States Patent and Trademark Office

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[Assignments on the Web](#) > [Trademark Query](#)

Trademark Assignment Abstract of Title

Total Assignments: 7
Serial #: [77977039](#)

Filing Dt: 05/16/2007

Reg #: [3738135](#)

Reg. Dt: 01/12/2010

Registrant: Thomas Nelson, Inc.

Mark: 3:16

Assignment: 1
Reel/Frame: [4140/0545](#)

Recorded: 01/29/2010

Pages: 69

Conveyance: SECURITY AGREEMENT

Assignor: [THOMAS NELSON, INC.](#)

Exec Dt: 01/21/2010

Entity Type: CORPORATION

Citizenship: DELAWARE

Entity Type: BANK

Citizenship: SWITZERLAND

Assignee: [CREDIT SUISSE AG, AS COLLATERAL AGENT](#)11 MADISON AVENUE
NEW YORK, NEW YORK 10010

Correspondent: IP RESEARCH PLUS, INC.

21 TADCASTER CIRCLE
ATTN: PENELOPE J.A. AGODOA
WALDORF, MD 20602
Assignment: 2
Reel/Frame: [4240/0865](#)

Recorded: 07/12/2010

Pages: 15

Conveyance: SECURITY AGREEMENT

Assignor: [THOMAS NELSON, INC.](#)

Exec Dt: 06/14/2010

Entity Type: CORPORATION

Citizenship: TENNESSEE

Entity Type: BANK

Citizenship: SWITZERLAND

Assignee: [CREDIT SUISSE AG, AS COLLATERAL AGENT](#)11 MADISON AVENUE
NEW YORK, NEW YORK 10010

Correspondent: IP RESEARCH PLUS, INC.

21 TADCASTER CIRCLE
ATTN: PENELOPE J.A. AGODOA
WALDORF, MD 20602
Assignment: 3
Reel/Frame: [4255/0111](#)

Recorded: 08/05/2010

Pages: 17

Conveyance: SECURITY AGREEMENT

Assignor: [THOMAS NELSON, INC.](#)

Exec Dt: 06/14/2010

Entity Type: CORPORATION

Citizenship: TENNESSEE

Entity Type: CORPORATION

Citizenship: MASSACHUSETTS

Assignee: [WACHOVIA CAPITAL FINANCE CORPORATION \(NEW ENGLAND\)](#)12 EAST 49TH STREET
NEW YORK, NEW YORK 10017

Correspondent: FEDERAL RESEARCH

1023 15TH ST., NW, SUITE 401
WASHINGTON, DC 20005
Assignment: 4
Reel/Frame: [4845/0695](#)

Recorded: 08/20/2012

Pages: 14

Conveyance: RELEASE OF SECURITY INTEREST

Assignor: [WELLS FARGO CAPITAL FINANCE, LLC, SUCCESSOR BY MERGER TO WACHOVIA CAPITAL FINANCE CORPORATION](#)

Exec Dt: 07/11/2012

Entity Type: LIMITED LIABILITY COMPANY

Citizenship: DELAWARE

Assignee: [THOMAS NELSON, INC.](#)
 501 NELSON PLACE
 NASHVILLE, TENNESSEE 37214

Entity Type: CORPORATION
Citizenship: TENNESSEE

Correspondent: IP RESEARCH PLUS, INC.
 21 TADCASTER CIRCLE
 ATTN: PENELOPE J.A. AGODOA
 WALDORF, MD 20602

Assignment: 5

Reel/Frame: [4845/0709](#) **Recorded:** 08/20/2012 **Pages:** 12

Conveyance: RELEASE OF SECURITY INTEREST

Assignor: [CREDIT SUISSE AG, CAYMAN ISLANDS BRANCH, AS COLLATERAL AGENT](#)

Exec Dt: 07/11/2012
Entity Type: BANK
Citizenship: SWITZERLAND
Entity Type: CORPORATION
Citizenship: TENNESSEE

Assignee: [THOMAS NELSON, INC.](#)
 501 NELSON PLACE
 NASHVILLE, TENNESSEE 37214

Correspondent: IP RESEARCH PLUS, INC.
 21 TADCASTER CIRCLE
 ATTN: PENELOPE J.A. AGODOA
 WALDORF, MD 20602

Assignment: 6

Reel/Frame: [4845/0721](#) **Recorded:** 08/20/2012 **Pages:** 22

Conveyance: RELEASE OF SECURITY INTEREST

Assignor: [CREDIT SUISSE AG, CAYMAN ISLANDS BRANCH, AS COLLATERAL AGENT](#)

Exec Dt: 07/11/2012
Entity Type: BANK
Citizenship: SWITZERLAND
Entity Type: CORPORATION
Citizenship: TENNESSEE

- Assignees:** [THOMAS NELSON, INC.](#)
 501 NELSON PLACE
 NASHVILLE, TENNESSEE 37214
[FM MERGERCO, INC.](#)
 1600 DIVISION STREET, SUITE 700
 NASHVILLE, TENNESSEE 37203
[ELM HILL PRESS, INC.](#)
 501 NELSON PLACE
 NASHVILLE, TENNESSEE 37214
[GRUPO NELSON, INC.](#)
 501 NELSON PLACE
 NASHVILLE, TENNESSEE 37214
[LIVE EVENT MANAGEMENT, INC.](#)
 501 NELSON PLACE
 NASHVILLE, TENNESSEE 37214
[NELSON ACQUISITION CORP.](#)
 501 NELSON PLACE
 NASHVILLE, TENNESSEE 37214
[NELSON CURRENT INC.](#)
 501 NELSON PLACE
 NASHVILLE, TENNESSEE 37214
[NELSON ENRICHMENT INC.](#)
 501 NELSON PLACE
 NASHVILLE, TENNESSEE 37214
[NELSON MEDIA, INC.](#)
 501 NELSON PLACE
 NASHVILLE, TENNESSEE 37214
[ROYAL PUBLISHERS, INC.](#)
 501 NELSON PLACE
 NASHVILLE, TENNESSEE 37214
[THOMAS NELSON EXPORT, INC.](#)
 501 NELSON PLACE

- Entity Type:** CORPORATION
Citizenship: TENNESSEE
Entity Type: CORPORATION
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Citizenship: TENNESSEE
Entity Type: CORPORATION
Citizenship: TENNESSEE

9/25/2017

USPTO Assignments on the Web

NASHVILLE, TENNESSEE 37214

[THOMAS NELSON SALES CO., INC.](#)

501 NELSON PLACE

NASHVILLE, TENNESSEE 37214

[VISION IMPRINTS PUBLISHING, INC.](#)

501 NELSON PLACE

NASHVILLE, TENNESSEE 37214

[WOMEN OF FAITH, INC.](#)

501 NELSON PLACE

NASHVILLE, TENNESSEE 37214

[WORLD PUBLISHING, INC.](#)

501 NELSON PLACE

NASHVILLE, TENNESSEE 37214

[WORTHY INC.](#)

501 NELSON PLACE

NASHVILLE, TENNESSEE 37214

[FAITH MEDIA HOLDINGS, INC.](#)

501NELSON PLACE

THE CORPORATION TRUST CENTER

NASHVILLE, TENNESSEE 37214

Correspondent: IP RESEARCH PLUS, INC.
21 TADCASTER CIRCLE
ATTN: PENELOPE J.A. AGODOA
WALDORF, MD 20602

Assignment: 7

Reel/Frame: [5055/0733](#)

Recorded: 06/25/2013

Pages: 8

Conveyance: CHANGE OF NAME

Assignor: [THOMAS NELSON, INC.](#)

Assignee: [HARPERCOLLINS CHRISTIAN PUBLISHING, INC.](#)

501 NELSON PLACE

NASHVILLE, TENNESSEE 37214

Correspondent: STACY GROSSMAN, ESQ.
1211 AVENUE OF THE AMERICAS
NEW YORK, NY 10036

Entity Type: CORPORATION
Citizenship: TENNESSEE

Entity Type: CORPORATION
Citizenship: TENNESSEE

Entity Type: CORPORATION
Citizenship: TENNESSEE

Entity Type: CORPORATION
Citizenship: TENNESSEE

Entity Type: CORPORATION
Citizenship: TENNESSEE

Entity Type: CORPORATION
Citizenship: DELAWARE

Exec Dt: 05/31/2013
Entity Type: CORPORATION
Citizenship: TENNESSEE
Entity Type: CORPORATION
Citizenship: TENNESSEE

If you have any comments or questions concerning the data displayed, contact PRD / Assignments at 571-272-3350, v.2.5
Web interface last modified: July 25, 2014 v.2.5

Search Results as of: 09/25/2017 06:32 PM

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Proverbs 16:3 New International Version (NIV)

- 3 Commit to the LORD whatever you do,
and he will establish your plans.

New International Version (NIV)

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JESUSMADE

Inspirational Christian Writer
P.O. Box 820562
Houston, TX 77282

Ceo
Christopher Z. Glenn

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JESUSMADE

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Ceo
Christopher Z. Glen

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*"Commit thy works
unto the Lord, and
thy thoughts shall
be established"*

JESUSMADE

Inspirational Christian Writer
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Houston, Texas 77282

Ceo
Christopher Z. Glen

Office: 713-754-693
Email: jesusmayed@yahoo.com



United States of America
United States Patent and Trademark Office



Reg. No. 4,308,012

Registered Mar. 26, 2013

**COLLECTIVE
MEMBERSHIP**

PRINCIPAL REGISTER

HOGLEN, TONYA (UNITED STATES INDIVIDUAL)
55 MOSSBURG COURT
BUNNLEVEL, NC 28323

FOR: INDICATING MEMBERSHIP IN A RELIGIOUS WOMEN'S ORGANIZATION, IN CLASS
200 (U.S. CL. 200).

FIRST USE 6-28-2011; IN COMMERCE 7-15-2011.

THE MARK CONSISTS OF A WHITE PRESENT/GIFT WITH HOT PINK FRILLY DESIGN
AND A HOT PINK RIBBON CENTERED VERTICALLY ON PRESENT AND ALSO CENTERED
ON TOP OF PRESENT AS IF TIED. THE WORD "G.I.F.T." APPEARS IN THE CENTER OF
THE LOGO, BUT IS TRANSPARENT (REFLECTING ONLY THE COLOR OF THE BACK-
GROUND) AND THE WORDS "HEBREWS 10:24-25" IS WRITTEN IN WHITE SCRIPT DIR-
ECTLY BELOW THE PRESENT. THE COLOR BLACK REPRESENTS TRANSPARENT AREAS
AND/OR BACKGROUND AND IS NOT PART OF THE MARK.

THE COLOR(S) HOT PINK AND WHITE IS/ARE CLAIMED AS A FEATURE OF THE MARK.

SER. NO. 85-620,459, FILED 5-9-2012.

MARK RADEMACHER, EXAMINING ATTORNEY



Lynn Stewart

Acting Director of the United States Patent and Trademark Office

**REQUIREMENTS TO MAINTAIN YOUR FEDERAL
TRADEMARK REGISTRATION**

**WARNING: YOUR REGISTRATION WILL BE CANCELLED IF YOU DO NOT FILE THE
DOCUMENTS BELOW DURING THE SPECIFIED TIME PERIODS.**

Requirements in the First Ten Years*
What and When to File:

First Filing Deadline: You must file a Declaration of Use (or Excusable Nonuse) between the 5th and 6th years after the registration date. *See* 15 U.S.C. §§1058, 1141k. If the declaration is accepted, the registration will continue in force for the remainder of the ten-year period, calculated from the registration date, unless cancelled by an order of the Commissioner for Trademarks or a federal court.

Second Filing Deadline: You must file a Declaration of Use (or Excusable Nonuse) and an Application for Renewal between the 9th and 10th years after the registration date.*
See 15 U.S.C. §1059.

Requirements in Successive Ten-Year Periods*
What and When to File:

You must file a Declaration of Use (or Excusable Nonuse) and an Application for Renewal between every 9th and 10th-year period, calculated from the registration date.*

Grace Period Filings*

The above documents will be accepted as timely if filed within six months after the deadlines listed above with the payment of an additional fee.

**The United States Patent and Trademark Office (USPTO) will NOT send you any future notice or
reminder of these filing requirements.**

***ATTENTION MADRID PROTOCOL REGISTRANTS:** The holder of an international registration with an extension of protection to the United States under the Madrid Protocol must timely file the Declarations of Use (or Excusable Nonuse) referenced above directly with the USPTO. The time periods for filing are based on the U.S. registration date (not the international registration date). The deadlines and grace periods for the Declarations of Use (or Excusable Nonuse) are identical to those for nationally issued registrations. *See* 15 U.S.C. §§1058, 1141k. However, owners of international registrations do not file renewal applications at the USPTO. Instead, the holder must file a renewal of the underlying international registration at the International Bureau of the World Intellectual Property Organization, under Article 7 of the Madrid Protocol, before the expiration of each ten-year term of protection, calculated from the date of the international registration. *See* 15 U.S.C. §1141j. For more information and renewal forms for the international registration, see <http://www.wipo.int/madrid/en/>.

NOTE: Fees and requirements for maintaining registrations are subject to change. Please check the USPTO website for further information. With the exception of renewal applications for registered extensions of protection, you can file the registration maintenance documents referenced above online at <http://www.uspto.gov>.

Due to high-volume usage, you may experience intermittent issues on the Trademark Status and Document Retrieval (TSDR) system between 6 – 8 a.m. ET. Refreshing your web browser should resolve the issue. If you still need assistance accessing a document, email teas@uspto.gov and include your serial number, the document you are looking for, and a screenshot of any error messages you have received.

Starting Oct. 4, 2018, bulk data customers should no longer obtain direct access to TSDR data through tsdrsec.uspto.gov. **There are two alternative ways to receive bulk data from TSDR.**

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Generated on: This page was generated by TSDR on 2018-12-28 15:00:23 EST

Mark: G.I.F.T., HEBREWS 10:24-25



US Serial Number: 85620459

Application Filing Date: May 09, 2012

US Registration Number: 4308012

Registration Date: Mar. 26, 2013

Register: Principal

Mark Type: Collective Membership Mark

TM5 Common Status

Descriptor:



LIVE/REGISTRATION/Issued and Active

The trademark application has been registered with the Office

Status: Registered. The registration date is used to determine when post-registration maintenance documents are due.

Status Date: Mar. 26, 2013

Publication Date: Jan. 08, 2013

Mark Information

Mark Literal Elements: G.I.F.T., HEBREWS 10:24-25

Standard Character Claim: No

Mark Drawing Type: 3 - AN ILLUSTRATION DRAWING WHICH INCLUDES WORD(S)/ LETTER(S)/NUMBER(S)

Description of Mark: The mark consists of a white present/gift with hot pink frilly design and a hot pink ribbon centered vertically on top of present as if tied. The word "G.I.F.T." appears in the center of the logo, but is transparent (reflecting background) and the words "Hebrews 10:24-25" is written in white script directly below the present. The color transparent areas and/or background and is not part of the mark.

Color Drawing: Yes

Color(s) Claimed: The color(s) hot pink and white is/are claimed as a feature of the mark.

Design Search Code(s): 05.05.25 - Iris (flower); Daffodils; Other flowers

09.01.04 - Ribbons, giftwrap (gift wrap); Bows, decorative; Ribbons, hair

19.07.05 - Boxes, gift-wrapped; Gift-wrapped boxes
26.01.26 - Coils; Spirals; Swirls

Goods and Services

Note:

The following symbols indicate that the registrant/owner has amended the goods/services:

- Brackets [...] indicate deleted goods/services;
- Double parenthesis ((.)) identify any goods/services not claimed in a Section 15 affidavit of incontestability; and
- Asterisks *..* identify additional (new) wording in the goods/services.

For: Indicating membership in a religious women's organization

International Class(es): _____ **U.S Class(es):** 200 - Primary Class

Class Status: ACTIVE

Basis: 1(a)

First Use: Jun. 28, 2011

Use in Commerce: Jul. 15, 2011

Basis Information (Case Level)

Filed Use: Yes

Currently Use: Yes

Filed ITU: No

Currently ITU: No

Filed 44D: No

Currently 44E: No

Filed 44E: No

Currently 66A: No

Filed 66A: No

Currently No Basis: No

Filed No Basis: No

Current Owner(s) Information

Owner Name: Hoglen, Tonya

Owner Address: 55 Mossburg Court
Bunnlevel, NORTH CAROLINA UNITED STATES 28323

Legal Entity Type: INDIVIDUAL

Citizenship: UNITED STATES

Attorney/Correspondence Information

Attorney of Record - None

Correspondent

Correspondent: TONYA HOGLEN

Name/Address: GIRLFRIENDS IN FAITH TOGETHER
55 MOSSBURG CT
BUNNLEVEL, NORTH CAROLINA UNITED STATES 28323-9660

Phone: 910-364-5122

Fax: 910-401-1213

Correspondent e-mail: THOGLERN@YAHOO.COM

Correspondent e-mail Authorized: Yes

Domestic Representative - Not Found

Prosecution History

Date	Description	Proceeding Number
Mar. 26, 2018	COURTESY REMINDER - SEC. 8 (6-YR) E-MAILED	
Mar. 26, 2013	REGISTERED-PRINCIPAL REGISTER	
Jan. 08, 2013	OFFICIAL GAZETTE PUBLICATION CONFIRMATION E-MAILED	
Jan. 08, 2013	PUBLISHED FOR OPPOSITION	
Dec. 19, 2012	NOTIFICATION OF NOTICE OF PUBLICATION E-MAILED	
Dec. 03, 2012	LAW OFFICE PUBLICATION REVIEW COMPLETED	68171
Dec. 03, 2012	ASSIGNED TO LIE	68171
Nov. 16, 2012	APPROVED FOR PUB - PRINCIPAL REGISTER	
Nov. 16, 2012	EXAMINER'S AMENDMENT ENTERED	88888
Nov. 16, 2012	NOTIFICATION OF EXAMINERS AMENDMENT E-MAILED	6328
Nov. 16, 2012	EXAMINERS AMENDMENT E-MAILED	6328
Nov. 16, 2012	EXAMINERS AMENDMENT -WRITTEN	78447
Oct. 26, 2012	TEAS/EMAIL CORRESPONDENCE ENTERED	88889
Oct. 26, 2012	CORRESPONDENCE RECEIVED IN LAW OFFICE	88889
Oct. 26, 2012	TEAS RESPONSE TO OFFICE ACTION RECEIVED	
Aug. 30, 2012	NOTIFICATION OF EXAMINER'S AMENDMENT/PRIORITY ACTION E-MAILED	6326
Aug. 30, 2012	EXAMINER'S AMENDMENT/PRIORITY ACTION E-MAILED	6326
Aug. 30, 2012	COMBINED EXAMINER'S AMENDMENT/PRIORITY ACTION AUTOMATIC ENTRY	78447
Aug. 30, 2012	EXAMINERS AMENDMENT AND/OR PRIORITY ACTION - COMPLETED	78447
Aug. 30, 2012	ASSIGNED TO EXAMINER	78447
May 16, 2012	NOTICE OF DESIGN SEARCH CODE MAILED	
May 15, 2012	NEW APPLICATION OFFICE SUPPLIED DATA ENTERED IN TRAM	
May 12, 2012	NEW APPLICATION ENTERED IN TRAM	

TM Staff and Location Information

TM Staff Information - None

File Location

Current Location: PUBLICATION AND ISSUE SECTION

Date in Location: Mar. 26, 2013

Assignment Abstract Of Title Information - None recorded

Proceedings - None recorded

Epistle to the Hebrews

The **Epistle to the Hebrews**, or **Letter to the Hebrews**, or in the Greek manuscripts, simply **To the Hebrews** (Πρὸς Ἑβραίους)^[1] is one of the books of the New Testament.

The text is traditionally attributed to Paul the Apostle, but doubt on Pauline authorship is reported by Eusebius,^[2] and modern biblical scholarship considers its authorship unknown,^[3] perhaps written in deliberate imitation of the style of Paul.^{[4][5]} Although the writer's style reflects some characteristics of Paul's writing, there are some differences.

Scholars of Greek consider its writing to be more polished and eloquent than any other book of the New Testament. The book has earned the reputation of being a masterpiece.^[6] It has also been described as an intricate New Testament book.^[7] Scholars believe it was written for Jewish Christians who lived in Jerusalem.^[6] Its purpose was to exhort Christians to persevere in the face of persecution. At this time, certain believers were considering turning back to Judaism (the Jewish system of law) to escape being persecuted for accepting Christ as their saviour, now following this system of grace (saved by Jesus' sacrifice on the cross). The theme of the epistle is the doctrine of the person of Christ and his role as mediator between God and humanity.

The epistle opens with an exaltation of Jesus as "the radiance of God's glory, the express image of his being, and upholding all things by his powerful word".^[1:1–3] The epistle presents Jesus with the titles "pioneer" or "forerunner", "Son" and "Son of God", "priest" and "high priest".^[8]

The epistle casts Jesus as both exalted Son and high priest, a unique dual Christology.^[9]

Contents

Composition

Authorship

Date

Audience

Purpose for writing

Style

Christology

See also

References

Further reading

External links

Composition

Hebrews uses Old Testament quotations interpreted in light of first century rabbinical Judaism.^[10] New Testament and Second Temple Judaism scholar Eric Mason argues that the conceptual background of the priestly Christology of the Epistle to the Hebrews closely parallels presentations of the messianic priest and Melchizedek in the Qumran scrolls.^[8] In both Hebrews and Qumran a priestly figure is discussed in the context of a Davidic figure; in both cases a divine decree

appoints the priests to their eschatological duty; both priestly figures offer an eschatological sacrifice of atonement. Although the author of Hebrews was not directly influenced by Qumran's "Messiah of Aaron",^[11] these and other conceptions did provide "a precedent... to conceive Jesus similarly as a priest making atonement and eternal intercession in the heavenly sanctuary".^{[8]:199}

Authorship

By the end of the first century there was no consensus on the author's identity. Clement of Rome, Barnabas, Paul the Apostle, and other names were proposed. Others later suggested Luke the Evangelist, Apollos, or his teacher Priscilla as possible authors.^[12]

In the 3rd century, Origen wrote of the letter,

"In the epistle entitled *To The Hebrews* the diction does not exhibit the characteristic roughness of speech or phraseology admitted by the Apostle [Paul] himself, the construction of the sentences is closer to the Greek usage, as anyone capable of recognising differences of style would agree. On the other hand the matter of the epistle is wonderful, and quite equal to the Apostle's acknowledged writings: the truth of this would be admitted by anyone who has read the Apostle carefully... If I were asked my personal opinion, I would say that the matter is the Apostle's but the phraseology and construction are those of someone who remembered the Apostle's teaching and wrote his own interpretation of what his master had said. So if any church regards this epistle as Paul's, it should be commended for so doing, for the primitive Church had every justification for handing it down as his. Who wrote the epistle is known to God alone: the accounts that have reached us suggest that it was either Clement, who became Bishop of Rome, or Luke, who wrote the gospel and the Acts."^[13]

Further, "Men of old have handed it down as Paul's, but who wrote the Epistle God only knows".^[14]

In the 4th century, Jerome and Augustine of Hippo supported Paul's authorship: the Church largely agreed to include Hebrews as the fourteenth letter of Paul, and affirmed this authorship until the Reformation. Scholars argued that in the 13th chapter of Hebrews, Timothy is referred to as a companion. Timothy was Paul's missionary companion in the same way Jesus sent disciples out in pairs. Also, the writer states that he wrote the letter from "Italy", which also at the time fits Paul.^[15] The difference in style is explained as simply an adjustment to a distinct audience, to the Jewish Christians who were being persecuted and pressured to go back to traditional Judaism.^[16] Many scholars now believe that the author was one of Paul's pupils or associates, citing stylistic differences between Hebrews and the other Pauline epistles.^[17] Recent scholarship has favored the idea that the author was probably a leader of a predominantly Jewish congregation to whom he or she was writing.^[18]

Because of its anonymity, it had some trouble being accepted as part of the Christian canon, being classed with the Antilegomena. Eventually it was accepted as scripture because of its sound theology, eloquent presentation, and other intrinsic factors.^{[6]:431} In antiquity, certain circles began to ascribe it to Paul in an attempt to provide the anonymous work an explicit apostolic pedigree.^[19]

The original King James Version of the Bible titled the work "The Epistle of Paul the Apostle to the Hebrews". However, the KJV's attribution to Paul was only a guess, and is currently disputed by recent research.^[6] Its vastly different style, different theological focus, different spiritual experience, different Greek vocabulary – all are believed to make Paul's authorship of Hebrews increasingly indefensible. At present, neither modern scholarship nor church teaching ascribes Hebrews to Paul.^[20]

A.J. Gordon ascribes the authorship of Hebrews to Priscilla, writing that "It is evident that the Holy Spirit made this woman Priscilla a teacher of teachers". Originally proposed by Adolf von Harnack in 1900,^[21] Harnack's reasoning won the support of prominent Bible scholars of the early twentieth century. Harnack believes the letter was written in Rome – not to the Church, but to the inner circle. In setting forth his evidence for Priscillan authorship, he finds it amazing that the name of the author was blotted out by the earliest tradition. Citing Chapter 13, he says it was written by a person of "high standing and apostolic teacher of equal rank with Timothy". If Luke, Clemens, Barnabas, or Apollos had written it, Harnack believes their names would not have been obliterated.^[22]

Donald Guthrie's commentary *The Letter to the Hebrews* (1983) mentions Priscilla by name as a suggested author.^[23]

Believing the author to have been Priscilla, Ruth Hoppin posits that the name was omitted either to suppress its female authorship, or to protect the letter itself from suppression.^[24]

Also convinced that Priscilla was the author of Hebrews, Gilbert Bilezikian, professor of biblical studies at Wheaton College, remarks on "the conspiracy of anonymity in the ancient church," and reasons: "The lack of any firm data concerning the identity of the author in the extant writings of the church suggests a deliberate blackout more than a case of collective loss of memory." ^[25]

Date

The use of tabernacle terminology in Hebrews has been used to date the epistle before the destruction of the temple, the idea being that knowing about the destruction of both Jerusalem and the temple would have influenced the development of the author's overall argument. Therefore, the most probable date for its composition is the second half of the year 63 or the beginning of 64, according to the Catholic Encyclopedia.^[17]

However, there is no way to prove the actual dating of this writing, even from within the internal structure of the writing. Throughout the writing, all mentions of the priestly acts of worship are connected to the tabernacle in Sinai, as built by Moses, with no mention of the temple in Jerusalem. An argument for a later date of the Hebrew text can be assumed due to the absence of any mention of the temple in Jerusalem. If the Hebrew writer composed this message after the first century it would be entirely possible that the destruction of the Jerusalem temple and that of the city of Jerusalem would not be relevant to the writer. Thus, some academic scholars hold to a much later date of composition to the Hebrew writing.

Audience

Scholars have suggested that Hebrews is part of an internal New Testament debate between the extreme Judaizers (who argued that non-Jews must convert to Judaism before they can receive the Holy Spirit of Jesus' new covenant) versus the extreme antinomians (who argued that Jews must reject God's commandments and that Jewish law was no longer in effect). James and Paul represent the moderates of each faction, respectively, and Peter served as moderator.^[26]

It sets before the Jew the claims of Christianity – to bring the Jew to the full realization of the relation of Judaism to Christianity, to make clear that Christ has fulfilled those temporary and provisional institutions, and has thus abolished them.^[27] This view is commonly referred to as Supersessionism.^[28]

Purpose for writing

Those to whom Hebrews is written seem to have begun to doubt whether Jesus could really be the Messiah for whom they were waiting, because they believed the Messiah prophesied in the Hebrew Scriptures was to come as a militant king and destroy the enemies of his people. Jesus, however, came as a mere man who was arrested by the Jewish leaders and who suffered and was crucified by the Romans. And although he was seen resurrected, he still left the earth and his people, who now face persecution rather than victory. The Book of Hebrews solves this problem by arguing that the Hebrew Scriptures also foretold that the Messiah would be a priest (although of a different sort than the traditional Levitical priests) and Jesus came to fulfill this role, as a sacrificial offering to God, to atone for sins. His role of a king is yet to come, and so those who follow him should be patient and not be surprised that they suffer for now.^[13:12–14]

Some scholars today believe the document was written to prevent apostasy.^[29] Some have interpreted apostasy to mean a number of different things, such as a group of Christians in one sect leaving for another more conservative sect, one of which the author disapproves. Some have seen apostasy as a move from the Christian assembly to pagan ritual. In light of a possibly Jewish-Christian audience, the apostasy in this sense may be in regard to Jewish-Christians leaving the Christian assembly to return to the Jewish synagogue. The author writes, "Let us hold fast to our confession".^[4:14] The epistle has been viewed as a long, rhetorical argument for having confidence in the new way to God revealed in Jesus Christ.^[30]

The book could be argued to affirm special creation. It affirms that God by His Son, Jesus Christ, made the worlds. "God... hath in these last days spoken unto us by his Son... by whom also he made the worlds". ^[1:1–2] The epistle also emphasizes the importance of faith. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear".^[11:3]

...the Epistle opens with the solemn announcement of the superiority of the New Testament Revelation by the Son over Old Testament Revelation by the prophets. ^[1:1–4] It then proves and explains from the Scriptures the superiority of this New Covenant over the Old by the comparison of the Son with the angels as mediators of the Old Covenant, ^[1:5–2:18] with Moses and Joshua as the founders of the Old Covenant, ^[3:1–4:16] and finally, by opposing the high-priesthood of Christ after the order of Melchisedech to the Levitical priesthood after the order of Aaron. ^[5:1–10:18] (Leopold Fonck, *The Catholic Encyclopedia*, 1910)^[17]



Christians believe that Jesus is the mediator of the New Covenant. ^[8:6] His famous sermon from a hill representing Mount Zion is considered by many Christian scholars to be the antitype^[31] of the proclamation of the Old Covenant by Moses from Mount Sinai.

Style

Hebrews is a very consciously "literary" document. The purity of its Greek was noted by Clement of Alexandria, according to Eusebius (*Historia Eccl.*, VI, xiv), and Origen of Alexandria asserted that every competent judge must recognize a great difference between this epistle and those of Paul (Eusebius, VI, xxv).

This letter consists of two strands: an expositional or doctrinal strand, ^[1:1–14] ^[2:5–18] ^[5:1–14] ^[6:13–9:28] ^[13:18–25] and a hortatory or strongly urging^[32] strand which punctuates the exposition parenthetically at key points as warnings to the readers. ^[2:1–4] ^[3:1–4:16] ^[6:1–12] ^[10:1–13:17]

Hebrews does not fit the form of a traditional Hellenistic epistle, lacking a proper prescript. Modern scholars generally believe this book was originally a sermon or homily, although possibly modified after it was delivered to include the travel plans, greetings and closing. ^{[13:20–25] [33]}

Hebrews contains many references to the Old Testament – specifically to its Septuagint text.^[34]

Christology

The *Epistle to the Hebrews* is notable for the manner in which it expresses the divine nature of Christ. As A.C. Purdy summarized for *The Interpreter's Bible* (1955):

We may sum up our author's Christology negatively by saying that he has nothing to do with the older Hebrew messianic hopes of a coming Son of David, who would be a divinely empowered human leader to bring in the kingdom of God on earth; and that while he still employs the figure of a militant, apocalyptic king... who will come again..., this is not of the essence of his thought about Christ.

Positively, our author presents Christ as divine in nature, and solves any possible objection to a divine being who participates in human experience, especially in the experience of death, by the priestly analogy. He seems quite unconscious of the logical difficulties of his position proceeding from the that Christ is both divine and human, at least human in experience although hardly in nature.^[35]

Mikeal Parsons has commented:

If the humanity of Jesus is an important theme for Hebrews, how much more is Jesus' deity. While this theme of exaltation is asserted 'in many and various ways' we shall content ourselves by considering how the writer addresses this theme by asserting Jesus' superiority to a) angels, and b) Moses. The first chapter of Hebrews stresses the superiority of the Son to the angels. The very name 'Son' indicates superiority. This exaltation theme, in which the Son is contrasted with the angels (1:4), is expanded in the following string of OT quotations (1:5-13). While some have understood the catena as referring primarily to Christ's pre-existence, it is more likely that the verses should be understood, 'as a Christological hymn which traces the entire Christ event, including the pre-existence, earthly life, and exaltation of Christ'. The overall structure of the catena seems to point to exaltation as the underlying motif... At least it may be concluded that the superiority of the Son is demonstrated by this comparison/contrast with angels.

Peter Rhea Jones has reminded us that 'Moses is not merely one of the figures compared unfavourably to Jesus'; but rather, 'Moses and Jesus are yoked throughout the entirety of the epistle'. Allowing that Moses is much more than a 'whipping boy' for the author, the fact remains that the figure Moses is utilized as a basis for Christology. While there are several references to Moses, only two will be needed to demonstrate Jesus' superiority. The first passage to be considered is Hebrews 3:1-6. D'Angelo and others regard the larger context of this passage (3:1-4:16) to be the superiority of Christ's message to the Law. While the comparison between Jesus and the angels is based on a number of OT citations, the comparison of Jesus and Moses turns on a single verse, Nu. 12:7. Like the angels (1:14), Moses was a servant who witnessed, as it were, to the Son. In other words, 'faithful Sonship is superior to faithful servanthip'. The Son is once again exalted. The exaltation theme finds expression in a more opaque way at 11:26. Here in the famous chapter on faith Moses is said to count 'abuse suffered for the Christ greater wealth than the treasures of Egypt'. The portrait of

Moses drawn here is that of a martyr, and a Christian martyr at that. In effect, Moses joins that great cloud of witnesses who looked to Jesus as pioneer and perfecter of faith. Once again, Christ's superiority is asserted, this time over Moses and the entire Mosaic epoch.

In summary, the writer [of Hebrews] stressed the Sonship of Jesus and expressed it in a three-stage Christology of pre-existence, humanity, and exaltation.^[36]

See also

- *Sola fide*
- Textual variants in the New Testament#Epistle to the Hebrews

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Requirements in the First Ten Years*
What and When to File:

First Filing Deadline: You must file a Declaration of Use (or Excusable Nonuse) between the 5th and 6th years after the registration date. *See* 15 U.S.C. §§1058, 1141k. If the declaration is accepted, the registration will continue in force for the remainder of the ten-year period, calculated from the registration date, unless cancelled by an order of the Commissioner for Trademarks or a federal court.

Second Filing Deadline: You must file a Declaration of Use (or Excusable Nonuse) and an Application for Renewal between the 9th and 10th years after the registration date.*
See 15 U.S.C. §1059.

Requirements in Successive Ten-Year Periods*
What and When to File:

You must file a Declaration of Use (or Excusable Nonuse) and an Application for Renewal between every 9th and 10th-year period, calculated from the registration date.*

Grace Period Filings*

The above documents will be accepted as timely if filed within six months after the deadlines listed above with the payment of an additional fee.

**The United States Patent and Trademark Office (USPTO) will NOT send you any future notice or
reminder of these filing requirements.**

***ATTENTION MADRID PROTOCOL REGISTRANTS:** The holder of an international registration with an extension of protection to the United States under the Madrid Protocol must timely file the Declarations of Use (or Excusable Nonuse) referenced above directly with the USPTO. The time periods for filing are based on the U.S. registration date (not the international registration date). The deadlines and grace periods for the Declarations of Use (or Excusable Nonuse) are identical to those for nationally issued registrations. *See* 15 U.S.C. §§1058, 1141k. However, owners of international registrations do not file renewal applications at the USPTO. Instead, the holder must file a renewal of the underlying international registration at the International Bureau of the World Intellectual Property Organization, under Article 7 of the Madrid Protocol, before the expiration of each ten-year term of protection, calculated from the date of the international registration. *See* 15 U.S.C. §1141j. For more information and renewal forms for the international registration, see <http://www.wipo.int/madrid/en/>.

NOTE: Fees and requirements for maintaining registrations are subject to change. Please check the USPTO website for further information. With the exception of renewal applications for registered extensions of protection, you can file the registration maintenance documents referenced above online at <http://www.uspto.gov>.

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Mark: JUBILEE ANOINTED MINISTRIES ST. THOMAS ST. JOHN ST. CROIX
VI ISAIAH 61



US Serial Number: 85495657

Application Filing Date: Dec. 14, 2011

US Registration Number: 4343364

Registration Date: May 28, 2013

Filed as TEAS Plus: Yes

Currently TEAS Plus: Yes

Register: Principal

Mark Type: Service Mark

Status: Registered. The registration date is used to determine when post-registration maintenance documents are due.

Status Date: May 28, 2013

Publication Date: Sep. 25, 2012

Notice of Allowance Date: Nov. 20, 2012

Mark Information

Mark Literal Elements: JUBILEE ANOINTED MINISTRIES ST. THOMAS ST. JOHN ST. CROIX VI ISAIAH 61

Standard Character Claim: No

Mark Drawing Type: 3 - AN ILLUSTRATION DRAWING WHICH INCLUDES WORD(S)/ LETTER(S)/NUMBER(S)

Description of Mark: The mark consists of a circular design, the circle features a black border, within the black border and within the upper portion is the wording "Jubilee Anointed Ministries" in stylized font and in background color, within the left and right portions of the mark and within the black border is a dot in background color, the lower portion of the mark and within the black border is the wording "ISAIAH 61" in stylized font and in background color, within the circular design and within the upper portion of the mark features a smaller circular design in the color of blue, surrounding the circle is a ring in the color of orange, within the smaller circular design are designs that depict the three US Virgin Islands in the color of green, under each Island is its name "St. Thomas, St. John and St. Croix" in stylized font in the color blue; directly below the blue circular design is a design of an eagle in the color of gold with a border in the color of black, within the eagle is an obscured, stylized representation of an American flag in the color of blue with red and white stripes, the eagle's right talon is holding onto three arrows in the color of blue with a black border and the left talon is holding onto a branch with leaves in the color of green with a black border; to the left of the eagle is the character "V" in stylized font in the color of blue with a black border and to the right is the character "I" in stylized font and in the color of blue with a black border.

Color Drawing: Yes

Color(s) Claimed: The color(s) black, green, orange, blue, red, gold, and white is/are claimed as a feature of the mark.

Disclaimer: "MINISTRIES" AND "ST. JOHN" "ST. THOMAS" "ST CROIX"

Design Search Code(s): 01.07.07 - Astronomic orbits; Globes with rings or orbits
03.15.01 - Eagles
03.15.19 - Birds or bats in flight or with outspread wings
05.03.10 - Other branches with leaves, with or without fruit
24.09.05 - Flags, American; American flags
24.15.10 - More than one arrow; Arrows, more than one
24.15.25 - Other arrows
26.01.02 - Plain single line circles; Circles, plain single line
26.01.15 - Circles, exactly three circles; Three circles
26.01.21 - Circles that are totally or partially shaded.

Goods and Services

Note: The following symbols indicate that the registrant/owner has amended the goods/services:

- Brackets [...] indicate deleted goods/services;
- Double parenthesis ((...)) identify any goods/services not claimed in a Section 15 affidavit of incontestability; and
- Asterisks *...* identify additional (new) wording in the goods/services.

For: Conducting religious prayer services; Ministerial services, namely, holding spiritual retreats to assist religious leaders, both clergy and lay, to develop and enhance their spiritual lives; Religious and spiritual services, namely, providing gatherings and retreats to develop and enhance the spiritual lives of individuals; Religious services, namely, prayer meetings

International Class(es): 045 - Primary Class

U.S Class(es): 100, 101

Class Status: ACTIVE

Basis: 1(a)

First Use: Dec. 14, 2011

Use in Commerce: Dec. 22, 2012

Basis Information (Case Level)

Filed Use: No	Currently Use: Yes	Amended Use: No
Filed ITU: Yes	Currently ITU: No	Amended ITU: No
Filed 44D: No	Currently 44D: No	Amended 44D: No
Filed 44E: No	Currently 44E: No	Amended 44E: No
Filed 66A: No	Currently 66A: No	
Filed No Basis: No	Currently No Basis: No	

Current Owner(s) Information

Owner Name: Jubilee Anointed Ministries

Owner Address: P. O. Box 305058
Charlotte Amalie 00803
VIRGIN ISLANDS, U.S.

Legal Entity Type: non-profit organization

State or Country: VIRGIN ISLANDS, U.S.
Where Organized:

Attorney/Correspondence Information

Attorney of Record - None

Correspondent

Correspondent Name/Address: JUBILEE ANOINTED MINISTRIES
P. O. BOX 305058
CHARLOTTE AMALIE, VIRGIN ISLANDS, U.S. 00803
UNITED STATES

Phone: 340-690-6842

Fax: 340-774-5428

Correspondent e-mail: givingthanks_9@hotmail.com

Correspondent e-mail Authorized: Yes

Domestic Representative - Not Found

Prosecution History

Date	Description	Proceeding Number
May 28, 2013	REGISTERED-PRINCIPAL REGISTER	
Apr. 23, 2013	NOTICE OF ACCEPTANCE OF STATEMENT OF USE E-MAILED	
Apr. 20, 2013	LAW OFFICE REGISTRATION REVIEW COMPLETED	68552
Apr. 19, 2013	ALLOWED PRINCIPAL REGISTER - SOU ACCEPTED	
Apr. 18, 2013	TEAS/EMAIL CORRESPONDENCE ENTERED	88889
Apr. 17, 2013	CORRESPONDENCE RECEIVED IN LAW OFFICE	88889
Apr. 17, 2013	TEAS RESPONSE TO OFFICE ACTION RECEIVED	
Mar. 14, 2013	NOTIFICATION OF NON-FINAL ACTION E-MAILED	
Mar. 14, 2013	NON-FINAL ACTION E-MAILED	
Mar. 14, 2013	SU - NON-FINAL ACTION - WRITTEN	76151
Feb. 26, 2013	STATEMENT OF USE PROCESSING COMPLETE	66230
Feb. 09, 2013	USE AMENDMENT FILED	66230

Feb 26, 2013	CASE ASSIGNED TO INTENT TO USE PARALEGAL	66230
Feb 09, 2013	TEAS STATEMENT OF USE RECEIVED	
Nov 20, 2012	NOA E-MAILED - SOU REQUIRED FROM APPLICANT	
Sep 25, 2012	OFFICIAL GAZETTE PUBLICATION CONFIRMATION E-MAILED	
Sep 25, 2012	PUBLISHED FOR OPPOSITION	
Sep 05, 2012	NOTIFICATION OF NOTICE OF PUBLICATION E-MAILED	
Aug 21, 2012	LAW OFFICE PUBLICATION REVIEW COMPLETED	68552
Aug 21, 2012	ASSIGNED TO LIE	68552
Aug 11, 2012	APPROVED FOR PUB - PRINCIPAL REGISTER	
Aug 11, 2012	EXAMINER'S AMENDMENT ENTERED	88888
Aug 11, 2012	NOTIFICATION OF EXAMINERS AMENDMENT E-MAILED	6328
Aug 11, 2012	EXAMINERS AMENDMENT E-MAILED	6328
Aug 11, 2012	EXAMINERS AMENDMENT -WRITTEN	76151
Jul 23, 2012	TEAS:EMAIL CORRESPONDENCE ENTERED	88889
Jul 21, 2012	CORRESPONDENCE RECEIVED IN LAW OFFICE	88889
Jul 21, 2012	TEAS RESPONSE TO OFFICE ACTION RECEIVED	
Mar 31, 2012	NOTIFICATION OF NON-FINAL ACTION E-MAILED	6325
Mar 31, 2012	NON-FINAL ACTION E-MAILED	6325
Mar 31, 2012	NON-FINAL ACTION WRITTEN	76151
Mar 22, 2012	ASSIGNED TO EXAMINER	76151
Dec. 23, 2011	NOTICE OF DESIGN SEARCH CODE MAILED	
Dec. 22, 2011	NEW APPLICATION OFFICE SUPPLIED DATA ENTERED IN TRAM	
Dec 17, 2011	NEW APPLICATION ENTERED IN TRAM	

TM Staff and Location Information

TM Staff Information - None

File Location

Current Location: PUBLICATION AND ISSUE SECTION

Date in Location: Apr 20, 2013

United States of America

United States Patent and Trademark Office



Proverbs 31
MINISTRIES

Reg. No. 4,686,946

Registered Feb. 17, 2015

Int. Cls.: 41 and 45

SERVICE MARK

PRINCIPAL REGISTER

THE PROVERBS 31 MINISTRY, INC. (NORTH CAROLINA CORPORATION)
SUITE 100
630 TEAM ROAD
MATTHEWS, NC 28105

FOR: EDUCATIONAL SERVICES, NAMELY, PROVIDING ONLINE CLASSES IN THE FIELDS OF BIBLE STUDIES AND RELIGION; EDUCATIONAL AND ENTERTAINMENT SERVICES, NAMELY, PROVIDING MOTIVATIONAL SPEAKING SERVICES IN THE FIELD OF RELIGION; ENTERTAINMENT SERVICES, NAMELY, PROVIDING ONGOING RADIO PROGRAMS IN THE FIELD OF RELIGION; EDUCATIONAL SERVICES, NAMELY, TRAINING IN THE FIELDS OF PUBLIC SPEAKING, WRITING, AND LEADERSHIP, IN CLASS 41 (U.S. CLS. 100, 101 AND 107).

FIRST USE 7-24-2013; IN COMMERCE 7-24-2013.

FOR: CHRISTIAN MINISTRY SERVICES; CONDUCTING RELIGIOUS PRAYER SERVICES, IN CLASS 45 (U.S. CLS. 100 AND 101).

FIRST USE 7-24-2013; IN COMMERCE 7-24-2013.

OWNER OF U.S. REG. NOS. 2,255,698 AND 3,226,066.

NO CLAIM IS MADE TO THE EXCLUSIVE RIGHT TO USE "MINISTRIES", APART FROM THE MARK AS SHOWN.

THE MARK CONSISTS OF THE DESIGNATION "P31" IN A CIRCLE ABOVE THE WORDS "PROVERBS 31 MINISTRIES".

SEC. 2(F) AS TO "PROVERBS 31".

SER. NO. 86-147,553, FILED 12-18-2013.

CORY BOONE, EXAMINING ATTORNEY



Michelle K. Lee

Deputy Director of the United States
Patent and Trademark Office

**REQUIREMENTS TO MAINTAIN YOUR FEDERAL
TRADEMARK REGISTRATION**

**WARNING: YOUR REGISTRATION WILL BE CANCELLED IF YOU DO NOT FILE THE
DOCUMENTS BELOW DURING THE SPECIFIED TIME PERIODS.**

Requirements in the First Ten Years*

What and When to File:

First Filing Deadline: You must file a Declaration of Use (or Excusable Nonuse) between the 5th and 6th years after the registration date. See 15 U.S.C. §§1058, 1141k. If the declaration is accepted, the registration will continue in force for the remainder of the ten-year period, calculated from the registration date, unless cancelled by an order of the Commissioner for Trademarks or a federal court.

Second Filing Deadline: You must file a Declaration of Use (or Excusable Nonuse) and an Application for Renewal between the 9th and 10th years after the registration date.*
See 15 U.S.C. §1059

Requirements in Successive Ten-Year Periods*

What and When to File:

You must file a Declaration of Use (or Excusable Nonuse) and an Application for Renewal between every 9th and 10th-year period, calculated from the registration date.*

Grace Period Filings*

The above documents will be accepted as timely if filed within six months after the deadlines listed above with the payment of an additional fee.

***ATTENTION MADRID PROTOCOL REGISTRANTS:** The holder of an international registration with an extension of protection to the United States under the Madrid Protocol must timely file the Declarations of Use (or Excusable Nonuse) referenced above directly with the United States Patent and Trademark Office (USPTO). The time periods for filing are based on the U.S. registration date (not the international registration date). The deadlines and grace periods for the Declarations of Use (or Excusable Nonuse) are identical to those for nationally issued registrations. See 15 U.S.C. §§1058, 1141k. However, owners of international registrations do not file renewal applications at the USPTO. Instead, the holder must file a renewal of the underlying international registration at the International Bureau of the World Intellectual Property Organization, under Article 7 of the Madrid Protocol, before the expiration of each ten-year term of protection, calculated from the date of the international registration. See 15 U.S.C. §1141j. For more information and renewal forms for the international registration, see <http://www.wipo.int/madrid/en/>.

NOTE: Fees and requirements for maintaining registrations are subject to change. Please check the USPTO website for further information. With the exception of renewal applications for registered extensions of protection, you can file the registration maintenance documents referenced above online at <http://www.uspto.gov>.

NOTE: A courtesy e-mail reminder of USPTO maintenance filing deadlines will be sent to trademark owners/holders who authorize e-mail communication and maintain a current e-mail address with the USPTO. To ensure that e-mail is authorized and your address is current, please use the Trademark Electronic Application System (TEAS) Correspondence Address and Change of Owner Address Forms available at <http://www.uspto.gov>.

TSDR now includes a Post Registration Maintenance Tab. When viewing a Registered mark, users will now find a new 3rd tab providing Post Registration information next to the "Status" and "Document" tabs, below the search text box. The tab will not appear if the mark is not registered.

[STATUS](#) [DOCUMENTS](#) [MAINTENANCE](#)

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Mark: P31 PROVERBS 31 MINISTRIES



Proverbs 31
MINISTRIES

US Serial Number: 86147553

Application Filing Date: Dec. 18, 2013

US Registration Number: 4686946

Registration Date: Feb. 17, 2015

Register: Principal

Mark Type: Service Mark

TM5 Common Status

LIVE/REGISTRATION/Issued and Active

Descriptor:



The trademark application has been registered with the Office

Status: Registered. The registration date is used to determine when post-registration maintenance documents are due.

Status Date: Feb. 17, 2015

Publication Date: Dec. 02, 2014

Mark Information

Mark Literal Elements: P31 PROVERBS 31 MINISTRIES

Standard Character Claim: No

Mark Drawing Type: 3 - AN ILLUSTRATION DRAWING WHICH INCLUDES WORD(S)/ LETTER(S)/NUMBER(S)

Description of Mark: The mark consists of the designation "P31" in a circle above the words "PROVERBS 31 MINISTRIES".

Color(s) Claimed: Color is not claimed as a feature of the mark.

Disclaimer: "MINISTRIES"

Acquired Distinctiveness Claim: In part

Distinctiveness Limitation Statement: as to "PROVERBS 31"

Design Search Code(s): 24.05.01 - Circular or elliptical seals; Seals, circular or elliptical
26.01.01 - Circles as carriers or as single line borders
26.01.17 - Circles, two concentric; Concentric circles, two; Two concentric circles

26.01.18 - Circles, three or more concentric; Concentric circles, three or more; Three or more concentric circles
 26.01.21 - Circles that are totally or partially shaded.

Related Properties Information

Claimed Ownership of US [2255698](#), [3226066](#)
 Registrations:

Goods and Services

Note:

The following symbols indicate that the registrant/owner has amended the goods/services:

- Brackets [..] indicate deleted goods/services;
- Double parenthesis ((..)) identify any goods/services not claimed in a Section 15 affidavit of incontestability; and
- Asterisks "*" identify additional (new) wording in the goods/services.

For: Educational services, namely, providing online classes in the fields of bible studies and religion; Educational services, namely, providing motivational speaking services in the field of religion; Entertainment services, namely, programs in the field of religion; Educational services, namely, training in the fields of public speaking, writing

International Class(es): 041 - Primary Class **U.S Class(es):** 100, 101, 107

Class Status: ACTIVE

Basis: 1(a)

First Use: Jul. 24, 2013

Use in Commerce: Jul. 24, 2013

For: Christian ministry services; Conducting religious prayer services

International Class(es): 045 - Primary Class **U.S Class(es):** 100, 101

Class Status: ACTIVE

Basis: 1(a)

First Use: Jul. 24, 2013

Use in Commerce: Jul. 24, 2013

Basis Information (Case Level)

Filed Use: Yes	Currently Use: Yes	Amer
Filed ITU: No	Currently ITU: No	Ame
Filed 44D: No	Currently 44D: No	Amer
Filed 44E: No	Currently 44E: No	Amer
Filed 66A: No	Currently 66A: No	
Filed No Basis: No	Currently No Basis: No	

Current Owner(s) Information

Owner Name: The Proverbs 31 Ministry, Inc.

Owner Address: Suite 100
 630 Team Road
 Matthews, NORTH CAROLINA UNITED STATES 28105

Legal Entity Type: CORPORATION

State or Country Where: NORTH CAROLINA

Organized: _____

Attorney/Correspondence Information**Attorney of Record**

Attorney Name: Philip Summa

Docket Number: 2036.009

Attorney Primary Email records@smithparsons.com

Attorney Email Authorized: Yes

Address: _____

Correspondent

Correspondent PHILIP SUMMA

Name/Address: PARSONS SUMMA

15801 Brixham Hill Avenue

Suite 550

CHARLOTTE, NORTH CAROLINA UNITED STATES 28277

Phone: 704-926-3756

Fax: 7047-557-9932

Correspondent e-mail: records@parsonssumma.com
psumma@parsonssumma.comCorrespondent e-mail Yes
Authorized:**Domestic Representative - Not Found****Prosecution History**

Date	Description	Proceeding Number
Feb. 17, 2015	REGISTERED-PRINCIPAL REGISTER	
Dec. 02, 2014	OFFICIAL GAZETTE PUBLICATION CONFIRMATION E-MAILED	
Dec. 02, 2014	PUBLISHED FOR OPPOSITION	
Nov. 12, 2014	NOTIFICATION OF NOTICE OF PUBLICATION E-MAILED	
Oct. 29, 2014	LAW OFFICE PUBLICATION REVIEW COMPLETED	77312
Oct. 29, 2014	APPROVED FOR PUB - PRINCIPAL REGISTER	
Oct. 29, 2014	EXAMINER'S AMENDMENT ENTERED	88888
Oct. 29, 2014	NOTIFICATION OF EXAMINERS AMENDMENT E-MAILED	6328
Oct. 29, 2014	EXAMINERS AMENDMENT E-MAILED	6328
Oct. 29, 2014	EXAMINERS AMENDMENT -WRITTEN	82435
Oct. 28, 2014	PREVIOUS ALLOWANCE COUNT WITHDRAWN	
Oct. 21, 2014	WITHDRAWN FROM PUB - OG REVIEW QUERY	76621
Oct. 09, 2014	LAW OFFICE PUBLICATION REVIEW COMPLETED	77312
Oct. 09, 2014	APPROVED FOR PUB - PRINCIPAL REGISTER	
Oct. 08, 2014	EXAMINER'S AMENDMENT ENTERED	88888
Oct. 08, 2014	NOTIFICATION OF EXAMINERS AMENDMENT E-MAILED	6328
Oct. 08, 2014	EXAMINERS AMENDMENT E-MAILED	6328
Oct. 08, 2014	EXAMINERS AMENDMENT -WRITTEN	82435
Oct. 07, 2014	TEAS/EMAIL CORRESPONDENCE ENTERED	77312
Oct. 07, 2014	CORRESPONDENCE RECEIVED IN LAW OFFICE	77312

9/25/2017

Trademark Status & Document Retrieval

Sep. 29, 2014	TEAS CHANGE OF CORRESPONDENCE RECEIVED	
Sep. 30, 2014	ASSIGNED TO LIE	77312
Sep. 29, 2014	TEAS RESPONSE TO OFFICE ACTION RECEIVED	
Mar. 27, 2014	NOTIFICATION OF NON-FINAL ACTION E-MAILED	6325
Mar. 27, 2014	NON-FINAL ACTION E-MAILED	6325
Mar. 27, 2014	NON-FINAL ACTION WRITTEN	82435
Mar. 25, 2014	ASSIGNED TO EXAMINER	82435
Jan. 07, 2014	NOTICE OF DESIGN SEARCH CODE E-MAILED	
Jan. 06, 2014	NEW APPLICATION OFFICE SUPPLIED DATA ENTERED IN TRAM	
Dec. 21, 2013	NEW APPLICATION ENTERED IN TRAM	

TM Staff and Location Information

TM Staff Information - None

File Location

Current Location: PUBLICATION AND ISSUE SECTION

Date in Location: Feb. 17, 2015

Assignment Abstract Of Title Information - None recorded

Proceedings - None recorded

United States of America
United States Patent and Trademark Office



Reg. No. 5,162,256

Registered Mar. 14, 2017

Int. Cl.: 35

Service Mark

Principal Register

ACTS MISSIONS (TEXAS charitable, non-profit corporation)
7711 Madonna Drive
San Antonio, TX 78216

CLASS 35: On-line retail store services featuring clothing, jewelry, books, prayer cards, CDs, DVDs, coffee mugs, beverage tumblers, back packs, waist packs, tote bags, and religious retreat supplies and materials, namely, religious books and manuals, glow sticks, bibles, prayer cards, and rosaries

FIRST USE 1-31-2016; IN COMMERCE 1-31-2016

The mark consists of the word "ACTS" with a dove on the "T" and a ribbon below the wording.

OWNER OF U.S. REG. NO. 4587085, 2312954, 3241010

SER. NO. 86-832,418, FILED 11-25-2015
APRIL LEU DRADEMACHER, EXAMINING ATTORNEY



Michelle K. Lee

Director of the United States
Patent and Trademark Office

REQUIREMENTS TO MAINTAIN YOUR FEDERAL TRADEMARK REGISTRATION

WARNING: YOUR REGISTRATION WILL BE CANCELLED IF YOU DO NOT FILE THE DOCUMENTS BELOW DURING THE SPECIFIED TIME PERIODS.

Requirements in the First Ten Years*

What and When to File:

- **First Filing Deadline:** You must file a Declaration of Use (or Excusable Nonuse) between the 5th and 6th years after the registration date. See 15 U.S.C. §§1058, 1141k. If the declaration is accepted, the registration will continue in force for the remainder of the ten-year period, calculated from the registration date, unless cancelled by an order of the Commissioner for Trademarks or a federal court.
- **Second Filing Deadline:** You must file a Declaration of Use (or Excusable Nonuse) and an Application for Renewal between the 9th and 10th years after the registration date.* See 15 U.S.C. §1059.

Requirements in Successive Ten-Year Periods*

What and When to File:

- You must file a Declaration of Use (or Excusable Nonuse) and an Application for Renewal between every 9th and 10th-year period, calculated from the registration date.*

Grace Period Filings*

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NOTE: Fees and requirements for maintaining registrations are subject to change. Please check the USPTO website for further information. With the exception of renewal applications for registered extensions of protection, you can file the registration maintenance documents referenced above online at <http://www.uspto.gov>.

NOTE: A courtesy e-mail reminder of USPTO maintenance filing deadlines will be sent to trademark owners/holders who authorize e-mail communication and maintain a current e-mail address with the USPTO. To ensure that e-mail is authorized and your address is current, please use the Trademark Electronic Application System (TEAS) Correspondence Address and Change of Owner Address Forms available at <http://www.uspto.gov>.

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Mark: ACTS



US Serial Number: 86832418 Application Filing Date: Nov. 25, 2015
US Registration Number: 5162256 Registration Date: Mar. 14, 2017
Filed as TEAS RF: Yes Currently TEAS RF: Yes
Register: Principal
Mark Type: Service Mark
Status: Registered. The registration date is used to determine when post-registration maintenance documents are due.
Status Date: Mar. 14, 2017
Publication Date: May 17, 2016 Notice of Allowance Date: Jul. 12, 2016

Mark Information

Mark Literal Elements: ACTS
Standard Character Claim: No
Mark Drawing Type: 3 - AN ILLUSTRATION DRAWING WHICH INCLUDES WORD(S)/ LETTER(S)/NUMBER(S)
Description of Mark: The mark consists of the word "ACTS" with a dove on the "T" and a ribbon below the wording.
Color(s) Claimed: Color is not claimed as a feature of the mark.
Design Search Code(s): 03.15.10 - Doves
09.01.04 - Ribbons, giftwrap (gift wrap); Bows, decorative; Ribbons, hair
27.03.03 - Animals forming letters or numerals

Related Properties Information

Claimed Ownership of US Registrations: 2312954, 3241010, 4587085

Goods and Services

Note: The following symbols indicate that the registrant/owner has amended the goods/services:

- Brackets [.] indicate deleted goods/services;
- Double parenthesis ((.)) identify any goods/services not claimed in a Section 15 affidavit of incontestability; and
- Asterisks "*" identify additional (new) wording in the goods/services.

For: On-line retail store services featuring clothing, jewelry, books, prayer cards, CDs, DVDs, coffee mugs, beverage tumblers, back packs, waist packs, tote bags, and religious retreat supplies and materials, namely, religious books and manuals, glow sticks, bibles, prayer cards, and rosaries

International Class(es): 035 - Primary Class U.S Class(es): 100, 101, 102
Class Status: ACTIVE
Basis: 1(a)
First Use: Jan. 31, 2016 Use in Commerce: Jan. 31, 2016

Basis Information (Case Level)

Filed Use: No Currently Use: Yes Amended Use: No

Filed ITU: Yes	Currently ITU: No	Amended ITU: No
Filed 44D: No	Currently 44D: No	Amended 44D: No
Filed 44E: No	Currently 44E: No	Amended 44E: No
Filed 66A: No	Currently 66A: No	
Filed No Basis: No	Currently No Basis: No	

Current Owner(s) Information

Owner Name: ACTS MISSIONS
Owner Address: 7711 Madonna Drive
 San Antonio, TEXAS 78216
 UNITED STATES
Legal Entity Type: charitable, non-profit corporation
State or Country Where Organized: TEXAS

Attorney/Correspondence Information

Attorney of Record

Attorney Name: William B. Nash
Attorney Primary Email Address: ipdocketing@haynesboone.com
Docket Number: 47833.33US01
Attorney Email Authorized: Yes

Correspondent

Correspondent Name/Address: WILLIAM B. NASH
 HAYNES AND BOONE, LLP
 2323 VICTORY AVENUE, SUITE 700
 DALLAS, TEXAS 75219
 UNITED STATES
Phone: 210-978-7477
Fax: 214-200-0853
Correspondent e-mail Authorized: Yes
Correspondent e-mail: ipdocketing@haynesboone.com ipdocketing@haynesboone.com
nesboone.com lori.lapidario@haynesboone.com
ill.nash@haynesboone.com venisa.dark@haynesboone.com

Domestic Representative - Not Found

Prosecution History

Date	Description	Proceeding Number
Sep. 22, 2017	TEAS SECTION 7 REQUEST RECEIVED	
Mar. 14, 2017	REGISTERED-PRINCIPAL REGISTER	
Feb. 04, 2017	NOTICE OF ACCEPTANCE OF STATEMENT OF USE E-MAILED	
Feb. 03, 2017	ALLOWED PRINCIPAL REGISTER - SOU ACCEPTED	
Feb. 02, 2017	APPLICANT/CORRESPONDENCE CHANGES (NON-RESPONSIVE) ENTERED	88888
Feb. 02, 2017	TEAS CHANGE OF OWNER ADDRESS RECEIVED	
Jan. 11, 2017	STATEMENT OF USE PROCESSING COMPLETE	66530
Dec. 09, 2016	USE AMENDMENT FILED	66530
Jan. 05, 2017	CASE ASSIGNED TO INTENT TO USE PARALEGAL	66530
Dec. 09, 2016	TEAS STATEMENT OF USE RECEIVED	
Jul. 12, 2016	NOA E-MAILED - SOU REQUIRED FROM APPLICANT	
May 17, 2016	OFFICIAL GAZETTE PUBLICATION CONFIRMATION E-MAILED	
May 17, 2016	PUBLISHED FOR OPPOSITION	
Apr. 27, 2016	NOTIFICATION OF NOTICE OF PUBLICATION E-MAILED	
Mar. 23, 2016	APPROVED FOR PUB - PRINCIPAL REGISTER	
Mar. 22, 2016	TEAS/EMAIL CORRESPONDENCE ENTERED	88889
Mar. 21, 2016	CORRESPONDENCE RECEIVED IN LAW OFFICE	88889
Mar. 21, 2016	TEAS RESPONSE TO OFFICE ACTION RECEIVED	
Mar. 18, 2016	NOTIFICATION OF NON-FINAL ACTION E-MAILED	6325
Mar. 18, 2016	NON-FINAL ACTION E-MAILED	6325
Mar. 18, 2016	NON-FINAL ACTION WRITTEN	74284

Mar. 16, 2016 ASSIGNED TO EXAMINER
Dec. 03, 2015 NOTICE OF DESIGN SEARCH CODE E-MAILED
Dec. 02, 2015 NEW APPLICATION OFFICE SUPPLIED DATA ENTERED IN TRAM
Nov. 28, 2015 NEW APPLICATION ENTERED IN TRAM

74284

TM Staff and Location Information

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File Location

Current Location: PUBLICATION AND ISSUE SECTION

Date in Location: Feb. 03, 2017

United States of America

United States Patent and Trademark Office



Reg. No. 5,219,552
Registered Jun. 06, 2017
Int. Cl.: 9, 16, 25, 41, 45
Service Mark
Trademark
Principal Register

Answers in Genesis, Inc. (KENTUCKY non-profit corporation)
P.O. Box 510
Hebron, KY 41048

CLASS 9: DVDs featuring material related to creation science; Educational software featuring instruction in material related to creation science; Magnets; Refrigerator magnets

FIRST USE 1-1-2016; IN COMMERCE 1-1-2016

CLASS 16: Bookmarks; Calendars; Children's activity books; Children's books; Children's storybooks; Coloring books; Educational books featuring material related to creation science; Greeting cards; Magazines featuring material related to creation science; Newsletters in the field of creation science; Pamphlets in the field of creation science; Paper bags; Paper identification tags; Paper name badges; Paper gift bags; Pencils; Pens; Picture books; Pictures; Plastic bags for packaging; Posters; Printed lectures; Printed seminar notes; Printed teaching materials in the field of creation science; Religious books; Story books; Trading cards; Educational publications, namely, training manuals in the field of creation science; Ink pens; Memo pads; Non-magnetically encoded gift cards; Printed stories in illustrated form; Printed teaching activity guides in the field of creation science

FIRST USE 1-1-2016; IN COMMERCE 1-1-2016

CLASS 25: Caps; Hats; Jackets; Shirts; T-shirts

FIRST USE 1-1-2016; IN COMMERCE 1-1-2016

CLASS 41: Conducting workshops and seminars in creation science; Museum services; Planetariums; Arranging and conducting educational conferences; Educational and entertainment services, namely, a continuing program about creation science accessible by means of radio, web-based applications, and mobile phone applications; Educational services, namely, conducting programs in the field of creation science; Entertainment in the nature of live stage performances in the nature of seminars and lectures in the field of creation science by an individual

FIRST USE 1-1-2016; IN COMMERCE 1-1-2016

CLASS 45: Christian ministry services

FIRST USE 1-1-2016; IN COMMERCE 1-1-2016



Michelle K. Lee

Director of the United States
Patent and Trademark Office

The mark consists of speech balloon with "1:1" in it.

OWNER OF U.S. REG. NO. 3549051, 3919898

SER. NO. 86-950,307, FILED 03-23-2016

BREANNA SHALE FREEMAN, EXAMINING ATTORNEY

REQUIREMENTS TO MAINTAIN YOUR FEDERAL TRADEMARK REGISTRATION

WARNING: YOUR REGISTRATION WILL BE CANCELLED IF YOU DO NOT FILE THE DOCUMENTS BELOW DURING THE SPECIFIED TIME PERIODS.

Requirements in the First Ten Years*

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- **First Filing Deadline:** You must file a Declaration of Use (or Excusable Nonuse) between the 5th and 6th years after the registration date. See 15 U.S.C. §§1058, 1141k. If the declaration is accepted, the registration will continue in force for the remainder of the ten-year period, calculated from the registration date, unless cancelled by an order of the Commissioner for Trademarks or a federal court.
- **Second Filing Deadline:** You must file a Declaration of Use (or Excusable Nonuse) and an Application for Renewal between the 9th and 10th years after the registration date.* See 15 U.S.C. §1059.

Requirements in Successive Ten-Year Periods*

What and When to File:

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STATUS **DOCUMENTS** **MAINTENANCE**

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Mark: 1:1



US Serial Number: 86950307

Application Filing Date: Mar. 23, 2016

US Registration Number: 5219552

Registration Date: Jun. 06, 2017

Filed as TEAS Plus: Yes

Currently TEAS Plus: Yes

Register: Principal

Mark Type: Trademark, Service Mark

TM5 Common Status

LIVE/REGISTRATION/Issued and Active

Descriptor:



The trademark application has been registered with the Office

Status: Registered. The registration date is used to determine when post-registration maintenance documents are due.

Status Date: Jun. 06, 2017

Publication Date: Aug. 09, 2016

Notice of Allowance Date: Oct. 04, 2016

Mark Information

Mark Literal Elements: 1:1

Standard Character Claim: No

Mark Drawing Type: 3 - AN ILLUSTRATION DRAWING WHICH INCLUDES WORD(S)/ LETTER(S)/NUMBER(S)

Description of Mark: The mark consists of speech balloon with "1:1" in it.

Color(s) Claimed: Color is not claimed as a feature of the mark.

Design Search Code(s): 01.15.17 - Balloons, thought or speech; Clouds, thought or speech; Thought or speech clouds
26.05.21 - Triangles that are completely or partially shaded
26.09.21 - Squares that are completely or partially shaded

Related Properties Information

International Registration [1332190](#)
Number:

International Application(s) [A0061469/1332190](#)
/Registration(s) Based on
this Property:

Claimed Ownership of US [3549051](#), [3919898](#)
Registrations:

Goods and Services

Note:

The following symbols indicate that the registrant/owner has amended the goods/services:

- Brackets [...] indicate deleted goods/services;
- Double parenthesis ((...)) identify any goods/services not claimed in a Section 15 affidavit of incontestability; and
- Asterisks "*" identify additional (new) wording in the goods/services.

For: DVDs featuring material related to creation science; Educational software featuring instruction in material re
Magnets; Refrigerator magnets

International Class(es): 009 - Primary Class **U.S Class(es):** 021, 023, 026, 036, 03

Class Status: ACTIVE

Basis: 1(a)

First Use: Jan. 01, 2016

Use in Commerce: Jan. 01, 2016

For: Bookmarks; Calendars; Children's activity books; Children's books; Children's storybooks; Coloring books; I
material related to creation science; Greeting cards; Magazines featuring material related to creation scienc
creation science; Pamphlets in the field of creation science; Paper bags; Paper identification tags; Paper na
Pencils; Pens; Picture books; Pictures; Plastic bags for packaging; Posters; Printed lectures; Printed semini
materials in the field of creation science; Religious books; Story books; Trading cards, Educational publicati
manuals in the field of creation science; Ink pens; Memo pads; Non-magnetically encoded gift cards; Printe
Printed teaching activity guides in the field of creation science

International Class(es): 016 - Primary Class **U.S Class(es):** 002, 005, 022, 023, 02

Class Status: ACTIVE

Basis: 1(a)

First Use: Jan. 01, 2016

Use in Commerce: Jan. 01, 2016

For: Caps; Hats; Jackets; Shirts; T-shirts

International Class(es): 025 - Primary Class **U.S Class(es):** 022, 039

Class Status: ACTIVE

Basis: 1(a)

First Use: Jan. 01, 2016

Use in Commerce: Jan. 01, 2016

For: Conducting workshops and seminars in creation science; Museum services; Planetariums; Arranging and c
conferences; Educational and entertainment services, namely, a continuing program about creation science
radio, web-based applications, and mobile phone applications; Educational services, namely, conducting pr
science; Entertainment in the nature of live stage performances in the nature of seminars and lectures in th
an individual

International Class(es): 041 - Primary Class **U.S Class(es):** 100, 101, 107

Class Status: ACTIVE

Basis: 1(a)

First Use: Jan. 01, 2016 **Use in Commerce:** Jan. 01, 2016

For: Christian ministry services

International Class(es): 045 - Primary Class **U.S Class(es):** 100, 101

Class Status: ACTIVE

Basis: 1(a)

First Use: Jan. 01, 2016 **Use in Commerce:** Jan. 01, 2016

Basis Information (Case Level)

Filed Use: No	Currently Use: Yes	Ame
Filed ITU: Yes	Currently ITU: No	Ame
Filed 44D: No	Currently 44D: No	Ame
Filed 44E: No	Currently 44E: No	Ame
Filed 66A: No	Currently 66A: No	
Filed No Basis: No	Currently No Basis: No	

Current Owner(s) Information

Owner Name: Answers in Genesis, Inc.

Owner Address: P.O. Box 510
Hebron, KENTUCKY UNITED STATES 41048

Legal Entity Type: non-profit corporation **State or Country Where Organized:** KENTUCKY

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Correspondent e-mail Authorized: Yes

Domestic Representative - Not Found

Prosecution History

Date	Description	Proceeding Number
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Jun. 06, 2017	REGISTERED-PRINCIPAL REGISTER	
May 04, 2017	NOTICE OF ACCEPTANCE OF STATEMENT OF USE E-MAILED	
May 03, 2017	ALLOWED PRINCIPAL REGISTER - SOU ACCEPTED	
Apr. 28, 2017	STATEMENT OF USE PROCESSING COMPLETE	71906
Apr. 21, 2017	USE AMENDMENT FILED	71906
Apr. 21, 2017	TEAS STATEMENT OF USE RECEIVED	
Apr. 08, 2017	NOTICE OF APPROVAL OF EXTENSION REQUEST E-MAILED	
Apr. 07, 2017	EXTENSION 1 GRANTED	71906
Apr. 03, 2017	EXTENSION 1 FILED	71906
Apr. 05, 2017	CASE ASSIGNED TO INTENT TO USE PARALEGAL	71906
Apr. 03, 2017	TEAS EXTENSION RECEIVED	
Oct. 04, 2016	NOA E-MAILED - SOU REQUIRED FROM APPLICANT	
Aug. 09, 2016	OFFICIAL GAZETTE PUBLICATION CONFIRMATION E-MAILED	
Aug. 09, 2016	PUBLISHED FOR OPPOSITION	
Jul. 20, 2016	NOTIFICATION OF NOTICE OF PUBLICATION E-MAILED	
Jul. 06, 2016	APPROVED FOR PUB - PRINCIPAL REGISTER	
Jul. 05, 2016	ASSIGNED TO EXAMINER	92982
Mar. 30, 2016	NOTICE OF DESIGN SEARCH CODE AND PSEUDO MARK E-MAILED	
Mar. 29, 2016	NEW APPLICATION OFFICE SUPPLIED DATA ENTERED IN TRAM	
Mar. 26, 2016	NEW APPLICATION ENTERED IN TRAM	

TM Staff and Location Information

TM Staff Information - None

File Location

Current Location: PUBLICATION AND ISSUE SECTION

Date in Location: May 03, 2017

Assignment Abstract Of Title Information - None recorded

Proceedings - None recorded



Have We Misunderstood Genesis 1:1?

by Dr. Joshua D. Wilson on September 11, 2013

Abstract

Arguing that the Hebrew does not support the traditional translation of Genesis 1:1, a growing number of scholars are proposing a retranslation of the verse that undercuts the idea of an absolute beginning of the universe and a creation out of nothing. Dr. Wilson shows that this retranslation is unwarranted and unworkable.

Introduction

The traditional translation of Genesis 1:1 is well known, “In the beginning God created the heavens and the earth.” It is called the traditional translation because it has been *the* dominant rendering of Genesis 1:1 since the Greek Septuagint, the first major translation of the Hebrew Bible (into Greek), produced by Jewish scholars in the third century BC. Does the traditional translation describe the absolute beginning of the universe? Does it communicate the idea that the heavens and the earth were created out of nothing? Throughout history, Jews and Christians have overwhelmingly said, “Yes!”

However, a growing number of Hebrew scholars are now saying, “No!” For many of them, their reason for doing so is not based upon their interpretation of this verse, but their retranslation of it. Considering the historical weight of the traditional translation, what is the compelling evidence for this change? Did earlier translators misunderstand the Hebrew text? Have there been new developments in the understanding of Hebrew grammar that would cause modern scholars to reject what past scholars and translators affirmed?

The Other Translation

In order to answer these questions, let us first lay out this retranslation of Genesis 1:1, the “dependent-clause” translation. It renders Genesis 1:1, along with 1:2 and 1:3a, in a manner similar to the Jewish Publication Society (JPS) version of 1985, “1 When God began to create heaven and earth—2 the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water—3a God said, ‘Let there be light.’”¹ With this dependent-clause translation, it is not possible to interpret the idea of an absolute beginning of the universe or a creation out of nothing since the rendering treats the earth in Genesis 1:2 as being in existence before God’s first act of creation, light. What then is the grammatical basis for this change in translation?

Proponents of the dependent-clause translation argue that according to the grammar of the Hebrew, Genesis 1:1 should be understood as a type of substantival clause.² In both English and Hebrew, a substantival clause is an entire clause that functions like a noun. For instance, in the sentence, “I know you are watching me,” the clause “you are watching me” is functioning as a direct object of the main verb “know,” a function usually reserved for nouns and pronouns. These proponents contend that the clause “God created the heavens and the earth” in Genesis 1:1 can function like an object of a preposition if we take the first part of the

verse to be “In the beginning of.” This treatment of the passage could in a sense be rendered as “In the beginning of God creating the heavens and the earth . . .” or “In the beginning when God created the heavens and the earth . . .” Employing this same grammatical principle, the JPS renders the verse with a dependent clause, “When God began to create heaven and earth . . .” What makes the dependent-clause translation more preferable to the traditional translation with its historical preponderance? Is this type of substantival clause a grammatical construction that was unfamiliar to the ancient translators?

The most recent editions of the respected Hebrew grammars by Gesenius and Joüon together list over 200 examples of these types of substantival clauses in Biblical Hebrew,³ which tells us that they are not a minor nuance of the language. Not surprisingly, the ancient translators of the Septuagint (Greek), the Vulgate (Latin), and the Targums (Aramaic), amongst others, recognized these types of grammatical constructions and frequently translated them as relative clauses. Yet, none of these translations recognized Genesis 1:1 as one of these constructions. Instead they rendered the verse in the traditional manner, as an independent clause.

The False Dilemma

However, proponents of the dependent-clause translation also point out that in Genesis 1:1 the article *the* in the phrase “in the beginning” is not explicit in the Masoretic pointing of *rēšît*, the Hebrew word for “beginning.” (The original Hebrew text had only consonants, which was perfectly understandable to Jewish readers. The Masoretes were the Jewish scribes working roughly from AD 400–1000 who preserved the oral reading of the Hebrew text by adding vowel points, accents, and other markings to it.) Their argument then follows that given the absence of the article, *the*, the only other option for understanding Genesis 1:1 is that it is the type of substantival clause just described. Again, is this a grammatical clue that the ancient translators missed? Did they not know that the article *the* is not in the Hebrew?

According to the historical evidence, the answer to both questions is, “No.” Consider the Septuagint, again the very first translation of the Hebrew Bible. It preserved the same reading as the Masoretic text by not including the article “the” in its translation of the verse. However, if the only other option for understanding Genesis 1:1 is that it is a type of substantival clause, why didn’t the Septuagint translators render the verse accordingly? We have already mentioned that they were very familiar with these types of grammatical constructions and frequently rendered them as relative clauses. Perhaps there does not have to be an explicitly marked “the” in the pointing of *rēšît* for us to understand Genesis 1:1 as an independent clause starting with “In the beginning.” In fact, there are good reasons to conclude just that.

In both English and Hebrew, the word *beginning* is not a typical noun. It is a relator noun, which means it needs extra information to complete its meaning. Think about other English relator nouns like front, back, middle, left (side), right (side), and end. By themselves, these words don’t communicate much. The front of what? The middle of what? The beginning of what? Usually these relator nouns are joined to other nouns to give them that needed, extra information: the end of the couch, the left (side) of the couch, the back of the couch, etc. However, there are instances in both English and Hebrew where relator nouns stand alone with clear meaning, that is without another noun like “couch” connected to it grammatically. In such cases, the relator nouns get their extra information from their contexts. For instance, at the conclusion of a movie, the phrase “the end” stands alone and is contextually related to the event of watching the movie. We don’t need the words “of the movie” to be added to words “the end” to know what is being communicated on the screen. In Hebrew, the word *rēšît* (“beginning”) stands alone in Genesis 1:1 and Isaiah 46:10 as does the similar word *rōš* (“beginning”) in Proverbs 8:23 and Isaiah 40:21, where it refers to the beginning of creation. The context of these passages gives us that extra information.⁴

In Hebrew, when relator nouns stand by themselves, they are frequently found with or without the article *the*. Consider the following prose verses from the NAS using the Hebrew relator nouns right (side), *yāmīn*, and left (side), *semōl*,⁵ where [the] indicates a missing “the” in the Hebrew.

2 Samuel 2:19 Asahel pursued Abner and did not turn to the right or to the left from following Abner.

Numbers 20:17b We will go along the king's highway, not turning to [the] right or [the] left, until we pass through your territory.

2 Chronicles 3:17a He erected the pillars in front of the temple, one on [the] right and the other on the left.

In 2 Samuel 2:19 the words “right” and “left,” standing by themselves, are explicitly marked with the article “the” in the Hebrew. However, in Number 20:17b, the words “right” and “left,” standing by themselves, are not marked with the article even though they are used in the same manner as “right” and “left” in 2 Samuel 2:19. The article “the” is implied from the context.

In 2 Chronicles 3:17a the word “right” is not marked with the article “the” in the Hebrew, but the word “left” is! Again, the first “the” is implied from the context. Interestingly, the Septuagint, following the literal Hebrew, does not render the first “the” even though it is implied from the context, but does render the second “the” because it is clearly marked in the Hebrew.⁶ Often the Septuagint is very literal in its translations, as it is with 2 Chronicles 3:17a, so it is not surprising that its literal translation of Genesis 1:1 does not include an article with “beginning.”

These verses help to demonstrate that when relator nouns stand alone, their contexts still communicate an implied “the” even though such nouns are not marked with an explicit article. Thus, just because the article “the” is not reflected in the vowel pointing of the Hebrew text, it does not mean that we cannot or should not translate the Hebrew relator noun *rēšît*, with its prefixed preposition, as “In the beginning,” nor does it mean that we cannot translate Genesis 1:1 as an independent clause as the most popular English translations all do (e.g., KJV, NKJV, NAS, NIV, ESV, HCSB, Geneva, NLT, RSV).

The Awkward Grammar

THE TRADITIONAL UNDERSTANDING OF GENESIS 1:1 IS GRAMMATICALLY EASY, AND THE MOST BASIC PRINCIPLE FOR UNDERSTANDING ANY LANGUAGE IS TO FOLLOW THE EASE OF THE GRAMMAR.

If, however, Genesis 1:1 is a specific type of substantival clause, as proponents of the dependent-clause translation argue, then it makes the reading of the Hebrew very difficult. As a substantival clause, Genesis 1:1 is not simply a dependent clause connected to Genesis 1:3, like the JPS translates it. It is actually a grammatical part of the main clause in Genesis 1:3. Such is the nature of substantival clauses in Biblical Hebrew; they are participating elements in their main clause. Genesis 1:1 would be a prepositional phrase modifying the main clause verb of Genesis 1:3. It would be like rendering the two verses as, “In the beginning of God creating the heavens and the earth, God said, ‘Let there be light!’” The main problem with this grammatical reading is Genesis 1:2. Genesis 1:2 inserts three clauses between the supposed prepositional phrase of 1:1 and its supposed main clause in 1:3. In other words, an entire verse, marked as such by the Masoretes, separates a prepositional phrase from the main clause verb it modifies. Such a construction is grammatically awkward in Hebrew *and* in English!

Conclusion

Here is the main take-away. The dependent-clause understanding of Genesis 1:1 is not grammatically easy; it is difficult and awkward. The traditional understanding of Genesis 1:1 is grammatically easy, and the most basic principle for understanding any language is to follow the ease of the grammar. The ancient translators were just as familiar with the grammatical issues as we are today, and they followed the ease of the grammar by rendering the passage in its most normal, traditional sense. So the main question should not be, “Is there something in the Hebrew that the ancient translators missed?” That answer is clearly, “No.” The better, more humble question should be, “Is there something in the Hebrew we have missed?” The traditional understanding of Genesis 1:1 is trustworthy. In the absolute beginning God did indeed create the heavens and earth out of nothing, and as the rest of the chapter and Exodus 20:11 teach, He did it supernaturally by His word in six literal days.

* **Josh Wilson** is pastor of First Baptist Church in Park Hills, Missouri, and adjunct professor of Bible at Missouri Baptist University in St. Louis. He earned his Ph.D. from the Southern Baptist Theological Seminary where he focused on this very issue with a dissertation entitled “A Case for the Traditional Translation and Interpretation of Genesis 1:1 based upon a Multi-Levelled Linguistic Analysis.” He and his wife Sarah live in Park Hills with their six children.



Answers in Depth
2013 Volume 8



Footnotes

1. This translation was a major shift from the JPS version of 1917, which rendered the verse as “IN THE beginning God created the heaven and the earth.” The all-caps is theirs.
2. This type of substantival clause is more technically called a genitive substantival clause. In a genitive substantival clause an entire clause (the *rectum*) is in grammatical relation to a single noun (the *regens*). (See the most recent edition of the Hebrew grammar by Paul Joüon § 129p-q.) In the case of Genesis 1:1, the entire clause “God created the heavens and the earth” would be in grammatical relation to the single noun “beginning” if it were a genitive substantival clause. Some proponents of the dependent-clause translation understand this grammatical relation to be like a relative clause. Others understand the relation to be non-relative.
3. See GKC § 130d; 155d-n and Joüon § 129p-q; 158a-d.
4. In his commentary on Genesis, the Medieval Jewish scholar Moses ben Naḥman (Ramban) makes a similar argument concerning the use of *rēšit* in Genesis 1:1 and Isaiah 46:10.
5. When the Hebrew words *yāmīn* and *səməl* are used as relator nouns, they frequently refer to the right or left side of a person or thing. For a few examples see 2 Samuel 2:21; 2 Kings 23:8; and Zechariah 4:3 in the NAS and Nehemiah 8:4 in the NIV.
6. The Septuagint does not put the article in the same place as the Hebrew, but it is clear that the translators were rendering it in the Greek.

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Do Diamonds Take Millions of Years to Form?

Jan. 3, 2019 from Ken Ham's Blog

A recent editorial reminded me of the secular claim that diamonds take billions of years to form. Is that true?



Meet Our International Directors at Answers in Genesis

Dec. 28, 2018 from Ken Ham's Blog



It'll Be Hilarious! Watch Ken & Bodie Learn How to Make Fudge with Uncle LeRoy

Dec. 26, 2018 from Ken Ham's Blog



Anti-Christian Convention in Cincinnati?

Dec. 20, 2018 from Ken Ham's Blog



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"Bring Home the Bagels": PETA Urges People to Drop "Anti-Animal" Speech
 Dec. 13, 2018 from Ken Ham's Blog



📍 Powell, TN
 January 26 – January 27

📍 Williamstown, KY
 April 05 – April 06

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Answers >



Experiment: Fast-Formed Fossils
 Jan. 6, 2019 from *Answers Magazine*
 Do fossils require millions of years to form? Hardly! Even secular geologists now recognize that rocks form very quickly.



Learning from the Temptation of Eve
 Jan. 5, 2019



A World of Change: The Year in Review
 Jan. 4, 2019 from *Culture*



- | | |
|----------------------------------|---------------------------|
| Age of the Earth | Animals |
| Bible | Creation |
| Evolution | God |
| Science | Worldview |

In-Depth >



Syntactical Features of Hebrew Genitive Clauses and Their Implications for Translating Genesis 1:1
 Dec. 19, 2018 from *Answers Research Journal*
 It is highly improbable that Genesis 1:1 contains a genitive clause, and it is equally improbable that the verse could be rendered with a dependent clause.



Creating Order from Disorder?
 Dec. 8, 2018 from *Answers in Depth*



Refuting Dubious Claims Regarding Natural Selection
 Dec. 5, 2018 from *Answers Research Journal*

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Jan. 6, 2019 from Ken Ham's Blog



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John 3:16

John 3:16 (chapter 3, verse 16 of the Gospel of John of the New Testament) is one of the most widely quoted verses from the Bible and has been called the most famous Bible verse.^[1] It has also been called the "Gospel in a nutshell", because it is considered a summary of the central theme of traditional Christianity:^[1]

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life. (KJV)

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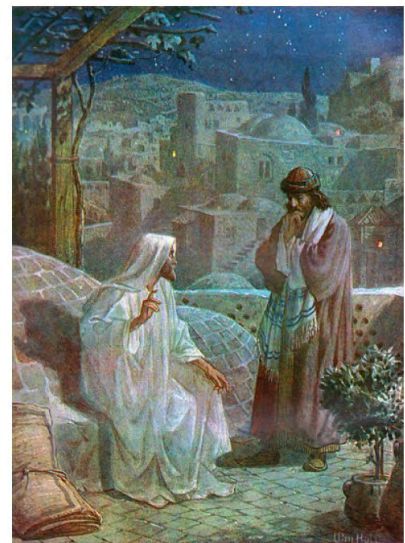
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Biblical context

In Exodus 4:22, the Israelites as a people are called "my firstborn son" by God using the singular form. In John, the focus shifts to the person of Jesus as representative of that title. The verse is part of the New Testament narrative in the third chapter of John in the discussion at Jerusalem between Jesus and Nicodemus, who is called a "ruler of the Jews". (v.1) After speaking of the necessity of a man being born again before he could "see the kingdom of God", (v.3) Jesus spoke also of "heavenly things" (v.11-13) and of salvation (v.14-17) and the condemnation (v.18,19) of those that do not believe in Jesus. "14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life." (John 3:14-15) Note that verse 15 is nearly identical to the latter part of John 3:16.

Translations

A representative sample of published Bible translations renders it as follows. (It is worth noting that since this is perhaps the best-known verse, many translations have tried to maintain a traditional rendering).^[2]



Jesus talking to Nicodemus depicted by William Hole

Century & distinctive features	Translation	John 3:16
C1, Greek	Original Koine Greek	Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ’ ἔχη ζωὴν αἰώνιον. <i>Houtōs gar ēgapēsen ho theos ton kosmon, hōste ton huion ton monogenē edōken, hina pas ho pisteuōn eis auton mē apolētai all’ echē zōēn aiōnion.</i>
C2, Syriac	Peshitta Bible	ܗܝܟܢܐ ܓܝܪ ܐܗܒ ܐܠܗܐ ܠܐܠܡܐ ܐܝܟܢܐ ܕܠܐܒܪܗ ܝܗܝܕܝܝܐ ܝܬܐܠ ܕܟܘܠ ܡܢ ܕܡܗܝܡܢ ܒܗ ܠܐ ܢܒܩܕ ܐܝܠܐ ܢܗܘܘܘܢ ܠܗ ܗܝܝܥ ܕܐܠܐܡ. <i>Hākanā gēr 'aheb 'alāhā l'ālmā 'aykanā dlabreh yhygdāyā yetel dkul man damhaymen beh lā nabaḡ élā nehwuwn leh hayé dal'ālam.</i>
C4, Latin	Vulgate	Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret: ut omnis qui credit in eum, non pereat, sed habeat vitam æternam.
C14, Middle English	Wycliffe's Bible	For God louede so the world that he gaf his oon bigetun sone, that ech man that belueth in him perische not, but haue euerlastynge lijf.
C16, Protestant	Tyndale Bible	For God so loveth the world, that he hath given his only son, that none that believe in him, should perish: but should have everlasting life.
C16, Roman Catholic	Douay–Rheims Bible 1899 American Edition	For God so loved the world, as to give his only begotten Son; that whosoever believeth in him, may not perish, but may have life everlasting.
C17, replaced Latin as a long-lasting standard	Authorized King James Version	For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
C19, forerunner of modern version	Revised Version	For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.
C20, formal equivalence	New American Standard Bible	For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life
C20, dynamic equivalence	Good News Translation	For God loved the world so much that he gave his only Son, so that everyone who believes in him may not die but have eternal life.
C20, in-between approach, best-seller	New International Version	For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.
C21, formal equivalence	English Standard Version (unchanged from RSV)	For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.
C21, paraphrase	The Message	This is how much God loved the world: He gave his Son, his one and only Son. And this is why: so that no one need be destroyed; by believing in him, anyone can have a whole and lasting life.
C21, "optimal equivalence"	Christian Standard Bible	For God loved the world in this way: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life.

(See also [Modern English Bible translations](#).)

Sense and syntax

Recent translation scholarship has struggled most with the Greek adverb οὕτως (*houtos*) which traditionally has been simply translated as "so" as in "so loved" in the KJV.

Theologians Gundry and Howell^[3] believe that the sense and syntax of the Greek Οὕτως...ὥστε make it likely that the author of the Gospel of John is emphasizing both (a) the *degree* to which God loved the world as well as (b) the *manner* in which God chose to express that love—by sending his only son. Gundry and Howell write that the Οὕτως term more frequently refers to the *manner* in which something is done (see BDAG 741–42 s.v. οὕτω/οὕτως). However, they add that the ὥστε clause that follows Οὕτως involves the indicative—meaning that it stresses an *actual* but usually unexpected result. They conclude that the sense and syntax of the Greek construction here focuses on the *nature* of God's love, addressing its mode, intensity, and extent. Accordingly, it emphasizes the *greatness of the gift God has given*.

There are other scholars agreeing with this assessment. "The 'so' (houtos) is an adverb of degree which points toward the clause which follows and here serves to express the idea of infinity, a love that is limitless, that is fully adequate."^[4] "The Greek construction...emphasizes the intensity of the love."^[5]

This understanding of the intent in the original Greek is reflected in various scholarly commentaries and translations such as these:

- "For God loved the world so much that he gave his only-begotten Son." (Schnackenburg)^[6]
- "Yes, God loved the world so much that He gave the only Son." (Brown)^[7]
- "God loved the world so much that he gave his only Son." (NEB)
- "God loved the people of this world so much that he gave his only Son." (CEV)
- "For God loved the world so greatly that he gave the only Son." (Beasley-Murray)^[8]

Based on their analysis of the original Greek parallelistic structure of John 3:14-17, Gundry and Howell provide the following English translation showing the grammatical structure of that passage:

PARALLELISTIC STRUCTURE OF JOHN 3:14–17

MAIN CLAUSES (UNINDENTED)

SUBORDINATE CLAUSES (INDENTED)^[3]

And just as Moses lifted up the serpent in the wilderness,
in this way must the Son of man be lifted up
in order that everyone believing might have in him life eternal,
for in this way God loved the world;
and so God gave the only Son
in order that everyone believing in him might not perish; rather, might have life eternal,
for God did not send the Son into the world
in order that he might judge the world;
rather, in order that the world might be saved through him.

Interpretations

Various translations differ on whether this is a direct quote of Jesus or a comment of the narrator of the Gospel. For example, the Good News Bible ends the quotation marks after verse 13 after which there is a footnote "The quotation may continue through verse 21."^[9]

Computer scientist Donald Knuth is the author of *3:16 Bible Texts Illuminated*, in which he examines the Bible by an analysis of chapter 3, verse 16 of each book. Each verse is accompanied by a rendering in calligraphic art, contributed by a group of calligraphers under the leadership of Hermann Zapf. 3:16 was chosen because of this key passage in John.^[10]

David Pawson challenged the meaning and interpretation of the verse in his 2007 book *Is John 3:16 the Gospel?*^[11]

Popular culture

Some people (such as the Rainbow Man) display the reference in large letters at sporting events, seeking the attention of fellow fans, the staff controlling the venue's giant video screens and, if the game is televised, the television audience.^[12] The Heisman-winning American football player Tim Tebow printed this reference (among other Bible verses) on his eye black, notably during the 2009 BCS championship.^[13] Exactly three years later on January 8, 2012, was the game that would become known as "The 3:16 game", where Tebow threw for 316 yards in a playoff upset against the Pittsburgh Steelers; a game in which measurements of 3, 16 and 31.6 were also noted, "John 3 16" became the top Google search in the US.^{[14][15]}

See also

- Conitron
- Conversion to Christianity
- Modern English Bible translations
- Monogenēs
- Only-begotten Son
- "John Cougar, John Deere, John 3:16", song by Keith Urban

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John 3:16 printed on the bottom of an iPhone 5 Case bag



John 3:16 printed on the bottom rim of an In-N-Out Burger paper cup.

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