

BEHOLD
THE LAMB
OF
GOD

As a Lamb to the
Slaughter



Volume 3 of 7

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FOREWORD

The Scriptures of the Old and New Testaments (essentially the Hebrew Tanakh and B'Rit Hadashah) reveal God's viewpoint regarding this world: namely, that all its peoples, the earth itself, and the whole Cosmos are all corrupted and fallen from the perfection that he originally intended as their Creator. And the cause of this fall was us – humanity! The Bible is clear that God created a first man and woman (Adam and Eve) to be the 'progenitors' of the human race. They were given charge over a creation that was 'very good' in God's eyes, and a simple command to show their love and obedience to their Maker – but they chose wilfully to rebel against God and disobey his clear instruction to 'not eat' one specific thing. As the LORD God warned, so it was: in the moment they rebelled, sin and death entered them (spiritual death instantly, then being followed by physical later). And the whole created order was handed over by them to a state of corruption and decay. The human race is descended from the loins of Adam, and thus we all have inherited his rebellious and disobedient nature. The Word of God declares bluntly, "There is none righteous, no, not one; there is none who understands; there is none who seeks after God. They have all turned aside; they have together become unprofitable; there is none who does good, no, not one." [Romans 3: 10 – 12] It would be a very bleak prospect for humanity if that assessment of us was God's final word on the matter. We could have no hope at all. But there is good news! He chose instead to set in motion a 'rescue operation' for humanity. However, because he is absolutely holy and just, his plan of redemption could not contravene his own nature; it must fulfil his own standard of holiness, justice and righteousness. Therefore without any 'help' from fallen man, who could do no good works to merit God's salvation, the Most High commenced a step-by-step plan to provide a means of rescue for Man. It began with God calling out of the nations a people for himself, to set over them his anointed King.

We tend to like immediate solutions and instant gratification, but God's intricate plan of redemption stretches over millennia, much of it being built on one (righteous) person at a time carrying out the task given them through the power of God's Holy Spirit. The Canon of Scripture reveals this story of redemption that culminates in Jesus Christ, the Son of God, coming to this earth – first as Saviour then as Judge. Salvation was purchased by Christ at his first coming as Saviour of the world. But God's righteous anger against continued human rebellion will be meted out by the Son of God at his second coming as Judge of the whole earth. In between these two momentous events is the Church Age in which we live – the 'acceptable year of the LORD' – a time of grace in which God is 'not willing that any should perish, but that all should come to repentance.'

Throughout the Scriptures, God reveals to us his purpose and plan. The Law, the Prophets, the writings – and the New Testament written during the apostolic era – bring into focus the true meanings of the following:

Redemption – from the moment humanity fell into a state of sin and death, and even before Creation, God purposed to redeem a holy people – to buy them back out of bondage – through the substitutionary death of his Son on our behalf [see Genesis 3: 15].

Atonement – that since 'the wages of sin is death' and 'the life is in the blood' therefore death is the only appropriate judgment for sin. Thus, the shedding of innocent blood for sin, as pictured by God through the Jewish sacrificial system, could be made on behalf of sinners, in order for them to be forgiven by God and come into his holy presence without being instantly condemned. The only innocent man who could pay the price for (all) human sin was Jesus Christ.

Incarnation – that God the Son, the second person of the divine trinity, set aside his eternal glory and entered the world as a man, born of a virgin. Thus he was not corrupted by Adam's fall. Therefore God's divine nature and uncorrupted human nature were perfectly in harmony in Jesus of Nazareth, who was a perfect man.

Substitution – because he lived a perfect, sinless life as a man always in obedience to the will of God the Father, the Son of God was slain on behalf of humanity as the sacrificial Lamb of God. He bore the punishment for the sins of the whole world, in our place. His blood was shed and his life given on behalf of others. All the Old Testament sacrifices pointed to this once-for-all sacrifice.

Propitiation – that the death of his Son nailed to a Roman cross was sufficient to appease God's wrath and take the judgment due to all others. Everyone who looks to the Lord Jesus as their propitiation receives God's forgiveness.

Justification – that God the Father declares righteous (not guilty of their sins against God and man) everyone who trusts in the finished work of Jesus Christ on their behalf.

Imputation – that the perfect righteousness of the Lamb of God is imputed to everyone who put their faith in Jesus Christ. God the Father no longer imputes a believer's sins to him, but sees them clothed in his Son's spotless righteousness.

New Birth/Life in Christ – that everyone who believes that Jesus Christ has died and risen for them receives the free gift of eternal life – God’s very life inside them (the Holy Spirit).

Grace – We do nothing ourselves to earn, deserve or merit salvation. As the apostle Paul said, ‘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.’ [Ephesians 2: 8, 9]. Jesus when asked, “What shall we do, that we may work the works of God?” answered, “This is the work of God, that you believe in him who he sent.” [John 6: 28, 29]. Salvation is a free gift, given by God to those who do not deserve it.

Resurrection – as prophesied in The Scriptures, the Messiah could not be held down by death because he had no sin of his own. Therefore, he arose in a changed body after three days in the grave, and was seen by many reliable witnesses. Christ’s resurrection confirmed that his death on the cross on behalf of others was accepted by the Father as a sacrifice for their sins.

Repentance – turning to God and away from going our own way, by acknowledging Jesus Christ as Saviour and submitting to him as Lord of a believer’s life, in accordance with all the saints of all the ages.

Sanctification – that those who believe in Jesus Christ will be transformed more and more into Christ’s likeness each day by the Holy Spirit at work in them.

Hope – Scriptural ‘hope’ is without uncertainty, and is described by the apostle Paul in Romans, chapter 8, as follows; ‘Not only *that*, but we also who have the first-fruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for *it* with perseverance.'

Glorification – Everything pertaining to this fallen created order is corrupted by sin; all is temporal and will pass away when Christ dismisses it. God has prepared new glorified bodies for his people that will be immortal, incorruptible, no longer subject to sin and decay, suitable for everlasting life in the new heaven and new earth.

Judgment – All those who reject, ignore and dismiss the sacrifice of God's Beloved on their behalf will not, after they die, stand justified before God. They will be eternally punished because they are sinners and did not believe in the name of Jesus Christ – the one means of salvation prepared by God. They will experience eternal separation of their rebellious spirit from God (the second death). There is no need for anyone to undergo this indescribable punishment, for God 'takes no pleasure in the death of the wicked' [Ezekiel 33: 11] and is 'longsuffering, not willing that any should perish, but that all should come to repentance.' [II Peter 3: 9].

God's glory – Everything that exists, including the plan that he is now unfolding in Creation, will ultimately be to God's glory. The consummation of everything will demonstrate God's absolute holiness, his ultimate power, his unsearchable wisdom, his unequalled creativity, his infinite love, his unfailing mercy, his unchanging determination to redeem humanity, his Son's right to rule over all, his spotless righteousness and his irrefutable justice as Judge of heaven and earth.

INTRODUCTION

The Hebrew Tanakh – re-ordered as the Christian Old Testament – promised that One would come from God to bring peace, righteousness and justice to the earth. It also described God bringing both salvation and judgment to its peoples. This Anointed and Chosen One is called Mashiach in Hebrew (which we translate as Messiah in English). According to the inspired Old Testament writers, Messiah would both suffer as God’s Servant and rule over Israel and the nations as God’s King – a duality that traditional Judaism was and is unable to accommodate. Messiah would come as a light to the Gentiles and restore Israel to a right relationship with God, living under his Kingship in the Promised Land. There were strong indications that Messiah would be God, the LORD himself, yet also a man!

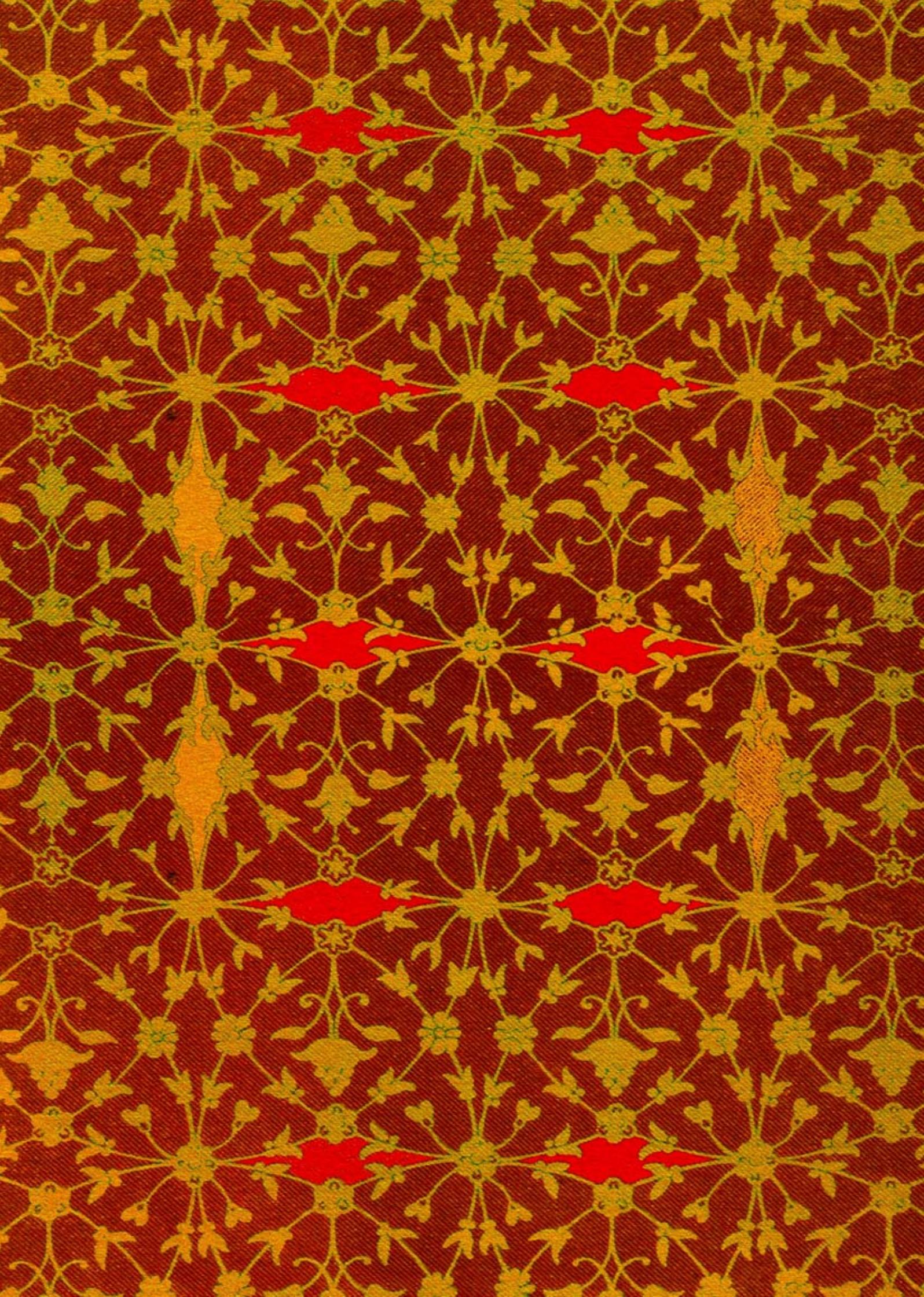
The New Testament (B’Rit Hadashah in Hebrew) was written in Greek, with Messiah being translated as Christos (Christ in English). According to its inspired writers, Messiah (Christ) came into the world, as prophesied in the Tanakh, not clothed in power and glory to execute God’s vengeance on his enemies and restore Israel to an exalted position immediately, but rather clothed in ordinary human flesh in the form of a servant. He was born into poverty and lowliness as Jesus (Heb. Yeshua, a form of Joshua) of Nazareth. His name means ‘Saviour’ or ‘God is Salvation’. Jesus announced he had come to bring ‘the acceptable year of the LORD’, a time of Jubilee – freedom from slavery, and not the day of God’s vengeance [Isaiah 61: 1 – 3]. This current era from his birth to the present day, is still a time of God’s grace during which rebellious humanity has been given a way to receive everlasting life rather than judgment/condemnation, and come into the presence of a holy and just God.

The first believers in Jesus Christ – who witnessed his resurrection from the dead and ascension back to heaven – were all Jewish. The new believers during the next few years and decades were similarly Jewish. But soon the gospel of salvation by grace was sent to the non-Jewish peoples too.

Most people today deny that God entered the world as a man born of a woman, in order to redeem humanity and reconcile us to himself by his sacrificial death on our behalf. The world and its religions generally reject the fact that no amount of ‘good works’ can earn anyone a way into God’s heaven. While in the world as a man, Jesus of Nazareth always retained the divine nature of eternal God – even though he chose to set aside his glory. He became the propitiation for God’s righteous anger against human rebellion and sin. Israel wanted their Messiah to be a conquering King who would restore the land to them immediately and rule the nations with a rod of iron – not someone who would say, ‘My kingdom is not of this world’ and be brutally nailed on a Roman cross to die a ‘sinner’s death’. John the Baptist [John 1: 29 & 36] twice identified Jesus as the Lamb of God – God’s perfect, spotless, sinless sacrifice for all human sin prophesied by Isaiah centuries earlier [Isaiah 53].

The inspired writers of the New Testament unveil Jesus Christ as the promised Messiah who lived and died on the earth as a man, but who rose from the dead on the third day, according to The Scriptures. He will return again to the earth to reveal his almighty power and eternal glory.

Between our Lord’s first and second coming is the ‘Church Age’ – a mystery period that the Old Testament did not reveal. The Scriptures reveal that the One who was pierced (crucified) for us will step back on to the earth at God’s appointed time, put down all unrighteousness and judge the Earth and Cosmos that he originally created, and then create a new heaven and a new earth characterised by righteousness.



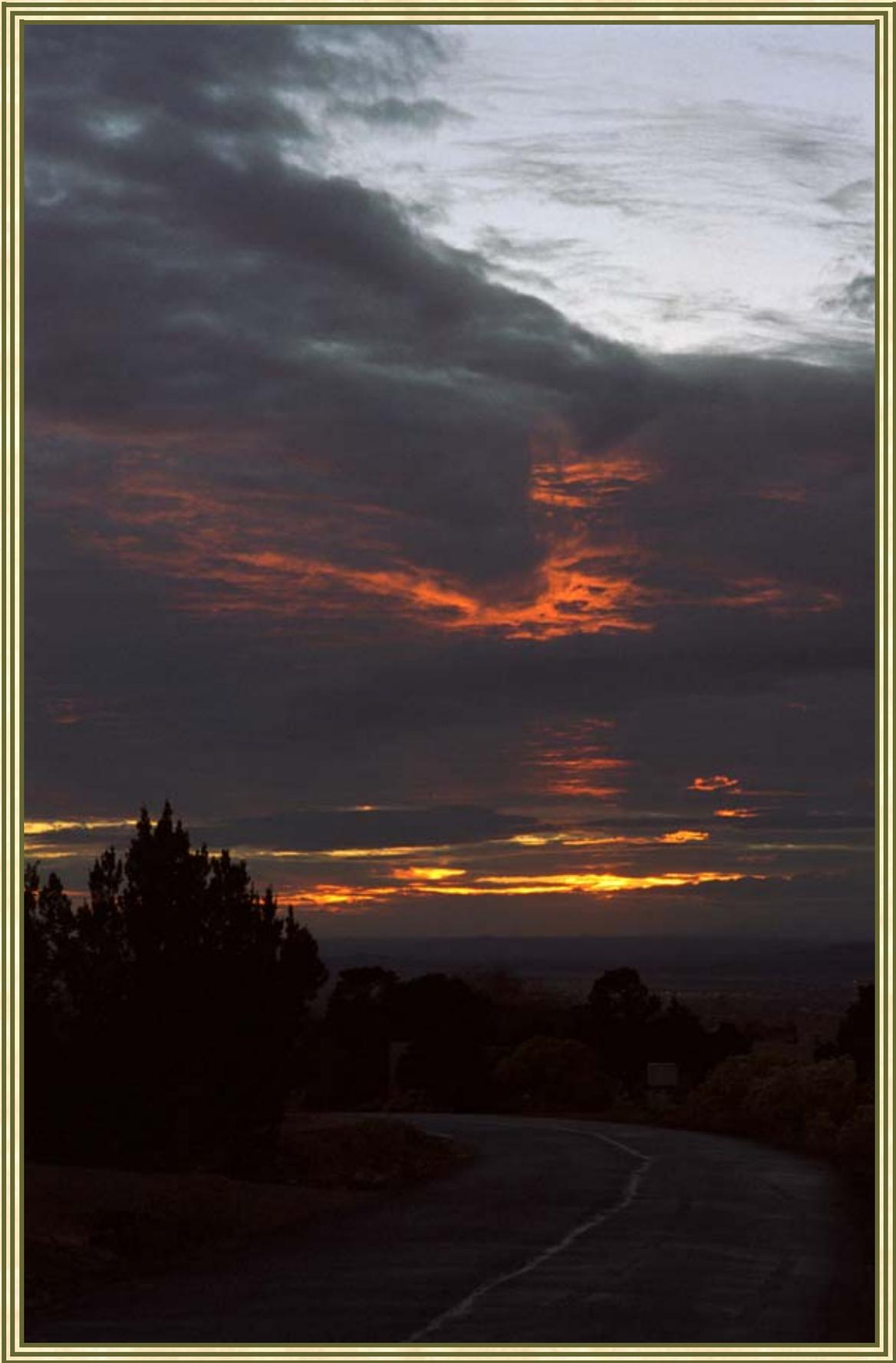
Then one of the elders answered, saying to me,
"Who are these arrayed in white robes, and
where did they come from?" And I said to him,
"Sir, you know." So he said to me,
"These are the ones who come out of the great
tribulation, and washed their robes and made
them white in the blood of the Lamb.

Therefore they are before the throne of God, and
serve him day and night in his temple. And he
who sits on the throne will dwell among them.

They shall neither hunger anymore nor thirst
anymore; the sun shall not strike them,
nor any heat;
for the Lamb who is in the midst of the throne
will shepherd them and lead them to living
fountains of waters.

And God will wipe away every
tear from their eyes."

REVELATION 7: 13 – 17

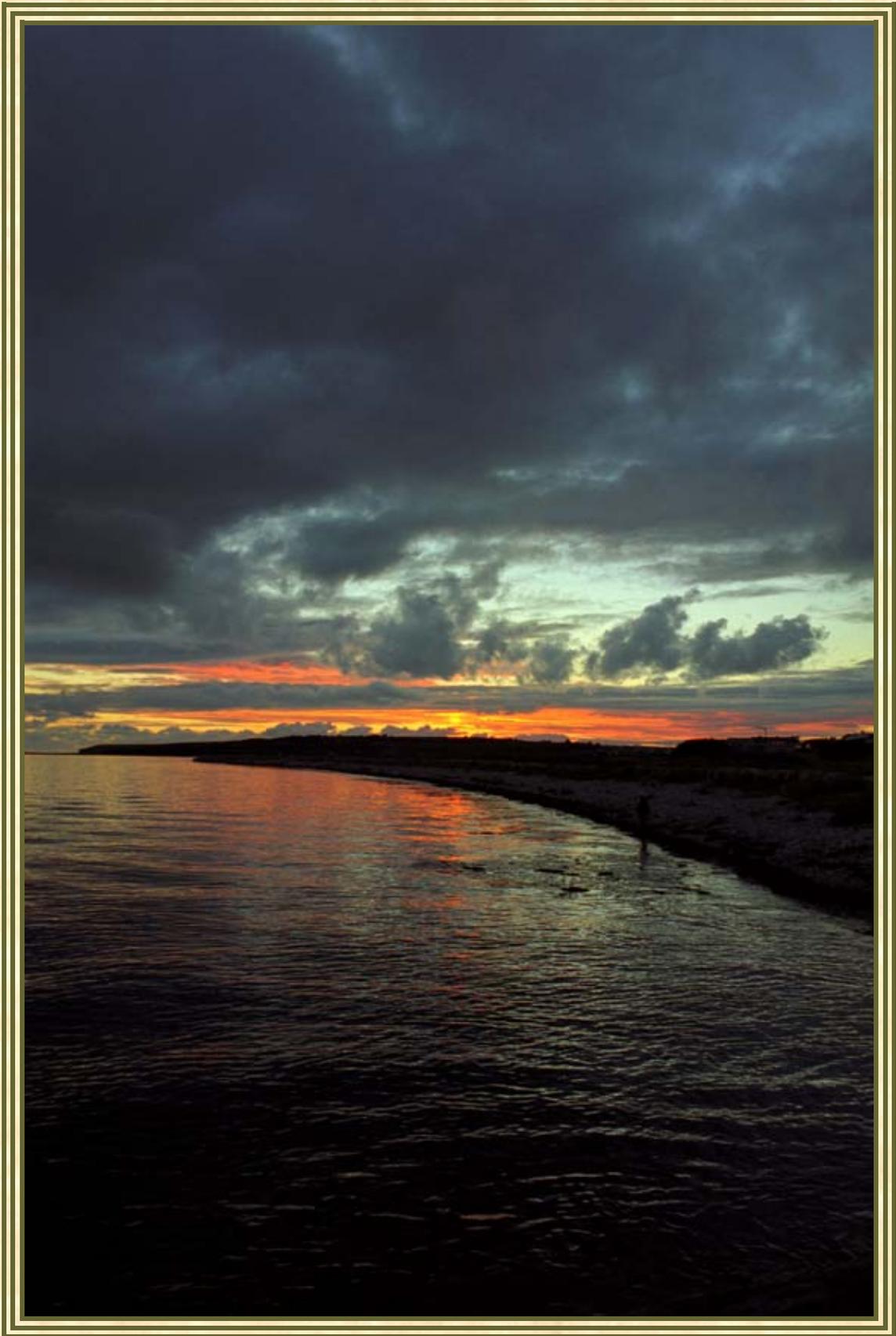


Then Moses called for all the elders of Israel and said to them, "Pick out and take lambs for yourselves according to your families, and kill the Passover *lamb*. And you shall take a bunch of hyssop, dip *it* in the blood that *is* in the basin, and strike the lintel and the two doorposts with the blood that *is* in the basin. And none of you shall go out of the door of his house until morning. For the LORD will pass through to strike the Egyptians; and when he sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and not allow the destroyer to come into your houses to strike *you*.

And you shall observe this thing as an ordinance for you and your sons forever. It will come to pass when you come to the land which the LORD will give you, just as he promised, that you shall keep this service. And it shall be, when your children say to you, 'What do you mean by this service?' that you shall say, 'It *is* the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when he struck the Egyptians and delivered our households.'" So the people bowed their heads and worshipped.

Then the children of Israel went away and did *so*; just as the LORD had commanded Moses and Aaron, so they did. And it came to pass at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who *was* in the dungeon, and all the firstborn of livestock.

EXODUS 12: 21 – 29

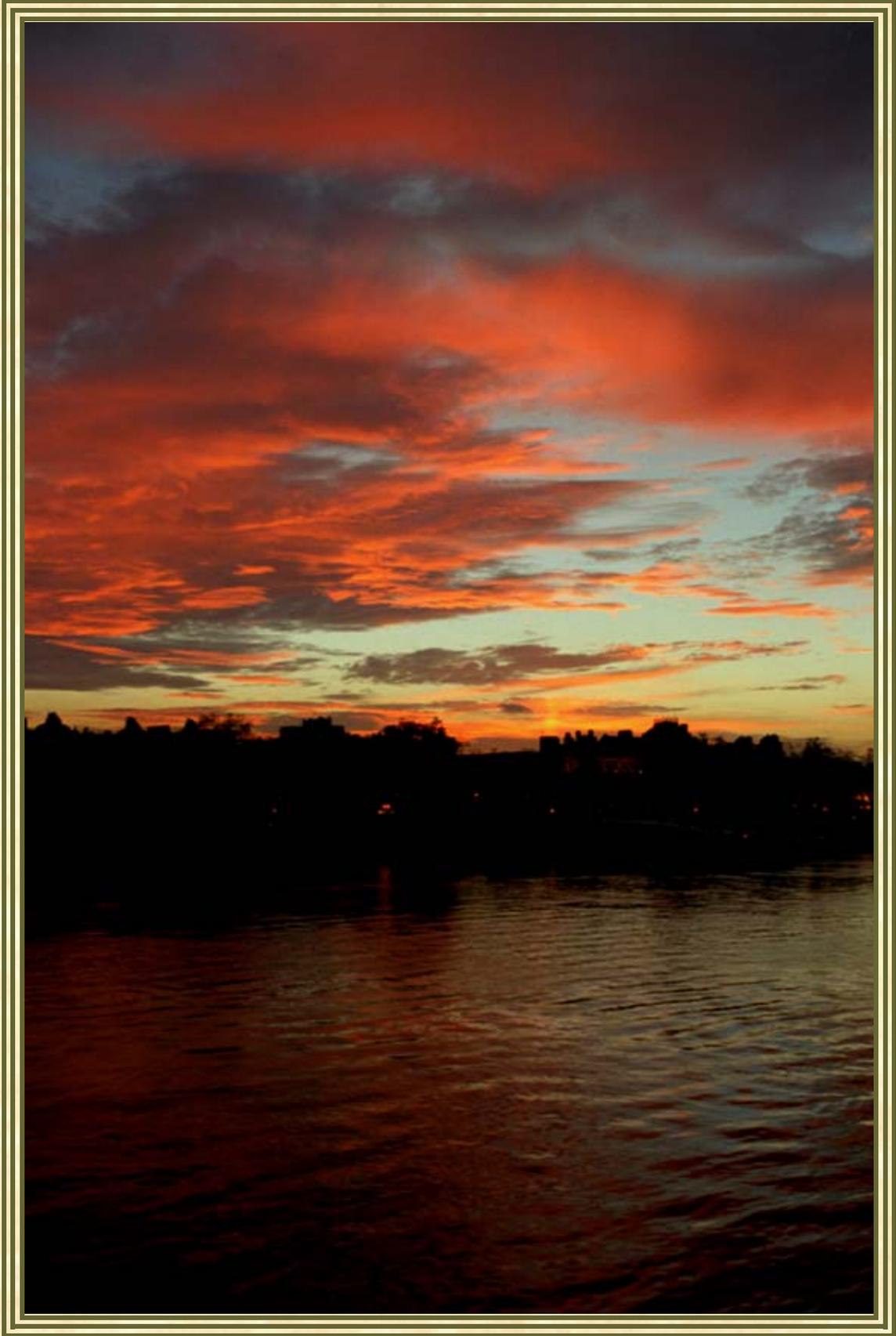


Then they said to him, "Who are you, that we may give an answer to those who sent us? What do you say about yourself?" He said: "I am 'The voice of one crying in the wilderness: "Make straight the way of the LORD," as the prophet Isaiah said." Now those who were sent were from the Pharisees. And they asked him, saying, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?" John [the Baptist] answered them, saying, "I baptize with water, but there stands one among you whom you do not know. It is he who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose." These things were done in Bethabara beyond the Jordan, where John was baptizing.

The 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."

And 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 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."

Again, the next day, John stood with two of his disciples. And looking at Jesus as he walked, he said, "Behold the Lamb of God!" The two disciples heard him speak, and they followed Jesus.



Now the Feast of Unleavened Bread drew near, which is called **Passover**. And the chief priests and the scribes sought how they might kill him [Jesus], for they feared the people. Then Satan entered Judas, surnamed Iscariot, who was numbered among the twelve. So he went his way and conferred with the chief priests and captains, how he might betray him to them. And they were glad, and agreed to give him money. So he promised and sought opportunity to betray him to them in the absence of the multitude.

Then came the Day of Unleavened Bread, when the Passover must be killed. And he sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat." So they said to him, "Where do you want us to prepare?" And he said to them, "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house which he enters. Then you shall say to the master of the house, 'The Teacher says to you, "Where is the guest room where I may eat the Passover with my disciples?"' Then he will show you a large, furnished upper room; there make ready." So they went and found it just as he had said to them, and they prepared the Passover. When the hour had come, he sat down, and the twelve apostles with him. Then he said to them, "With *fervent* desire I have desired to eat this Passover with you before I suffer; for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God."

Then he took the cup, and gave thanks, and said, "Take this and divide *it* among yourselves; for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes." And he took bread, gave thanks and broke *it*, and gave *it* to them, saying, "**This is my body which is given for you; do this in remembrance of me.**" Likewise he also *took* the cup after supper, saying, "**This cup is the new covenant in my blood, which is shed for you.**"

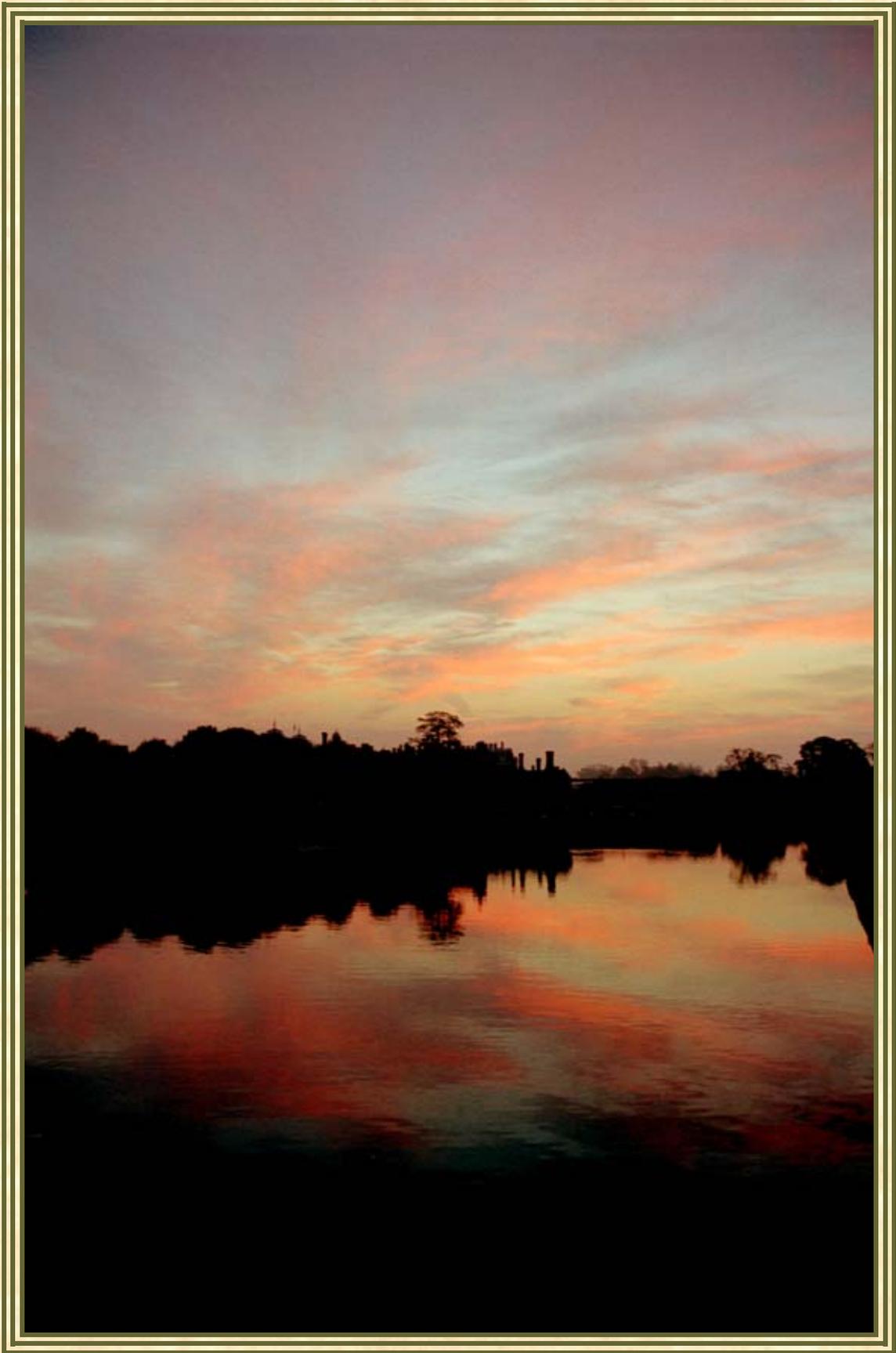


You shall make an altar to burn incense on; you shall make it of acacia wood. A cubit *shall be* its length and a cubit its width—it shall be square—and two cubits *shall be* its height. Its horns *shall be* of one piece with it. And you shall overlay its top, its sides all around, and its horns with pure gold; and you shall make for it a moulding of gold all around. Two gold rings you shall make for it, under the moulding on both its sides. You shall place *them* on its two sides, and they will be holders for the poles with which to bear it. You shall make the poles of acacia wood, and overlay them with gold. And you shall put it before the veil that *is* before the ark of the Testimony, before the mercy seat that *is* over the Testimony, where I will meet with you. Aaron shall burn on it sweet incense every morning; when he tends the lamps, he shall burn incense on it. And when Aaron lights the lamps at twilight, he shall burn incense on it, a perpetual incense before the LORD throughout your generations. You shall not offer strange incense on it, or a burnt offering, or a grain offering; nor shall you pour a drink offering on it. **And Aaron shall make atonement upon its horns once a year with the blood of the sin offering of atonement;** once a year he shall make atonement upon it throughout your generations. It *is* most holy to the LORD."

EXODUS 30: 1 – 10

“ **A**lso you shall say to them: ‘Whatever man of the house of Israel, or of the strangers who dwell among you, who offers a burnt offering or sacrifice, and does not bring it to the door of the tabernacle of meeting, to offer it to the LORD, that man shall be cut off from among his people. And whatever man of the house of Israel, or of the strangers who dwell among you, who eats any blood, I will set my face against that person who eats blood, and will cut him off from among his people. **For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.**’ ”

LEVITICUS 17: 8 – 11



A Psalm of David when Nathan the Prophet went to him

Have mercy upon me, O God, according to your lovingkindness; according to the multitude of your tender mercies, blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin *is* always before me. Against you, you only, have I sinned, and done *this* evil in your sight—that you may be found just when you speak, *and* blameless when you judge. Behold, I was brought forth in iniquity, and in sin my mother conceived me. Behold, you desire truth in the inward parts, and in the hidden *part* you will make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me hear joy and gladness, *that* the bones you have broken may rejoice. Hide your face from my sins, and blot out all my iniquities.

Create in me a clean heart, O God, and renew a steadfast spirit within me. Do not cast me away from your presence, and do not take your Holy Spirit from me. Restore to me the joy of your salvation, and uphold me *by your* generous Spirit. *Then* I will teach transgressors your ways, and sinners shall be converted to you. Deliver me from the guilt of bloodshed, O God, the God of my salvation, *and* my tongue shall sing aloud of your righteousness. O Lord, open my lips, and my mouth shall show forth your praise. For you do not desire sacrifice, or else I would give *it*; you do not delight in burnt offering. The sacrifices of God *are* a broken spirit, a broken and a contrite heart—these, O God, you will not despise.

PSALM 51: 1 – 17



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.



And as they were eating, Jesus took bread, blessed and broke *it*, and gave *it* to them and said, "Take, eat; this is my body." Then he took the cup, and when he had given thanks he gave *it* to them, and they all drank from it. And he said to them, "This is my blood of the new covenant, which is shed for many. Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God." And 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 will be scattered.' But after I have been raised, I will go before you to Galilee."

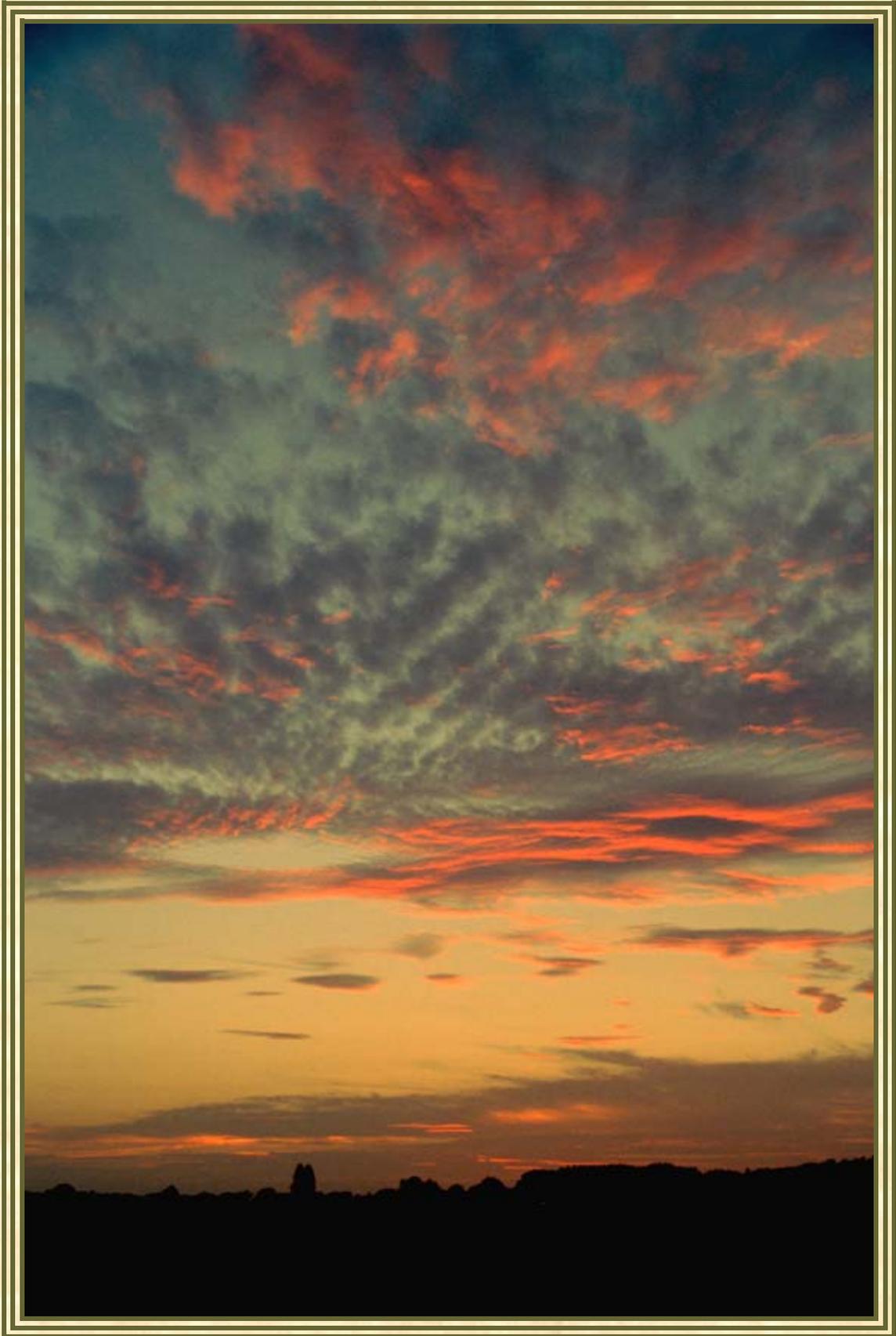
MARK 14: 22 – 28

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. John [the Baptist] 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. No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, he has declared *him*.

JOHN 1: 14 – 19

Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin. And a slave does not abide in the house forever, *but* a son abides forever. Therefore if the Son makes you free, you shall be free indeed."

JOHN 8: 34 – 37



“I am the good shepherd. The good shepherd gives his life for the sheep. But a hireling, *he who is* not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep. I am the good shepherd; and I know my *sheep*, and am known by my own. **As the Father knows me, even so I know the Father; and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they will hear my voice; and there will be one flock *and* one shepherd. **Therefore my Father loves me, because I lay down my life that I may take it again.** No one takes it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This command I have received from my Father.”** Therefore there was a division again among the Jews because of these sayings. And many of them said, “He has a demon and is mad. Why do you listen to him?” Others said, “These are not the words of one who has a demon. Can a demon open the eyes of the blind?”

Now it was the Feast of Dedication in Jerusalem, and it was winter. And Jesus walked in the temple, in Solomon’s porch. Then the Jews surrounded him and said to him, “How long do you keep us in doubt? If you are the Christ, tell us plainly.” Jesus answered them, “I told you, and you do not believe. The works that I do in my Father’s name, they bear witness of me. But you do not believe, because you are not of my sheep, as I said to you. My sheep hear my voice, and I know them, and they follow me. And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of my hand. My Father, who has given *them* to me, is greater than all; and no one is able to snatch *them* out of my Father’s hand. I and *my* Father are one.”

JOHN 10: 11 – 30



“These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father. In that day you will ask in my name, and I do not say to you that I shall pray the Father for you; for the Father himself loves you, because you have loved me, and have believed that I came forth from God. I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.”

His disciples said to him, "See, now you are speaking plainly, and using no figure of speech! Now we are sure that you know all things, and have no need that anyone should question you. By this we believe that you came forth from God." Jesus answered them, "Do you now believe? Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave me alone. And yet I am not alone, because the Father is with me. These things I have spoken to you, that in me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world."

JOHN 16: 25 – 33

“For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption; but he whom God raised up [Jesus Christ] saw no corruption. Therefore let it be known to you, brethren, that through this man is preached to you the forgiveness of sins; and by him everyone who believes is justified [be declared righteous by God] from all things from which you could not be justified by the law of Moses.”

ACTS 13: 36 – 39



Therefore by the deeds of the law [God's Law as given to Moses] no flesh will be justified in his sight, for by the law *is* the knowledge of sin. But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus, whom God set forth *as* a propitiation by his blood, through faith, to demonstrate his righteousness, because in his forbearance God had passed over the sins that were previously committed, to demonstrate at the present time his righteousness, that he might be just and the justifier of the one who has faith in Jesus.

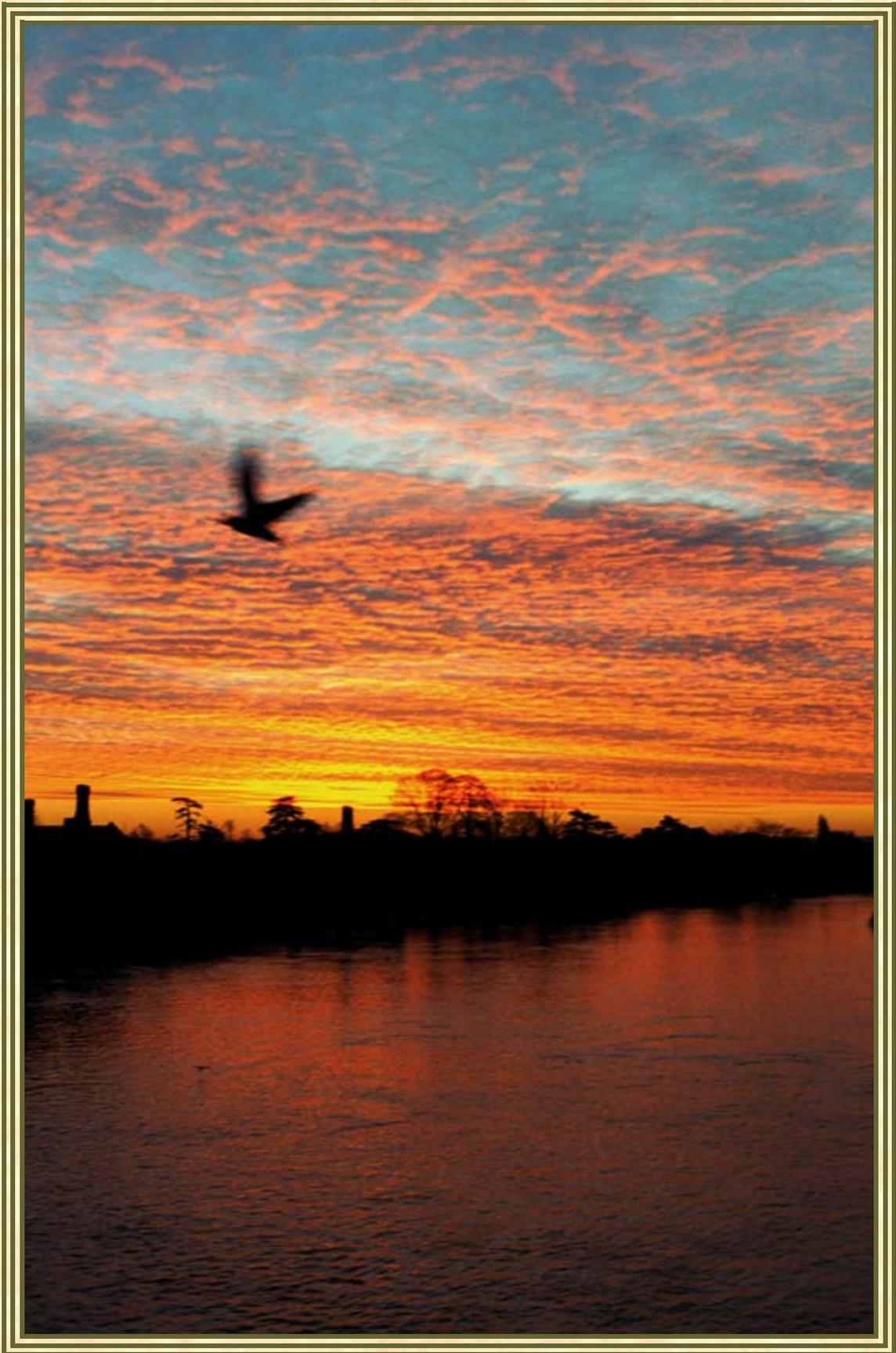
ROMANS 3: 20 – 26

But God demonstrates his own love toward us, in that while we were still sinners, Christ died for us. 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. And not only *that*, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

ROMANS 5: 8 – 11

For when you were slaves of sin, you were free in regard to righteousness. What fruit did you have then in the things of which you are now ashamed? For the end of those things *is* death. But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

ROMANS 6: 20 – 23



And we know that all things work together for good to those who love God, to those who are the called according to *his* purpose. For whom he foreknew, he also predestined *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he predestined, these he also called; whom he called, these he also justified; and whom he justified, these he also glorified.

What then shall we say to these things? If God *is* for us, who *can be* against us? He who did not spare his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Who shall bring a charge against God's elect? *It is* God who justifies. Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: "For your sake we are killed all day long; we are accounted as sheep for the slaughter." Yet in all these things we are more than conquerors through him who loved us.

For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

ROMANS 8: 28 – 39



Therefore, 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. 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.

II CORINTHIANS 5: 17 – 21

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.

COLOSSIANS 1: 13 – 20



For he has not put the world to come, of which we speak, in subjection to angels. But one testified in a certain place, saying: "What is man that you are mindful of him, or the son of man that you take care of him? You have made him a little lower than the angels; you have crowned him with glory and honour, and set him over the works of your hands. You have put all things in subjection under his feet." For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we do not yet see all things put under him. But 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. For 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." Inasmuch 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.

HEBREWS 2: 5 – 15



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, [Jesus of Nazareth] 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.

HEBREWS 10: 10 – 23

And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, *saying*, "In you all the nations shall be blessed." So then those who *are* of faith are blessed with believing Abraham. 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." 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"), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

GALATIANS 3: 8 – 14

But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor *to bring us* to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor.

For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek [*Gentile*], there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you *are* Christ's, then you are Abraham's seed, and heirs according to the promise.

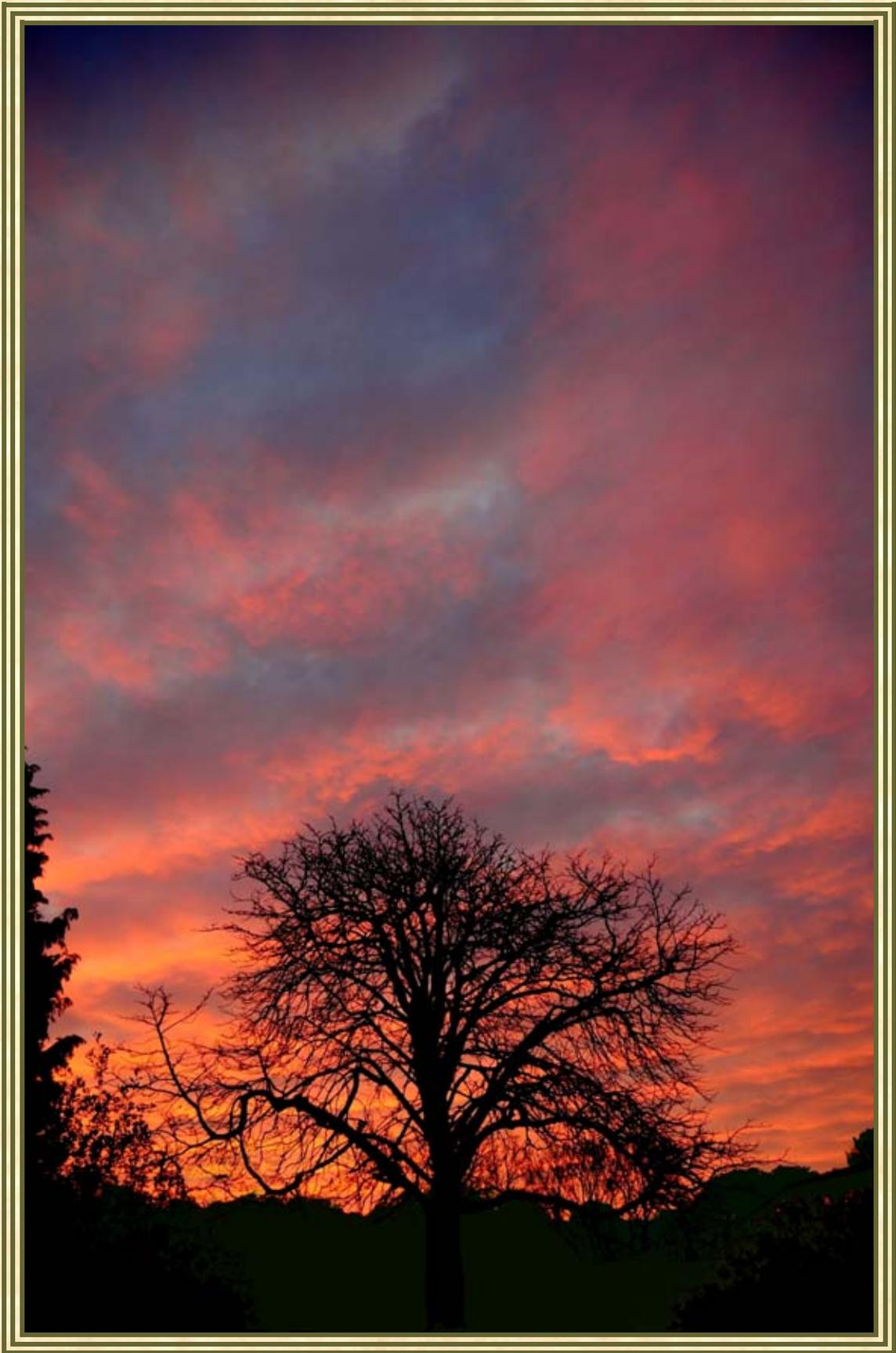
GALATIANS 3: 22 – 29



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. In him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of his glory.

Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, do not cease to give thanks for you, making mention of you in my prayers: that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened; that you may know what is the hope of his calling, what are the riches of the glory of his inheritance in the saints, and what *is* the exceeding greatness of his power toward us who believe, according to the working of his mighty power which he worked in Christ when he raised him from the dead and seated *him* at his right hand in the heavenly *places*, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. And he put all *things* under his feet, and gave him *to be* head over all *things* to the church, which is his body, the fullness of him who fills all in all.

EPHESIANS 1: 7 – 23



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 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 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 [Jews and Gentiles], *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 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.



But what things were gain to me, these I have counted loss for Christ. Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, the righteousness which is from God by faith; that I may know him and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death, if, by any means, I may attain to the resurrection from the dead. Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.

PHILIPPIANS 3: 7 – 12

But when the kindness and the love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, whom he poured out on us abundantly through Jesus Christ our Saviour, that having been justified by his grace we should become heirs according to the hope of eternal life.

TITUS 3: 4 – 7

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.

I PETER 1: 17 – 21



This is the message which we have heard from him 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 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. He who says, "I know him," and does not keep his commandments, is a liar, and the truth is not in him. But whoever keeps his word, truly the love of God is perfected in him. By this we know that we are in him.

I JOHN 1: 5 – 2: 5

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.

I JOHN 4: 9 – 14



A



And all those who heard *them* kept *them* in their hearts, saying, "What kind of child [John the Baptist] will this be?" And the hand of the Lord was with him. Now his father Zacharias was filled with the Holy Spirit, and prophesied, saying: "Blessed is the Lord God of Israel, for he has visited and redeemed his people, and has raised up a horn of salvation for us In the house of his servant David, as he spoke by the mouth of his holy prophets, who *have been* since the world began, that we should be saved from our enemies and from the hand of all who hate us, to perform the mercy *promised* to our fathers and to remember his holy covenant, he oath which he swore to our father Abraham: to grant us that we, being delivered from the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And you, child, will be called the prophet of the Highest; for you will go before the face of the Lord to prepare his ways, to give knowledge of salvation to his people by the remission of their sins, through the tender mercy of our God, with which the Dayspring from on high [the Messiah] has visited us; to give light to those who sit in darkness and the shadow of death, to guide our feet into the way of peace."

LUKE 1: 66 – 79

Pilate, therefore, wishing to release Jesus, again called out to them. But they shouted, saying, "Crucify *him*, crucify him!" Then he said to them the third time, "Why, what evil has he done? I have found no reason for death in him. I will therefore chastise him and let *him* go." But they were insistent, demanding with loud voices that he be crucified. And the voices of these men and of the chief priests prevailed. So Pilate gave sentence that it should be as they requested. And he released to them the one they requested, who for rebellion and murder had been thrown into prison; but he delivered Jesus to their will. Now as they led him away, they laid hold of a certain man, Simon a Cyrenian, who was coming from the country, and on him they laid the cross that he might bear *it* after Jesus.

And a great multitude of the people followed him, and women who also mourned and lamented him. But Jesus, turning to them, said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For indeed the days are coming in which they will say, 'Blessed *are* the barren, wombs that never bore, and breasts which never nursed!' Then they will begin 'to say to the mountains, "Fall on us!" and to the hills, "Cover us!"' For if they do these things in the green wood, what will be done in the dry?" There were also two others, criminals, led with him to be put to death. And when they had come to the place called Calvary [skull], there they crucified him, and the criminals, one on the right hand and the other on the left. Then Jesus said, "Father, forgive them, for they do not know what they do." And they divided his garments and cast lots. And the people stood looking on. But even the rulers with them sneered, saying, "He saved others; let him save himself if he is the Christ, the chosen of God." The soldiers also mocked him, coming and offering him sour wine, and saying, "If you are the King of the Jews, save yourself." And an inscription also was written over him in letters of Greek, Latin, and Hebrew: THIS IS THE KING OF THE JEWS. Then one of the criminals who were hanged blasphemed him, saying, "If you are the Christ, save yourself and us." But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this man has done nothing wrong." Then he said to Jesus, "Lord, remember me when you come into your kingdom." And Jesus said to him, "Assuredly, I say to you, today you will be with me in Paradise." Now it was about the sixth hour [noon], and there was darkness over all the earth until the ninth hour [3pm]. 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!"

Ω



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.

REVELATION 1: 4 – 7

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. Then 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 title deed of the earth given to the usurper, that 'serpent of old', by Adam and Eve?] 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."

REVELATION 5: 6 – 10

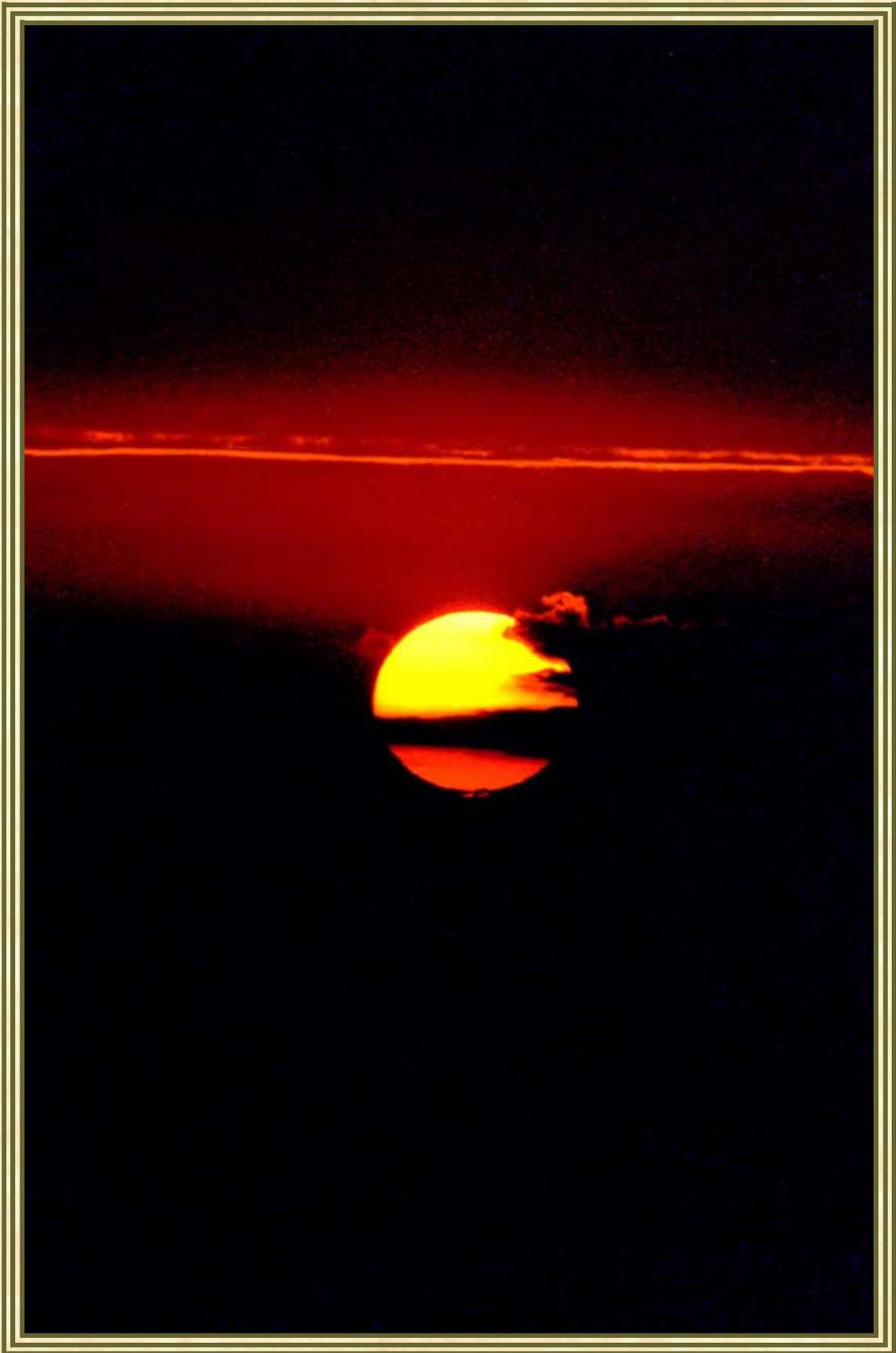


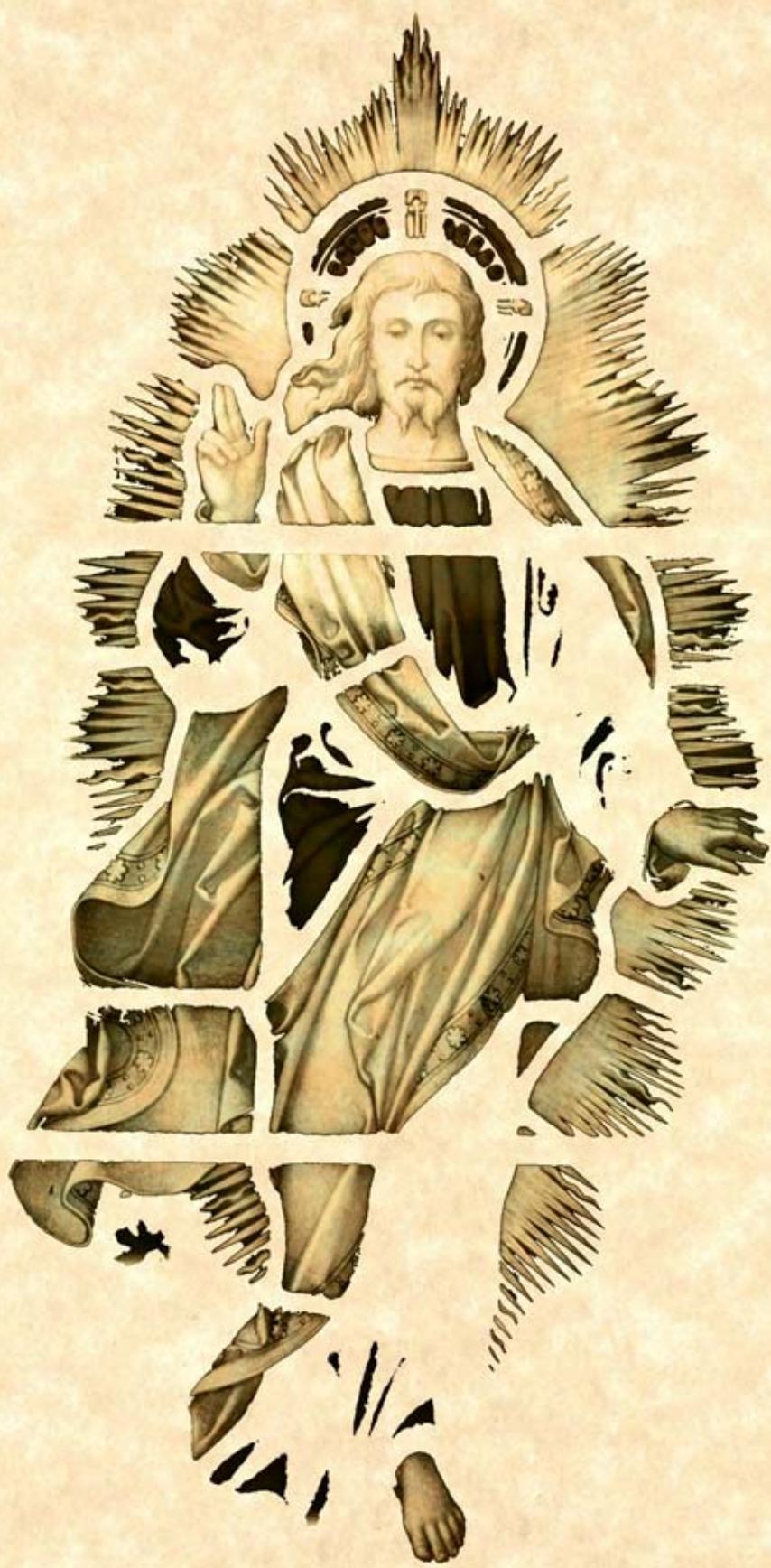
Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars. [Israel according to Joseph's dream] Then being with child, she cried out in labour and in pain to give birth. And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads. His tail drew a third of the stars of heaven [angels] and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her child as soon as it was born. She bore a male child who was to rule all nations with a rod of iron. And her child was caught up to God and his throne. Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.

And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer. So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of his Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down. And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death. Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time."

REVELATION 12: 1 – 12





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.*

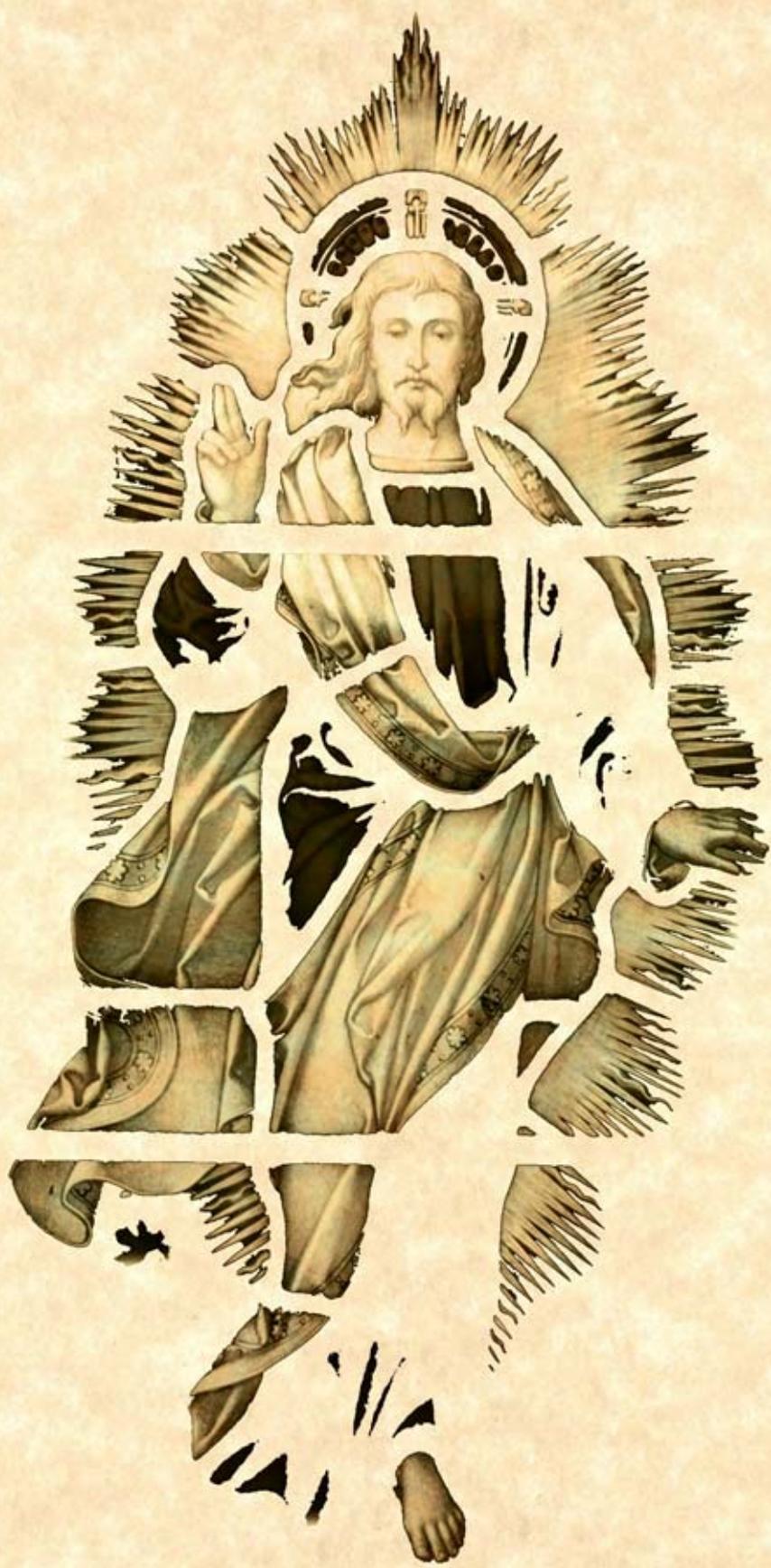
For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, cleanse your conscience from dead works to serve the living God?

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. For where *is* a testament, there must also of necessity be the death of the testator. For a testament *is* in force after men are dead, since it has no power at all while the testator lives. Therefore not even the first *covenant* was dedicated without blood.

For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people, saying, "This *is* the blood of the covenant which God has commanded you." Then likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry. And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. 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 9: 11 – 28



Then 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! Let us be glad and rejoice and give him glory, for the marriage of the Lamb has come, and his wife [the church of Christ] has made herself ready." And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. Then he said to me, "Write: 'Blessed *are* those who are called to the marriage supper of the Lamb!'" And he said to me, "These are the true sayings of God." And I fell at his feet to worship him. But he said to me, "See *that you do not do that!* I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."

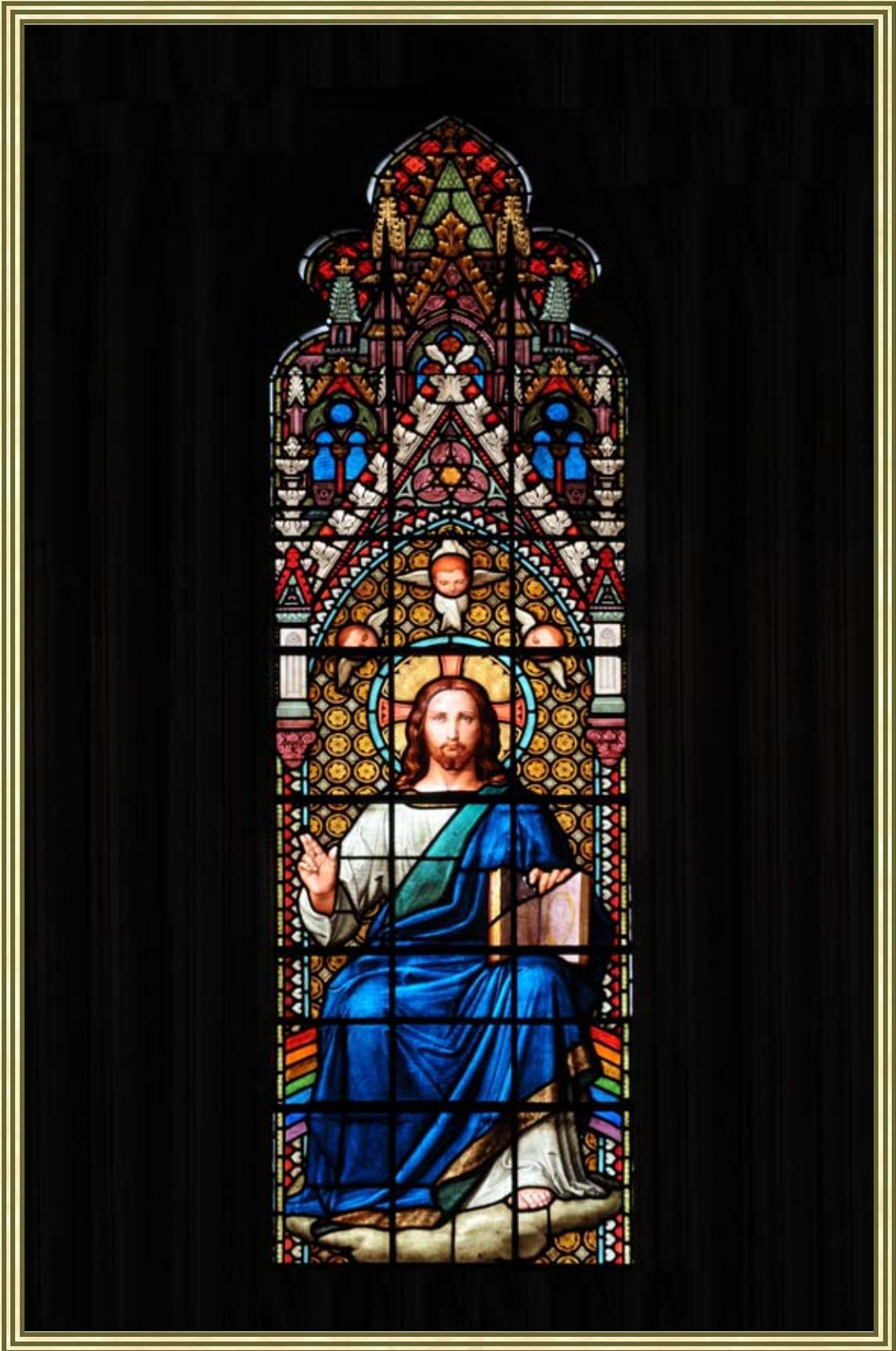
REVELATION 19: 5 – 10

After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice, saying, "Salvation *belongs* to our God who sits on the throne, and to the Lamb!" All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshipped God, saying: "Amen! Blessing and glory and wisdom, thanksgiving and honour and power and might, *be* to our God forever and ever. Amen." Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?" And I said to him, "Sir, you know." So he said to me, "These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb."

REVELATION 7: 9 – 14



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.





Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. Now the beast which I saw was like a leopard, his feet were like *the feet of a bear*, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority. And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marvelled and followed the beast. So they worshipped the dragon [Satan] who gave authority to the beast; and they worshipped the beast, saying, "Who *is* like the beast? Who is able to make war with him?" And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months.

Then he opened his mouth in blasphemy against God, to blaspheme his name, his tabernacle, and those who dwell in heaven. It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation. All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world. If anyone has an ear, let him hear.

REVELATION 13: 1 – 9



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.

And 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.

REVELATION 21: 22 – 22: 4

Then I heard a loud voice saying in heaven,
"Now salvation, and strength, and the kingdom of
our God, and the power of his Christ have come,
for the accuser of our brethren, who accused
them before our God day and night,
has been cast down.

And they overcame him by the blood of the Lamb
and by the word of their testimony, and they did
not love their lives to the death.

Therefore rejoice, O heavens, and you who dwell
in them! Woe to the inhabitants of the earth and
the sea! For the devil has come down to you,
having great wrath, because he knows that he has
a short time."

REVELATION 12: 10 – 12





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