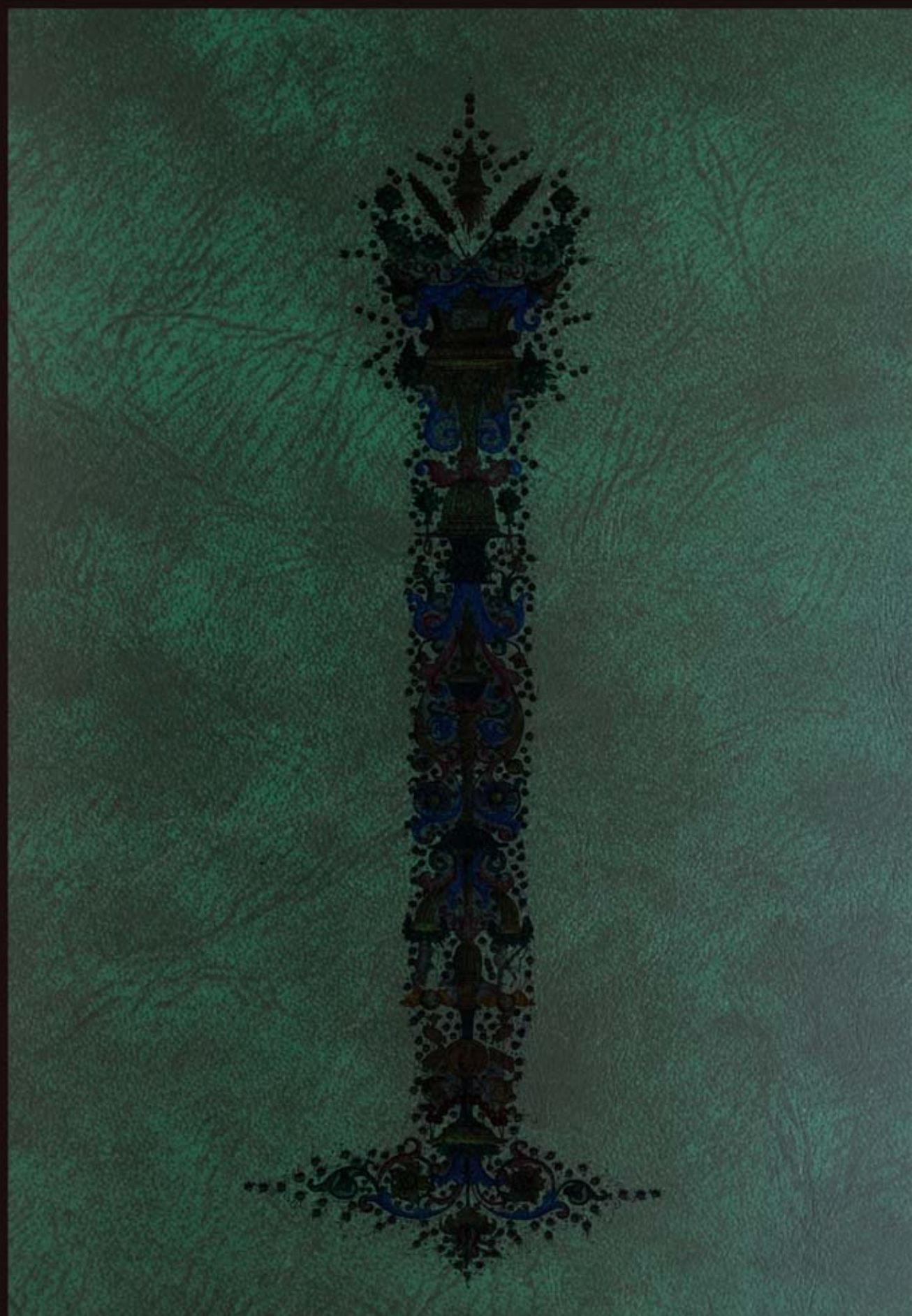


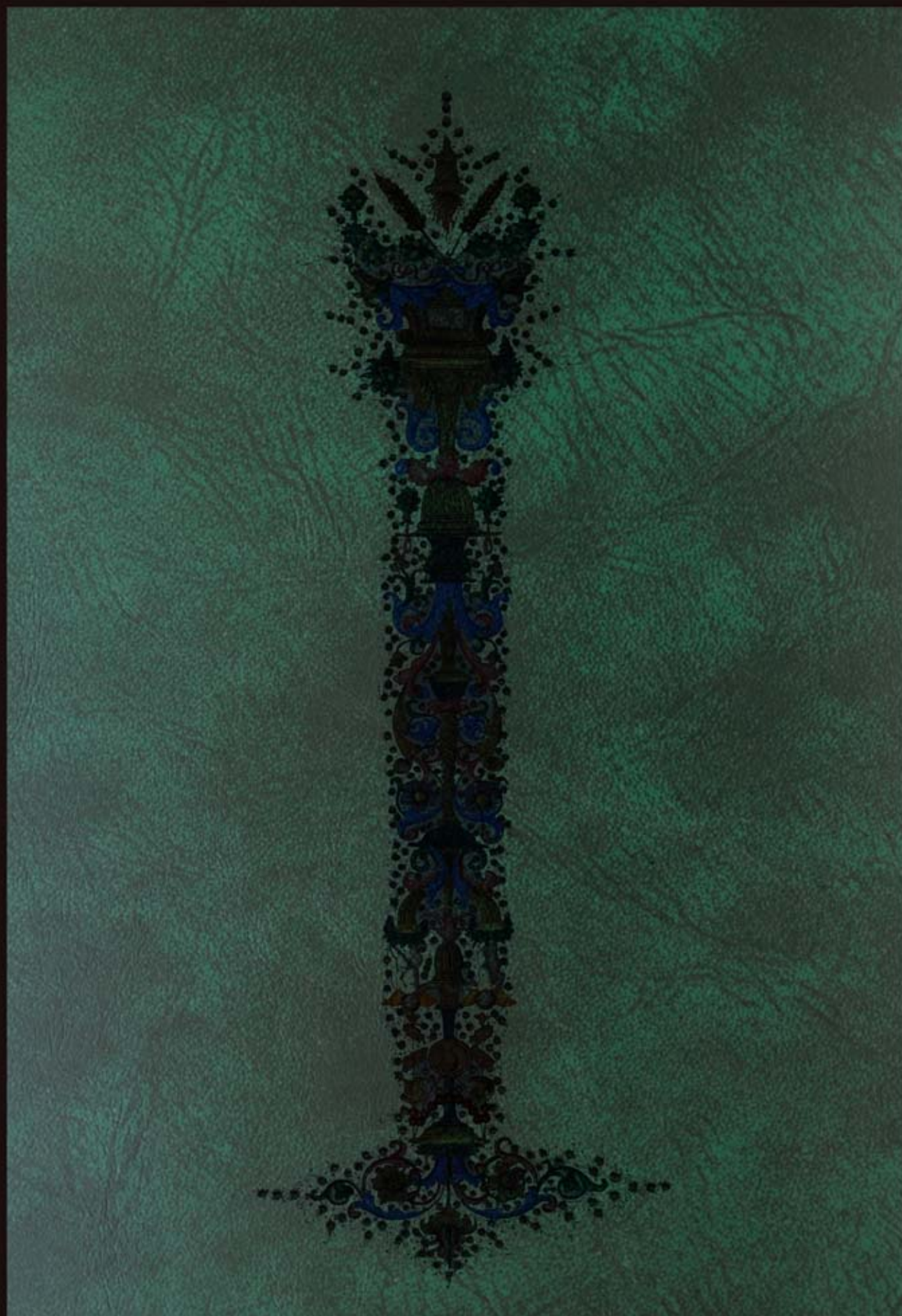


GOD'S  
FIRST 7 LAST  
BREATH  
+FOR US+













GOD'S  
FIRST & LAST  
BREATH  
+FOR US+





## PROLOGUE

**God**, the Creator who made the heavens and the Earth (and everything inanimate and animate that exists in them), who holds all things together by the word of his power, is outside the universe of space and time that we currently occupy. And all its laws, forces and relationships are determined by him as he considers appropriate.

**I**ndeed, the space-time continuum is simply a temporary process that he brought into existence (out of nothing); one that he will ultimately dismiss, so as to be replaced by the permanent and incorruptible eternal kingdom that he always intended.

**B**eing omnipotent, omnipresent, without beginning or end, existing from everlasting to everlasting, the very source and essence of life - how then could this God take a first breath of life in the world, and then take the last breath of death to leave the world? Yet he did - for our sakes!





**God,** the Creator made a perfect world in the beginning (of time), and he made a human race to manage it for him - a race to whom he also gave the gift of 'free will' so that we would do things by choice rather than through coercion or as unthinking 'puppets'. And indeed humanity did at the beginning (and does now) exercise free will to disobey our Creator and make our choices outside of his will - so human sin has thereby permeated all aspects of God's creation, and given the world over to the control of a usurper that we put in power, that Serpent of old!

**T**he LORD is holy, holy, holy - he must judge and punish sin, and there is no place in his eternal kingdom where it can hide. But he is also merciful so, knowing where we would go with our rebellious and disobedient nature, even from before the foundation of the world he devised a plan to rescue and redeem his most cherished creation - us! But this would require God to give as a ransom his most precious gift - yet he gladly did so for our sakes.





**God**, the Creator, has chosen to exist in three persons - Father, Son and Holy Spirit. To save us (a largely crass, hedonistic and ungrateful race who generally love our sin) from everlasting damnation, the Son of God actually chose to be born into this world (that he made and sustains), taking a first breath as a real male human baby - though his mother had to be a literal virgin so that he did not inherit our sinful nature.

**H**e grew yearly through boyhood into manhood in the same way as every male human child - yet he never once sinned against God or man. Because he was a man without sin, he alone was then able to take upon himself the punishment for all our sins - to propitiate God's wrath and enmity against sinful humanity. The wages of sin is death, so when he died and took his last breath on a Roman cross, payment was made which satisfied God. Thus by grace alone, without any works on our part (except the work of faith), God himself in the person of the Son purchased our redemption.







**God**, the Creator, in the person of the Son breathed a first and a last breath as a man to make all who believe in him - in his finished work - free from sin and death.

**B**ut did it work? Yes it did - because death was not able to hold him, the sinless giver of life! As promised in the Scriptures, on the third day he rose from the dead leaving an empty tomb. And was God the Father fully satisfied with the redemptive work of his Son? Yes he was - because having chosen and empowered his apostles to establish his Church in the world, the Son of God ascended back to sit at his Father's right hand in heaven where he ever lives to make intercession for us.

**I**t is God the Holy Spirit, sent by the Son, who empowered his disciples then and who empowers every believer in Jesus Christ now as he builds his Church to completion on earth. At the time appointed by God, the Son will return to take back his world, to put down all rebellion, then to dismiss the old and remake an undefiled creation for redeemed humanity!







GOD'S  
FIRST & LAST  
BREATH  
+FOR US+





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.

**A**nd being found in appearance as a man, he humbled himself and became obedient to *the point of death*, even the death of the cross.

**T**herefore 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.

Philippians, chapter 2







ut 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 but a son, and if a son, then an heir of God through Christ.

Galatians, chapter 4



ow it was about the sixth hour [noon], and there was darkness over all the earth until the ninth hour. Then the sun was darkened, and the veil of the temple was torn in two. And when Jesus had cried out with a loud voice, he said, "Father, 'into your hands I commit my spirit.'" Having said this, he breathed his last. So when the centurion saw what had happened, he glorified God, saying, "Certainly this was a righteous man!"

Luke, chapter 23







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.

**A**nd 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."

John, chapter 3





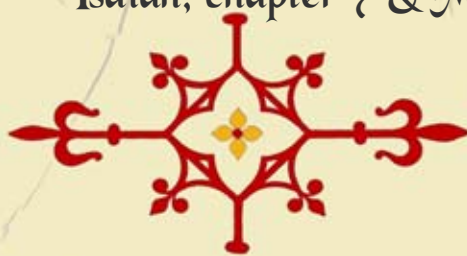


Moreover the LORD spoke again to Ahaz, saying, "Ask a sign for yourself from the LORD your God; ask it either in the depth or in the height above." But Ahaz said, "I will not ask, nor will I test the LORD!" Then he said, "Hear now, O house of David! *Is it* a small thing for you to weary men, but will 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."



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.

Isaiah, chapter 7 & Matthew, chapter 1







he 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.

**O**f 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.

Isaiah, chapter 9





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.*

**A**ll 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!" 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.*







**T**hey 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.

**T**hey 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.

Psalms, chapter 22







sten, O coastlands, to me, and take heed, you peoples from afar! The LORD has called me 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.

**A**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.'

Isaiah, chapter 49







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.

**H**e 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.

Isaiah, chapter 53





ow gather yourself in troops, O daughter of troops; he has laid siege against us; they will strike the judge of Israel with a rod on the cheek. "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.

Micah, chapter 5



hus says the LORD, who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him;





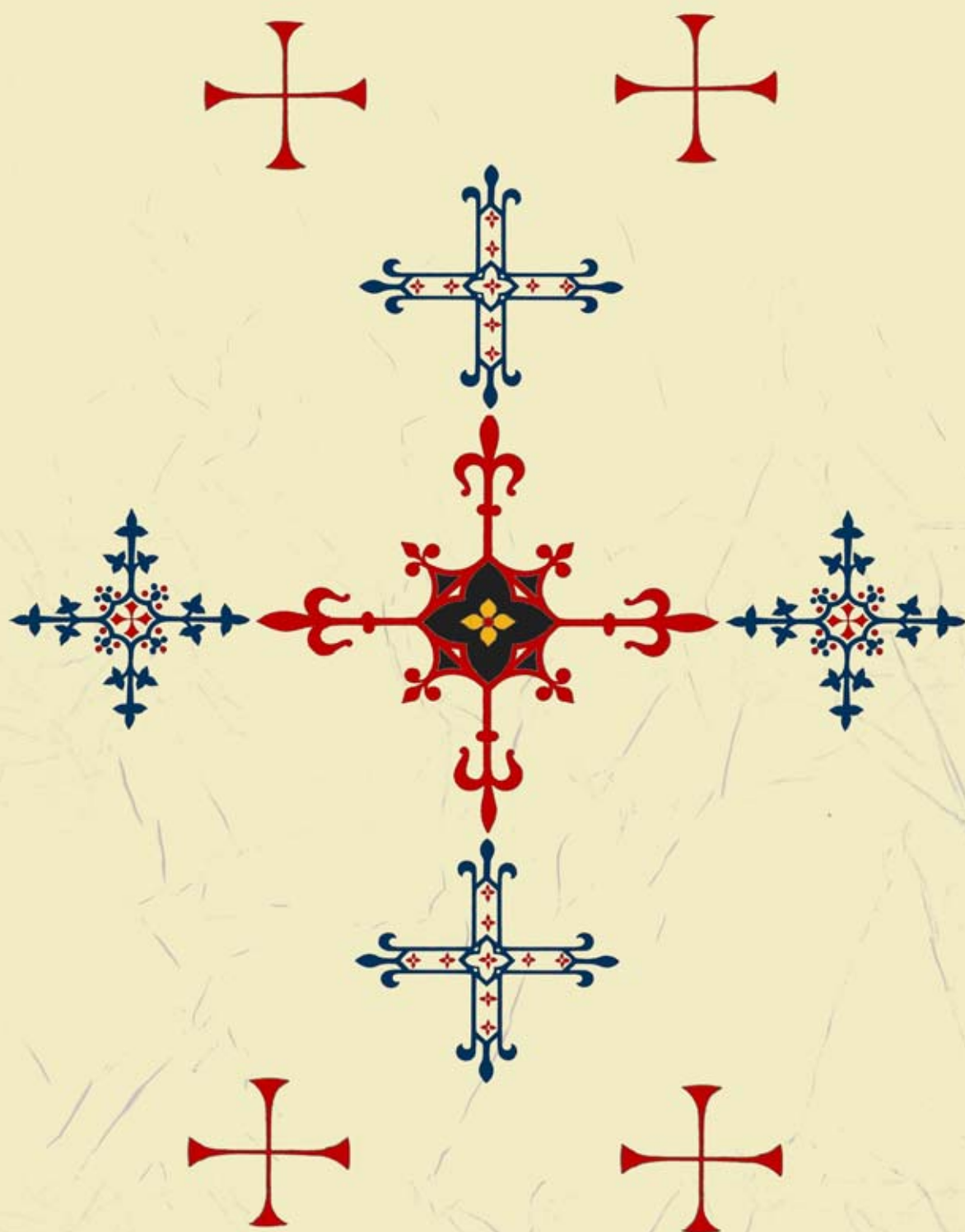


**11** Behold, I will make Jerusalem a cup of drunkenness to all the surrounding peoples, when they lay siege against Judah and Jerusalem. And it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it.

**A**nd 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 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; all the families that remain, every family by itself, and their wives by themselves."

Zechariah, chapter 12









n the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him nothing was made that was made. In him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend *[or overcome]* it.

**T**here was a man sent from God, whose name was John *[the Baptist]*. This man came for a witness, to bear witness of the light, that all through him might believe. He was not that light, but *was sent* to bear witness of that light. That was the true light which gives light to every man coming into the world.

**H**e was in the world, and the world was made through him, and the world did not know him. He came to his own, and his own did not receive him.





**B**ut as many as received him, to them he gave the right to become children of God, to those who believe in his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *And the Word became flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.*

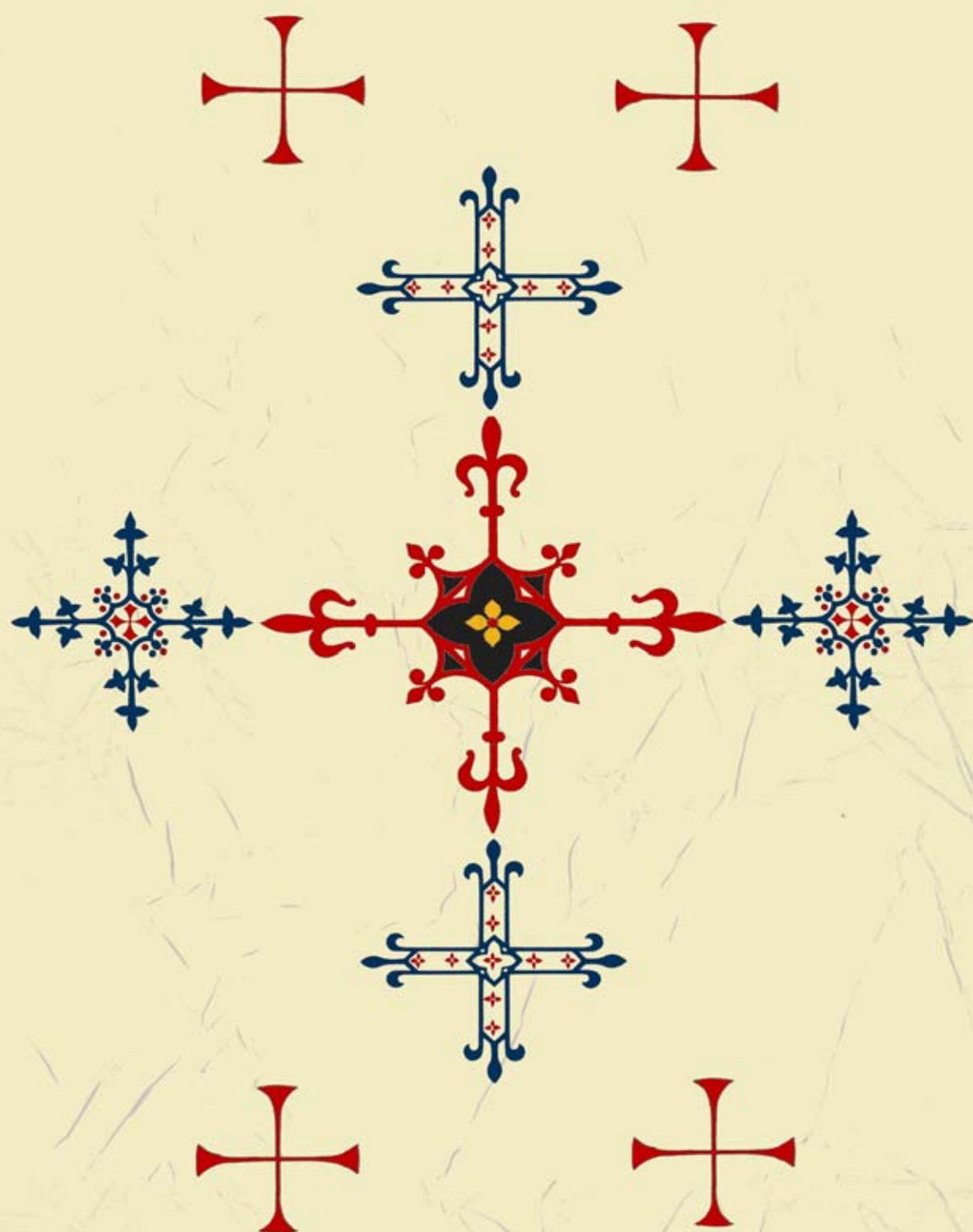
**J**ohn bore witness of him and cried out, saying, "This was he of whom I said, 'He who comes after me is preferred before me, for he was before me.'" And of his fullness we have all received, and grace for grace. For the law was given through Moses, *but* grace and truth came through Jesus Christ.

**N**o one has seen God at any time. The only begotten Son, who is in the bosom of the Father, he has declared *him*.

John, chapter 1









he next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world! This is he of whom I said, 'After me comes a man who is preferred before me, for he was before me.' I did not know him; but that he should be revealed to Israel, therefore I came baptizing with water."

**A**nd John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and he remained upon him. I did not know him, but he [God] who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on him, this is he who baptizes with the Holy Spirit.' And I have seen and testified that this is the Son of God."

**A**gain, the next day, John stood with two of his disciples. And looking at Jesus as he walked, he said, "Behold the Lamb of God!"

John, chapter 1







when Jesus had received the sour wine, he said, "It is finished!" And bowing his head, he gave up his spirit. Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and *that* they might be taken away. Then the soldiers came and broke the legs of the first and of the other who was crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and immediately blood and water came out.

**A**nd he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. For these things were done that the Scripture should be fulfilled, "Not *one* of his bones shall be broken." And again another Scripture says, "They shall look on him whom they pierced."

John, chapter 19





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."







**T**hen 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.



ow after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, "Where is he who has been born King of the Jews? For we have seen his star in the East and have come to worship him."

**A**nd when they had come into the house, they saw the young child with Mary his mother, and fell down and worshipped him. And when they had opened their treasures, they presented gifts to him: gold, frankincense, and myrrh. Then, being divinely warned in a dream that they should not return to Herod, they departed for their own country another way.

Matthew, chapters 1 & 2





ow in the sixth month [of Elizabeth's pregnancy] the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name *was* Mary. And having come in, the angel said to her, "Rejoice, highly favoured *one*, the Lord *is* with you; blessed *are* you among women!"

**B**ut when she saw *him*, she was troubled at his saying, and considered what manner of greeting this was. Then the angel said to her, "Do not be afraid, Mary, for you have found favour with God. And behold, you will conceive in your womb and bring forth a Son, and shall call his name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give him the throne of his father David. And he will reign over the house of Jacob forever, and of his kingdom there will be no end."







Then Mary said to the angel, "How can this be, since I do not know a man?" And the angel answered and said to her, "*The* Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God."



And it came to pass in those days *that* a decree went out from Caesar Augustus that all the world should be registered. Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be registered with Mary, his betrothed wife, who was with child. So it was, that while they were there, the days were completed for her to be delivered. And she brought forth her firstborn Son, and wrapped him in swaddling cloths, and laid him in a manger, because there was no room for them in the inn.

Luke, chapters 1 & 2





hen Jesus came from Galilee to John [the Baptist] at the Jordan to be baptized by him. And John *tried* to prevent him, saying, "I need to be baptized by you, and are you coming to me?" But Jesus answered and said to him, "Permit *it to be* so now, for thus it is fitting for us to fulfil all righteousness." Then he allowed him. When he had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and alighting upon him. And suddenly a voice *came* from heaven, saying, "This is my beloved Son, in whom I am well pleased."



hen Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And when he had fasted forty days and forty nights, afterward he was hungry. Now when the tempter came to him, he said, "If you are the Son of God, command that these stones become bread."







**B**ut he answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'" Then the devil took him up into the holy city, set him on the pinnacle of the temple, and said to him, "If you are the Son of God, throw yourself down. For it is written: 'He shall give his angels charge over you,' and, 'In *their* hands they shall bear you up, lest you dash your foot against a stone.'" [Interesting that Satan is quite willing to quote the Scriptures!] Jesus said to him, "It is written again, 'You shall not tempt the LORD your God.'"

**A**gain, the devil took him up on an exceedingly high mountain, and showed him all the kingdoms of the world and their glory. And he said to him, "All these things I will give you if you will fall down and worship me." [Showing who currently runs the world!] Then Jesus said to him, "Away with you, Satan! For it is written, 'You shall worship the LORD your God, and him only you shall serve.'"

Matthew, chapters 3 & 4





Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; and he was transfigured before them. His face shone like the sun, and his clothes became as white as the light. And behold, Moses and Elijah appeared to them, talking with him.

Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if you wish, let us make here three tabernacles: one for you, one for Moses, and one for Elijah." While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is my beloved Son, in whom I am well pleased. Hear him!" And when the disciples heard *it*, they fell on their faces and were greatly afraid. But Jesus came and touched them and said, "Arise, and do not be afraid." When they had lifted up their eyes, they saw no one but Jesus only.

Matthew, chapter 17







hen evening had come, he [Jesus] sat down with the twelve. Now as they were eating, he said, "Assuredly, I say to you, one of you will betray me." And as they were eating, Jesus took bread, blessed and broke *it*, and gave *it* to the disciples and said, "Take, eat; this is my body." Then he took the cup, and gave thanks, and gave *it* to them, saying, "Drink from it, all of you. For this is my blood of the new covenant, which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in my Father's kingdom."

**A**nd when they had sung a hymn, they went out to the Mount of Olives. Then Jesus said to them, "All of you will be made to stumble because of me this night, for it is written: 'I will strike the Shepherd, and the sheep of the flock will be scattered.' But after I have been raised, I will go before you to Galilee."

Matthew, chapter 26





hen morning came, all the chief priests and elders of the people plotted against Jesus to put him to death. And when they had bound him, they led him away and delivered him to Pontius Pilate the governor. Then Judas, his betrayer, seeing that he had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders, saying, "I have sinned by betraying innocent blood." And they said, "*What is that to us? You see to it!*" Then he threw down the pieces of silver in the temple and departed, and went and hanged himself. Then was fulfilled what was spoken by Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the value of him who was priced, whom they of the children of Israel priced, and gave them for the potter's field, as the LORD directed me." Now Jesus stood before the governor. And the governor asked him, saying, "Are you the King of the Jews?" So Jesus said to him, "*It is as you say.*"







**A**nd at that time they had a notorious prisoner called Barabbas. Therefore, when they had gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?" For he knew that they had handed him over because of envy.

**W**hile he was sitting on the judgement seat, his wife sent to him, saying, "Have nothing to do with that just man, for I have suffered many things today in a dream because of him." But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus. The governor answered and said to them, "Which of the two do you want me to release to you?" They said, "Barabbas!"

**P**ilate said to them, "What then shall I do with Jesus who is called Christ?" *They* all said to him, "Let him be crucified!" Then the governor said, "Why, what evil has he done?" But they cried out all the more, saying, "Let him be crucified!"

Matthew, chapter 27





who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by *his* Son, whom he has appointed heir of all things, through whom also he made the worlds; who being the brightness of *his* glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins [by dying unjustly a sinners death in our place], sat down at the right hand of the Majesty on high, having become so much better than the angels, as he has by inheritance obtained a more excellent name than they.

**B**ut we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honour, that he, by the grace of God, might taste death for everyone. For it was fitting for him, for whom *are* all things and by whom *are* all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.







**F**or both he who sanctifies and those who are being sanctified *are* all of one, for which reason he is not ashamed to call them brethren, saying: "I will declare your name to my brethren; in the midst of the assembly I will sing praise to you." And again: "I will put my trust in him." And again: "Here am I and the children whom God has given me."

**I**nasmuch then as the children have partaken of flesh and blood, he himself likewise shared in the same, that through death he might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage. Therefore, in all things he had to be made like *his* brethren, that he might be a merciful and faithful High Priest in things *pertaining* to God, to make propitiation [*appease the wrath of God*] for the sins of the people. For in that he himself has suffered, being tempted [*yet without committing any sin*], he is able to aid those who are tempted [*us, people*].

Hebrews, chapters 1 & 2



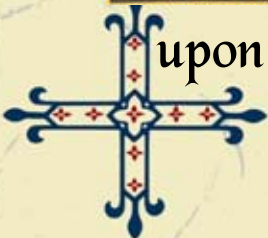


ow there were in the same country shepherds living out in the fields, keeping watch over their flock by night. And behold, an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid. Then the angel said to them, "Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. For there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this *will be* the sign to you: You will find a babe wrapped in swaddling cloths, lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God and saying: "Glory to God in the highest, and on earth peace, goodwill toward men!"



upon him.

nd behold, there was a man in Jerusalem whose name was Simeon, and this man *was* just and devout, waiting for the Consolation of Israel, and the Holy Spirit was







**S**o he came by the Spirit into the temple. And when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said: "Lord, now you are letting your servant depart in peace, according to your word; for my eyes have seen your salvation which you have prepared before the face of all peoples, a light to *bring* revelation to the Gentiles, and the glory of your people Israel."



Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. And coming in that instant she gave thanks to the Lord, and spoke of him to all those who looked for redemption in Jerusalem. So when they had performed all things according to the law of the Lord, they returned to Galilee, to their *own* city, Nazareth. And the child grew and became strong in spirit, filled with wisdom; and the grace of God was upon him.

Luke, chapter 2





it was, as the multitude pressed about him to hear the word of God, that he stood by the Lake of Gennesaret, and saw two boats standing by the lake; but the fishermen had gone from them and were washing *their* nets. And he sat down and taught the multitudes from the boat. When he had stopped speaking, he said to Simon, "Launch out into the deep and let down your nets for a catch." But Simon answered and said to him, "Master, we have toiled all night and caught nothing; nevertheless at your word I will let down the net." And when they had done this, they caught a great number of fish, and their net was breaking. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!" And Jesus said to Simon, "Do not be afraid. From now on you will catch men." So when they had brought their boats to land, they forsook all and followed him.

Luke, chapter 5







nd when he stepped out on the land, there met him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. When he saw Jesus, he cried out, fell down before him, and with a loud voice said, "What have I to do with you, Jesus, Son of the Most High God? I beg you, do not torment me!" For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness. Jesus asked him, saying, "What is your name?" And he said, "Legion," because many demons had entered him. And they begged him that he would not command them to go out into the abyss. Now a herd of many swine was feeding there on the mountain. So they begged him that he would permit them to enter them. And he permitted them. Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned.





**W**hen those who fed *them* saw what had happened, they fled and told *it* in the city and in the country. Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. They also who had seen *it* told them by what means he who had been demon-possessed was healed. Then the whole multitude of the surrounding region of the Gadarenes asked him to depart from them, for they were seized with great fear. And he got into the boat and returned.

**H**ow the man from whom the demons had departed begged him that he might be with him. But Jesus sent him away, saying, "Return to your own house, and tell what great things God has done for you." And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

Luke, chapter 8



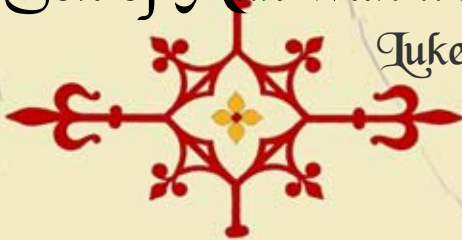




oming out, he [Jesus] went to the Mount of Olives, as he was accustomed, and his disciples also followed him. When he came to the place, he said to them, "Pray that you may not enter into temptation." And he was withdrawn from them about a stone's throw, and he knelt down and prayed, saying, "Father, if it is your will, take this cup away from me; nevertheless not my will, but yours, be done."

**A**nd being in agony, he prayed more earnestly. Then his sweat became like great drops of blood falling down to the ground. When he rose up from prayer, and had come to his disciples, he found them sleeping from sorrow. Then he said to them, "Why do you sleep? Rise and pray, lest you enter into temptation." And while he was still speaking, behold, a multitude; and he who was called Judas, one of the twelve, went before them and drew near to Jesus to kiss him. But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"

Luke, chapter 22





behold, *there* was a man named Joseph, a council member, a good and just man. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in linen, and laid it in a tomb *that* was hewn out of the rock, where no one had ever lain before. And the women who had come with him from Galilee followed after, and they observed the tomb and how his body was laid.

**H**ow on the first *day* of the week, very early in the morning, they, and certain *other* women with them, came to the tomb bringing the spices which they had prepared. But they found the stone rolled away from the tomb. Then they went in and did not find the body of the Lord Jesus. And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments. Then, as they were afraid and bowed *their* faces to the earth, they said to them, "Why do you seek the living among the dead? He is not here, but is risen!"







**R**emember how he spoke to you when he was still in Galilee, saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.'" And they remembered his words. And he said to them, "Why are you troubled? And why do doubts arise in your hearts? Behold my hands and my feet, that it is I myself. Handle me and see, for a spirit does not have flesh and bones as you see I have." When he had said this, he showed them his hands and his feet.

**T**hen he said to them, "These *are* the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and *the* Prophets and *the* Psalms concerning me. Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem. And you are witnesses of these things."

Luke, chapters 23 & 24





the Passover of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple those who sold oxen and sheep and doves, and the moneychangers doing business. And he said to those who sold doves, "Take these things away! Do not make my Father's house a house of merchandise!" Then his disciples remembered that it was written, "Zeal for your house has eaten me up."

**S**o the Jews answered and said to him, "What sign do you show to us, since you do these things?" Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up." Then the Jews said, "It has taken forty-six years to build this temple, and will you raise it up in three days?" But he was speaking of the temple of his body. Therefore, when he had risen from the dead [3 days after his crucifixion], his disciples remembered that he had said this to them; and they believed the Scripture and the word which Jesus had said.

John, chapter 2







hen Jesus said to them again, "I am going away, and you will seek me, and will die in your sin. Where I go you cannot come." And he said to them, "You are from beneath; I am from above. You are of this world; I am not of this world. Therefore I said to you that you will die in your sins; for if you do not believe that I am *he*, you will die in your sins." Then Jesus said to them, "When you lift up the Son of Man, then you will know that I am *he*, and *that* I do nothing of myself; but as my Father taught me, I speak these things. And he who sent me is with me. The Father has not left me alone, for I always do those things that please him."

**A**s he spoke these words, many believed in him. Then Jesus said to those Jews who believed him, "If you abide in my word, you are my disciples indeed. And you shall know the truth, and the truth shall make you free." Jesus said to them, "Most assuredly, I say to you, before Abraham was, I **AM**."

John, chapter 8







GOD'S  
FIRST & LAST  
BREATH  
+FOR US+





hen they led Jesus from Caiaphas [the High Priest] to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium [a Gentile courtyard], lest they should be defiled, but that they might eat the Passover. Pilate then went out to them and said, "What accusation do you bring against this man?" They answered and said to him, "If he were not an evildoer, we would not have delivered him up to you." Then Pilate said to them, "You take him and judge him according to your law." Therefore the Jews said to him, "It is not lawful for us to put anyone to death," that the saying of Jesus might be fulfilled which he spoke, signifying by what death he would die. Then Pilate entered the Praetorium again, called Jesus, and said to him, "Are you the King of the Jews?" Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would fight, so that I should not be delivered to the Jews; but now my kingdom is not from here."





Pilate therefore said to him, "Are you a king then?" Jesus answered, "You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears my voice." Pilate said to him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find no fault in him at all.

Then they all cried again, saying, "Not this man, but Barabbas!" Now Barabbas was a robber. So then Pilate took Jesus and scourged *him*. And the soldiers twisted a crown of thorns and put *it* on his head, and they put on him a purple robe. Then they said, "Hail, King of the Jews!" And they struck him with their hands. Then Jesus came out, wearing the crown of thorns and the purple robe. And *Pilate* said to them, "Behold the man!" Therefore, when the chief priests and officers saw him, they cried out, saying, "Crucify *him*, crucify *him*!" Pilate said to them, "You take him and crucify *him*, for I find no fault in him."







The Jews answered him, "We have a law, and according to our law he ought to die, because he made himself the Son of God." Therefore, when Pilate heard that saying, he was the more afraid, and went again into the Praetorium, and said to Jesus, "Where are you from?" Then Pilate said to him, "Are you not speaking to me? Do you not know that I have power to crucify you, and power to release you?" Jesus answered, "You could have no power at all against me unless it had been given you from above. Therefore the one who delivered me to you has the greater sin." From then on Pilate sought to release him, but the Jews cried out, saying, "If you let this man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar." When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgement seat in a place that is called *The Pavement*, but in Hebrew, Gabbatha. Now it was the Preparation Day of the Passover, and about the sixth hour [noon].





**A**nd he said to the Jews, "Behold your King!" But they cried out, "Crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar!" Then he delivered him to them to be crucified. And he, bearing his cross, went out to a place called *the Place* of a Skull, which is called in Hebrew, Golgotha, where they crucified him, and two others with him, one on either side, and Jesus in the centre.

**H**ow Pilate wrote a title and put *it* on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, *and* Latin. Therefore the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'He said, "I am the King of the Jews.'"" Pilate answered, "What I have written, I have written."

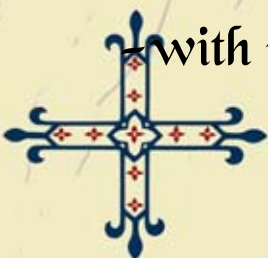
John, chapters 18 & 19







on the first *day* of the week  
[Sunday] Mary Magdalene  
went to the tomb early,  
while it was still dark, and  
saw *that* the stone had been  
taken away from the tomb [where Jesus' body  
had been laid]. Peter therefore went out, and  
the other disciple [John], and were going to the  
tomb. And he, stooping down and looking in,  
saw the linen cloths lying *there*; yet he did not go  
in. Then Simon Peter came, following him, and  
went into the tomb; and he saw the linen cloths  
lying *there*, and the handkerchief that had been  
around his head, not lying with the linen cloths,  
but folded together in a place by itself. Then the  
other disciple, who came to the tomb first, went  
in also; and he saw and believed. For as yet  
they did not know the Scripture, that he must  
rise again from the dead. Then, the same day at  
evening, being the first *day* of the week, when  
the doors were shut where the disciples were  
assembled, for fear of the Jews, Jesus came and  
stood in the midst, and said to them, "Peace be  
with you."





**W**hen he had said this, he showed them *his* hands and his side. Then the disciples were glad when they saw the Lord. So Jesus said to them again, "Peace to you! As the Father has sent me, I also send you." And when he had said this, he breathed on *them*, and said to them, "Receive the Holy Spirit. Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. And after eight days his disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!" Then he said to Thomas, "Reach your finger here, and look at my hands; and reach your hand *here*, and put *it* into my side. Do not be unbelieving, but believing." And Thomas answered and said to him, "My Lord and my God!" And truly Jesus did many other signs in the presence of his disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

John, chapter 20







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of Israel, hear these words: Jesus of Nazareth, a man attested by God to you by miracles, wonders, and signs which God did through him in your midst, as you yourselves also know—him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; whom God raised up, having loosed the pains of death, because it was not possible that he should be held by it. For David says concerning him: 'I foresaw the LORD always before my face, for he is at my right hand, that I may not be shaken. Therefore my heart rejoiced, and my tongue was glad; moreover my flesh also will rest in hope. For you will not leave my soul in Hades, nor will you allow your Holy One to see corruption. You have made known to me the ways of life; you will make me full of joy in your presence.' Men *and* brethren, let *me* speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day.







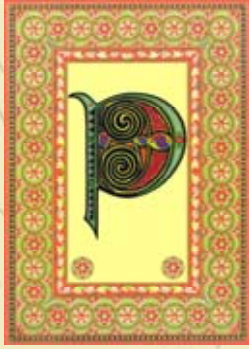
**T**herefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, he would raise up the Christ to sit on his throne, he, foreseeing this, spoke concerning the resurrection of the Christ, that his soul was not left in Hades, nor did his flesh see corruption.

**T**his Jesus God has raised up, of which we are all witnesses. Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, he poured out this which you now see and hear. For David did not ascend into the heavens, but he says himself: 'The LORD said to my Lord, "Sit at my right hand, till I make your enemies your footstool."'

**T**herefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."

Acts, chapter 2





aul, a bondservant of Jesus Christ, called *to be* an apostle, separated to the gospel of God which he promised before through his prophets in the Holy Scriptures, concerning his Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, *and declared to be* the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. To all who are in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

**F**or when we were still without strength, in due time Christ died for the ungodly. Much more then, having now been justified by his blood, we shall be saved from wrath through him. For if when we were enemies we were reconciled to God through the death of his Son, much more, having been reconciled, we shall be saved by his life.

Romans, chapters 1 & 5







wretched man that I am! Who will deliver me from this body of death? I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin. For what the law could not do in that it was weak through the flesh, God *did* by sending his own Son in the likeness of sinful flesh, on account of sin: he condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those *who live* according to the Spirit, the things of the Spirit. So then, those who are in the flesh cannot please God. But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not his. And if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness.

Romans, chapters 7 & 8





nd I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. For I determined not to know anything among you except Jesus Christ and him crucified. And my speech and my preaching *were* not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God. However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. But we speak the wisdom of God in a mystery, the hidden *wisdom* which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory. But as it is written: "Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love him."

I Corinthians, chapter 2







I [the Apostle Paul] received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which he was betrayed took bread; and when he had given thanks, he broke *it* and said, "Take, eat; this is my body which is broken for you; do this in remembrance of me." In the same manner *he* also *took* the cup after supper, saying, "This cup is the new covenant in my blood. This do, as often as you drink *it*, in remembrance of me." For as often as you eat this bread and drink this cup, you proclaim the Lord's death till he comes. Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. For he who eats and drinks in an unworthy manner eats and drinks judgement to himself, not discerning the Lord's body. For this reason many *are* weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged.

I Corinthians, chapter 11





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 [*died*]. 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. Now if Christ is preached that he has been raised from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ is not risen. And if Christ is not risen, then our preaching is empty and your faith is also empty. Yes, and we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he did not raise up—if in fact the dead do not rise.







**F**or if *the* dead do not rise, then Christ is not risen. And if Christ is not risen, your faith *is* futile; you are still in your sins! But now Christ is risen from the dead, *and* has become the first-fruits of those who have fallen asleep.

**F**or since by man [**A**dam] *came* death, by man [**C**hrist] 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.

**T**hen *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. 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.





we who are in *this* tent  
[our human body] groan,  
being burdened, not  
because we want to be  
unclothed, but further  
clothed, that mortality may be swallowed up by  
life. So *we are* always confident, knowing that  
while we are at home in the body we are absent  
from the Lord. We are confident, yes, well  
pleased rather to be absent from the body and to  
be present with the Lord. Therefore we make it  
our aim, whether present or absent, to be well  
pleasing to him. For we must all appear before  
the judgement seat of Christ, that each one may  
receive the things *done* in the body, according to  
what he has done, whether good or bad. For if  
we are beside ourselves, *it is* for God; or if we  
are of sound mind, *it is* for you. For the love of  
Christ compels us, because we judge thus: that if  
one [Jesus Christ] died for all, then all died; and  
he died for all, that those who live should live no  
longer for themselves, but for him who died for  
them and rose again.







**T**herefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new. 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. For he made him who knew no sin *to be* sin for us, that we might become the righteousness of God in him.

**I** know a man in Christ [*Paul*] who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven. And I know such a man—how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. For though I might desire to boast, I will not be a fool; for I will speak the truth.

¶¶ Corinthians, chapters 5 & 12





Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? Having begun in the Spirit, are you now being made perfect by the flesh? For as many as are of the works of the law are under the curse; for it is written, "*Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.*" But that no one is justified by the law in the sight of God *is* evident, for "the just shall live by faith." 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*"), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith. Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.







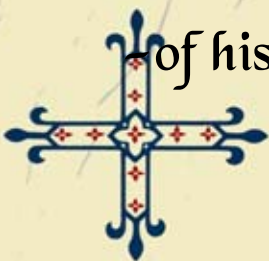
lessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, just as he chose us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestined us to adoption as sons by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, by which he has made us accepted in the Beloved.

**I**n 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.





o the saints and faithful brethren  
in Christ *who are* in Colosse:  
Grace to you and peace from  
God our Father and the Lord  
Jesus Christ. 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 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.







**A**nd 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.

Colossians, chapter 1



**B**ut 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. 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.

I Thessalonians, chapter 4





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. But let us who are of the day be sober, putting on the breastplate of faith and love, and *as* a helmet the hope of salvation. For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him.

**D**o not quench the Spirit. Do not despise prophecies. Test all things; hold fast what is good. Abstain from every form of evil. Now may the God of peace himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. He who calls you *is* faithful, who also will do *it*.







ut 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?

**A**nd 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. For where there is a testament, there must also of necessity be the death of the testator.





**A**nd according to the [Mosaic] law almost all things are purified with blood, and without shedding of blood there is no remission [of sin]. Therefore *it was* necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. 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.

Hebrews, chapter 9







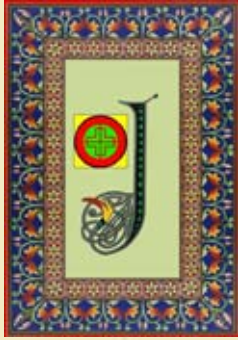
it is not possible that the blood of bulls and goats could take away sins. Therefore, when he came into the world, he said:

"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.'"

**B**y 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.

Hebrews, chapter 10





Jesus Christ *is* the same yesterday, today, and forever. Do not be carried about with various and strange doctrines. We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that he might sanctify the people with his own blood, suffered outside the gate. Therefore let us go forth to him, outside the camp, bearing his reproach. Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do his will, working in you what is well pleasing in his sight, through Jesus Christ, to whom *be* glory forever and ever.



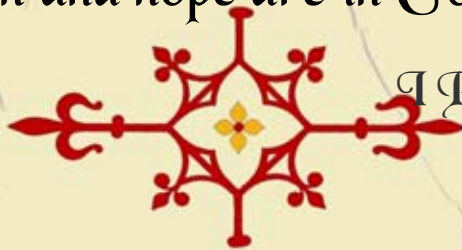
Hebrews, chapter 13







lessed *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. 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.



1 Peter, chapter 1





Christ also suffered once for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but made alive by the Spirit, by whom also he went and preached to the spirits in prison, who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while *the* ark was being prepared, in which a few, that is, eight souls, were saved through water. There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to him. Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, that he no longer should live the rest of *his* time in the flesh for the lusts of men, but for the will of God.







hat which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life—the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us—that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. 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.





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.

**I**n 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. 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.

I John, chapters 2 & 4







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.

**J**ohn, 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.



Revelation, chapter 1





nd I [John the Apostle] saw in the right *hand* of him [God] who sat on the throne a scroll written inside and on the back, sealed with seven seals [the title deed to the Earth?]. Then I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and to loose its seals?" And no one in heaven or on the earth or under the earth was able to open the scroll, or to look at it. So I wept much, because no one was found worthy to open and read the scroll, or to look at it.

**B**ut one of the elders said to me, "Do not weep. Behold, [Christ] the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals." 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 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.



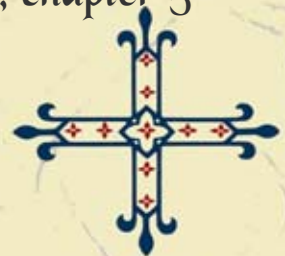




**T**hen he came and took the scroll out of the right hand of him who sat on the throne. Now when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying: "You are worthy to take the scroll, and to open its seals; for you were slain, and have redeemed us to God by your blood out of every tribe and tongue and people and nation, and have made us kings and priests to our God; and we shall reign on the earth."

**T**hen I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice: "Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honour and glory and blessing!"

Revelation, chapter 5





fter these things I heard a loud voice of a great multitude in heaven, saying, "Alleluia! Salvation and glory and honour and power *belong* to the Lord our God! For true and righteous *are* his judgements, because he has judged the great harlot [Babylon - the final world system] who corrupted the earth with her fornication; and he has avenged on her the blood of his servants *shed* by her." Again they said, "Alleluia! Her smoke rises up forever and ever!"

**T**hen a voice came from the throne, saying, "Praise our God, all you his servants and those who fear him, both small and great!" And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns!"







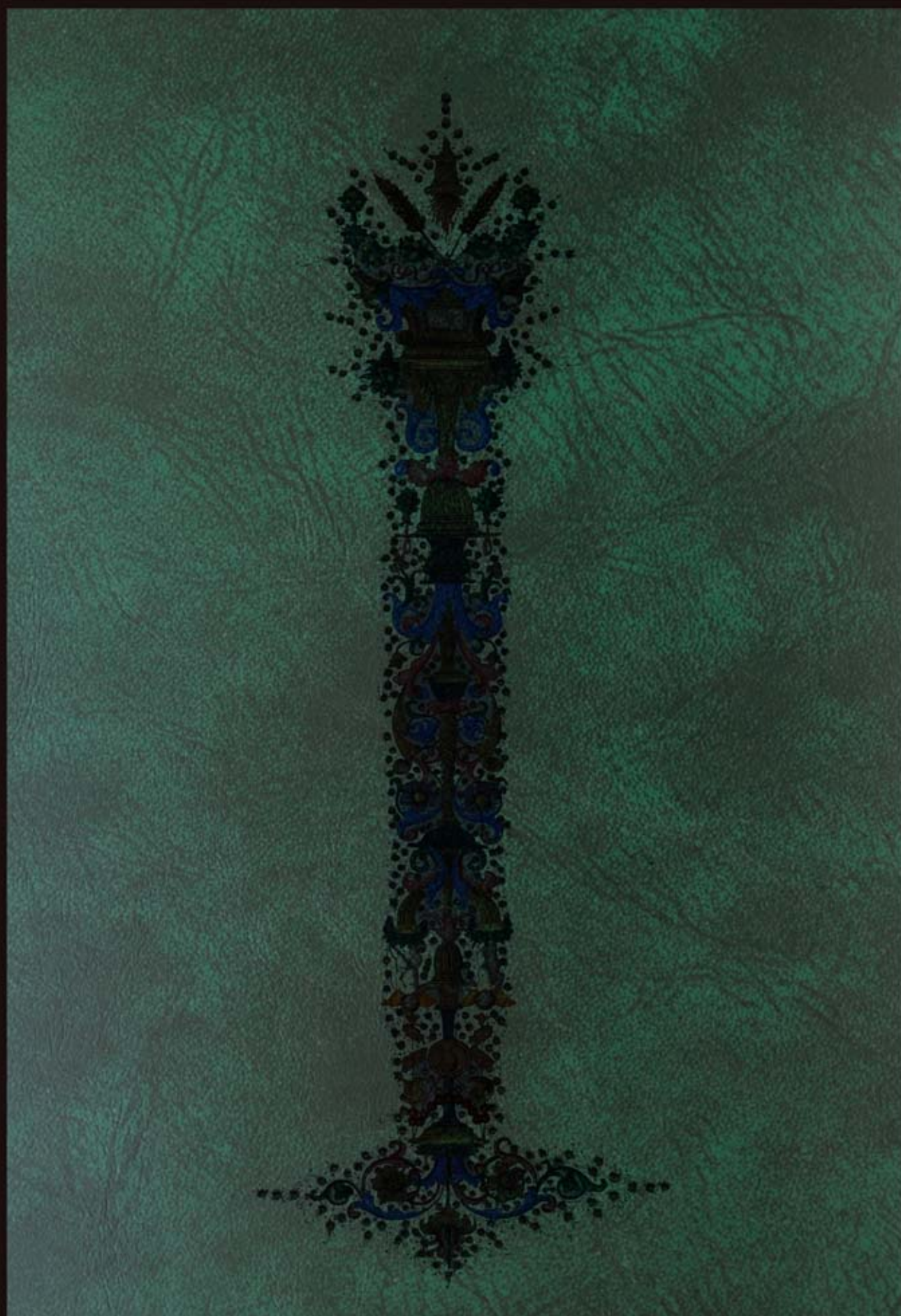
**H**ow I saw heaven opened, and behold, a white horse. And he who sat on him *was* called Faithful and True, and in righteousness he judges and makes war. His eyes *were* like a flame of fire, and on his head *were* many crowns. He had a name written that no one knew except himself. He *was* clothed 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.

**H**ow 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.

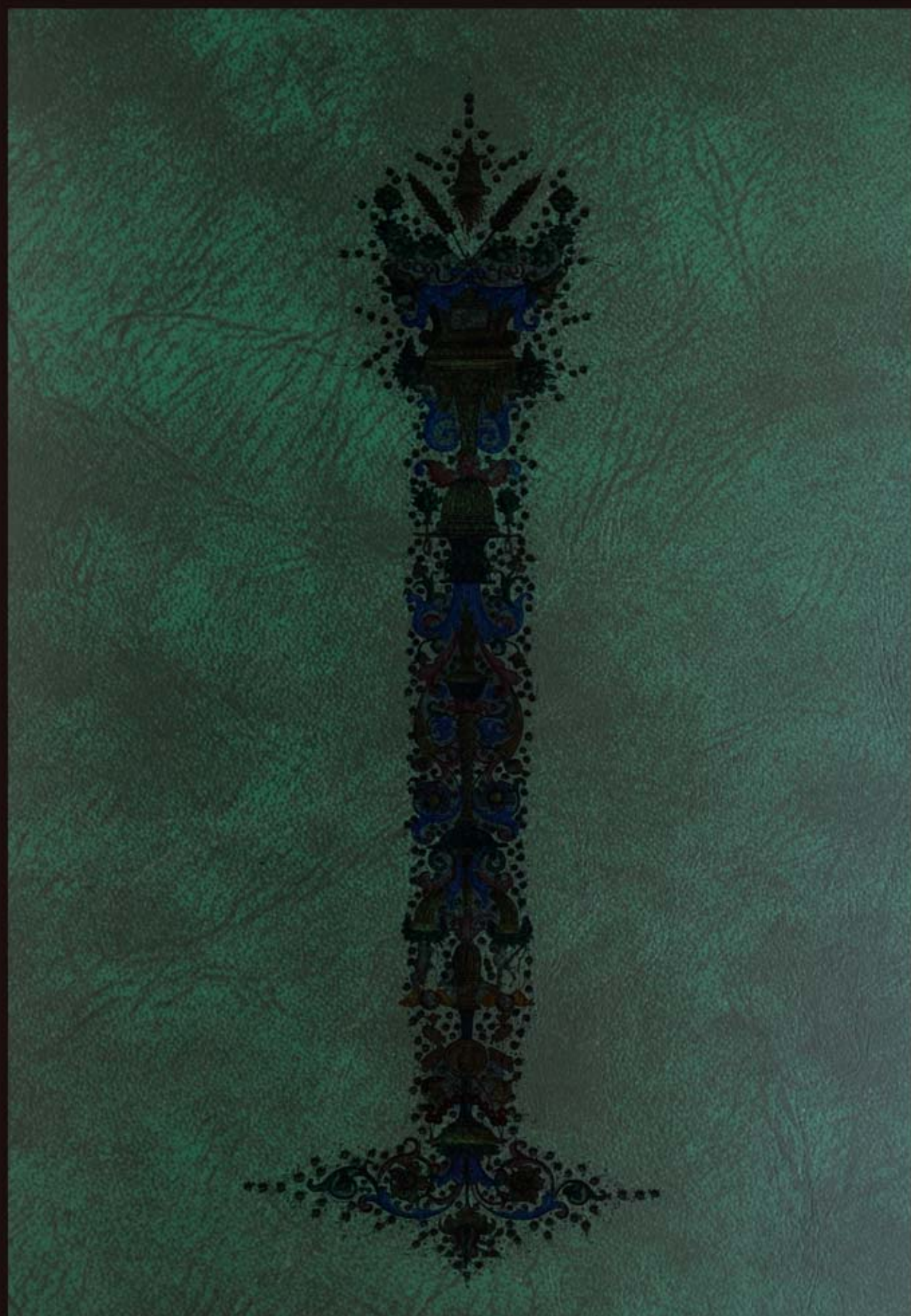
**A**nd he has on *his* robe and on his thigh a name written: KING OF KINGS AND LORD OF LORDS.

Revelation, chapter 19













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