



Declaring
the End
from the

Beginning



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Preface

Starting with a personal 'anecdote': I once saw a cartoon that showed an unshaven, beer-bellied 'slob' stretched out on a sofa in front of the telly, with a can of beer and 'fag' in his hand – and underneath was the cynical caption, 'made in the image of God!' Now some are indeed highly talented and clever, and we all tend towards personal relationships, but no one (except one) can claim to be perfectly holy, righteous, just, true, sinless, omnipotent and eternal as is God the Creator!

Yet in Genesis 1, verse 26 it does say, 'Then God said, "Let us make man(kind) in our image, and according to our likeness," – so did God not realize how ungodly humanity was going to be, or did he lack the wherewithal to make his ambitious proposal work? Ridiculous ideas, since he had just brought into existence, out-of-nothing, the whole temporal-material universe along with light, planet earth and all living things!

It truly dawned on me: when God promises something it will surely be done – but in his 'time' and in his 'way'. He chooses to work within certain 'parameters', namely, 'with the Lord one day is as a thousand years, and a thousand years as one day.' (II Peter 3, verse 8) and "I am God, and there is none like me, declaring the end from the beginning, and from ancient times things that are not yet done, saying, 'My counsel shall stand, and I will do all my pleasure.'" (Isaiah 46, verses 9 & 10). So making mankind 'in the image of God' is not an instant fix but a long-term process and, as is clear from Scripture, it will only apply to a redeemed humanity who choose to worship, revere and obey the true God out of love not duty or for personal gain!

Let's go there again! Is not the most profound and far-reaching statement, made by God throughout the Canon of Scripture, that which is recorded in Genesis 1, verse 26? Think about it, the promise that a race of created beings will be given the attributes of the God of creation himself – how can that be?

In my same moment of clarity, it registered that the revealed word of God in the Holy Bible really is literally a single historical narrative. Indeed he does 'declare the end from the beginning'. The doctrinal narrative running through Scripture's 66 books details God's providential control of human events – past, present and future – that will realize his promise to us. By the means detailed and revealed, he is (in our terms slowly but inexorably) bringing into existence a redeemed people as his own possession: A holy nation, the church of the firstborn, a pure and holy bride for the Son of his love. When the final soul is added, then both redeemed humanity and the created order will be 'remade' for eternity in glorified perfection, and God will then be able to fellowship in communion with his true 'children'!

Obviously, our arrogantly elevated cultural, social, educational, political, scientific and religious 'rules, regimes and regulations' are completely irrelevant to the Creator. His purpose was set in eternity before we existed, and it will complete on time without an atom of God's plan being out of place! Sadly though, we do love our sin, our disobedience and rebellion. But Scripture makes it clear, there are those who God will welcome into his eternal kingdom and those whom he will not. Jesus Christ referred to two 'gates' – of which only one (he himself) leads into heaven. Of the other he said, "wide is the gate, and broad is the way that leads to destruction, and there are many that go in by it." And, just in case anyone thinks otherwise, he holds us totally responsible for the choice we make!

So, how much does the everlasting God really want a holy people 'made in his image' to share his glory in an eternal realm? Well, enough to enter the world as a man, in the person of the sinless Son of God (Jesus of Nazareth), with the foreordained purpose of dying a sinner's death to take our place under the hammer blows of God's wrath against sin. Only by taking the punishment for all human sins upon himself is the Creator then able 'by grace' to pronounce all who believe in his Son 'justified and perfect in righteousness'!

One might well ask, "Are we, 'humanity', worth such a sacrifice?" Obviously, in the father's master plan stretching over the millennia, the purchasing of a 'bride' who will love his Son eternally makes us worth it – not us the 'gift', but the one being given the 'gift'! And our 'value' comes only because the Church being built by the Lord Jesus Christ is made up of people who recognise their 'ticket' into the everlasting kingdom is written in the Lord's own shed blood! Saved by grace alone, through faith alone, in Christ alone. Forget all works-righteousness, self-righteousness, man-made religions and philosophies when it comes to pleasing God. Love the Son, that's it!

The first man and woman weren't convinced it was necessary to love and obey their Creator. Their disobedience brought sin and death into the human race. However, we know that some of their redeemed, born-again descendents will finally 'get it right'! From Genesis to Revelation the 'story' unfolds as the word of God unveils the 'mysteries' of our Maker's plan for humanity. I'm hoping to indicate some of the key events that mark this progress. Ultimately, God will say, with the same certainty he said it in Genesis 1, verse 26, "Let us make man(kind) in our image, and according to our likeness,"!

SOME KEY EVENTS IN THE DIVINE SCHEDULE

1. Creation of the space-time continuum, planet earth, all living things including 'man' out of nothing.
2. The disobedience and fall from grace of mankind leading to God's judgment by a world-wide flood.
3. The rescue in an ark of Noah, his wife, their 3 sons and their wives, plus multitude breeding pairs of animals.
4. From Noah's son Shem comes Abraham, Isaac and Jacob, and the Jewish nation from Jacob's sons.
5. Israel is a vessel for God's Law (that they, like us, could not keep) and for sacrificial atonement for sin (representing God's grace in Christ taking our place).
6. From Judah (Jacob's son) comes King David and eventually Messiah to be the Redeemer of humanity.
7. During the Babylonian captivity the prophet Daniel was given an overview of 'world kingdoms' and of the 70 'sevens' (490 years) determined for the Jewish people until consummation (the final 7 year period still to come in the time of the Antichrist).
8. In the Old Testament it was promised that God would enter the world as 'Emmanuel' (God with us) born of a woman; in the New Testament this promise was fulfilled in the Seed of a woman, Jesus Christ.
9. His perfect life in the Father's will, his substitutionary death on our behalf, his resurrection back to life and ascension back to glory at the right hand of the Father, made it possible for all who believe in him to be justified and restored to fellowship with God by 'grace'.
10. Jesus left a small, motley group of disciples/apostles to become the foundation of his true Church based on a covenant of grace not law; millions of true believers have been added as 'living stones' over the millennia – these will enter God's kingdom when he glorifies them.

11. But, the world loves its sin so it will largely reject his message just as it rejected him, and lawlessness, ungodliness, pride, hedonism, materialism, narcissism, sorcery ('magic potions') and rebellion will bring in the time of the Antichrist – for a final 7 year period.
12. The Church, Christ's 'bride', will be taken out of the world, then the Lord Jesus will return to earth to judge the ungodly of the world who hate him, and he will set up a 1000 year (millennial) kingdom on an earth that will be restored and refreshed, and with no one to deceive its population.
13. As a measure of the intrinsic baseness of human nature, even under near-perfect 'edenic' conditions, when the 'deceiver' (that serpent of old) is released back into the world after 1000 years, he will be able to gather Christ-hating rebels as many as the 'sand of the sea' to go against the Son of God and try to overthrow him. These all will be cast into the lake of fire and brimstone by God, so that only a redeemed humanity of true believers who love Christ as Saviour finally remain.
14. Then God will dismiss the old sin-contaminated temporal/material earth and universe and, in their place, bring an eternal and everlasting holy realm into existence for a glorified people 'made in the image of God' to fellowship in communion with him and with the Lamb, Jesus Christ. There will be no more tears, no more sorrow, and mankind will dwell with God as planned from the beginning! Promise fulfilled, on time, on target, without one 'jot' or 'tittle' out of place. And all that the Father has chosen to love his Son, from before the foundation of the world, will be there!

I.

**CREATION OF THE SPACE-TIME
CONTINUUM, PLANET EARTH,
ALL LIVING THINGS INCLUDING
'MAN' - OUT OF NOTHING,
(GENESIS 1)**

In the beginning God created the heavens and the earth. The earth was without form, and void [of life]; and darkness *was* on the face of the deep. And the Spirit of God was hovering over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw the light, that *it was* good; and God divided the light from the darkness. God called the light Day, and the darkness he called Night. So the evening and the morning were the first day.


Then God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Thus God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament; and it was so. And God called the firmament Heaven. So the evening and the morning were the second day.

Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry *land* appear"; and it was so. And God called the dry *land* Earth, and the gathering together of the waters he called Seas. And God saw that *it was* good. Then God said, "Let the earth bring forth grass, the herb *that* yields seed, *and* the fruit tree *that* yields fruit according to its kind, whose seed *is* in itself, on the earth"; and it was so. And the earth brought forth grass, the herb *that* yields seed according to its kind, and the tree *that* yields fruit, whose seed *is* in itself according to its kind. And God saw that *it was* good. So the evening and the morning were the third day.

Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; and let them be for lights in the firmament of the heavens to give light on the earth"; and it was so.


Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. *He made* the stars also. God set them in the firmament of the heavens to give light on the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that *it was* good. So the evening and the morning were the fourth day.

Then God said, "Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens." So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was* good. And God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth." So the evening and the morning were the fifth day.

hen God said, "Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind"; and it was so. And God saw that *it was* good. **Then God said, "Let us make man in our image, according to our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in his *own* image; in the image of God he created him; male and female he created them. Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." Then God saw everything that he had made, and indeed *it was* very good. So the evening and the morning were the sixth day.**


2.

**THE DISOBEDIENCE AND FALL
FROM GRACE OF MANKIND
LEADING TO GOD'S JUDGMENT
BY A WORLDWIDE FLOOD,
(GENESIS 2, 3, 6 & 7)**

he LORD God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life *was* also in the midst of the garden, and the tree of the knowledge of good and evil. Then the LORD God took the man and put him in the Garden of Eden to tend and keep it. *And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat [a simple test of mankind's obedience out of love and reverence for the Creator], for in the day that you eat of it you shall surely die [spiritually instantly, physically eventually]."*

And the LORD God said, "*It is* not good that man should be alone; I will make him a helper comparable to him." And the LORD God caused a deep sleep to fall on Adam, and he slept; and he took one of his ribs, and closed up the flesh in its place. Then the rib which the LORD God had taken from man he made into a woman, and he brought her to the man. And Adam said: "*This is* now bone of my bones and flesh of my flesh; she shall be called *Woman*, because she was taken out of *Man*." Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. And they were both naked, the man and his wife, and were not ashamed.

Now the serpent [the serpent of old – the Devil] was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?" And the woman said to the serpent, "We may eat the fruit of the trees of the garden; but of the fruit of the tree which *is* in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.'"

hen the serpent said to the woman, "You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil [in other words, God told you a 'porky' but not so the Devil!]." **So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.** Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings [this is the wilful rebellion, and handing the world over to the usurper, that brought sin and death into the human stream – as God knew would be the side-effect of giving 'freedom of choice' to us].


And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden. Then the LORD God called to Adam and said to him, "*Where are you?*" So he said, "I heard your voice in the garden, and I was afraid because I was naked; and I hid myself." And he said, "*Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?*"

Then the man said, "The woman whom you gave to be with me, she gave me of the tree, and I ate." And the LORD God said to the woman, "*What is this you have done?*" The woman said, "The serpent deceived me, and I ate." So the LORD God said to the serpent: "Because you have done this, you are cursed more than all cattle, and more than every beast of the field; on your belly you shall go, and you shall eat dust all the days of your life. And I will put enmity between you and the woman, and between your seed and her Seed; he shall bruise your head [destroy you], and you shall bruise his heel [not permanently kill him]."

Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, that the sons of God [fallen angels?] saw the daughters of men, that they *were* beautiful; and they took wives for themselves of all whom they chose [thus polluting the human stream even more]. And the LORD said, "My Spirit shall not strive with man forever, for he *is* indeed flesh; yet his days shall be one hundred and twenty years." Then the LORD saw that the wickedness of man *was* great in the earth, and *that every intent of the thoughts of his heart was only evil continually*. And the LORD was sorry that he had made man on the earth, and he was grieved in his heart. So the LORD said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them."


The earth also was corrupt before God, and the earth was filled with violence. So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth. And God said to Noah, "The end of all flesh has come before me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. And behold, I myself am bringing floodwaters on the earth, to destroy from under heaven all flesh in which *is* the breath of life; everything that *is* on the earth shall die."

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened. And the rain was on the earth forty days and forty nights. Now the flood was on the earth forty days. And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered. And all flesh died that moved on the earth: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man.




hus says the LORD: "Cursed
is the man who trusts in
man and makes flesh his strength,
whose heart departs from the LORD.

The heart is deceitful above all things,
and desperately wicked; who can know
it? I, the LORD, search the heart, I
test the mind, even to give every man
according to his ways, according to
the fruit of his doings.




hose who depart from me shall
be written in the earth,
because they have forsaken the LORD,
the fountain of living waters."



he prophet who has a dream,
let him tell a dream; and
he who has my word, let him speak
my word faithfully." says the LORD.

"Therefore behold, I am against the
prophets," says the LORD, "who steal
my words every one from his
neighbour. Behold, I am against those
who prophesy false dreams," says the
LORD, "and tell them, and cause my
people to err by their lies and by their
recklessness." says the LORD.



he soul who sins shall die. When
a righteous man turns away
from his righteousness, commits iniquity,
and dies in it, it is because of the
iniquity which he has done that he dies.


3.

THE RESCUE BY GOD,
IN AN ARK OF NOAH,
HIS WIFE, THEIR 3 SONS AND
THEIR WIVES, PLUS
MULTITUDE BREEDING PAIRS
OF ANIMALS,
(GENESIS 6 - 8)

But Noah found grace in the eyes of the LORD. Noah was a just man, perfect in his generations. Noah walked with God. And Noah begot three sons: Shem, Ham, and Japheth. **And God said to Noah, "The end of all flesh has come before me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. Make yourself an ark of gopher-wood; make rooms in the ark, and cover it inside and outside with pitch. And this is how you shall make it: The length of the ark *shall be* three hundred cubits, its width fifty cubits, and its height thirty cubits. You shall make a window for the ark, and you shall finish it to a cubit from above; and set the door of the ark in its side. You shall make it *with* lower, second, and third *decks*.**

I will establish my covenant with you; and you shall go into the ark—you, your sons, your wife, and your sons' wives with you. **And of every living thing of all flesh you shall bring two of every *sort* into the ark, to keep *them* alive with you; they shall be male and female."** And they went into the ark to Noah, two by two, of all flesh in which *is* the breath of life. So those that entered, male and female of all flesh, went in as God had commanded him; and the LORD shut him in.

The waters increased and lifted up the ark, and it rose high above the earth. The waters prevailed and greatly increased on the earth, and the ark moved about on the surface of the waters. So he destroyed all living things which were on the face of the ground: both man and cattle, creeping thing and bird of the air. They were destroyed from the earth. Only Noah and those who *were* with him in the ark remained *alive*. And the waters prevailed on the earth one hundred and fifty days.

hen God remembered Noah, and every living thing, and all the animals that *were* with him in the ark. And God made a wind to pass over the earth, and the waters subsided. The fountains of the deep and the windows of heaven were also stopped, and the rain from heaven was restrained.

So it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made. Then he sent out a raven, which kept going to and fro until the waters had dried up from the earth. He also sent out from himself a dove, to see if the waters had receded from the face of the ground. But the dove found no resting place for the sole of her foot, and she returned into the ark to him, for the waters *were* on the face of the whole earth. So he put out his hand and took her, and drew her into the ark to himself.

And he waited yet another seven days, and again he sent the dove out from the ark. Then the dove came to him in the evening, and behold, a freshly plucked olive leaf *was* in her mouth; and Noah knew that the waters had receded from the earth. So he waited yet another seven days and sent out the dove, which did not return again to him anymore. And it came to pass in the six hundred and first year, in the first *month*, the first *day* of the month, that the waters were dried up from the earth; and Noah removed the covering of the ark and looked, and indeed the surface of the ground was dry.

And in the second month, on the twenty-seventh day of the month, the earth was dried. Then God spoke to Noah, saying, "*Go out of the ark, you and your wife, and your sons and your sons' wives with you. Bring out with you every living thing of all flesh that *is* with you: birds and cattle and every creeping thing that creeps on the earth, so that they may abound on the earth, and be fruitful and multiply on the earth.*"

4.

FROM NOAH'S SON SHEM
COMES ABRAHAM, ISAAC AND
JACOB, AND THE JEWISH
NATION FROM JACOB'S SONS,
(GENESIS 11, 12, 17, 25, 28, 29, 35)

This is the genealogy of Shem [Noah's son]: **Shem was one hundred years old, and begot Arphaxad two years after the flood. After he begot Arphaxad, Shem lived five hundred years, and begot sons and daughters. Arphaxad lived thirty-five years, and begot Salah. After he begot Salah, Arphaxad lived four hundred and three years, and begot sons and daughters.**

Salah lived thirty years, and begot Eber. After he begot Eber, Salah lived four hundred and three years, and begot sons and daughters. Eber lived thirty-four years, and begot Peleg. After he begot Peleg, Eber lived four hundred and thirty years, and begot sons and daughters. Peleg lived thirty years, and begot Reu. After he begot Reu, Peleg lived two hundred and nine years, and begot sons and daughters.

Reu lived thirty-two years, and begot Serug. After he begot Serug, Reu lived two hundred and seven years, and begot sons and daughters. Serug lived thirty years, and begot Nahor. After he begot Nahor, Serug lived two hundred years, and begot sons and daughters. Nahor lived twenty-nine years, and begot Terah. After he begot Terah, Nahor lived one hundred and nineteen years, and begot sons and daughters. Now Terah lived seventy years, and begot Abram, Nahor, and Haran.

This is the genealogy of Terah: Terah begot Abram [who God renamed Abraham], Nahor, and Haran. Haran begot Lot. And Haran died before his father Terah in his native land, in Ur of the Chaldeans. Then Abram and Nahor took wives: the name of Abram's wife was Sarai [who God renamed Sarah], and the name of Nahor's wife, Milcah, the daughter of Haran the father of Milcah and the father of Iscah. But Sarai was barren; she had no child.

And Terah took his son Abram and his grandson Lot, the son of Haran, and his daughter-in-law Sarai, his son Abram's wife, and they went out with them from Ur of the Chaldeans to go to the land of Canaan; and they came to Haran and dwelt there. So the days of Terah were two hundred and five years, and Terah died in Haran.

Now the LORD had said to Abram: "Get out of your country, from your family and from your father's house, to a land that I will show you. I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed." So Abram departed as the LORD had spoken to him, and Lot went with him. And Abram *was* seventy-five years old when he departed from Haran.

Then Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, and the people whom they had acquired in Haran, and they departed to go to the land of Canaan. So they came to the land of Canaan. Abram passed through the land to the place of Shechem, as far as the terebinth tree of Moreh. And the Canaanites *were* then in the land. Then the LORD appeared to Abram and said, "To your descendants I will give this land." And there he built an altar to the LORD, who had appeared to him.

When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I *am* Almighty God; walk before me and be blameless. And I will make my covenant between me and you, and will multiply you exceedingly." *Then Abram fell on his face, and God talked with him, saying: "As for me, behold, my covenant is with you, and you shall be a father of many nations."*

No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. And I will establish my covenant between me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you. Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God."

Then God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah *shall be* her name. And I will bless her and also give you a son by her; then I will bless her, and she shall be *a mother of nations*; kings of peoples shall be from her." Then Abraham fell on his face and laughed, and said in his heart, "Shall *a child* be born to a man who is one hundred years old? And shall Sarah, who is ninety years old, bear *a child*?" Then God said: "No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish my covenant with him for an everlasting covenant, *and with his descendants after him*." And the LORD visited Sarah as he had said, and the LORD did for Sarah as he had spoken. for Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son who was born to him—whom Sarah bore to him—Isaac.

This is the genealogy of Isaac, Abraham's son. Abraham begot Isaac. Isaac was forty years old when he took Rebekah as wife, the daughter of Bethuel the Syrian of Padan Aram, the sister of Laban the Syrian. Now Isaac pleaded with the LORD for his wife, because she *was* barren; and the LORD granted his plea, and Rebekah his wife conceived.

But the children struggled together within her; and she said, "If *all is well, why am I like this?*" So she went to inquire of the LORD. And the LORD said to her: "Two nations *are* in your womb, two peoples shall be separated from your body; *one* people shall be stronger than the other, and the older shall serve the younger." So when her days were fulfilled *for her* to give birth, indeed *there were* twins in her womb. And the first came out red. *He was* like a hairy garment all over; so they called his name Esau. Afterward his brother came out, and his hand took hold of Esau's heel; so his name was called Jacob. *Isaac was sixty years old when she bore them. So the boys grew. And Esau was a skilful hunter, a man of the field; but Jacob was a mild man, dwelling in tents. And Isaac loved Esau because he ate of his game, but Rebekah loved Jacob.*

Then Isaac called Jacob and blessed him, and charged him, and said to him: "You shall not take a wife from the daughters of Canaan. Arise, go to Padan Aram, to the house of Bethuel your mother's father; and take yourself a wife from there of the daughters of Laban your mother's brother. May God Almighty bless you, and make you fruitful and multiply you, that you may be an assembly of peoples; and give you the blessing of Abraham, to you and your descendants with you, that you may inherit the land in which you are a stranger, which God gave to Abraham."

Now Jacob went out from Beersheba and went toward Haran. So he came to a certain place and stayed there all night, because the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep. Then he dreamed, and behold, a ladder *was* set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

And behold, the LORD stood above it and said: "I *am* the LORD God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and your descendants. Also your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed. Behold, I *am* with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have spoken to you."

And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. Then Jacob kissed Rachel, and lifted up his voice and wept. And Jacob told Rachel that he *was* her father's relative and that he *was* Rebekah's son. So she ran and told her father. Then Laban said to Jacob, "Because you *are* my relative, should you therefore serve me for nothing? Tell me, what *should* your wages *be*?"

Now Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel. Leah's eyes *were* delicate, but Rachel was beautiful of form and appearance. Now Jacob loved Rachel; so he said, "I will serve you seven years for Rachel your younger daughter." And Laban said, "*It is* better that I give her to you than that I should give her to another man. Stay with me." So Jacob served seven years for Rachel, and they seemed *only* a few days to him because of the love he had for her.

Then God appeared to Jacob again, when he came from Padan Aram, and blessed him. And God said to him, "Your name *is* Jacob; your name shall not be called Jacob anymore, but Israel shall be your name." So he called his name Israel. Also God said to him: "I *am* God Almighty. Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body. The land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land."

The sons of Leah [Jacob's first wife] were Reuben, Jacob's firstborn, and Simeon, Levi, Judah, Issachar, and Zebulun; the sons of Rachel [his second wife] were Joseph and Benjamin; the sons of Bilhah, Rachel's maidservant, were Dan and Naphtali; and the sons of Zilpah, Leah's maidservant, were Gad and Asher. These were the sons of Jacob who were born to him in Padan Aram [from these sons originated the 12 tribes of Israel during the sojourn and then slavery in Egypt].

5.

**GOD GIVES TO THE NATION
ISRAEL THE MOSAIC LAW, AND
SACRIFICIAL ATONEMENT
FOR SIN,**

**(EXODUS 1 & 19, LEVITICUS 1 & 26,
HEBREWS 7 & 9)**

Now these *are* the names of the children of Israel who came to Egypt; each man and his household came with Jacob: Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan, Naphtali, Gad, and Asher. All those who were descendants of Jacob were seventy persons (for Joseph [as 'prime minister'] was in Egypt *already*).

And Joseph died, all his brothers, and all that generation. But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land was filled with them. Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, "Look, the people of the children of Israel *are* more and mightier than we; come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and *so* go up out of the land."

In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai. And Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel: 'You have seen what I did to the Egyptians, and *how* I bore you on eagles' wings and brought you to myself. Now therefore, if you will indeed obey my voice and keep my covenant, then you shall be a special treasure to me above all people [*sadly, Israel did neither but rather went their own way*]; for all the earth *is* mine. And you shall be to me a kingdom of priests and a holy nation.' These *are* the words which you shall speak to the children of Israel." So Moses came and called for the elders of the people, and laid before them all these words which the LORD commanded him. Then all the people answered together and said, "All that the LORD has spoken we will do."

But if you do not obey me, and do not observe all these commandments, and if you despise my statutes, or if your soul abhors my judgements, so that you do not perform all my commandments, *but* break my covenant, I will set my face against you, and you shall be defeated by your enemies. Those who hate you shall reign over you, and you shall flee when no one pursues you. I will break the pride of your power; I will make your heavens like iron and your earth like bronze. Then, if you walk contrary to me, and are not willing to obey me, I will bring on you seven times more plagues, according to your sins.

And the LORD said to Moses, "Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever." So Moses told the words of the people to the LORD. Now Mount Sinai *was* completely in smoke, because the LORD descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly. Then the LORD came down upon Mount Sinai, on the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up. *And God spoke all these words, saying: "I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me. You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate me, but showing mercy to thousands, to those who love me and keep my commandments. You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain.*

Remember the Sabbath day, to keep it holy. Honour your father and your mother, that your days may be long upon the land which the LORD your God is giving you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbour. You shall not covet your neighbour's house; you shall not covet your neighbour's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that *is* your neighbour's." [These are the so-called 'ten commandments'].

Now the LORD called to Moses, and spoke to him from the tabernacle of meeting, saying, "Speak to the children of Israel, and say to them: 'When any one of you brings an offering to the LORD, you shall bring your offering of the livestock—of the herd and of the flock. If his offering *is* a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own free will at the door of the tabernacle of meeting before the LORD. *Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him.*'"

Also there were many priests, because they were prevented by death from continuing. But he [the risen Lord Jesus Christ], because he continues forever, has an unchangeable priesthood. Therefore he is also able to save to the uttermost those who come to God through him, since he always lives to make intercession for them. For such a High Priest was fitting for us, *who is* holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for his own sins [unlike all of us, Jesus was without sin] and then for the people's, for this he did once for all when he offered up himself.


Not with the blood of goats and calves, but with his own blood he entered the Most Holy Place once for all, having obtained eternal redemption [for all who believe in him]. **For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, [the Jewish sacrificial system] how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, cleanse your conscience from dead works to serve the living God? And for this reason he is the Mediator of the new covenant [in which 'grace' replaces 'law'], by means of [his] death, for the redemption of the transgressions under the first covenant [breaking God's Law which we all do frequently – check the 10 commandments!], that those who are called may receive the promise of the eternal inheritance.**

And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. **For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us; not that he should offer himself often, as the high priest enters the Most Holy Place every year with blood of another—he then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, he has appeared to put away sin by the sacrifice of himself.**


And as it is appointed for men to die once, but after this the judgement, so Christ was offered once to bear the sins of many. To those who eagerly wait for him he will appear a second time, apart from sin, for salvation.

6.

FROM JUDAH (JACOB'S SON)
COMES KING DAVID AND
EVENTUALLY MESSIAH,
REDEEMER OF HUMANITY,
(GENESIS 49, NUMBERS 24, i SAMUEL 16
& 17, MATTHEW 1 & LUKE 3, ii SAMUEL
22 & 23, PSALMS 8, 19, 22, 110,
JEREMIAH 23, ZECHARIAH 2, 3, 6, 12 & 13,
MATTHEW 22, ISAIAH 49 & 53)

nd Jacob called his sons and said, "Gather together, that I may tell you what shall befall you in the last days: Gather together and hear, you sons of Jacob, and listen to Israel your father. Judah, you *are he* whom your brothers shall praise; your hand *shall be* on the neck of your enemies; your father's children shall bow down before you. Judah *is* a lion's whelp; from the prey, my son, you have gone up. He bows down, he lies down as a lion; and as a lion, who shall rouse him? *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to him shall be the obedience of the people. Binding his donkey to the vine, and his donkey's colt to the choice vine,* he washed his garments in wine, and his clothes in the blood of grapes. His eyes *are* darker than wine, and his teeth whiter than milk."

"The utterance of Balaam the son of Beor, and the utterance of the man whose eyes are opened; the utterance of him who hears the words of God, and has the knowledge of the Most High, *who* sees the vision of the Almighty, *who* falls down, with eyes wide open: I see him, but not now; *I behold him, but not near; a Star shall come out of Jacob; a Sceptre shall rise out of Israel, and batter the brow of Moab, and destroy all the sons of tumult.* And Edom shall be a possession; Seir also, his enemies, shall be a possession, while Israel does valiantly. Out of Jacob one shall have dominion, and destroy the remains of the city."

ow the LORD said to Samuel, "Fill your horn with oil, and go; I am sending you to Jesse the Bethlehemite. for I have provided myself a king [for Israel] among his sons." And Samuel said to Jesse, "Are all the young men here?" Then he said, "There remains yet the youngest, and there he is, keeping the sheep." And Samuel said to Jesse, "Send and bring him. for we will not sit down till he comes here."

So he sent and brought him in. Now he was ruddy, with bright eyes, and good-looking. And the LORD said, "Arise, anoint him; for this is the one!" Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came upon David from that day forward. So Samuel arose and went to Ramah.

Now the Philistines gathered their armies together to battle, and were gathered together at Sochoh, which belongs to Judah; they encamped between Sochoh and Azekah, in Ephes Dammim. And Saul and the men of Israel were gathered together, and they encamped in the Valley of Elah, and drew up in battle array against the Philistines. And a champion went out from the camp of the Philistines, named Goliath, from Gath, whose height was six cubits and a span. Then he stood and cried out to the armies of Israel, and said to them, "Why have you come out to line up for battle? Am I not a Philistine, and you the servants of Saul? Choose a man for yourselves, and let him come down to me. If he is able to fight with me and kill me, then we will be your servants. But if I prevail against him and kill him, then you shall be our servants and serve us."

And David left his supplies in the hand of the supply keeper, ran to the army, and came and greeted his brothers. Then as he talked with them, there was the champion, the Philistine of Gath, Goliath by name, coming up from the armies of the Philistines; and he spoke according to the same words. So David heard them. And all the men of Israel, when they saw the man, fled from him and were dreadfully afraid. So the men of Israel said, "Have you seen this man who has come up? Surely he has come up to defy Israel; and it shall be that the man who kills him the king [Saul] will enrich with great riches, will give him his daughter, and give his father's house exemption from taxes in Israel."


Then David spoke to the men who stood by him, saying, "What shall be done for the man who kills this Philistine and takes away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God?" Then David said to Saul, "Let no man's heart fail because of him; your servant will go and fight with this Philistine." But David said to Saul, "Your servant has killed both lion and bear; and this uncircumcised Philistine will be like one of them, seeing he has defied the armies of the living God." Moreover David said, "The LORD, who delivered me from the paw of the lion and from the paw of the bear, he will deliver me from the hand of this Philistine." And Saul said to David, "Go, and the LORD be with you!"


Then David said to the Philistine, "You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied. This day the LORD will deliver you into my hand, and I will strike you and take your head from you. And this day I will give the carcasses of the camp of the Philistines to the birds of the air and the wild beasts of the earth, that all the earth may know that there is a God in Israel. Then all this assembly shall know that the LORD does not save with sword and spear; for the battle *is* the LORD'S, and he will give you into our hands."


So it was, when the Philistine arose and came and drew near to meet David, that David hastened and ran toward the army to meet the Philistine. Then David put his hand in his bag and took out a stone; and he slung *it* and struck the Philistine in his forehead, so that the stone sank into his forehead, and he fell on his face to the earth. So David prevailed over the Philistine with a sling and a stone, and struck the Philistine and killed him.


The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham: Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers. Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram. Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon. Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse, and Jesse begot David the king.

Now Jesus himself began *his ministry* at about thirty years of age, being (as was supposed) *the son of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph, the son of Mattathiah, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathiah, the son of Semei, the son of Joseph, the son of Judah, the son of Joannas, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim, the son of Melea, the son of Menan, the son of Mattathah, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God.*


hen David spoke to the LORD the words of this song, and he said: "The LORD *is* my rock and my fortress and my deliverer; the God of my strength, in whom I will trust; my shield and the horn of my salvation, my stronghold and my refuge; my Saviour, you save me from violence. I will call upon the LORD, *who is worthy* to be praised; so shall I be saved from my enemies.

ith the merciful you will show yourself merciful; with a blameless man you will show yourself blameless; with the pure you will show yourself pure; and with the devious you will show yourself shrewd. You will save the humble people; but your eyes *are* on the haughty, *that* you may bring *them* down. For you *are* my lamp, O LORD; the LORD shall enlighten my darkness. *As for* God, his way *is* perfect; the word of the LORD *is* proven; he *is* a shield to all who trust in him. For who *is* God, except the LORD? And who *is* a rock, except our God? God *is* my strength *and* power, and he makes my way perfect.

he LORD lives! Blessed *be* my Rock! Let God be exalted, the Rock of my salvation! *It is* God who avenges me, and subdues the peoples under me; he delivers me from my enemies. You also lift me up above those who rise against me; you have delivered me from the violent man. Therefore I will give thanks to you, O LORD, among the Gentiles, and sing praises to your name. *He is* the tower of salvation to his king, and shows mercy to his anointed, to David and his descendants forevermore."

ow these *are* the last words of David. *Thus* says David the son of Jesse; *thus* says the man raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel: "The Spirit of the LORD spoke by me, and his word *was* on my tongue.

The God of Israel said, the Rock of Israel spoke to me: 'He who rules over men *must be* just, ruling in the fear of God. And *he shall be* like the light of the morning *when* the sun rises, A morning without clouds, *like* the tender grass *springing* out of the earth, by clear shining after rain.' *Although my house is not so with God, yet he has made with me an everlasting covenant, ordered in all things and secure.* for *this is* all my salvation and all *my* desire; will he not make *it* increase? But *the sons* of rebellion *shall* all *be* as thorns thrust away, because they cannot be taken with hands. But the man *who* touches them must be armed with iron and the shaft of a spear, and they shall be utterly burned with fire in *their* place."



Psalm of David: O LORD, our Lord, how excellent *is* your name in all the earth, who have set your glory above the heavens! Out of the mouth of babes and nursing infants you have ordained strength, because of your enemies, that you may silence the enemy and the avenger.

When I consider your heavens, the work of your fingers, the moon and the stars, which you have ordained, what is man that you are mindful of him, and the son of man that you visit him? for you have made him a little lower than the angels, and you have crowned him with glory and honour.

You have made him to have dominion over the works of your hands; you have put all *things* under his feet, all sheep and oxen—even the beasts of the field, the birds of the air, and the fish of the sea that pass through the paths of the seas. O LORD, our Lord, how excellent *is* your name in all the earth!



Psalm of David: The heavens declare the glory of God; and the firmament shows his handiwork. Day unto day utters speech, and night unto night reveals knowledge. *There is* no speech nor language *where* their voice is not heard. Their line has gone out through all the earth, and their words to the end of the world. In them he has set a tabernacle for the sun, which *is* like a bridegroom coming out of his chamber, *and* rejoices like a strong man to run its race. Its rising *is* from one end of heaven, and its circuit to the other end; and there is nothing hidden from its heat.

The law of the LORD *is* perfect, converting the soul; the testimony of the LORD *is* sure, making wise the simple; the statutes of the LORD *are* right, rejoicing the heart; the commandment of the LORD *is* pure, enlightening the eyes; the fear of the LORD *is* clean, enduring forever; the judgements of the LORD *are* true *and* righteous altogether. More to be desired *are they* than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them your servant is warned, *and* in keeping them *there is* great reward.

Who can understand *his* errors? Cleanse me from secret *faults*. Keep back your servant also from presumptuous *sins*; let them not have dominion over me. Then I shall be blameless, and I shall be innocent of great transgression. *Let the words of my mouth and the meditation of my heart be acceptable in your sight, O LORD, my strength and my Redeemer.*



Psalm of David: My God, my God, why have you forsaken me? *Why are you so far from* helping me, *and from* the words of my groaning? O my God, I cry in the daytime, but you do not hear; and in the night season, and am not silent.

But you *are* holy, enthroned in the praises of Israel. Our fathers trusted in you; they trusted, and you delivered them. They cried to you, and were delivered; they trusted in you, and were not ashamed. But I *am* a worm, and no man; a reproach of men, and despised by the people. All those who see me ridicule me; they shoot out the lip, they shake the head, *saying*, "He trusted in the LORD, let him rescue him; let him deliver him, since he delights in him!" [David was prophesying about Christ's crucifixion 1000 years before it took place – Israel, as they mocked, did not understand that he was not dying for his own sins, but to pay for theirs, and also for those of the whole world, so as to obtain redemption for humanity].

But you *are* he who took me out of the womb; you made me trust *while* on my mother's breasts. I was cast upon you from birth. From my mother's womb you *have been* my God. Be not far from me, for trouble *is* near; for *there is* none to help. Many bulls have surrounded me; strong *bulls* of Bashan have encircled me. They gape at me *with* their mouths, *like* a raging and roaring lion. I am poured out like water, and all my bones are out of joint; my heart is like wax; it has melted within me. My strength is dried up like a potsherd, and my tongue clings to my jaws; you have brought me to the dust of death. For dogs have surrounded me; the congregation of the wicked has enclosed me. They pierced my hands and my feet; I can count all my bones. They look *and* stare at me. They divide my garments among them, and for my clothing they cast lots.

But you, O LORD, do not be far from me; O my strength, hasten to help me! Deliver me from the sword, my precious *life* from the power of the dog. Save me from the lion's mouth and from the horns of the wild oxen! **You have answered me. I will declare your name to my brethren; in the midst of the assembly I will praise you.**

You who fear the LORD, praise him! All you descendants of Jacob, glorify him, and fear him, all you offspring of Israel! For he has not despised nor abhorred the affliction of the afflicted; nor has he hidden his face from him; but when he cried to him, he heard. My praise *shall be* of you in the great assembly; I will pay my vows before those who fear him.

The poor shall eat and be satisfied; those who seek him will praise the LORD. Let your heart live forever! *All the ends of the world shall remember and turn to the LORD, and all the families of the nations shall worship before you. For the kingdom is the LORD'S, and he rules over the nations. All the prosperous of the earth shall eat and worship; all those who go down to the dust shall bow before him, even he who cannot keep himself alive. A posterity shall serve him. It will be recounted of the Lord to the next generation, they will come and declare his righteousness to a people who will be born, that he has done this.*

"Behold, the days are coming," says the LORD, **"that I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute judgement and righteousness in the earth. In his days Judah will be saved, and Israel will dwell safely; now this is his name by which he will be called: THE LORD OUR RIGHTEOUSNESS.** Therefore, behold, *the days are coming,*" says the LORD, "that they shall no longer say, 'As the LORD lives who brought up the children of Israel from the land of Egypt,' but, 'As the LORD lives who brought up and led the descendants of the house of Israel from the north country and from all the countries where I had driven them.' And they shall dwell in their own land."

"**B**ring and rejoice, O daughter of Zion! For behold, I am coming and I will dwell in your midst," says the LORD. "Many nations shall be joined to the LORD in that day, and they shall become my people. And I will dwell in your midst. Then you will know that the LORD of hosts has sent me to you. And the LORD will take possession of Judah as his inheritance in the Holy Land, and will again choose Jerusalem. Be silent, all flesh, before the LORD, for he is aroused from his holy habitation! **Hear, O Joshua, the high priest, you and your companions who sit before you, for they are a wondrous sign; for behold, I am bringing forth my Servant the BRANCH.**"

Then the word of the LORD came to me, saying: "Thus says the LORD of hosts, saying: 'Behold, the man whose name is the BRANCH! From his place he shall branch out, and he shall build the temple of the LORD; yes, he shall build the temple of the LORD. He shall bear the glory, and shall sit and rule on his throne; so he shall be a priest on his throne, and the counsel of peace shall be between them both [king and priest].'"

Thus says the LORD, who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him: "Behold, I will make Jerusalem a cup of drunkenness to all the surrounding peoples, when they lay siege against Judah and Jerusalem. It shall be in that day *that* I will seek to destroy all the nations that come against Jerusalem. **And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on me whom they pierced [crucified].** Yes, they will mourn for him as one mourns for *his* only son, and grieve for him as one grieves for a firstborn.

In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness. It shall be in that day," says the LORD of hosts, "that I will cut off the names of the idols from the land, and they shall no longer be remembered. I will also cause the prophets and the unclean spirit to depart from the land. It shall come to pass that if anyone still prophesies, then his father and mother who begot him will say to him, 'You shall not live, because you have spoken lies in the name of the LORD.' And his father and mother who begot him shall thrust him through when he prophesies."

While the Pharisees were gathered together, Jesus asked them, saying, "What do you think about the Christ? Whose Son is he?" They said to him, "The Son of David [in other words merely a human descendent]." He said to them, "How then does David in the Spirit call him 'Lord,' saying: 'The LORD said to my Lord, "Sit at my right hand, till I make your enemies your footstool"'? If David then calls him 'Lord,' [then Messiah is God] how is he his Son?" And no one was able to answer him a word, nor from that day on did anyone dare question him anymore.

Psalm of David: The LORD said to my Lord, "Sit at my right hand, till I make your enemies your footstool." The LORD shall send the rod of your strength out of Zion. Rule in the midst of your enemies! Your people shall be volunteers in the day of your power; in the beauties of holiness, from the womb of the morning, you have the dew of your youth. The LORD has sworn and will not relent, "You are a priest forever according to the order of Melchizedek." The Lord is at your right hand; he shall execute kings in the day of his wrath. He shall judge among the nations, he shall fill the places with dead bodies, he shall execute the heads of many countries. He shall drink of the brook by the wayside; therefore he shall lift up the head.

Listen, O coastlands, to me, and take heed, you peoples from afar! The LORD has called me [Messiah] from the womb; from the matrix of my mother he has made mention of my name. And he has made my mouth like a sharp sword; in the shadow of his hand he has hidden me, and made me a polished shaft; in his quiver he has hidden me.

And now the LORD says, who formed me from the womb to be his Servant, to bring Jacob back to him, so that Israel is gathered to him (for I shall be glorious in the eyes of the LORD, and my God shall be my strength), indeed he says, *'It is too small a thing that you should be my Servant to raise up the tribes of Jacob, and to restore the preserved ones of Israel; I will also give you as a light to the Gentiles, that you should be my salvation to the ends of the earth.'*

Thus says the LORD, the Redeemer of Israel, their Holy One, to him whom man despises, to him whom the nation abhors, to the Servant of rulers: "Kings shall see and arise, Princes also shall worship, because of the LORD who is faithful, the Holy One of Israel; and he has chosen you."

Who has believed our report? And to whom has the arm of the LORD been revealed? For he shall grow up before him as a tender plant, and as a root out of dry ground. He has no form or comeliness; and when we see him, *there is* no beauty that we should desire him. He is despised and rejected by men, a man of sorrows and acquainted with grief. And we hid, as it were, *our* faces from him; he was despised, and we did not esteem him. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities; the chastisement for our peace *was* upon him, and by his stripes we are healed.


All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth; he was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so he opened not his mouth.

he was taken from prison and from judgement, and who will declare his generation? For he was cut off from the land of the living; for the transgressions of my people he was stricken. And they made his grave with the wicked—but with the rich at his death, because he had done no violence, nor *was any* deceit in his mouth. Yet it pleased the LORD to bruise him; he has put *him* to grief.


When you make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. *He shall see the labour of his soul, and be satisfied. By his knowledge my righteous Servant shall justify many, for he shall bear their iniquities.*

Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong, because he poured out his soul unto death, and he was numbered with the transgressors, and he bore the sin of many, and made intercession for the transgressors.


[The prophet Isaiah wrote these things 700 years before the birth of Messiah (the Christ). Nevertheless, all was fulfilled when Jesus of Nazareth entered the world to carry out his mission of redemption and thereby reclaim for God those who believe and trust in him.]



he soul who sins shall die. But if
a wicked man turns from all
his sins which he has committed,
keeps all my statutes, and does what
is lawful and right, he shall surely live;
he shall not die. None of the trans-
gressions which he has committed
shall be remembered against him;
because of the righteousness which he
has done, he shall live.




herefore I will judge you, O house
of Israel, every one according
to his ways, says the Lord GOD.
Repent, and turn from your trans-
gressions, so that iniquity will not
be your ruin.



hen you will remember your evil ways and your deeds that were not good; and you will loathe yourselves in your own sight, for your iniquities and your abominations.


I will put my Spirit within you and cause you to walk in my statutes, and you will keep my judgements and do them.





hen I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. I will give you a new heart and put a new spirit within you.

7.

**the prophet DANIEL is
GIVEN AN OVERVIEW OF
'WORLD KINGDOMS'
AND ISRAEL'S FUTURE AS 70
'SEVENS' - 490 YEARS,
(DANIEL 2 & 9)**

aniel [ca. 600BC] answered in the presence of the king, and said, "The secret which the king has demanded, the wise *men*, the astrologers, the magicians, and the soothsayers cannot declare to the king. But there is a God in heaven who reveals secrets, and he has made known to King Nebuchadnezzar [of Babylon] what will be in the latter days. Your dream, and the visions of your head upon your bed, were these: You, O king, were watching; and behold, a great image! This great image, whose splendour *was* excellent, stood before you; and its form *was* awesome. This image's head *was* of fine gold, its chest and arms of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron and partly of clay.

ou watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces. Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth. This *is* the dream. Now we will tell the interpretation of it before the king.

ou, O king, *are* a king of kings. For the God of heaven has given you a kingdom, power, strength, and glory; and wherever the children of men dwell, or the beasts of the field and the birds of the heaven, he has given *them* into your hand, and has made you ruler over them all—you *are* this head of gold [Babylon]. But after you shall arise another kingdom inferior to yours [Medo-Persia]; then another, a third kingdom of bronze [Greece], which shall rule over all the earth. And the fourth kingdom [Rome] shall be as strong as iron, inasmuch as iron breaks in pieces and shatters everything; and like iron that crushes, *that kingdom* will break in pieces and crush all the others.

Whereas you saw the feet and toes, partly of potter's clay and partly of iron, the kingdom shall be divided; yet the strength of the iron shall be in it, just as you saw the iron mixed with ceramic clay [a revived Roman empire with iron strength and human weakness]. And *as* the toes of the feet *were* partly of iron and partly of clay, *so* the kingdom shall be partly strong and partly fragile. As you saw iron mixed with ceramic clay, they will mingle with the seed of men; but they will not adhere to one another, just as iron does not mix with clay.

And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever. Inasmuch as you saw that the stone [Messiah] was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold—the great God has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure.”

Now while I *was* speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God, yes, while I *was* speaking in prayer, the man [angel] Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering. And he informed *me*, and talked with me, and said, “O Daniel, I have now come forth to give you skill to understand.

At the beginning of your supplications the command went out, and I have come to tell *you*, for you *are* greatly beloved; therefore consider the matter, and understand the vision:

Seventy weeks [in Hebrew seventy 'sevens' of years] are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity,

To bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.

Know therefore and understand, *that* from the going forth of the command to restore and build Jerusalem [in 445BC] until Messiah the Prince, *there shall be* seven weeks [49 years] and sixty-two weeks [434 years]; the street shall be built again, and the wall, even in troublesome times.

And after the sixty-two weeks Messiah shall be cut off [killed], but not for himself; and the people of the prince who is to come shall destroy the city and the sanctuary [occurred in 70AD]. The end of it *shall be* with a flood, and till the end of the war desolations are determined.

Then he [the future Antichrist] shall confirm a covenant with many for one week [the final 7 years]; but in the middle of the week he shall bring an end to [restored Jewish] sacrifice and offering. And on the wing of abominations shall be one who makes desolate [the great tribulation], even until the consummation, which is determined [Christ's return to judge the ungodly], is poured out on the desolate [then he will rule on earth for a 1000years]."

8.

**THE OLD TESTAMENT
PROMISED THAT 'EMMANUEL'
(GOD WITH US) WOULD BE
BORN OF A WOMAN;
HIS PROMISE WAS FULFILLED
IN THE BIRTH OF THE
SON OF GOD, JESUS CHRIST,
(ISAIAH 7, MICAH 5, ISAIAH 9,
MATTHEW 1, PHILIPPIANS 2,
GALATIANS 4, HEBREWS 9)**

Moreover the LORD spoke again to Ahaz, [the son of Jotham, the son of Uzziah, king of Judah] saying, "Ask a sign for yourself from the LORD your God; ask it either in the depth or in the height above." But Ahaz said, "I will not ask, nor will I test the LORD!"

Then he said, "Hear now, O house of David! *Is it* a small thing for you to weary men, but will you weary my God also? *Therefore the Lord himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call his name Immanuel.* Curds and honey he shall eat, that he may know to refuse the evil and choose the good. For before the child shall know to refuse the evil and choose the good, the land that you dread will be forsaken by both her kings. The LORD will bring the king of Assyria upon you and your people and your father's house—days that have not come since the day that Ephraim departed from Judah."

"But you, Bethlehem Ephrathah, *though* you are little among the thousands of Judah, *yet* out of you shall come forth to me the one to be Ruler in Israel, whose goings forth *are* from of old, from everlasting."

Therefore he shall give them up, until the time *that* she who is in labour has given birth; then the remnant of his brethren shall return to the children of Israel. And he shall stand and feed *his flock* in the strength of the LORD. In the majesty of the name of the LORD his God; and they shall abide, for now he shall be great to the ends of the earth; and this *one* shall be peace."

The people who walked in darkness have seen a great light; those who dwelt in the land of the shadow of death, upon them a light has shined. For unto us a child is born, unto us a Son is given; and the government will be upon his shoulder. And his name will be called Wonderful, Counsellor, Mighty God, Everlasting Father [or father of Eternity], Prince of Peace. Of the increase of *his* government and peace *there will be* no end, upon the throne of David and over his kingdom, to order it and establish it with judgement and justice from that time forward, even forever. The zeal of the LORD of hosts will perform this.

Now the birth of Jesus Christ was as follows: After his mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph her husband, being a just *man*, and not wanting to make her a public example, was minded to put her away secretly. But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. And she will bring forth a Son, and you shall call his name JESUS, for he will save his people from their sins."

So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: "Behold, the virgin shall be with child, and bear a Son, and they shall call his name Immanuel," which is translated, "God with us." Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, and did not know her till she had brought forth her firstborn Son. And he called his name JESUS.

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made himself of no reputation, taking the form of a bondservant, *and* coming in the likeness of men. And being found in appearance as a man, he humbled himself and became obedient to *the point* of death, even the death of the cross. Therefore God also has highly exalted him and given him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

But when the fullness of the time had come, God sent forth his Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of his Son into your hearts, crying out, "Abba, Father!" Therefore you are no longer a slave [of sin] but a son, and if a son, then an heir of God through Christ.


Not with the blood of goats and calves, but with his own blood he entered the Most Holy Place once for all, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, [the Jewish sacrificial system] sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, cleanse your conscience from dead works to serve the living God? And for this reason he is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.


9.


JESUS CHRIST LIVED A SINLESS
LIFE, ALWAYS IN THE
FATHER'S WILL.


HIS DEATH FOR SIN WAS ON
OUR BEHALF - HE WAS OUR
SUBSTITUTE SO THAT ALL
WHO BELIEVE IN HIM WILL BE
MADE RIGHT WITH GOD,

(ISAIAH 49 & 53, JOB 19, LUKE 4, JOHN 3,
I CORINTHIANS 1, GALATIANS 2 & 3,
EPHESIANS 1 & 2, COLOSSIANS 1,
HEBREWS 9 & 10, I PETER 1,
I JOHN 1, 2, 4 & 5)

11  nd now the LORD says, who formed me from the womb *to be* his Servant, to bring Jacob back to him, so that Israel is gathered to him (for I shall be glorious in the eyes of the LORD, and my God shall be my strength), indeed he says, 'It is too small a thing that you should be my Servant to raise up the tribes of Jacob, and to restore the preserved ones of Israel; I will also give you as a light to the Gentiles, that you should be my salvation to the ends of the earth.'


 hus says the LORD, the Redeemer of Israel, their Holy One, to him whom man despises, to him whom the nation abhors, to the Servant of rulers: "Kings shall see and arise, Princes also shall worship, because of the LORD who is faithful, the Holy One of Israel; and he has chosen you."


 hus says the LORD: "In an acceptable time I have heard you, and in the day of salvation I have helped you; I will preserve you and give you as a covenant to the people, to restore the earth, to cause them to inherit the desolate heritages; that you may say to the prisoners, 'Go forth,' to those who *are* in darkness, 'Show yourselves.' "


 e is despised and rejected by men, a man of sorrows and acquainted with grief. And we hid, as it were, *our* faces from him; he was despised, and we did not esteem him. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities; the chastisement for our peace *was* upon him, and by his stripes we are healed. All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on him the iniquity of us all.

he was oppressed and he was afflicted, yet he opened not his mouth; he was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so he opened not his mouth. He was taken from prison and from judgement, and who will declare his generation? For he was cut off from the land of the living; for the transgressions of my people he was stricken. And they made his grave with the wicked—but with the rich at his death, because he had done no violence, nor *was any* deceit in his mouth. Yet it pleased the LORD to bruise him; he has put *him* to grief. When you make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

he shall see the labour of his soul, *and* be satisfied. By his knowledge my righteous Servant shall justify many, for he shall bear their iniquities. Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong, because he poured out his soul unto death, and he was numbered with the transgressors, and he bore the sin of many, and made intercession for the transgressors [the human race].

“h, that my words were written! Oh, that they were inscribed in a book! That they were engraved on a rock with an iron pen and lead, forever! For I know *that* my Redeemer lives, and he shall stand at last on the earth; and after my skin is destroyed, this *I know*, that in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another. *How* my heart yearns within me!”

hen Jesus returned in the power of the Spirit to Galilee, and news of him went out through all the surrounding region. And he taught in their synagogues, being glorified by all. So he came to Nazareth, where he had been brought up. And as his custom was, he went into the synagogue on the Sabbath day, and stood up to read. And he was handed the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written: "The Spirit of the LORD is upon me, because he has anointed me to preach the gospel to *the* poor; he has sent me to heal the broken-hearted, to proclaim liberty to *the* captives and recovery of sight to *the* blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the LORD." Then he closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on him. And he began to say to them, "Today this Scripture is fulfilled in your hearing."

here was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to him, "Rabbi, we know that you are a teacher come from God; for no one can do these signs that you do unless God is with him." Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God." Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

Do not marvel that I said to you, 'You must be born again.' The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit." Nicodemus answered and said to him, "How can these things be?"

Jesus answered and said to him, "Are you the teacher of Israel, and do not know these things? Most assuredly, I say to you, we speak what we know and testify what we have seen, and you do not receive our witness. If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?"

No one has ascended to heaven but he who came down from heaven, *that is*, the Son of Man who is in heaven. And as Moses lifted up the serpent in the wilderness, [Numbers 21] even so must the Son of Man be lifted up, that whoever believes in him should not perish but have eternal life. For God so loved the world that he gave his only begotten Son, that whoever believes in him should not perish but have everlasting life. For God did not send his Son into the world to condemn the world, but that the world through him might be saved.

he who believes in him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practising evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God."

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent." *Where is the wise? Where is the scribe? Where is the disputer of this age?* Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and Greeks [Gentiles] seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, *are called*. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in his presence. [That is: 'think or imagine any human efforts or works will satisfy God or meet his standard of righteousness']! But of him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—that, as it is written, "He who glories, let him glory in the LORD."

11 **I** have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. I do not set aside the grace of God; for if righteousness *comes* through the law [by any human works or achievements], then Christ died in vain." O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified [to pay God's price for human sin].

But that no one is justified by the law in the sight of God *is* evident, for "the just shall live by faith." Yet the law is not of faith, but "the man who does them shall live by them." Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed *is* everyone who hangs on a tree [is crucified]"), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith. Brethren, I speak in the manner of men: Though *it is* only a man's covenant, yet *if it is* confirmed, no one annuls or adds to it.

Now to Abraham and his Seed were the promises made. He [God] does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ. And this I say, *that* the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. for if the inheritance *is* of the law, *it is* no longer of promise; but God gave *it* to Abraham by promise.

In him we have redemption through his blood, the forgiveness of sins, according to the riches of his grace which he made to abound toward us in all wisdom and prudence, having made known to us the mystery of his will, according to his good pleasure which he purposed in himself, that in the dispensation of the fullness of the times he might gather together in one all things in Christ, both which are in heaven and which are on earth—in him. In him also we have obtained an inheritance, being predestined according to the purpose of him who works all things according to the counsel of his will, that we who first trusted in Christ should be to the praise of his glory.

And you *he made alive*, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

But God, who is rich in mercy, because of his great love with which he loved us, even when we were dead in trespasses, made us [believers] alive together with Christ (by grace you have been saved), and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace in *his* kindness toward us in Christ Jesus.

For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, not of works, lest anyone should boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

For he himself is our peace, who has made both [Jew & Gentile] one, and has broken down the middle wall of separation, having abolished in his flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in himself one new man *from* the two, *thus* making peace, and that he might reconcile them both to God in one body through the cross, thereby putting to death the enmity. And he came and preached peace to you who were afar off and to those who were near. For through him we both have access by one Spirit to the Father.

Now, therefore, you [Gentiles] are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ himself being the chief *cornerstone*, in whom the whole building, being joined together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit.

He [God] has delivered us from the power of darkness and conveyed *us* into the kingdom of the Son of his love, in whom we have redemption through his blood, the forgiveness of sins. He is the image of the invisible God, the firstborn over all creation. For by him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through him and for him.

And he is before all things, and in him all things consist. And he is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things he may have the pre-eminence. For it pleased *the father that* in him all the fullness should dwell, and by him to reconcile all things to himself, by him, whether things on earth or things in heaven, having made peace through the blood of his cross.

And you, who once were alienated and enemies in your mind by wicked works, yet now he has reconciled in the body of his flesh through death, to present you holy, and blameless, and above reproach in his sight—if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister. [The Apostle Paul]

But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with his own blood he entered the Most Holy Place once for all, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh [the Jewish sacrificial system], how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, cleanse your conscience from dead works to serve the living God?

And for this reason he is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance [the new covenant sealed with Christ's blood is superior to any other and it is exclusively the only way that God sanctifies by grace].

For Christ has not entered the holy places made with hands, *which* are copies of the true, but into heaven itself, now to appear in the presence of God for us; not that he should offer himself often, as the high priest enters the Most Holy Place every year with blood of another — he then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, he has appeared to put away sin by the sacrifice of himself.

And as it is appointed for men to die once, but after this the judgement, so Christ was offered once to bear the sins of many. To those who eagerly wait for him he will appear a second time, apart from sin, for salvation.

For *it is* not possible that the blood of bulls and goats could take away sins. Therefore, when he came into the world, he said: "Sacrifice and offering you did not desire, but a body you have prepared for me. In burnt offerings and *sacrifices* for sin you had no pleasure. Then I said, 'Behold, I have come—in the volume of the book it is written of me—to do your will, O God.'" By that will we have been sanctified through the offering of the body of Jesus Christ once *for all*.

And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till his enemies are made his footstool. For by one offering he has perfected forever those who are being sanctified. But the Holy Spirit also witnesses to us; for after he had said before, "This *is* the covenant that I will make with them after those days, says the LORD: I will put my laws into their hearts, and in their minds I will write them," *then he adds*, "Their sins and their lawless deeds I will remember no more."

Now where there is remission of these, *there is* no longer an offering for sin. Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which he consecrated for us, through the veil, that is, his flesh, and *having* a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of *our* hope without wavering, for he who promised *is* faithful.

Blessed be the God and father of our Lord Jesus Christ, who according to his abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time. Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace *that would come* to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating when he testified beforehand the sufferings of Christ and the glories that would follow. To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into. Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; as obedient children, not conforming yourselves to the former lusts, *as* in your ignorance; but as he who called you *is* holy, you also be holy in all *your* conduct, because it is written, "Be holy, for I am holy."

And if you call on the father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay *here* in fear; knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot. He indeed was foreordained before the foundation of the world, but was manifest in these last times for you who through him believe in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

This is the message which we have heard from him [God] and declare to you, that God is light and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie and do not practise the truth. But if we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him [God] a liar, and his word is not in us. My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the father, Jesus Christ the righteous. And he himself is the propitiation for our sins, and not for ours only but also for the whole world. Now by this we know that we know him, if we keep his commandments.

In this the love of God was manifested toward us, that God has sent his only begotten Son into the world, that we might live through him. In this is love, not that we loved God, but that he loved us and sent his Son *to be* the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another.

No one has seen God at any time. If we love one another, God abides in us, and his love has been perfected in us. By this we know that we abide in him, and he in us, because he has given us of his Spirit. And we have seen and testify that the father has sent the Son *as* Saviour of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.

If we receive the witness of men, the witness of God is greater; for this is the witness of God which he has testified of his Son. He who believes in the Son of God has the witness in himself; he who does not believe God has made him a liar, because he has not believed the testimony that God has given of his Son. And this is the testimony: that God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life.

These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may *continue* to believe in the name of the Son of God. Now this is the confidence that we have in him, that if we ask anything according to his will, he hears us. And if we know that he hears us, whatever we ask, we know that we have the petitions that we have asked of him.

If anyone sees his brother sinning a sin *which does not lead* to death, he will ask, and he will give him life for those who commit sin not *leading* to death. There is sin *leading* to death [God's final judgment on a person]. I do not say that he should pray about that. All unrighteousness is sin, and there is sin not *leading* to death. We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him.

We know that we are of God, and the whole world lies *under the sway* of the wicked one. And we know that the Son of God has come and has given us an understanding, that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. This is the true God and eternal life. Little children, keep yourselves from idols. Amen.

10.

MESSIAH ENTERED THE
WORLD AS A MAN BUT WAS
REJECTED BY ISRAEL AS KING.
SO HE CHOSE 12 ORDINARY
MEN AND USED THEM TO
ESTABLISH HIS CHURCH AND
TO CHANGE THE ETERNAL
DESTINY OF HUMANITY.

(JOHN 15, MATTHEW 9 & 10, LUKE 6 & 9,
JOHN 6, MATTHEW 16, ACTS 7 - 9,
i CORINTHIANS 15, ACTS 1 - 3,
ii CORINTHIANS 5, 6, EPHESIANS 2, 4,
COLOSSIANS 1, JUDE 1, REVELATION 1.)

¶ I am the true vine, and my father is the vinedresser. Every branch in me that does not bear fruit he takes away; and every *branch* that bears fruit he prunes, that it may bear more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you *are* the branches. He who abides in me, and I in him, bears much fruit; for without me you can do nothing. If you abide in me, and my words abide in you, you will ask what you desire, and it shall be done for you. By this my father is glorified, that you bear much fruit; so you will be my disciples.

Y ou did not choose me, but I chose you and appointed you that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask the father in my name he may give you. These things I command you, that you love one another. If the world hates you, you know that it hated me before *it hated* you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will keep yours also. But all these things they will do to you for my name's sake, because they do not know him who sent me."

¶ Then he said to his disciples, "The harvest truly *is* plentiful, but the labourers *are* few. Therefore pray the Lord of the harvest to send out labourers into his harvest." And when he had called his twelve disciples to *him*, he gave them power *over* unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease.

Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the *son* of Alphaeus, and Lebbaeus [*Judas*], whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.

Now it came to pass in those days that he went out to the mountain to pray, and continued all night in prayer to God. And when it was day, he called his disciples to *himself*; and from them he chose twelve whom he also named apostles: Simon, whom he also named Peter, and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James the *son* of Alphaeus, and Simon called the Zealot; Judas *the son* of James, and Judas Iscariot who also became a traitor.

And it happened, as he was alone praying, *that* his disciples joined him, and he asked them, saying, "Who do the crowds say that I am?" So they answered and said, "John the Baptist, but some *say* Elijah; and others *say* that one of the old prophets has risen again." He said to them, "But who do you say that I am?" Peter answered and said, "The Christ of God." And he strictly warned and commanded them to tell this to no one, saying, "The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day." Then he said to *them* all, "If anyone desires to come after me, let him deny himself, and take up his cross daily, and follow me. For whoever desires to save his life will lose it, but whoever loses his life for my sake will save it. For whoever is ashamed of me and my words, of him the Son of Man will be ashamed when he comes in his *own* glory, and *in his* father's, and of the holy angels."

11 **B**ut there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who would betray him. And he said, "Therefore I have said to you that no one can come to me unless it has been granted to him by my Father." From that *time* many of his disciples went back and walked with him no more. Then Jesus said to the twelve, "Do you also want to go away?" But Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life. Also we have come to believe and know that you are the Christ, the Son of the living God." Jesus answered them, "Did I not choose you, the twelve, and one of you is a devil?" He spoke of Judas Iscariot, *the son* of Simon, for it was he who would betray him, being one of the twelve.

When Jesus came into the region of Caesarea Philippi, he asked his disciples, saying, "Who do men say that I, the Son of Man, am?" So they said, "Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter answered and said, "You are the Christ, the Son of the living God." Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but my Father who is in heaven. And I also say to you that you are Peter, and on this rock [that Jesus is the Christ, the foundation stone] I will build my Church, and the gates of Hades [death] shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Then he commanded his disciples that they should tell no one that he was Jesus the Christ. From that time Jesus began to show to his disciples that he must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.

Then Peter took him aside and began to rebuke him, saying, "far be it from you, Lord; this shall not happen to you!" But he turned and said to Peter, "Get behind me, Satan! You are an offence to me, for you are not mindful of the things of God, but the things of men." Then Jesus said to his disciples, "If anyone desires to come after me, let him deny himself, and take up his cross, and follow me. for whoever desires to save his life will lose it, but whoever loses his life for my sake will find it. for what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? for the Son of Man will come in the glory of his father with his angels, and then he will reward each according to his works."

And they stoned Stephen as he was calling on *God* and saying, "Lord Jesus, receive my spirit." Then he knelt down and cried out with a loud voice, "Lord, do not charge them with this sin." And when he had said this, he fell asleep. Now Saul was consenting to his death. At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles. And devout men carried Stephen *to his burial*, and made great lamentation over him. As for Saul, he made havoc of the church, entering every house, and dragging off men and women, committing *them* to prison. Therefore those who were scattered went everywhere preaching the word.

Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked letters from him to the synagogues of Damascus, so that if he found any who were of the *Way*, whether men or women, he might bring them bound to Jerusalem. As he journeyed he came near Damascus, and suddenly a light shone around him from heaven.

Then he fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting me?" And he said, "Who are you, Lord?" Then the Lord said, "I am Jesus, whom you are persecuting. It *is* hard for you to kick against the goads." So he, trembling and astonished, said, "Lord, what do you want me to do?" Then the Lord *said* to him, "Arise and go into the city, and you will be told what you must do."

And the men who journeyed with him stood speechless, hearing a voice but seeing no one. Then Saul arose from the ground, and when his eyes were opened he saw no one. But they led him by the hand and brought *him* into Damascus. And he was three days without sight, and neither ate nor drank.

Now there was a certain disciple at Damascus named Ananias; and to him the Lord said in a vision, "Ananias." And he said, "Here I am, Lord." So the Lord *said* to him, "Arise and go to the street called Straight, and inquire at the house of Judas for *one* called Saul of Tarsus, for behold, he is praying. And in a vision he has seen a man named Ananias coming in and putting *his* hand on him, so that he might receive his sight."

Then Ananias answered, "Lord, I have heard from many about this man, how much harm he has done to your saints in Jerusalem. And here he has authority from the chief priests to bind all who call on your name." But the Lord said to him, "Go, for he is a chosen vessel of mine to bear my name before Gentiles, kings, and the children of Israel. For I will show him how many things he must suffer for my name's sake."

Moreover, brethren, I [the apostle Paul] declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain. For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures, and that he was seen by Cephas [Peter], then by the twelve. After that he was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. After that he was seen by James, then by all the apostles.

Then last of all he was seen by me also, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me was not in vain; but I laboured more abundantly than they all, yet not I, but the grace of God *which was with me.*

The former account I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after he through the Holy Spirit had given commandments to the apostles whom he had chosen, to whom he also presented himself alive after his suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God. And being assembled together with *them*, he commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "*which,*" *he said,* "you have heard from me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now."

Therefore, when they had come together, they asked him, saying, "Lord, will you at this time restore the kingdom to Israel?" And he said to them, "It is not for you to know times or seasons which the father has put in his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." [The Church Age]

Now when he had spoken these things, while they watched, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, who also said, "Men of Galilee, why do you stand gazing up into heaven? This *same* Jesus, who was taken up from you into heaven, will so come in like manner as you saw him go into heaven."

When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and *one* sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues [languages], as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. Then they were all amazed and marvelled, saying to one another, "Look, are not all these who speak Galileans? And how *is it that* we hear, each in our own language in which we were born?"

Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call." And with many other words he testified and exhorted them, saying, "Be saved from this perverse generation." Then those who gladly received his word were baptized; and that day about three thousand souls were added to *them*. And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. Then fear came upon every soul, and many wonders and signs were done through the apostles.

Now Peter and John went up together to the temple at the hour of prayer, the ninth *hour*. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms from those who entered the temple; who, seeing Peter and John about to go into the temple, asked for alms. And fixing his eyes on him, with John, Peter said, "Look at us." So he gave them his attention, expecting to receive something from them.

Then Peter said, "Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk." And he took him by the right hand and lifted *him* up, and immediately his feet and ankle bones received strength. So he, leaping up, stood and walked and entered the temple with them—walking, leaping, and praising God. And all the people saw him walking and praising God. Then they knew that it was he who sat begging alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him.

Now as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch which is called Solomon's, greatly amazed. So when Peter saw *it*, he responded to the people: "Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk? The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified his Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let *him* go.

But you denied the Holy One and the Just, and asked for a murderer [Barabbas] to be granted to you, and killed the Prince of life, whom God raised from the dead, of which we are witnesses. And his name, through faith in his name, has made this man strong, whom you see and know. Yes, the faith which *comes* through him has given him this perfect soundness in the presence of you all.

Yet now, brethren, I know that you did *it* in ignorance, as *did* also your rulers. But those things which God foretold by the mouth of all his prophets, that the Christ would suffer, he has thus fulfilled. Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, and that he may send Jesus Christ, who was preached to you before, whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all his holy prophets since the world began."

Now all things *are* of God, who has reconciled us to himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. Now then, we are ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ's behalf, be reconciled to God. for he made him who knew no sin *to be* sin for us, that we might become the righteousness of God in him.

Do not be unequally yoked together with unbelievers. for what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols? for you are the temple of the living God. As God has said: "I will dwell in them and walk among *them*. I will be their God, and they shall be my people." Therefore "Come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you. I will be a father to you, and you shall be my sons and daughters, says the LORD Almighty."

For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. for through him we both have access by one Spirit to the father. Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ himself being the chief *cornerstone*, in whom the whole building, being joined together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit.

There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who *is* above all, and through all, and in you all. But to each one of us grace was given according to the measure of Christ's gift. And he himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into him who is the head—Christ—from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart; who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness. But you have not so learned Christ, if indeed you have heard him and have been taught by him, as the truth is in Jesus: that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness.

He has delivered us from the power of darkness and conveyed *us* into the kingdom of the Son of his love, in whom we have redemption through his blood, the forgiveness of sins. He is the image of the invisible God, the firstborn [pre-eminent one] over all creation. For by him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through him and for him.


And he is before all things, and in him all things consist. And he is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things he may have the pre-eminence. For it pleased *the Father that* in him all the fullness should dwell, and by him to reconcile all things to himself, by him, whether things on earth or things in heaven, having made peace through the blood of his cross. And you, who once were alienated and enemies in your mind by wicked works, yet now he has reconciled in the body of his flesh through death, to present you holy, and blameless, and above reproach in his sight—if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.

Inow rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of his body, which is the church, of which I became a minister according to the stewardship from God which was given to me for you, to fulfil the word of God, the mystery [the Old Testament prophets were not given revelation of the coming Church Age] which has been hidden from ages and from generations, but now has been revealed to his saints.

Jude, a bondservant of Jesus Christ, and brother of James, to those who are called, sanctified by God the Father, and preserved in Jesus Christ: Mercy, peace, and love be multiplied to you. Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.

Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of his saints, to execute judgement on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against him." These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling words, flattering people to gain advantage.

But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts. These are sensual persons, who cause divisions, not having the Spirit. But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Now to him who is able to keep you from stumbling, and to present you faultless before the presence of his glory with exceeding joy, to God our Saviour, who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen.

he Revelation of Jesus Christ, which God gave him to show his servants—things which must shortly take place. And he sent and signified *it* by his angel to his servant John, who bore witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw. Blessed *is* he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time *is* near.

John, to the seven churches which are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven Spirits who are before his throne, and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To him who loved us and washed us from our sins in his own blood, and has made us kings and priests to his God and Father, to him *be* glory and dominion forever and ever. Amen.

Behold, he is coming with clouds, and every eye will see him, even they who pierced him. And all the tribes of the earth will mourn because of him. Even so, Amen. "I am the Alpha and the Omega, *the* Beginning and *the* End," says the Lord, "who is and who was and who is to come, the Almighty."

I John, both your brother and companion in the tribulation and kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ. I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet, saying, "I am the Alpha and the Omega, the first and the Last," and, "What you see, write in a book and send *it* to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."

II.

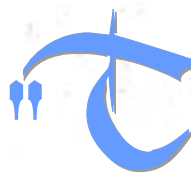
GODLESSNESS & MORAL
DECAY ARE BEING EMBRACED
BY HUMAN CULTURE AS
'ENLIGHTENMENT'! BUT
SCRIPTURE PROPHESIES A
FINAL 7-YEAR PERIOD TO
INTRODUCE THE ANTICHRIST,
TO CLOSE THIS AGE &
RESTORE CHRIST AS KING.

(DANIEL 9, II & 12, ISAIAH 13, JOEL 2 & 3,
ZECHARIAH 13 & 14, MATTHEW 24,
MARK 13, LUKE 21, ACTS 2,
i THESSALONIANS 4 & 5,
ii THESSALONIANS 2, ii PETER 3,
REVELATION 5, 6, 8 & 11)

Now while I [Daniel] was speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God, yes, while I was speaking in prayer, the man [angel] Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering. And he informed *me*, and talked with me, and said, "O Daniel, I have now come forth to give you skill to understand. At the beginning of your supplications the command went out, and I have come to tell *you*, for you *are* greatly beloved; therefore consider the matter, and understand the vision: Seventy weeks [Heb. seventy 'sevens' – of years] are determined for your people and for your holy city,

To finish the transgression,
To make an end of sins,
To make reconciliation for iniquity,
To bring in everlasting righteousness,
To seal up vision and prophecy, and
To anoint the Most Holy.

Now therefore and understand, *that* from the going forth of the command to restore and build Jerusalem until Messiah the Prince, *there shall be* seven weeks [49 years] and sixty-two weeks [434 years]; the street shall be built again, and the wall, even in troublesome times. And after the sixty-two weeks Messiah shall be cut off [crucified], but not for himself; and the people of the prince who is to come shall destroy the city and the sanctuary. The end of it *shall be* with a flood, and till the end of the war desolations are determined. *Then he* [Antichrist] *shall confirm a covenant with many for one week* [7 years]; but in the middle of the week [after 3½ years] *he shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate."*

hen the king [Antichrist] shall do according to his own will: he shall exalt and magnify himself above every god, shall speak blasphemies against the God of gods, and shall prosper till the wrath has been accomplished; for what has been determined shall be done. He shall regard neither the God of his fathers nor the desire of women, nor regard any god; for he shall exalt himself above *them* all. But in their place he shall honour a god of fortresses; and a god which his fathers did not know he shall honour with gold and silver, with precious stones and pleasant things. Thus he shall act against the strongest fortresses with a foreign god, which he shall acknowledge, *and* advance *its* glory; and he shall cause them to rule over many, and divide the land for gain.

At that time Michael [the angel] shall stand up, the great prince who stands *watch* over the sons of your people [Israel]; and there shall be a time of trouble, such as never was since there was a nation, *even* to that time. And at that time your people shall be delivered, every one who is found written in the book.

Then I, Daniel, looked; and there stood two others, one on this riverbank and the other on that riverbank. And *one* said to the man clothed in linen, who *was* above the waters of the river, "How long shall the fulfilment of these wonders *be*?" Then I heard the man clothed in linen, who *was* above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by him who lives forever, that *it shall be* for a time, times, and half a *time* [$3\frac{1}{2}$ years]; and when the power of the holy people has been completely shattered, all these *things* shall be finished. Although I heard, I did not understand. Then I said, "My lord, what *shall be* the end of these *things*?"

And he said, "Go *your way*, Daniel, for the words *are* closed up and sealed till the time of the end. Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand. And from the time *that* the daily *sacrifice* is taken away, and the abomination of desolation is set up, *there shall be* one thousand two hundred and ninety days. Blessed *is* he who waits, and comes to the one thousand three hundred and thirty-five days. But you, go *your way* till the end; for you shall rest, and will arise to your inheritance at the end of the days."


Wail, for the day of the LORD *is* at hand! It will come as destruction from the Almighty. Therefore all hands will be limp, every man's heart will melt, and they will be afraid. Pangs and sorrows will take hold of *them*; they will be in pain as a woman in childbirth; they will be amazed at one another; their faces *will be like* flames.

Behold, the day of the LORD comes, cruel, with both wrath and fierce anger, to lay the land desolate; and he will destroy its sinners from it. For the stars of heaven and their constellations will not give their light; the sun will be darkened in its going forth, and the moon will not cause its light to shine.

I will punish the world for *its* evil, and the wicked for their iniquity; I will halt the arrogance of the proud, and will lay low the haughtiness of the terrible. I will make a mortal more rare than fine gold, a man more than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth will move out of her place, in the wrath of the LORD of hosts and in the day of his fierce anger.

23 low the trumpet in Zion, and sound an alarm in my holy mountain! Let all the inhabitants of the land tremble; for the day of the LORD is coming, for it is at hand: a day of darkness and gloominess, a day of clouds and thick darkness, like the morning *clouds* spread over the mountains. *A* people *come*, great and strong, the like of whom has never been; nor will there ever be any *such* after them, even for many successive generations. *A* fire devours before them, and behind them a flame burns; the land *is* like the Garden of Eden before them, and behind them a desolate wilderness; surely nothing shall escape them. The earth quakes before them, the heavens tremble; the sun and moon grow dark, and the stars diminish their brightness. The LORD gives voice before his army, for his camp is very great; for strong *is the one* who executes his word. For the day of the LORD *is* great and very terrible; who can endure it? "Now, therefore," says the LORD, "turn to me with all your heart, with fasting, with weeping, and with mourning.

And I will show wonders in the heavens and in the earth: blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the LORD. And it shall come to pass *that* whoever calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, as the LORD has said, among the remnant whom the LORD calls. For behold, in those days and at that time, when I bring back the captives of Judah and Jerusalem, I will also gather all nations, and bring them down to the Valley of Jehoshaphat; and I will enter into judgement with them there on account of my people, my heritage Israel, whom they have scattered among the nations; they have also divided up my land. They have cast lots for my people, have given a boy *as payment* for a harlot, and sold a girl for wine, that they may drink."

“nd it shall come to pass in all the land,” says the LORD, “*that* two-thirds in it shall be cut off *and* die, but *one-third* shall be left in it: I will bring the *one-third* through the fire, will refine them as silver is refined, and test them as gold is tested. They will call on my name, and I will answer them. I will say, ‘This *is* my people’; and each one will say, ‘The LORD *is* my God.’”

Behold, the day of the LORD is coming, and your spoil will be divided in your midst. For I will gather all the nations to battle against Jerusalem; the city shall be taken, the houses rifled, and the women ravished. Half of the city shall go into captivity, but the remnant of the people shall not be cut off from the city. Then the LORD will go forth and fight against those nations, as he fights in the day of battle.

And in that day his feet will stand on the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives shall be split in two, from east to west, *making* a very large valley; half of the mountain shall move toward the north and half of it toward the south. Then you shall flee *through* my mountain valley, for the mountain valley shall reach to Hazal. Yes, you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Thus the LORD my God will come, *and* all the saints with you. It shall come to pass in that day *that* there will be no light; the lights will diminish. It shall be one day which is known to the LORD—neither day nor night. But at evening time it shall happen *that* it will be light. And in that day it shall be *that* living waters shall flow from Jerusalem, half of them toward the eastern sea and half of them toward the western sea; in both summer and winter it shall occur. And the LORD shall be King over all the earth. In that day it shall be—“The LORD *is* one,” and his name one.

And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come. Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand), "then let those who are in Judea flee to the mountains. Let him who is on the housetop not go down to take anything out of his house. And let him who is in the field not go back to get his clothes. But woe to those who are pregnant and to those who are nursing babies in those days! And pray that your flight may not be in winter or on the Sabbath. For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened. Then if anyone says to you, 'Look, here *is* the Christ!' or 'There!' do not believe *it*. For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. See, I have told you beforehand.

Therefore if they say to you, 'Look, he is in the desert!' do not go out; or 'Look, *he is* in the inner rooms!' do not believe *it*. For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. For wherever the carcass is, there the eagles will be gathered together. 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. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And he will send his angels with a great sound of a trumpet, and they will gather together his elect from the four winds, from one end of heaven to the other.


Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer *is* near. So you also, when you see all these things, know that it is near—at the doors! Assuredly, I say to you, this generation [alive at the time] will by no means pass away till all these things take place. Heaven and earth will pass away, but my words will by no means pass away. But of that day and hour no one knows, not even the angels of heaven, but my father only. But as the days of Noah *were*, so also will the coming of the Son of Man be.

For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. Then two *men* will be in the field: one will be taken and the other left. Two *women* will be grinding at the mill: one will be taken and the other left. Watch therefore, for you do not know what hour your Lord is coming. But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. Therefore you also be ready, for the Son of Man is coming at an hour you do not expect."

" **F**or nation will rise against nation, and kingdom against kingdom. And there will be earthquakes in various places, and there will be famines and troubles. These *are* the beginnings of sorrows. But watch out for yourselves, for they will deliver you up to councils, and you will be beaten in the synagogues. You will be brought before rulers and kings for my sake, for a testimony to them. And the gospel must first be preached to all the nations.

But when they arrest *you* and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit. Now brother will betray brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death. And you will be hated by all for my name's sake. But he who endures to the end shall be saved.

So when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing where it ought not" (let the reader understand), "then let those who are in Judea flee to the mountains. Let him who is on the housetop not go down into the house, nor enter to take anything out of his house. And let him who is in the field not go back to get his clothes. For *in* those days there will be tribulation, such as has not been since the beginning of the creation which God created until this time, nor ever shall be. And unless the Lord had shortened those days, no flesh would be saved; but for the elect's sake, whom he chose, he shortened the days. But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light; the stars of heaven will fall, and the powers in the heavens will be shaken. Then they will see the Son of Man coming in the clouds with great power and glory. And then he will send his angels, and gather together his elect from the four winds, from the farthest part of earth to the farthest part of heaven."

hen he [Jesus] said to them, "Nation will rise against nation, and kingdom against kingdom. And there will be great earthquakes in various places, and famines and pestilences; and there will be fearful sights and great signs from heaven.

But when you see Jerusalem surrounded by armies, then know that its desolation is near. Then let those who are in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her. For these are the days of vengeance, that all things which are written may be fulfilled. But woe to those who are pregnant and to those who are nursing babies in those days! for there will be great distress in the land and wrath upon this people. And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.

And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of heaven will be shaken. Then they will see the Son of Man coming in a cloud with power and great glory. Now when these things begin to happen, look up and lift up your heads, because your redemption draws near. Heaven and earth will pass away, but my words will by no means pass away.

But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly. For it will come as a snare on all those who dwell on the face of the whole earth. Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man."

But Peter [the apostle], standing up with the eleven [disciples], raised his voice and said to them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. For these are not drunk, as you suppose, since it is *only* the third hour of the day [9am]. But this is what was spoken by the prophet Joel: 'And it shall come to pass in the last days, says God, that I will pour out of my Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. And on my menservants and on my maidservants I will pour out my Spirit in those days; and they shall prophesy. I will show wonders in heaven above and signs in the earth beneath: blood and fire and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the LORD. And it shall come to pass *that* whoever calls on the name of the LORD shall be saved.'"

But I do not want you to be ignorant, brethren, concerning those who have fallen asleep [died], lest you sorrow as others who have no hope. For if [since] we believe that Jesus died and rose again, even so God will bring with him those who sleep in Jesus. For the Lord himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

But concerning the times and the seasons, brethren, you have no need that I should write to you. For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. For when they say, "Peace and safety!" then sudden destruction comes upon them, as labour pains upon a pregnant woman. And they shall not escape.

Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to him, we ask you, not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come. Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin [Antichrist] is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshipped, so that he sits as God in the temple of God, showing himself that he is God.


And now you know what is restraining, that he may be revealed in his own time. For the mystery of lawlessness is already at work; only he [the Holy Spirit] who now restrains *will do so* until he is taken out of the way. And then the lawless one will be revealed, whom the Lord will consume with the breath of his mouth and destroy with the brightness of his coming. The coming of the *lawless one* is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. And for this reason God will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, to which he called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle.

Beloved, I now write to you this second epistle (in *both of which* I stir up your pure minds by way of reminder), that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Saviour, knowing this first: that scoffers will come in the last days, walking according to their own lusts, and saying, "Where is the promise of his [Christ's] coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of creation." For this they wilfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world *that* then existed perished, being flooded with water. But the heavens and the earth *which* are now preserved by the same word, are reserved for fire until the day of judgement and perdition of ungodly men.

But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day. The Lord is not slack concerning *his* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.

Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth in which righteousness dwells.

nd I saw in the right *hand* of him who sat on the throne [God] a scroll written inside and on the back, sealed with seven seals [title deed to the earth?]. And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb [the Risen Christ] as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth. Then he came and took the scroll out of the right hand of him who sat on the throne. Now I saw when the Lamb opened one of the seals; and I heard one of the four living creatures saying with a voice like thunder, "Come and see."

And I looked, and behold, a white horse. He [the Antichrist] who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer. When he opened the second seal, I heard the second living creature saying, "Come and see." Another horse, fiery red, [war] went out. And it was granted to the one who sat on it to take peace from the earth, and that *people* should kill one another; and there was given to him a great sword.

When he opened the third seal, I heard the third living creature say, "Come and see." So I looked, and behold, a black horse, [famine] and he who sat on it had a pair of scales in his hand. And I heard a voice in the midst of the four living creatures saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine." [famine conditions] When he opened the fourth seal, I heard the voice of the fourth living creature saying, "Come and see." So I looked, and behold, a pale horse. And the name of him who sat on it was Death, and Hades followed with him. And power was given to them over a fourth of the earth, to kill with sword, with hunger, with death, and by the beasts of the earth.


When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held. And they cried with a loud voice, saying, "How long, O Lord, holy and true, until you judge and avenge our blood on those who dwell on the earth?" Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both *the number* of their fellow servants and their brethren, who would be killed as they *were*, was completed.

I looked when he opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood. And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind. Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place. And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, and said to the mountains and rocks, "Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! For the great day of his wrath has come, and who is able to stand?"

When he opened the seventh seal, there was silence in heaven for about half an hour. And I saw the seven angels who stand before God, and to them were given seven trumpets. So the seven angels who had the seven trumpets prepared themselves to sound. The first angel sounded: And hail and fire followed, mingled with blood, and they were thrown to the earth. And a third of the trees were burned up, and all green grass was burned up.


Then the second angel sounded: And *something* like a great mountain burning with fire was thrown into the sea, and a third of the sea became blood. And a third of the living creatures in the sea died, and a third of the ships were destroyed. Then the third angel sounded: And a great star fell from heaven, burning like a torch, and it fell on a third of the rivers and on the springs of water. The name of the star is Wormwood. A third of the waters became wormwood, and many men died from the water, because it was made bitter.

Then the fourth angel sounded: And a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them were darkened. A third of the day did not shine, and likewise the night. And I looked, and I heard an angel flying through the midst of heaven, saying with a loud voice, "Woe, woe, woe to the inhabitants of the earth, because of the remaining blasts of the trumpet of the three angels who are about to sound!"

nd the angel stood, saying, "Rise and measure the temple of God, the altar, and those who worship there. But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot *for* forty-two months [3^{1/2} years]. And I will give *power* to my two witnesses, and they will prophesy one thousand two hundred and sixty days [3^{1/2} years], clothed in sackcloth." And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner. These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.

When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them. And their dead bodies *will lie* in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified. Then *those* from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not allow their dead bodies to be put into graves. And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two prophets tormented those who dwell on the earth.

Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them. And they heard a loud voice from heaven saying to them, "Come up here." And they ascended to heaven in a cloud, and their enemies saw them. In the same hour there was a great earthquake, and a tenth of the city fell. In the earthquake seven thousand people were killed, and the rest were afraid and gave glory to the God of heaven.

hen the seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms of this world have become *the kingdoms* of our Lord and of his Christ, and he shall reign forever and ever!" "We give you thanks, O Lord God Almighty, the One who is and who was and who is to come, because you have taken your great power and reigned. The nations were angry, and your wrath has come, and the time of the dead, that they should be judged, and that you should reward your servants the prophets and the saints, and those who fear your name, small and great, and should destroy those who destroy the earth."

12.


**THE TIME FOR THE KING'S
RETURN, TO JUDGE ALL
PEOPLES & NATIONS AND
TO ESTABLISH HIS MILLENNIAL
KINGDOM ON EARTH,**


**(ZECHARIAH 12 & 13, MATTHEW 23,
ACTS 1, ISAIAH 63, MATTHEW 24,
LUKE 21, JOHN 5, ACTS 17, PSALMS 2,
ISAIAH 2, I CORINTHIANS 15,
II THESSALONIANS 2,
REVELATION 1, 18, 19 & 20,
MARK 8 & 13, ACTS 3)**


In that day the LORD will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David, and the house of David *shall be like God*, like the Angel of the LORD before them. It shall be in that day *that* I will seek to destroy all the nations that come against Jerusalem. And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on me whom they pierced. Yes, they will mourn for him as one mourns for *his only son*, and grieve for him as one grieves for a firstborn.


In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo. And the land shall mourn, every family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; the family of the house of Levi by itself, and their wives by themselves; the family of Shimei by itself, and their wives by themselves; all the families that remain, every family by itself, and their wives by themselves.

In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness. It shall be in that day," says the LORD of hosts, "*that* I will cut off the names of the idols from the land, and they shall no longer be remembered. I will also cause the prophets and the unclean spirit to depart from the land."

“ Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under *her* wings, but you were not willing! See! **Your house is left to you desolate; for I say to you, you shall see me no more till you say, 'Blessed is he who comes in the name of the LORD!'"** [The Messiah]

 nd being assembled together with *them*, he [the risen Jesus] commanded them [his disciples] not to depart from Jerusalem, but to wait for the Promise of the Father, “which,” *he said*, “you have heard from me; for John [the Baptist] truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.” Therefore, when they had come together, they asked him, saying, “Lord, will you at this time restore the kingdom to Israel?”

 nd he said to them, “It is not for you to know times or seasons which the Father has put in his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” Now when he had spoken these things, while they watched, he was taken up, and a cloud received him out of their sight.

 nd while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, who also said, “Men of Galilee, why do you stand gazing up into heaven? **This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw him go into heaven.**” Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day’s journey.

Who *is* this who comes from Edom, with dyed garments from Bozrah, this *One who is* glorious in his apparel, travelling in the greatness of his strength? —“I who speak in righteousness, mighty to save.” *Why is* your apparel red, and your garments like one who treads in the winepress? “I have trodden the winepress alone, and from the peoples no one *was* with me. for I have trodden them in my anger, and trampled them in my fury; their blood is sprinkled upon my garments, and I have stained all my robes. for the day of vengeance *is* in my heart, and the year of my redeemed has come. I looked, but *there was* no one to help, and I wondered that *there was* no one to uphold; therefore my own arm brought salvation for me; and my own fury, it sustained me. I have trodden down the peoples in my anger, made them drunk in my fury, and brought down their strength to the earth.”

“**F**or as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. for wherever the carcass is, there the eagles will be gathered together. 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.

Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And he will send his angels with a great sound of a trumpet, and they will gather together his elect from the four winds, from one end of heaven to the other.”

And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of heaven will be shaken. Then they will see the Son of Man coming in a cloud with power and great glory. Now when these things begin to happen, look up and lift up your heads, because your redemption draws near."

Then he spoke to them a parable: "Look at the fig tree, and all the trees. When they are already budding, you see and know for yourselves that summer is now near. So you also, when you see these things happening, know that the kingdom of God is near. Assuredly, I say to you, this generation [alive at the time] will by no means pass away till all things take place. Heaven and earth will pass away, but my words will by no means pass away. But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly. For it will come as a snare on all those who dwell on the face of the whole earth. Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man."

Most assuredly, I say to you, he who hears my word and believes in him who sent me has everlasting life, and shall not come into judgement, but has passed from death into life. Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. For as the Father has life in himself, so he has granted the Son to have life in himself, and has given him authority to execute judgement also, because he is the Son of Man.

Do not marvel at this; for the hour is coming in which all who are in the graves will hear his voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. I can of myself do nothing. As I hear, I judge; and my judgement is righteous, because I do not seek my own will but the will of the Father who sent me.”

When Paul [the apostle] stood in the midst of the Areopagus [Mar's Hill] and said, "Men of Athens, I perceive that in all things you are very religious; for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: **TO THE UNKNOWN GOD**. Therefore, the one whom you worship without knowing, him I proclaim to you: God, who made the world and everything in it, since he is Lord of heaven and earth, does not dwell in temples made with hands. Nor is he worshipped with men's hands, as though he needed anything, since he gives to all life, breath, and all things. And he has made from one blood every nation of men to dwell on all the face of the earth, and has determined their pre-appointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for him and find him, though he is not far from each one of us; for in him we live and move and have our being, as also some of your own poets have said, 'For we are also his offspring.' Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising. **Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, because he has appointed a day on which he will judge the world in righteousness by the man [Jesus Christ] whom he has ordained. He has given assurance of this to all by raising him from the dead.**"

Why do the nations rage, and the people plot a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his Anointed, *saying*, "Let us break their bonds in pieces and cast away their cords from us."

He who sits in the heavens shall laugh; the Lord shall hold them in derision. Then he shall speak to them in his wrath, and distress them in his deep displeasure: "Yet I have set my King on my holy hill of Zion."

"I will declare the decree: The LORD has said to me, "You *are* my Son, today I have begotten you. Ask of me, and I will give you the nations *for* your inheritance, and the ends of the earth *for* your possession. You shall break them with a rod of iron; you shall dash them to pieces like a potter's vessel." Now therefore, be wise, O kings; be instructed, you judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and you perish *in* the way, when his wrath is kindled but a little. Blessed *are* all those who put their trust in him.

Now it shall come to pass in the latter days *that* the mountain of the LORD'S house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it. Many people shall come and say, "Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob; he will teach us his ways, and we shall walk in his paths." For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. He shall judge between the nations, and rebuke many people; they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.

O house of Jacob, come and let us walk in the light of the LORD. The lofty looks of man shall be humbled, the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. For the day of the LORD of hosts *shall come* upon everything proud and lofty, upon everything lifted up—and it shall be brought low—upon all the cedars of Lebanon *that are* high and lifted up, and upon all the oaks of Bashan; upon all the high mountains, and upon all the hills *that are* lifted up; upon every high tower, and upon every fortified wall; upon all the ships of Tarshish, and upon all the beautiful sloops. The loftiness of man shall be bowed down, and the haughtiness of men shall be brought low; the LORD alone will be exalted in that day, but the idols he shall utterly abolish.

For since by man [Adam] *came* death, by man [Christ] also *came* the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the first-fruits, afterward those *who are* Christ's at his coming. Then *comes* the end, when he delivers the kingdom to God the father, when he puts an end to all rule and all authority and power. For he must reign till he has put all enemies under his feet. The last enemy *that* will be destroyed *is* death.

And so it is written, "The first man Adam became a living being." The last Adam *became* a life-giving spirit. However, the spiritual is not first, but the natural, and afterward the spiritual. The first man *was* of the earth, *made* of dust; the second man *is* the Lord from heaven. As *was* the *man* of dust, so also *are* those *who are made* of dust; and as *is* the heavenly *man*, so also *are* those *who are* heavenly. And as we have borne the image of the *man* of dust, we shall also bear the image of the heavenly *man*.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep [die], but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory." "O Death, where *is* your sting? O Hades, where *is* your victory?" The sting of death *is* sin, and the strength of sin *is* the law. But thanks *be* to God, who gives us the victory through our Lord Jesus Christ.

Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to him, we ask you, not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come. Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshipped, so that he sits as God in the temple of God, showing himself that he is God. Do you not remember that when I was still with you I told you these things? And now you know what is restraining, that he may be revealed in his own time. For the mystery of lawlessness is already at work; only he who now restrains *will do so* until he is taken out of the way. And then the lawless one will be revealed, whom the Lord will consume with the breath of his mouth and destroy with the brightness of his coming.

John [the apostle], to the seven churches which are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven Spirits who are before his throne, and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To him who loved us and washed us from our sins in his own blood, and has made us kings and priests [or a kingdom of priests] to his God and father, to him *be* glory and dominion forever and ever. Amen. Behold, he is coming with clouds, and every eye will see him, even they who pierced him. And all the tribes of the earth will mourn because of him. Even so, Amen. "I am the Alpha and the Omega, *the Beginning and the End*," says the Lord, "who is and who was and who is to come, the Almighty."

And I heard another voice from heaven saying, "Come out of her [Babylon – the world's final religious, economic, cultural, scientific, political system] my people, lest you share in her sins, and lest you receive of her plagues. For her sins have reached to heaven, and God has remembered her iniquities. Render to her just as she rendered to you, and repay her double according to her works; in the cup which she has mixed, mix double for her. In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and sorrow; for she says in her heart, 'I sit *as* queen, and am no widow, and will not see sorrow.' Therefore her plagues will come in one day—death and mourning and famine. And she will be utterly burned with fire, for strong *is* the Lord God who judges her. The kings of the earth who committed fornication and lived luxuriously with her will weep and lament for her, when they see the smoke of her burning, standing at a distance for fear of her torment, saying, 'Alas, alas, that great city Babylon, that mighty city! for in one hour your judgement has come.'

And the merchants of the earth will weep and mourn over her, for no one buys their merchandise anymore: merchandise of gold and silver, precious stones and pearls, fine linen and purple, silk and scarlet, every kind of citron wood, every kind of object of ivory, every kind of object of most precious wood, bronze, iron, and marble; and cinnamon and incense, fragrant oil and frankincense, wine and oil, fine flour and wheat, cattle and sheep, horses and chariots, and bodies and souls of men. The fruit that your soul longed for has gone from you, and all the things which are rich and splendid have gone from you, and you shall find them no more at all."

Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying, "Thus with violence the great city Babylon shall be thrown down, and shall not be found anymore. The sound of harpists, musicians, flutists, and trumpeters shall not be heard in you anymore. No craftsman of any craft shall be found in you anymore, and the sound of a millstone shall not be heard in you anymore. The light of a lamp shall not shine in you anymore, and the voice of bridegroom and bride shall not be heard in you anymore. For your merchants were the great men of the earth, for by your sorcery all the nations were deceived. And in her was found the blood of prophets and saints, and of all who were slain on the earth."

Now I saw heaven opened, and behold, a white horse. And he [Christ] who sat on him *was* called faithful and True, and in righteousness he judges and makes war. His eyes *were* like a flame of fire, and on his head *were* many crowns. He had a name written that no one knew except himself. He *was* clothed with a robe dipped in blood, and his name is called The Word of God.

And the armies in heaven, clothed in fine linen, white and clean, followed him on white horses. Now out of his mouth goes a sharp sword, that with it he should strike the nations. And he himself will rule them with a rod of iron. He himself treads the winepress of the fierceness and wrath of Almighty God. And he has on *his* robe and on his thigh a name written: KING OF KINGS AND LORD OF LORDS.

Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. He laid hold of the dragon, that serpent of old, who is *the* Devil and Satan, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.

And I saw thrones, and they sat on them, and judgement was committed to them. Then *I saw* the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshipped the beast or his image, and had not received *his* mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years. But the rest of the dead did not live again until the thousand years were finished. This *is* the first resurrection. Blessed and holy *is* he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

When he [Jesus] had called the people to *himself*, with his disciples also, he said to them, "Whoever desires to come after me, let him deny himself, and take up his cross, and follow me. for whoever desires to save his life will lose it, but whoever loses his life for my sake and the gospel's will save it. for what will it profit a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? for whoever is ashamed of me and my words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when he comes in the glory of his father with the holy angels."

"Take heed, watch and pray; for you do not know when the time is. *It is* like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch. Watch therefore, for you do not know when the master of the house is coming—in the evening, at midnight, at the crowing of the rooster, or in the morning—lest, coming suddenly, he find you sleeping. And what I say to you, I say to all: Watch!"

"Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, and that he may send Jesus Christ, who was preached to you before, whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all his holy prophets since the world began. for Moses truly said to the fathers, The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever he says to you. And it shall be *that* every soul who will not hear that Prophet shall be utterly destroyed from among the people."

13.

**WHEN CHRIST'S 1000 YEAR
KINGDOM IS OVER IT WILL BE
TIME FOR THE FINAL
JUDGEMENT OF HUMANITY -
AND THE DESTINATION OF
EACH INDIVIDUAL WILL BE
EITHER HEAVEN OR HELL
DEPENDING ON WHETHER WE
ACCEPT OR REJECT HIM!**

**(JOHN 5 & 8, ROMANS 14, MATTHEW 13
& 25, HEBREWS 9, JUDE 1,
REVELATION 20, ECCLESIASTES 12)**

Then Jesus answered and said to them, "for the father judges no one, but has committed all judgement to the Son, that all should honour the Son just as they honour the father. He who does not honour the Son does not honour the father who sent him. Most assuredly, I say to you, he who hears my word and believes in him who sent me has everlasting life, and shall not come into judgement, but has passed from death into life. Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.

For as the father has life in himself, so he has granted the Son to have life in himself, and has given him authority to execute judgement also, because he is the Son of Man. Do not marvel at this; for the hour is coming in which all who are in the graves will hear his voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. I can of myself do nothing. As I hear, I judge; and my judgement is righteous, because I do not seek my own will but the will of the father who sent me."

Jesus answered, "If I honour myself, my honour is nothing. It is my father who honours me, of whom you say that he is your God. Yet you have not known him, but I know him. And if I say, 'I do not know him,' I shall be a liar like you; but I do know him and keep his word. Your father Abraham rejoiced to see my day, and he saw *it* and was glad."

Then the Jews said to him, "You are not yet fifty years old, and have you seen Abraham?" Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM." [Meaning that he is **YAHWEH** – God the LORD and Creator of heaven and earth].

For none of us lives to himself, and no one dies to himself. For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's. For to this end Christ died and rose and lived again, that he might be Lord of both the dead and the living. But why do you judge your brother? Or why do you show contempt for your brother? **for we shall all stand before the judgement seat of Christ. for it is written: "As I live, says the LORD, every knee shall bow to me, and every tongue shall confess to God."** So then each of us shall give account of himself to God.

Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away. So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, and cast them into the furnace of fire. There will be wailing and gnashing of teeth." Jesus said to them, "Have you understood all these things?" They said to him, "Yes, Lord."

When the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate them one from another, as a shepherd divides *his* sheep from the goats. And he will set the sheep on his right hand, but the goats on the left. Then the King will say to those on his right hand, 'Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you took me in; I *was* naked and you clothed me; I was sick and you visited me; I was in prison and you came to me.'

Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed *you*, or thirsty and give *you* drink? When did we see you a stranger and take *you* in, or naked and clothe *you*? Or when did we see you sick, or in prison, and come to *you*? And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did *it* to one of the least of these my brethren, you did *it* to me.'

Then he will also say to those on the left hand, 'Depart from me, you cursed, into the everlasting fire prepared for the devil and his angels: for I was hungry and you gave me no food; I was thirsty and you gave me no drink; I was a stranger and you did not take me in, naked and you did not clothe me, sick and in prison and you did not visit me.'

Then they also will answer him, saying, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to *you*? Then he will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do *it* to one of the least of these, you did not do *it* to me.' And these will go away into everlasting punishment, but the righteous into eternal life."

For Christ has not entered the holy places made with hands, *which are* copies of the true, but into heaven itself, now to appear in the presence of God for us; not that he should offer himself often, as the high priest enters the Most Holy Place every year with blood of another—he then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, he has appeared to put away sin by the sacrifice of himself. *And as it is appointed for men to die once, but after this the judgement, so Christ was offered once to bear the sins of many.* To those who eagerly wait for him he will appear a second time, apart from sin, for salvation.

But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe. And the angels who did not keep their proper domain, but left their own abode, he has reserved in everlasting chains under darkness for the judgement of the great day; as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire. Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries. Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!"

But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves. Woe to them! for they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah. These are spots in your love feasts, while they feast with you without fear, serving *only* themselves. *They are* clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots; raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever.

Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of his saints, to execute judgement on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against him."


Now when the thousand years have expired, Satan will be released from his prison and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number *is* as the sand of the sea. They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city [Jerusalem]. And fire came down from God out of heaven and devoured them. The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet *are*. And they will be tormented day and night forever and ever.

Then I saw a great white throne and him who sat on it, from whose face the earth and the heaven fled away [God]. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is *the Book of Life*. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.


The Preacher sought to find acceptable words; and *what was written was* upright—words of truth. And further, my son, be admonished by these. Of making many books *there is* no end, and much study *is* wearisome to the flesh. Let us hear the conclusion of the whole matter: fear God and keep his commandments, for this is man's all. For God will bring every work into judgement, including every secret thing, whether good or evil.

14.

A HUMANITY WHO ARE NOW
'MADE IN IMAGE OF GOD'
CANNOT INHABIT A REALM
CONTAMINATED BY EVEN THE
RESIDUE OF SIN, THEREFORE
GOD MUST REPLACE IT - AND
HE DOES - WITH A NEW
CREATION IN WHICH ONLY
RIGHTEOUSNESS DWELLS.
(ISAIAH 25, REVELATION 21 & 22)



And in this mountain The LORD of hosts will make for all people a feast of choice pieces, a feast of wines on the lees, of fat things full of marrow, of well-refined wines on the lees. And he will destroy on this mountain the surface of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death forever, and the Lord GOD will wipe away tears from all faces; the rebuke of his people he will take away from all the earth; for the LORD has spoken. And it will be said in that day: "Behold, this *is* our God; we have waited for him, and he will save us. This *is* the LORD; we have waited for him; we will be glad and rejoice in his salvation."




Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, "Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people. God himself will be with them *and be* their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." Then he who sat on the throne said, "Behold, I make all things new." And he said to me, "Write, for these words are true and faithful." And he said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. He who overcomes shall inherit all things, and I will be his God and he shall be my son. But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death."

Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, "Come, I will show you the bride, the Lamb's wife." And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. Her light *was* like a most precious stone, like a jasper stone, clear as crystal. Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are *the names* of the twelve tribes of the children of Israel: three gates on the east, three gates on the north, three gates on the south, and three gates on the west.

Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. And he who talked with me had a gold reed to measure the city, its gates, and its wall. The city is laid out as a square; its length is as great as its breadth. And he measured the city with the reed: twelve thousand furlongs. Its length, breadth, and height are equal. Then he measured its wall: one hundred *and* forty-four cubits, *according* to the measure of a man, that is, of an angel.

The construction of its wall was *of* jasper; and the city *was* pure gold, like clear glass. The foundations of the wall of the city *were* adorned with all kinds of precious stones: the first foundation *was* jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst. The twelve gates *were* twelve pearls: each individual gate was of one pearl. And the street of the city *was* pure gold, like transparent glass.

But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple. The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb *is* its light. And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honour into it. Its gates shall not be shut at all by day (there shall be no night there). And they shall bring the glory and the honour of the nations into it. But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life.

nd he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the middle of its street, and on either side of the river, *was* the tree of life, which bore twelve fruits, each *tree* yielding its fruit every month. The leaves of the tree *were* for the healing of the nations. And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him. They shall see his face, and his name *shall be* on their foreheads. There shall be no night there: they need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever.

Then he said to me, "These words *are* faithful and true." And the Lord God of the holy prophets sent his angel to show his servants the things which must shortly take place. "Behold, I am coming quickly! Blessed *is* he who keeps the words of the prophecy of this book." Now I, John, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things.

Then he said to me, "See *that you do not do that*. for I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book. Worship God." And he said to me, "Do not seal the words of the prophecy of this book, for the time is at hand. He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still."

"And behold, I am coming quickly, and my reward *is* with me, to give to every one according to his work. I am the Alpha and the Omega, *the Beginning and the End*, the first and the Last." Blessed *are* those who do his commandments, that they may have the right to the tree of life, and may enter through the gates into the city. But outside *are* dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practises a lie.

"I Jesus, have sent my angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star." And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely.

For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and *from* the things which are written in this book. He who testifies to these things says, "Surely I am coming quickly." Amen. Even so, come, Lord Jesus! The grace of our Lord Jesus Christ *be* with you all. Amen.



declaring
the End
from the

Beginning

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