

I
WILL BUILD
MY
CHURCH

You Must Be
Born Again





Volume 4 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’.

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. And the world will not be ready for the King’s return for he will come unexpectedly ‘as a thief’! His instruction to us is to, “Watch!”



He said to them, "But who do you say that I am?"
Simon Peter answered and said,
"You are the Christ, the Son of the living God."

Jesus answered and said to him, "Blessed are you,
Simon Bar-Jonah, for flesh and blood has not
revealed *this* to you, but my Father who is in
heaven. And I also say to you that you are Peter,
and on this rock I will build my church,
and the gates of Hades shall not prevail against it.

And I will give you the keys of the kingdom of
heaven, and whatever you bind on earth will be
bound in heaven, and whatever you loose on
earth will be loosed in heaven."

Then he commanded his disciples that they
should tell no one that he was Jesus the Christ.

From that time Jesus began to show to his
disciples that he must go to Jerusalem, and suffer
many things from the elders and chief priests and
scribes, and be killed, and be raised the third day.

MATTHEW 16: 15 – 21



“**B**ehold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah—not according to the covenant that I made with their fathers in the day *that* I took them by the hand to lead them out of the land of Egypt, my covenant which they broke, though I was a husband to them, says the LORD. But this *is* the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law in their minds, and write it on their hearts; and I will be their God, and they shall be my people. No more shall every man teach his neighbour, and every man his brother, saying, ‘Know the LORD,’ for they all shall know me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more.”

JEREMIAH 31: 31 – 34

“**T**herefore say, ‘Thus says the Lord GOD: “I will gather you from the peoples, assemble you from the countries where you have been scattered, and I will give you the land of Israel.”’ And they will go there, and they will take away all its detestable things and all its abominations from there. **Then I will give them one heart, and I will put a new spirit within them, and take the stony heart out of their flesh, and give them a heart of flesh, that they may walk in my statutes and keep my judgments and do them;** and they shall be my people, and I will be their God. But *as for those* whose hearts follow the desire for their detestable things and their abominations, I will recompense their deeds on their own heads,” says the Lord GOD.

So the cherubim lifted up their wings, with the wheels beside them, and the glory of the God of Israel *was* high above them. And the glory of the LORD went up from the midst of the city and stood on the mountain, which *is* on the east side of the city.

EZEKIEL 11: 17 – 23

“There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to him, "Rabbi, we know that you are a teacher come from God; for no one can do these signs that you do unless God is with him." Jesus answered and said to him, **"Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."** Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered, **"Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again.' The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit."** Nicodemus answered and said to him, "How can these things be?" Jesus answered and said to him, "Are you the teacher of Israel, and do not know these things? Most assuredly, I say to you, we speak what we know and testify what we have seen, and you do not receive our witness. If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things? No one has ascended to heaven but he who came down from heaven, *that is*, the Son of Man who is in heaven. **And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in him should not perish but have eternal life. For God so loved the world that he gave his only begotten Son, that whoever believes in him should not perish but have everlasting life. For God did not send his Son into the world to condemn the world, but that the world through him might be saved. He who believes in him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God."**

JOHN 3: 1 – 18

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."

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 of the flock will be scattered.' But after I have been raised, I will go before you to Galilee."

MATTHEW 26: 26 – 32

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." Peter said to him, "Even if all are made to stumble, yet I *will not be*." Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny me three times." But he spoke more vehemently, "If I have to die with you, I will not deny you!" And they all said likewise.

Then they came to a place which was named Gethsemane; and he said to his disciples, "Sit here while I pray." And he took Peter, James, and John with him, and he began to be troubled and deeply distressed. Then he said to them, "My soul is exceedingly sorrowful, *even* to death. Stay here and watch." He went a little farther, and fell on the ground, and prayed that if it were possible, the hour might pass from him. And he said, "Abba, Father, all things *are* possible for you. Take this cup away from me; nevertheless, not what I will, but what you *will*."

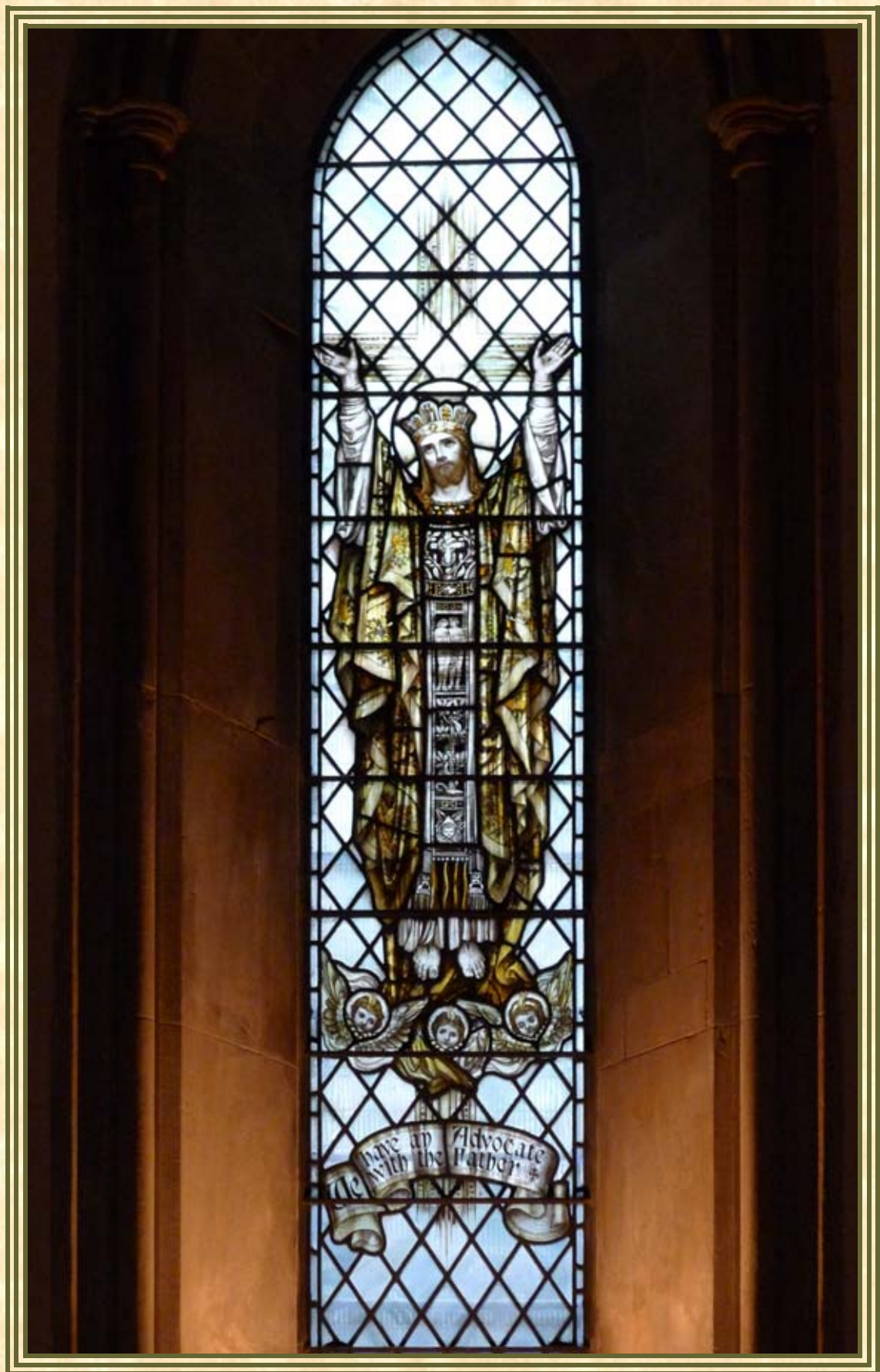
MARK 14: 22 – 36

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.**"

LUKE 22: 15 – 20

When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and *one* sat upon each of them. **And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.** And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language.

ACTS 2: 1 – 6



“No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon [love wealth & material riches]. Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? Which of you by worrying can add one cubit to his stature? So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these. Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, *will he* not much more *clothe* you, O you of little faith? Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. **But seek first the kingdom of God and his righteousness, and all these things [your needs] shall be added to you.** Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day *is* its own trouble.”

MATTHEW 6: 24 – 34

“Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves. But beware of men, for they will deliver you up to councils and scourge you in their synagogues. You will be brought before governors and kings for my sake, as a testimony to them and to the Gentiles. But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak; for it is not you who speak, but the Spirit of your Father who speaks in you.”

MATTHEW 10: 16 – 20

“He who is not with me is against me, and he who does not gather with me scatters abroad. Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy *against* the Spirit will not be forgiven men. Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the *age* to come. Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by *its* fruit. Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things. But I say to you that for every idle word men may speak, they will give account of it in the day of judgement. For by your words you will be justified, and by your words you will be condemned.”

Then some of the scribes and Pharisees answered, saying, "Teacher, we want to see a sign from you." But he answered and said to them, "An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth."

MATTHEW 12: 30 – 40

And the disciples came and said to him, "Why do you speak to them in parables?" He answered and said to them, "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

And in them the prophecy of Isaiah is fulfilled, which says: 'Hearing you will hear and shall not understand, and seeing you will see and not perceive; for the hearts of this people have grown dull. Their ears are hard of hearing, and their eyes they have closed, lest they should see with *their* eyes and hear with *their* ears, lest they should understand with *their* hearts and turn, so that I should heal them.' But blessed *are* your eyes for they see, and your ears for they hear; for assuredly, I say to you that many prophets and righteous *men* desired to see what you see, and did not see *it*, and to hear what you hear, and did not hear *it*.

Therefore hear the parable of the sower: When anyone hears the word of the kingdom, and does not understand *it*, then the wicked *one* comes and snatches away what was sown in his heart. This is he who received seed by the wayside. But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles. Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful. But he who received seed on the good ground is he who hears the word and understands *it*, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty."

Another parable he put forth to them, saying: "The kingdom of heaven is like a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way. But when the grain had sprouted and produced a crop, then the tares also appeared. So the servants of the owner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?' He said to them, 'An enemy has done this.' The servants said to him, 'Do you want us then to go and gather them up?'

But he said, 'No, lest while you gather up the tares you also uproot the wheat with them. Let both grow together until the harvest, and at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.'"

Another parable he put forth to them, saying: "The kingdom of heaven is like a mustard seed, which a man took and sowed in his field, which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches." Another parable he spoke to them: "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened." All these things Jesus spoke to the multitude in parables; and without a parable he did not speak to them, that it might be fulfilled which was spoken by the prophet, saying: "I will open my mouth in parables; I will utter things kept secret from the foundation of the world."

Then Jesus sent the multitude away and went into the house. And his disciples came to him, saying, "Explain to us the parable of the tares of the field." He answered and said to them: "He who sows the good seed is the Son of Man. The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked *one*. The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. The Son of Man will send out his angels, and they will gather out of his kingdom all things that offend, and those who practise lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!

Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant seeking beautiful pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it.

Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away.

So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, and cast them into the furnace of fire. There will be wailing and gnashing of teeth."

Jesus said to them, "Have you understood all these things?" They said to him, "Yes, Lord." Then he said to them, "Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure *things* new and old."

Now it came to pass, when Jesus had finished these parables, that he departed from there. And when he had come to his own country [the Nazareth/Galilee region], he taught them in their synagogue, so that they were astonished and said, "Where did this *man* get this wisdom and *these* mighty works? Is this not the carpenter's son? Is not his mother called Mary? And his brothers James, Joses, Simon, and Judas? And his sisters, are they not all with us? Where then did this *man* get all these things?"

So they were offended at him. But Jesus said to them, "A prophet is not without honour except in his own country and in his own house." Now he did not do many mighty works there because of their unbelief.



And Jesus answered and spoke to them again by parables and said: "The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they were not willing to come. Again, he sent out other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner; my oxen and fatted cattle *are* killed, and all things *are* ready. Come to the wedding."' But they made light of it and went their ways, one to his own farm, another to his business. And the rest seized his servants, treated *them* spitefully, and killed *them*.

But when the king heard *about it*, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding.' So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding *hall* was filled with guests.

But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was speechless. Then the king said to the servants, 'Bind him hand and foot, take him away, and cast *him* into outer darkness; there will be weeping and gnashing of teeth.' For many are called, but few *are* chosen."

MATTHEW 22: 1 – 14

Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. When they saw him, they worshipped him; but some doubted. And Jesus came and spoke to them, saying, "All authority has been given to me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age." Amen.

MATTHEW 28: 16 – 20

Now John answered him, saying, "Teacher, we saw someone who does not follow us casting out demons in your name, and we forbade him because he does not follow us." But Jesus said, "Do not forbid him, for no one who works a miracle in my name can soon afterward speak evil of me. For he who is not against us is on our side. For whoever gives you a cup of water to drink in my name, because you belong to Christ, assuredly, I say to you, he will by no means lose his reward. But whoever causes one of these little ones who believe in me to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea."

MARK 9: 38 – 42

Then one said to him, "Lord, are there few who are saved?" And he said to them, "Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able. When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, 'Lord, Lord, open for us,' and he will answer and say to you, 'I do not know you, where you are from,' then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' But he will say, 'I tell you I do not know you, where you are from. Depart from me, all you workers of iniquity.'"

LUKE 13: 23 – 27

“No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon [money, material possessions].” Now the Pharisees, who were lovers of money, also heard all these things, and they derided him. And he said to them, “You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God. The law and the prophets *were* until John. Since that time the kingdom of God has been preached, and everyone is pressing into it. And it is easier for heaven and earth to pass away than for one tittle of the law to fail. Whoever divorces his wife and marries another commits adultery; and whoever marries her who is divorced from *her* husband commits adultery.

There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man’s table. Moreover the dogs came and licked his sores.

So it was that the beggar died, and was carried by the angels to Abraham’s bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, ‘Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.’ But Abraham said, ‘Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.’

Then he said, 'I beg you therefore, father, that you would send him to my father's house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.' Abraham said to him, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.' But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.'"

LUKE 16: 13 – 31

Now as they heard these things, he spoke another parable, because he was near Jerusalem and because they thought the kingdom of God would appear immediately.

Therefore he said: "A certain nobleman went into a far country to receive for himself a kingdom and to return. So he called ten of his servants, delivered to them ten minas, and said to them, 'Do business till I come.' But his citizens hated him, and sent a delegation after him, saying, 'We will not have this *man* to reign over us.'

And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading. Then came the first, saying, 'Master, your mina has earned ten minas.' And he said to him, 'Well *done*, good servant; because you were faithful in a very little, have authority over ten cities.' And the second came, saying, 'Master, your mina has earned five minas.' Likewise he said to him, 'You also be over five cities.'

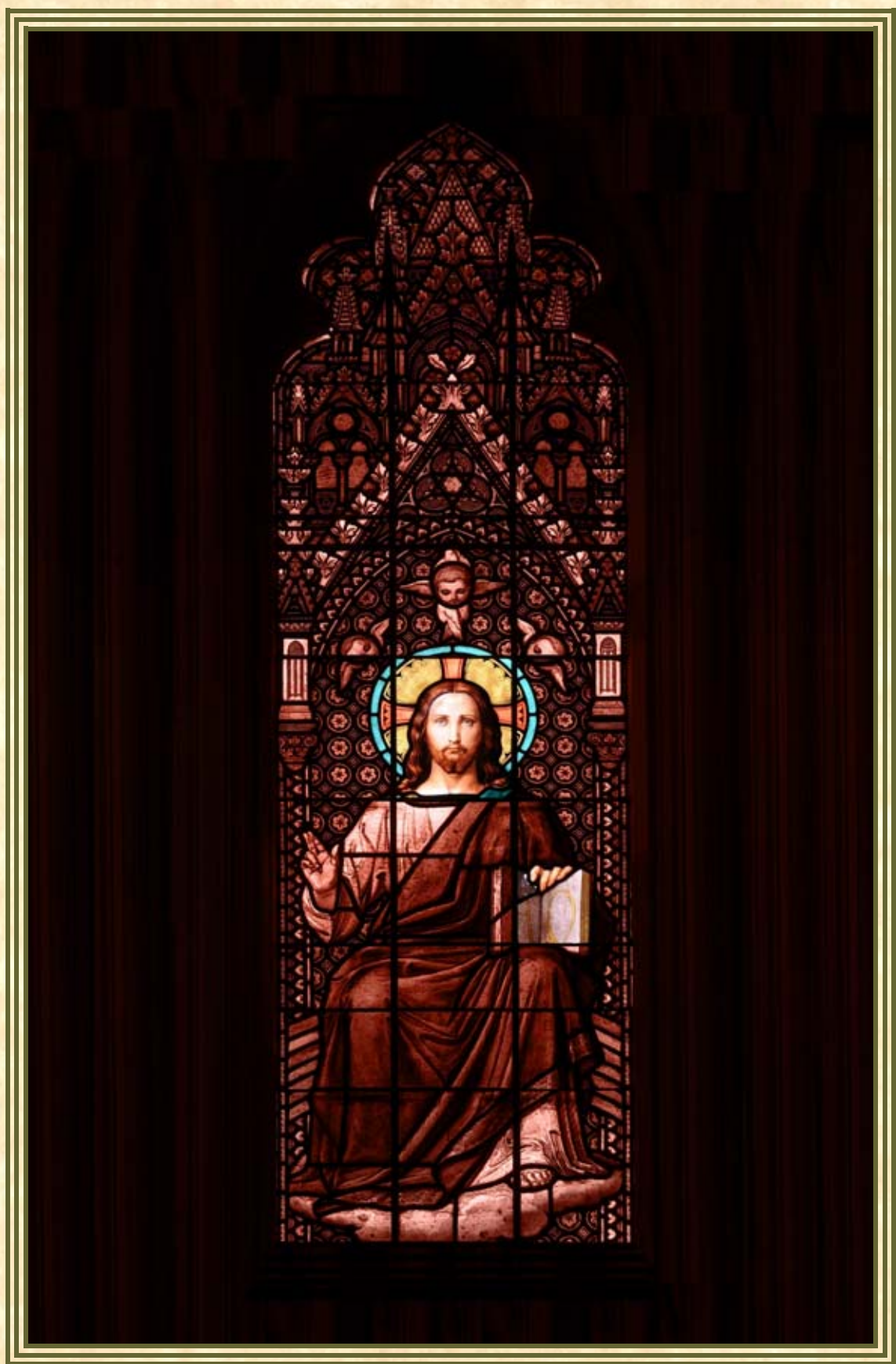
Then another came, saying, 'Master, here is your mina, which I have kept put away in a handkerchief. For I feared you, because you are an austere man. You collect what you did not deposit, and reap what you did not sow.'

And he said to him, 'Out of your own mouth I will judge you, *you* wicked servant. You knew that I was an austere man, collecting what I did not deposit and reaping what I did not sow. Why then did you not put my money in the bank, that at my coming I might have collected it with interest?'

And he said to those who stood by, 'Take the mina from him, and give *it* to him who has ten minas.' ('But they said to him, 'Master, he has ten minas.') For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him.

But bring here those enemies of mine, who did not want me to reign over them, and slay *them* before me.'" When he had said this, he went on ahead, going up to Jerusalem.

LUKE 19: 11 – 28



That 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.

And these things we write to you that your joy
may be full.

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.

I JOHN 1: 1 – 5

In the meantime his disciples urged him, saying, "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." Therefore the disciples said to one another, "Has anyone brought him *anything* to eat?" Jesus said to them, "My food is to do the will of him who sent me, and to finish his work. Do you not say, 'There are still four months and *then* comes the harvest'? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest! And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together. For in this the saying is true: 'One sows and another reaps.' I sent you to reap that for which you have not laboured; others have laboured, and you have entered into their labours." And many of the Samaritans of that city believed in him because of the word of the woman who testified, "He told me all that I *ever* did." So when the Samaritans had come to him, they urged him to stay with them; and he stayed there two days. And many more believed because of his own word. Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard *him* and we know that this is indeed the Christ, the Saviour of the world."

JOHN 4: 31 – 42

And Jesus said to them, "I am the bread of life. He who comes to me shall never hunger, and he who believes in me shall never thirst. But I said to you that you have seen me and yet do not believe. All that the Father gives me will come to me, and the one who comes to me I will by no means cast out. For I have come down from heaven, not to do my own will, but the will of him who sent me. This is the will of the Father who sent me, that of all he has given me I should lose nothing, but should raise it up at the last day. And this is the will of him who sent me, that everyone who sees the Son and believes in him may have everlasting life; and I will raise him up at the last day."

JOHN 6: 35 – 40

Then 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." So the Jews said, "Will he kill himself, because he says, '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 they said to Him, "Who are you?" And Jesus said to them, "Just what I have been saying to you from the beginning. I have many things to say and to judge concerning you, but he who sent me is true; and I speak to the world those things which I heard from him." They did not understand that he spoke to them of the Father. 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."

As 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." They answered him, "We are Abraham's descendants, and have never been in bondage to anyone. How *can* you say, 'You will be made free'?" 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: 21 – 36

Then Jesus said to them again, "Most assuredly, I say to you, I am the door of the sheep. All who *ever* came before me are thieves and robbers, but the sheep did not hear them. I am the door. If anyone enters by me, he will be saved, and will go in and out and find pasture. The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have *it* more abundantly. 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."

JOHN 10: 7 – 18

Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection at the last day." Jesus said to her, "I am the resurrection and the life. He who believes in me, though he may die, he shall live. And whoever lives and believes in me shall never die. Do you believe this?" She said to him, "Yes, Lord, I believe that you are the Christ, the Son of God, who is to come into the world."

JOHN 11: 23 – 27

But Jesus answered them, saying, "The hour has come that the Son of Man should be glorified. Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. If anyone serves me, let him follow me; and where I am, there my servant will be also. If anyone serves me, him *my* Father will honour. Now my soul is troubled, and what shall I say? 'Father, save me from this hour'? But for this purpose I came to this hour. Father, glorify your name." Then a voice came from heaven, *saying*, "I have both glorified *it* and will glorify *it* again." Therefore the people who stood by and heard *it* said that it had thundered. Others said, "An angel has spoken to him." Jesus answered and said, "This voice did not come because of me, but for your sake. Now is the judgement of this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all *peoples* to myself." This he said, signifying by what death he would die.

The people answered him, "We have heard from the law that the Christ remains forever; and how *can* you say, 'The Son of Man must be lifted up'? Who is this Son of Man?" Then Jesus said to them, "A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. While you have the light, believe in the light, that you may become sons of light." These things Jesus spoke, and departed, and was hidden from them. But although he had done so many signs before them, they did not believe in him, that the word of Isaiah the prophet might be fulfilled, which he spoke: "Lord, who has believed our report? And to whom has the arm of the LORD been revealed?"

JOHN 12: 23 – 38

“You call me Teacher and Lord, and you say well, for so I am. If I then, *your* Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you should do as I have done to you. Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them. I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, ‘He who eats bread with me has lifted up his heel against me.’ Now I tell you before it comes, that when it does come to pass, you may believe that I am *he*. Most assuredly, I say to you, he who receives whomever I send receives me; and he who receives me receives him who sent me.” When Jesus had said these things, he was troubled in spirit, and testified and said, “Most assuredly, I say to you, one of you will betray me.” Then the disciples looked at one another, perplexed about whom he spoke.

JOHN 13: 13 – 22

“If you love me, keep my commandments. And I will pray the Father, and he will give you another Helper, that he may abide with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; but you know him, for he dwells with you and will be in you. I will not leave you orphans; I will come to you. A little while longer and the world will see me no more, but you will see me. Because I live, you will live also. At that day you will know that I *am* in my Father, and you in me, and I in you. He who has my commandments and keeps them, it is he who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.”

JOHN 14: 15 – 21

“You did not choose me, but I chose you and appointed you that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask the Father in my name he may give you. These things I command you, that you love one another. If the world hates you, you know that it hated me before *it hated* you.

If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted me, they will also persecute you. If they kept my word, they will keep yours also. But all these things they will do to you for my name’s sake, because they do not know him who sent me.

If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. He who hates me hates my Father also. If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both me and my Father. But *this happened* that the word might be fulfilled which is written in their law, ‘They hated me without a cause.’

But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, he will testify of me. And you also will bear witness, because you have been with me from the beginning."

JOHN 15: 16 – 27

Jesus spoke these words, lifted up his eyes to heaven, and said:
"Father, the hour has come. Glorify your Son, that your Son also may glorify you, as you have given him authority over all flesh, that he should give eternal life to as many as you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I have glorified you on the earth. I have finished the work which you have given me to do.

And now, O Father, glorify me together with yourself, with the glory which I had with you before the world was. I have manifested your name to the men whom you have given me out of the world. They were yours, you gave them to me, and they have kept your word. Now they have known that all things which you have given me are from you. For I have given to them the words which you have given me; and they have received *them*, and have known surely that I came forth from you; and they have believed that you sent me. I pray for them. I do not pray for the world but for those whom you have given me, for they are yours. And all mine are yours, and yours are mine, and I am glorified in them.

Now I am no longer in the world, but these are in the world, and I come to you. Holy Father, keep through your name those whom you have given me, that they may be one as we *are*. While I was with them in the world, I kept them in your name. Those whom you gave me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. But now I come to you, and these things I speak in the world, that they may have my joy fulfilled in themselves.

I have given them your word; and the world has hated them because they are not of the world, just as I am not of the world. I do not pray that you should take them out of the world, but that you should keep them from the evil one. They are not of the world, just as I am not of the world.

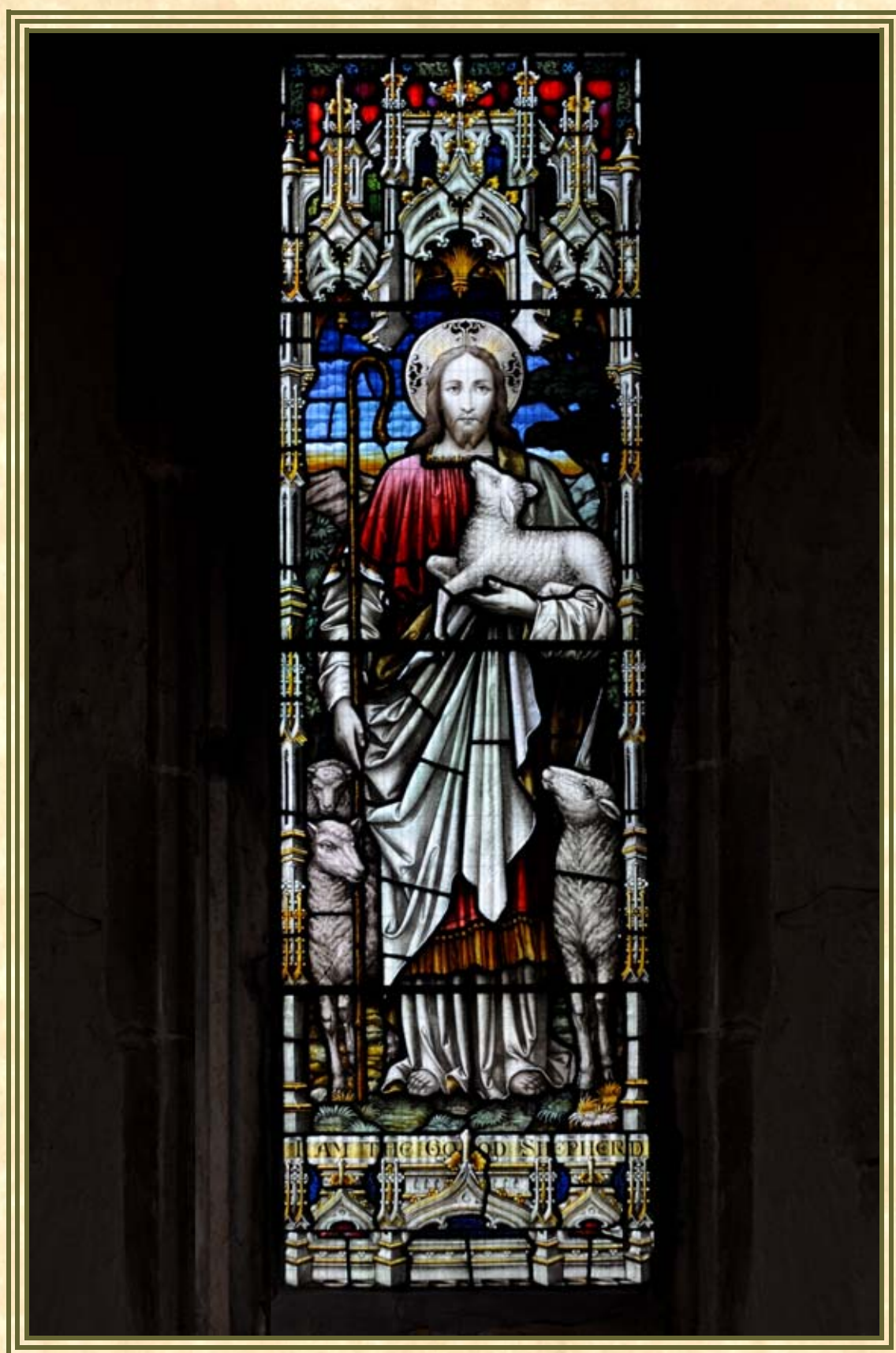
Sanctify them by your truth. Your word is truth. As you sent me into the world, I also have sent them into the world. And for their sakes I sanctify myself, that they also may be sanctified by the truth. I do not pray for these alone, but also for those who will believe in me through their word; that they all may be one, as you, Father, *are* in me, and I in you; that they also may be one in us, that the world may believe that you sent me.

And the glory which you gave me I have given them, that they may be one just as we are one: I in them, and you in me; that they may be made perfect in one, and that the world may know that you have sent me, and have loved them as you have loved me.

Father, I desire that they also whom you gave me may be with me where I am, that they may behold my glory which you have given me; for you loved me before the foundation of the world.

Righteous Father! The world has not known you, but I have known you; and these have known that you sent me. And I have declared to them your name, and will declare *it*, that the love with which you loved me may be in them, and I in them."

JOHN 17: 1 – 26



And being assembled together with *them*, he [the risen Christ] commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," *he said*, "you have heard from me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." Therefore, when they had come together, they asked him, saying, "Lord, will you at this time restore the kingdom to Israel?" And he said to them, "It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

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

Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey. And when they had entered, they went up into the upper room where they were staying: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James *the son* of Alphaeus and Simon the Zealot; and Judas *the son* of James. These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with his brothers.

ACTS 1: 4 – 14

Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call." And with many other words he testified and exhorted them, saying, "Be saved from this perverse generation."

Then those who gladly received his word were baptized; and that day about three thousand souls were added *to them*. And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. Then fear came upon every soul, and many wonders and signs were done through the apostles. Now all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need. So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favour with all the people. And the Lord added to the church daily those who were being saved.

ACTS 2: 38 – 47

And devout men carried Stephen *to his burial*, and made great lamentation over him. As for Saul, he made havoc of the church, entering every house, and dragging off men and women, committing *them* to prison. Therefore those who were scattered went everywhere preaching the word. Then Philip went down to the city of Samaria and preached Christ to them. And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralysed and lame were healed. And there was great joy in that city.

ACTS 8: 2 – 8

Now those who were scattered after the persecution that arose over Stephen travelled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only. But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists [Greeks], preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned to the Lord.

Then news of these things came to the ears of the church in Jerusalem, and they sent out Barnabas to go as far as Antioch. When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord. For he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord.

Then Barnabas departed for Tarsus to seek Saul [the apostle Paul]. And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch.

And in these days prophets came from Jerusalem to Antioch. Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar. Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. This they also did, and sent it to the elders by the hands of Barnabas and Saul.

Now about that time Herod the king stretched out *his* hand to harass some from the church. Then he killed James the brother of John with the sword. And because he saw that it pleased the Jews, he proceeded further to seize Peter also. Now it was *during* the Days of Unleavened Bread.

So when he had arrested him, he put *him* in prison, and delivered *him* to four squads of soldiers to keep him, intending to bring him before the people after Passover. Peter was therefore kept in prison, but constant prayer was offered to God for him by the church.

And when Herod was about to bring him out, that night Peter was sleeping, bound with two chains between two soldiers; and the guards before the door were keeping the prison. Now behold, an angel of the Lord stood by *him*, and a light shone in the prison; and he struck Peter on the side and raised him up, saying, "Arise quickly!" And his chains fell off *his* hands. Then the angel said to him, "Gird yourself and tie on your sandals"; and so he did. And he said to him, "Put on your garment and follow me." So he went out and followed him, and did not know that what was done by the angel was real, but thought he was seeing a vision.

When they were past the first and the second guard posts, they came to the iron gate that leads to the city, which opened to them of its own accord; and they went out and went down one street, and immediately the angel departed from him. And when Peter had come to himself, he said, "Now I know for certain that the Lord has sent his angel, and has delivered me from the hand of Herod and *from* all the expectation of the Jewish people."

So, when he had considered *this*, he came to the house of Mary, the mother of John whose surname was Mark, where many were gathered together praying. And as Peter knocked at the door of the gate, a girl named Rhoda came to answer. When she recognized Peter's voice, because of *her* gladness she did not open the gate, but ran in and announced that Peter stood before the gate. But they said to her, "You are beside yourself!" Yet she kept insisting that it was so. So they said, "It is his angel."

Now Peter continued knocking; and when they opened *the door* and saw him, they were astonished. But motioning to them with his hand to keep silent, he declared to them how the Lord had brought him out of the prison. And he said, "Go, tell these things to James and to the brethren." And he departed and went to another place.

Then, as soon as it was day, there was no small stir among the soldiers about what had become of Peter. But when Herod had searched for him and not found him, he examined the guards and commanded that *they* should be put to death. And he went down from Judea to Caesarea, and stayed *there*. Now Herod had been very angry with the people of Tyre and Sidon; but they came to him with one accord, and having made Blastus the king's personal aide their friend, they asked for peace, because their country was supplied with food by the king's *country*.

So on a set day Herod, arrayed in royal apparel, sat on his throne and gave an oration to them. And the people kept shouting, "The voice of a god and not of a man!" Then immediately an angel of the Lord struck him, because he did not give glory to God. And he was eaten by worms and died. But the word of God grew and multiplied. And Barnabas and Saul returned from Jerusalem when they had fulfilled *their* ministry, and they also took with them John whose surname was Mark.

ACTS 11: 19 – 12: 25

Then Agrippa said to Paul, "You are permitted to speak for yourself." So Paul stretched out his hand and answered for himself: "I think myself happy, King Agrippa, because today I shall answer for myself before you concerning all the things of which I am accused by the Jews [*the religious leaders*], especially because you are expert in all customs and questions which have to do with the Jews. Therefore I beg you to hear me patiently.

My manner of life from my youth, which was spent from the beginning among my own nation at Jerusalem, all the Jews know. They knew me from the first, if they were willing to testify, that according to the strictest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made by God to our fathers. To this *promise* our twelve tribes, earnestly serving *God* night and day, hope to attain. For this hope's sake, King Agrippa, I am accused by the Jews.

Why should it be thought incredible by you that God raises the dead? Indeed, I myself thought I must do many things contrary to the name of Jesus of Nazareth. This I also did in Jerusalem, and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I cast my vote against *them*. And I punished them often in every synagogue and compelled *them* to blaspheme; and being exceedingly enraged against them, I persecuted *them* even to foreign cities.

While thus occupied, as I journeyed to Damascus with authority and commission from the chief priests, at midday, O king, along the road I saw a light from heaven, brighter than the sun, shining around me and those who journeyed with me. And when we all had fallen to the ground, I heard a voice speaking to me and saying in the Hebrew language, 'Saul, Saul, why are you persecuting me? *It is hard for you to kick against the goads.*' So I said, 'Who are you, Lord?' And he said, 'I am Jesus, whom you are persecuting. But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you. I will deliver you from the *Jewish* people, as well as *from* the Gentiles, to whom I now send you, to open their eyes, *in order* to turn *them* from darkness to light, and *from* the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in me.'

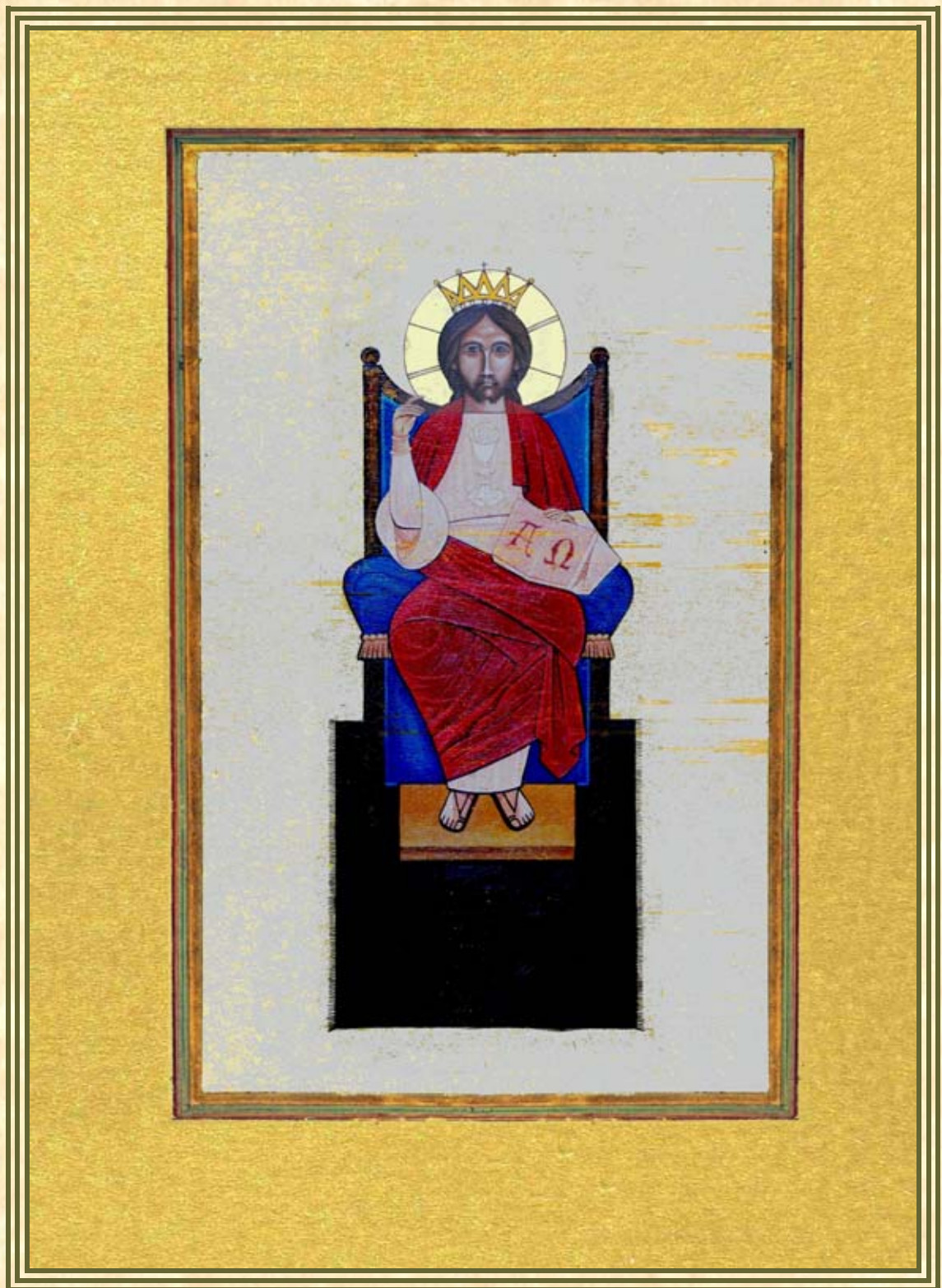
Therefore, King Agrippa, I was not disobedient to the heavenly vision, but declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and *then* to the Gentiles, that they should repent, turn to God, and do works befitting repentance. For these reasons the Jews seized me in the temple and tried to kill *me*.

Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come — that the Christ would suffer, that he would be the first to rise from the dead, and would proclaim light to the *Jewish* people and to the Gentiles."

Now as he thus made his defence, Festus said with a loud voice, "Paul, you are beside yourself! Much learning is driving you mad!" But he said, "I am not mad, most noble Festus, but speak the words of truth and reason. For the king, before whom I also speak freely, knows these things; for I am convinced that none of these things escapes his attention, since this thing was not done in a corner.

King Agrippa, do you believe the prophets? I know that you do believe." Then Agrippa said to Paul, "You almost persuade me to become a Christian."

ACTS 26: 1 – 28



Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law 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.

Where *is* boasting then? It is excluded. By what law? Of works? No, but by the law of faith. Therefore we conclude that a man is justified by faith apart from the deeds of the law.

Or *is he* the God of the Jews only? *Is he* not also the God of the Gentiles? Yes, of the Gentiles also, since *there is* one God who will justify the circumcised by faith and the uncircumcised through faith. Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

ROMANS 3: 19 – 31

Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us. For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. 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: 5 – 11

Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin *leading* to death, or of obedience *leading* to righteousness? But God be thanked that *though* you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. And having been set free from sin, you became slaves of righteousness. I speak in human *terms* because of the weakness of your flesh. For just as you presented your members *as* slaves of uncleanness, and of lawlessness *leading* to *more* lawlessness, so now present your members *as* slaves of righteousness for holiness. 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: 16 – 23



There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. 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. For to be carnally minded *is* death, but to be spiritually minded *is* life and peace. Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be. 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. But if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit who dwells in you.



Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. For as many as are led by the Spirit of God, these are sons of God. For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with *him*, that we may also be glorified together. For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected *it* in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labours with birth pangs together until now. 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.

ROMANS 8: 1 – 23

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is your reasonable service.* And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what *is* that good and acceptable and perfect will of God. For I say, through the grace given to me, to everyone who is among you, not to think *of himself* more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. For as we have many members in one body, but all the members do not have the same function, so we, *being* many, are one body in Christ, and individually members of one another.

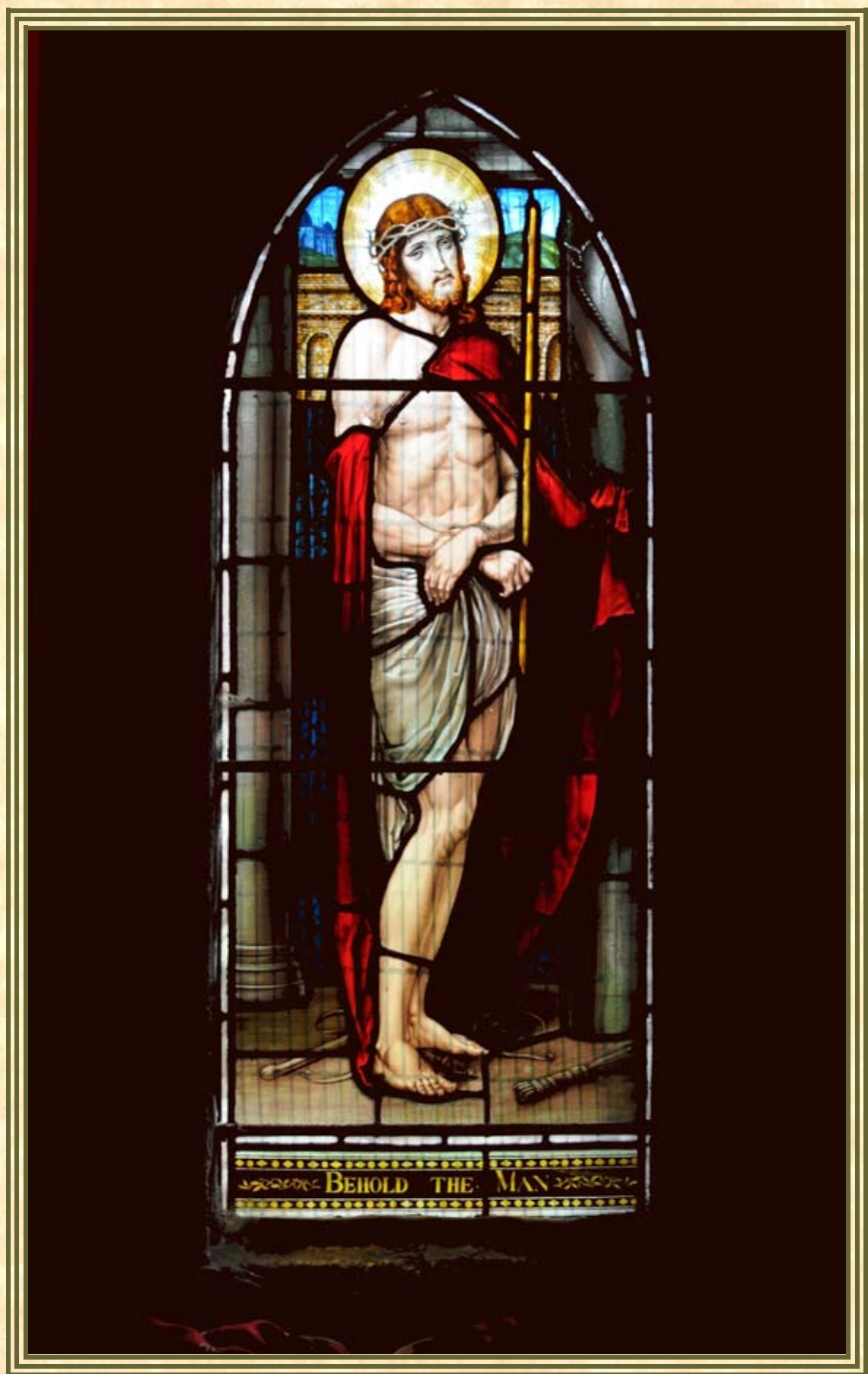
ROMANS 12: 1 – 5

Now I say that Jesus Christ has become a servant to the circumcision for the truth of God, to confirm the promises *made* to the fathers, and that the Gentiles might glorify God for *his* mercy, as it is written: "For this reason I will confess to you among the Gentiles, and sing to your name."

And again he says: "Rejoice, O Gentiles, with his people!" And again: "Praise the LORD, all you Gentiles! Laud him, all you peoples!" And again, Isaiah says: "There shall be a root of Jesse; and he who shall rise to reign over the Gentiles, in him the Gentiles shall hope."

Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit. Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another.

ROMANS 15: 8 – 14



Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother, to the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called *to be* saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours: Grace to you and peace from God our Father and the Lord Jesus Christ. I thank my God always concerning you for the grace of God which was given to you by Christ Jesus, that you were enriched in everything by him in all utterance and all knowledge, even as the testimony of Christ was confirmed in you, so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ, who will also confirm you to the end, *that you may be* blameless in the day of our Lord Jesus Christ. God *is* faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

I CORINTHIANS 1: 1 – 9

For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on this foundation *with* gold, silver, precious stones, wood, hay, straw, each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on *it* endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire. Do you not know that you are the temple of God and *that* the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which *temple* you are. Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool that he may become wise. For the wisdom of this world is foolishness with God. For it is written, "He catches the wise in their *own* craftiness"; and again, "The LORD knows the thoughts of the wise, that they are futile."

I CORINTHIANS 3: 11 – 20

Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make *them* members of a harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body *with her*? For "the two," he says, "shall become one flesh." But he who is joined to the Lord is one spirit *with him*. Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

I CORINTHIANS 6: 15 – 20

For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. For by one Spirit we were all baptized into one body—whether Jews or Greeks [Gentiles], whether slaves or free—and have all been made to drink into one Spirit. For in fact the body is not one member but many.

If the foot should say, "Because I am not a hand, I am not of the body," is it therefore not of the body? And if the ear should say, "Because I am not an eye, I am not of the body," is it therefore not of the body? If the whole body *were* an eye, where *would be* the hearing? If the whole *were* hearing, where *would be* the smelling? But now God has set the members, each one of them, in the body just as he pleased. And if they were all one member, where *would* the body *be*? But now indeed *there are* many members, yet one body.

I CORINTHIANS 12: 12 – 20

For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me was not in vain; but I laboured more abundantly than they all, yet not I, but the grace of God *which was* with me. Therefore, whether *it was* I or they, so we preach and so you believed. 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. For 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! Then also those who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are of all men the most pitiable.

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

I CORINTHIANS 15: 9 – 26

So also is the resurrection of the dead. *The body is sown in corruption, it is raised in incorruption. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, "The first man Adam became a living being." The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural, and afterward the spiritual. The first man was of the earth, made of dust; the second man is the Lord from heaven. As was the man of dust, so also are those who are made of dust; and as is the heavenly man, so also are those who are heavenly. And as we have borne the image of the man of dust, we shall also bear the image of the heavenly man.*

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: we shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory." "O Death, where is your sting? O Hades, where is your victory?" The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

I CORINTHIANS 15: 42 – 58



Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols?

For you are the temple of the living God. As God has said: "I will dwell in them and walk among *them*. I will be their God, and they shall be my people." Therefore "Come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you." "I will be a Father to you, and you shall be my sons and daughters, says the LORD Almighty."

Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

II CORINTHIANS 6: 14 – 7: 1



Did I commit sin in humbling myself that you might be exalted, because I preached the gospel of God to you free of charge? I robbed other churches, taking wages *from them* to minister to you. And when I was present with you, and in need, I was a burden to no one, for what I lacked the brethren who came from Macedonia supplied. And in everything I kept myself from being burdensome to you, and so I will keep *myself*. As the truth of Christ is in me, no one shall stop me from this boasting in the regions of Achaia. Why? Because I do not love you? God knows!

But what I do, I will also continue to do, that I may cut off the opportunity from those who desire an opportunity to be regarded just as we are in the things of which they boast. For such *are* false apostles, deceitful workers, transforming themselves into apostles of Christ.

And no wonder! For Satan himself transforms himself into an angel of light. Therefore *it is* no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.

II CORINTHIANS 11: 3 – 15

Grace to you and peace from God the Father and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil age, according to the will of our God and Father, to whom *be* glory forever and ever. Amen.

Imarvel that you are turning away so soon from him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed. For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ. But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught *it*, but *it came* through the revelation of Jesus Christ.

GALATIANS 1: 3 – 12

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. Brethren, I speak in the manner of men: though *it is* only a man's covenant, yet *if it is* confirmed, no one annuls or adds to it. Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ. And this I say, *that* the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. For if the inheritance *is* of the law, *it is* no longer of promise; but God gave *it* to Abraham by promise.

What purpose then *does the law serve?* It was added because of transgressions, till the Seed should come to whom the promise was made; *and it was* appointed through angels by the hand of a mediator. Now a mediator does not *mediate* for one *only*, but God is one. *Is the law then against the promises of God?* Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. 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, 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.

Now I say *that the heir, as long as he is a child, does not differ at* all from a slave, though he is master of all, but is under guardians and stewards until the time appointed by the father. Even so we, when we were children, were in bondage under the elements of the world. But when the fullness of the time had come, God sent forth his Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of his Son into your hearts, crying out, "Abba, Father!" Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

GALATIANS 3: 13 – 4: 7

Blessed *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. 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.

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

But God, who is rich in mercy, because of his great love with which he loved us, even when we were dead in trespasses, made us 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.

EPHESIANS 1: 3 – 2: 9

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, *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.

EPHESIANS 2: 10 – 22

For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles—if indeed you have heard of the dispensation of the grace of God which was given to me for you, how that by revelation he made known to me the mystery (as I have briefly written already, by which, when you read, you may understand my knowledge in the mystery of Christ), which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to his holy apostles and prophets:

That the Gentiles should be fellow heirs, of the same body, and partakers of his promise in Christ through the gospel, of which I became a minister according to the gift of the grace of God given to me by the effective working of his power. To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all see what *is* the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ; to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly *places*, according to the eternal purpose which he accomplished in Christ Jesus our Lord, in whom we have boldness and access with confidence through faith in him. Therefore I ask that you do not lose heart at my tribulations for you, which is your glory.

For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might through his Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what *is* the width and length and depth and height — to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

Now to him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to him *be* glory in the church by Christ Jesus to all generations, forever and ever. Amen.

EPHESIANS 3: 1 – 21

***T*here is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who *is* above all, and through all, and in you all. But to each one of us grace was given according to the measure of Christ's gift. Therefore he says: "When he ascended on high, he led captivity captive, and gave gifts to men." (Now this, "He ascended" — what does it mean but that he also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that he might fill all things.) And he himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into him who is the head — Christ — from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.**

EPHESIANS 4: 4 – 16

***F*or this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them. For you were once darkness, but now *you are* light in the Lord. Walk as children of light (for the fruit of the Spirit *is* in all goodness, righteousness, and truth), finding out what is acceptable to the Lord.**

EPHESIANS 5: 5 – 10





For to me, to live *is* Christ, and to die *is* gain. But if *I* live on in the flesh, this *will mean* fruit from *my* labour; yet what I shall choose I cannot tell. For I am hard pressed between the two, having a desire to depart and be with Christ, *which is* far better. Nevertheless to remain in the flesh *is* more needful for you. And being confident of this, I know that I shall remain and continue with you all for your progress and joy of faith, that your rejoicing for me may be more abundant in Jesus Christ by my coming to you again.

Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel, and not in any way terrified by your adversaries, which is to them a proof of perdition, but to you of salvation, and that from God.

For to you it has been granted on behalf of Christ, not only to believe in him, but also to suffer for his sake, having the same conflict which you saw in me and now hear *is* in me.

Therefore if *there is* any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy, fulfil my joy by being like-minded, having the same love, *being* of one accord, of one mind.



Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others.

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made himself of no reputation, taking the form of a bondservant, *and* coming in the likeness of men. And being found in appearance as a man, he humbled himself and became obedient to *the point of* death, even the death of the cross.

Therefore God also has highly exalted him and given him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for *his* good pleasure.

PHILIPPIANS 1: 21 – 2: 13

We give thanks to the God and Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and of your love for all the saints; because of the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel, which has come to you, as *it has* also in all the world, and is bringing forth fruit, as *it is* also among you since the day you heard and knew the grace of God in truth; as you also learned from Epaphras, our dear fellow servant, who is a faithful minister of Christ on your behalf, who also declared to us your love in the Spirit. For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of his will in all wisdom and spiritual understanding; that you may walk worthy of the Lord, fully pleasing *him*, being fruitful in every good work and increasing in the knowledge of God; strengthened with all might, according to his glorious power, for all patience and longsuffering with joy; giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light. 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: 3 – 20

Now this I say lest anyone should deceive you with persuasive words. For though I am absent in the flesh, yet I am with you in spirit, rejoicing to see your *good* order and the steadfastness of your faith in Christ. As you have therefore received Christ Jesus the Lord, so walk in him, rooted and built up in him and established in the faith, as you have been taught, abounding in it with thanksgiving. Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ. For in him dwells all the fullness of the Godhead bodily; and you are complete in him, who is the head of all principality and power.

COLOSSIANS 2: 4 – 10

For you died, and your life is hidden with Christ in God. When Christ *who* is our life appears, then you also will appear with him in glory. Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. Because of these things the wrath of God is coming upon the sons of disobedience, in which you yourselves once walked when you lived in them. But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another, since you have put off the old man with his deeds, and have put on the new *man* who is renewed in knowledge according to the image of him who created him, where there is neither Greek [Gentile] nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave *nor* free, but Christ *is* all and in all. Therefore, as *the* elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also *must do*. But above all these things put on love, which is the bond of perfection.

COLOSSIANS 3: 3 – 14

We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith, labour of love, and patience of hope in our Lord Jesus Christ in the sight of our God and Father, knowing, beloved brethren, your election by God. For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake. And you became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit, so that you became examples to all in Macedonia and Achaia who believe. For from you the word of the Lord has sounded forth, not only in Macedonia and Achaia, but also in every place. Your faith toward God has gone out, so that we do not need to say anything. For they themselves declare concerning us what manner of entry we had to you, and how you turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus who delivers us from the wrath to come.

I THESSALONIANS 1: 2 – 10

For you, brethren, became imitators of the churches of God which are in Judea in Christ Jesus. For you also suffered the same things from your own countrymen, just as they *did* from the Judeans, who killed both the Lord Jesus and their own prophets, and have persecuted us; and they do not please God and are contrary to all men, forbidding us to speak to the Gentiles that they may be saved, so as always to fill up *the measure of* their sins; but wrath has come upon them to the uttermost. But we, brethren, having been taken away from you for a short time in presence, not in heart, endeavoured more eagerly to see your face with great desire. Therefore we wanted to come to you—even I, Paul, time and again—but Satan hindered us. For what *is* our hope, or joy, or crown of rejoicing? *Is it* not even you in the presence of our Lord Jesus Christ at his coming? For you are our glory and joy.

I THESSALONIANS 2: 14 – 20

For if [since] we believe that Jesus died and rose again, even so God will bring with him those who sleep [have died] in Jesus. For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are asleep. For the Lord himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. Therefore comfort one another with these words. But concerning the times and the seasons, brethren, you have no need that I should write to you. For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. For when they say, "Peace and safety!" then sudden destruction comes upon them, as labour pains upon a pregnant woman. And they shall not escape. But you, brethren, are not in darkness, so that this Day should overtake you as a thief.

You are all sons of light and sons of the day. We are not of the night nor of darkness. Therefore let us not sleep, as others *do*, but let us watch and be sober. For those who sleep, sleep at night, and those who get drunk are drunk at night. 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.

Therefore comfort each other and edify one another, just as you also are doing. And we urge you, brethren, to recognize those who labour among you, and are over you in the Lord and admonish you, and to esteem them very highly in love for their work's sake. Be at peace among yourselves.

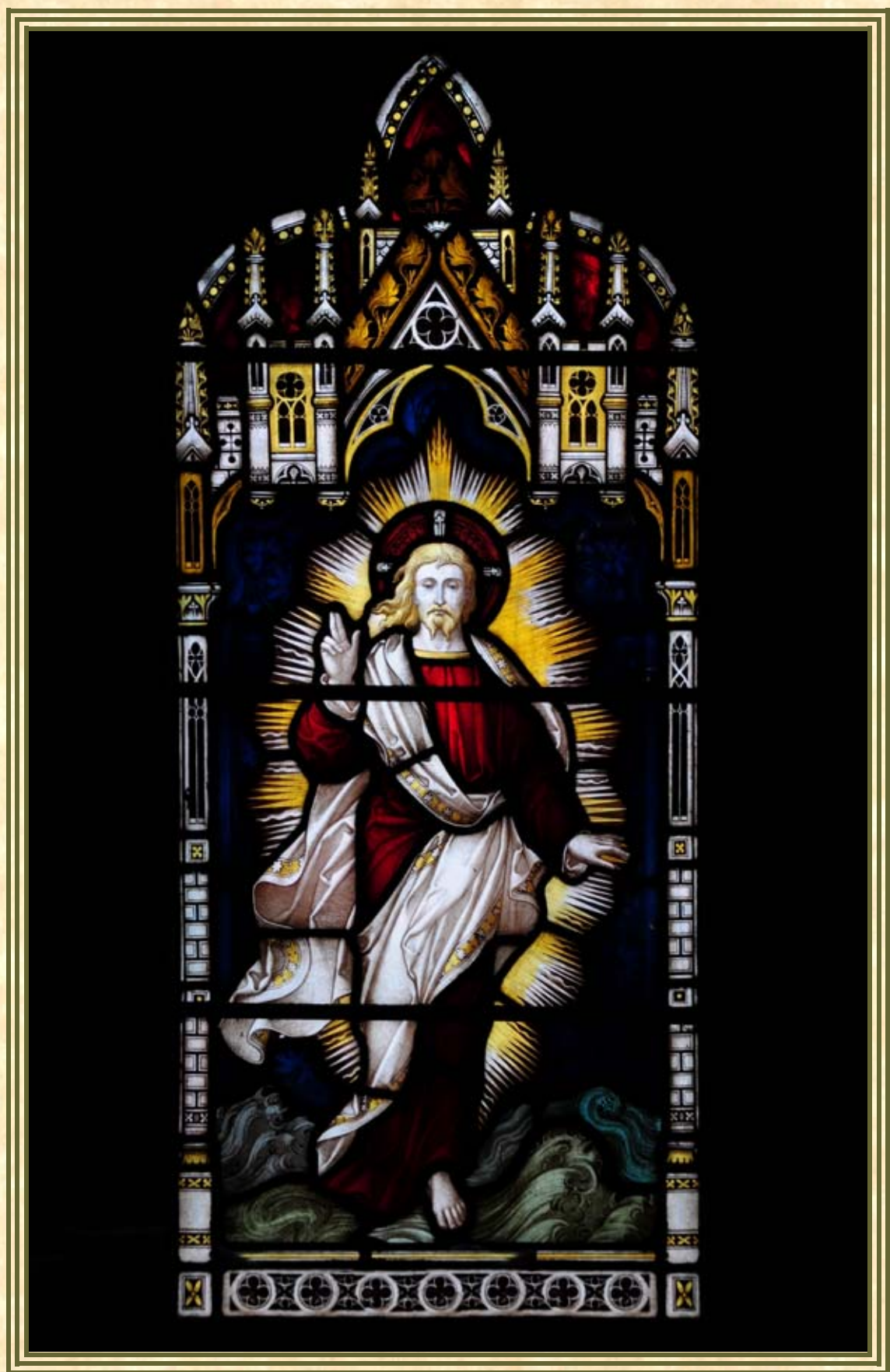
I THESSALONIANS 4: 14 – 5: 13

We are bound to thank God always for you, brethren, as it is fitting, because your faith grows exceedingly, and the love of every one of you all abounds toward each other, so that we ourselves boast of you among the churches of God for your patience and faith in all your persecutions and tribulations that you endure, *which is* manifest evidence of the righteous judgement of God, that you may be counted worthy of the kingdom of God, for which you also suffer; since *it is* a righteous thing with God to repay with tribulation those who trouble you, and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with his mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he comes, in that Day, to be glorified in his saints and to be admired among all those who believe, because our testimony among you was believed.

II THESSALONIANS 1: 3 – 10

The coming of the *lawless one* is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. And for this reason God will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness. But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, to which he called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle.

II THESSALONIANS 2: 9 – 15



These things I write to you, though I hope to come to you shortly; but if I am delayed, *I write* so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory.

Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, speaking lies in hypocrisy, having their own conscience seared with a hot iron, forbidding to marry, *and commanding* to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. For every creature of God *is* good, and nothing is to be refused if it is received with thanksgiving; for it is sanctified by the word of God and prayer. If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed.

I TIMOTHY 3: 14 – 4: 6

Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses. I urge you in the sight of God who gives life to all things, and *before* Christ Jesus who witnessed the good confession before Pontius Pilate, that you keep *this* commandment without spot, blameless until our Lord Jesus Christ's appearing, which he will manifest in his own time, *he who is* the blessed and only Potentate, the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom *be* honour and everlasting power. Amen.

I TIMOTHY 6: 12 – 16

Therefore do not be ashamed of the testimony of our Lord, nor of me his prisoner, but share with me in the sufferings for the gospel according to the power of God, who has saved us and called *us* with a holy calling, not according to our works, but according to his own purpose and grace which was given to us in Christ Jesus before time began, but has now been revealed by the appearing of our Saviour Jesus Christ, *who* has abolished death and brought life and immortality to light through the gospel, to which I was appointed a preacher, an apostle, and a teacher of the Gentiles. For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that he is able to keep what I have committed to him until that Day. Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus. That good thing which was committed to you, keep by the Holy Spirit who dwells in us.

II TIMOTHY 1: 8 – 14

For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Saviour Jesus Christ, who gave himself for us, that he might redeem us from every lawless deed and purify for himself *his* own special people, zealous for good works. Speak these things, exhort, and rebuke with all authority. Let no one despise you.

TITUS 2: 11 – 15

Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, to speak evil of no one, to be peaceable, gentle, showing all humility to all men. For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another. 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. This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men. But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless. Reject a divisive man after the first and second admonition, knowing that such a person is warped and sinning, being self-condemned.

TITUS 3: 1 – 11

Paul, a prisoner of Christ Jesus, and Timothy *our* brother, to Philemon our beloved *friend* and fellow labourer, to the beloved Apphia, Archippus our fellow soldier, and to the church in your house: Grace to you and peace from God our Father and the Lord Jesus Christ. I thank my God, making mention of you always in my prayers, hearing of your love and faith which you have toward the Lord Jesus and toward all the saints, that the sharing of your faith may become effective by the acknowledgement of every good thing which is in you in Christ Jesus. For we have great joy and consolation in your love, because the hearts of the saints have been refreshed by you, brother.

PHILEMON 1: 1 – 7



I ASCEND VNTO MY FATHER. AND YOVR
FATHER. AND TO MY GOD. AND YOVR GOD.

A



So also Christ did not glorify himself to become High Priest, but *it was* he who said to him: "You are my Son, today I have begotten you." As *he* also says in another *place*: "You *are* a priest forever according to the order of Melchizedek"; who, in the days of his flesh, when he had offered up prayers and supplications, with vehement cries and tears to him who was able to save him from death, and was heard because of his godly fear, though he was a Son, *yet* he learned obedience by the things which he suffered.

And having been perfected, he became the author of eternal salvation to all who obey him, called by God as High Priest "according to the order of Melchizedek,"

HEBREWS 5: 5 – 10

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.

HEBREWS 9: 11 – 15

Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear. For our God is a consuming fire.

Let brotherly love continue. Do not forget to entertain strangers, for by so *doing* some have unwittingly entertained angels. Remember the prisoners as if chained with them—those who are mistreated—since you yourselves are in the body also. Marriage is honourable among all, and the bed undefiled; but fornicators and adulterers God will judge. *Let your conduct be* without covetousness; *be* content with such things as you have. For he himself has said, "I will never leave you nor forsake you." So we may boldly say: "The LORD is my helper; I will not fear. What can man do to me?" Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of *their* conduct. Jesus Christ is the same yesterday, today, and forever.

Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them. 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. For here we have no continuing city, but we seek the one to come. Therefore by him let us continually offer the sacrifice of praise to God, that is, the fruit of *our* lips, giving thanks to his name.

HEBREWS 12: 28 – 13: 15



Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does he himself tempt anyone. But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death. Do not be deceived, my beloved brethren. Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. Of his own will he brought us forth by the word of truth, that we might be a kind of first-fruits of his creatures. So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man does not produce the righteousness of God. Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls.

But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of liberty and continues *in it*, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does. If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion is useless. Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, *and* to keep oneself unspotted from the world.

JAMES 1: 13 – 27

Blessed *be* the God and Father of our Lord Jesus Christ, who according to his abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time. In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, *being* much more precious than gold that perishes, though it is tested by fire, may be found to praise, honour, and glory at the revelation of Jesus Christ, whom having not seen you love. Though now you do not see *him*, yet believing, you rejoice with joy inexpressible and full of glory, receiving the end of your faith—the salvation of *your* souls.

I PETER 1: 3 – 9

Coming to him *as to* a living stone, rejected indeed by men, but chosen by God *and* precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. Therefore it is also contained in the Scripture, "Behold, I lay in Zion a chief cornerstone, elect, precious, and he who believes on him will by no means be put to shame." Therefore, to you who believe, *he is* precious; but to those who are disobedient, "The stone which the builders rejected has become the chief cornerstone," and "A stone of stumbling and a rock of offence." They stumble, being disobedient to the word, to which they also were appointed. But you *are* a chosen generation, a royal priesthood, a holy nation, his own special people, that you may proclaim the praises of him who called you out of darkness into his marvellous light; who once *were* not a people but *are* now the people of God, who had not obtained mercy but now have obtained mercy.

I PETER 1: 3 – 9

For we *have spent enough of our past lifetime in doing the will of* the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries. In regard to these, they think it strange that you do not run with *them* in the same flood of dissipation, speaking evil of *you*. They will give an account to him who is ready to judge the living and the dead. For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand; therefore be serious and watchful in your prayers. And above all things have fervent love for one another, for "love will cover a multitude of sins." *Be hospitable to one another without grumbling. As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.*

Beloved, *do not think it strange concerning the fiery trial which is* to try you, as though some strange thing happened to you; but rejoice to the extent that you partake of Christ's sufferings, that when his glory is revealed, you may also be glad with exceeding joy. If you are reproached for the name of Christ, blessed *are you*, for the Spirit of glory and of God rests upon you. On their part he is blasphemed, but on your part he is glorified. But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters. Yet if *anyone suffers* as a Christian, let him not be ashamed, but let him glorify God in this matter. For the time *has come* for judgement to begin at the house of God; and if *it begins* with us first, what will *be* the end of those who do not obey the gospel of God?

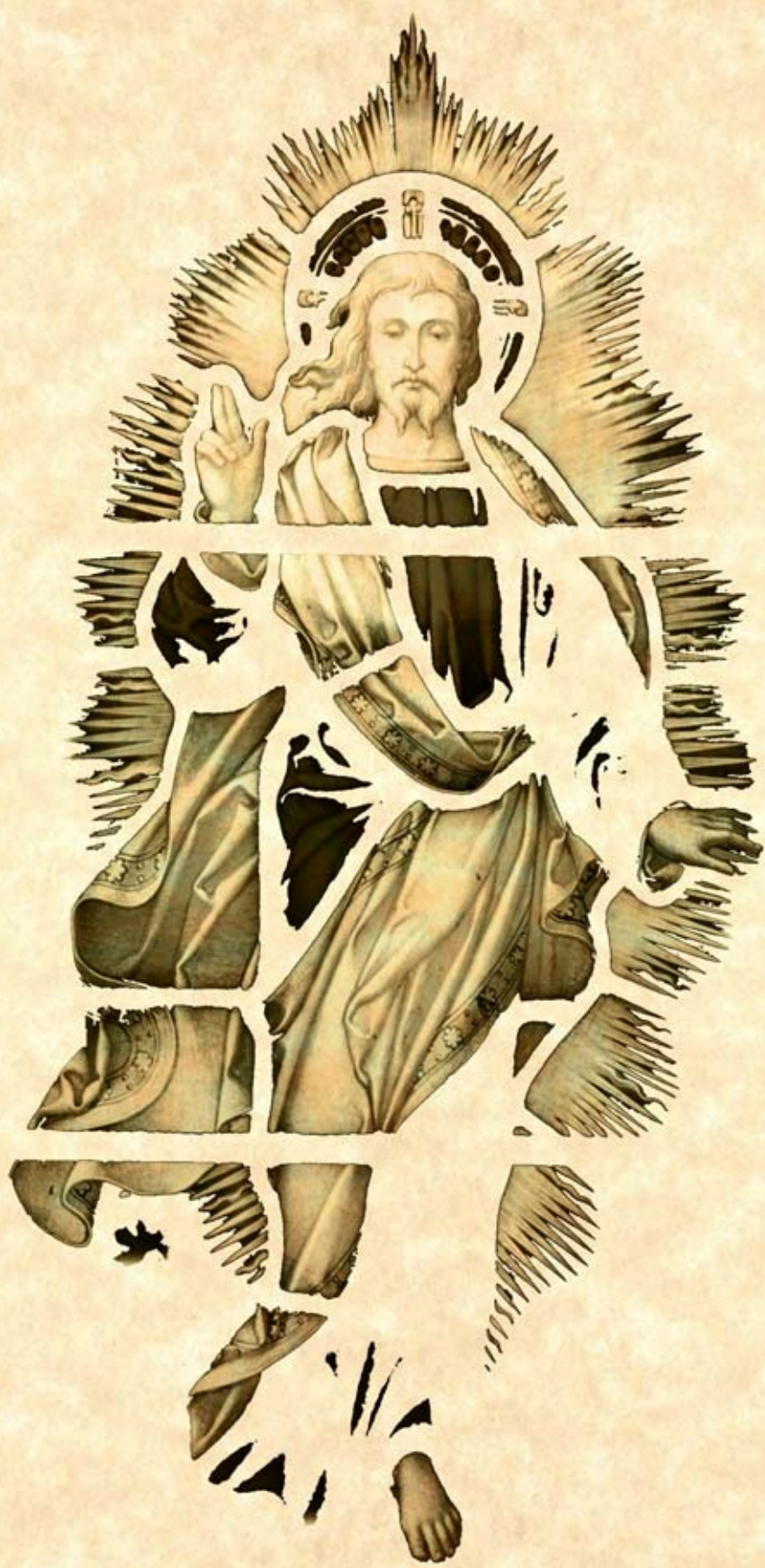
I PETER 4: 3 – 17

Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained like precious faith with us by the righteousness of our God and Saviour Jesus Christ: Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, as his divine power has given to us all things that *pertain* to life and godliness, through the knowledge of him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust. But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness, to godliness brotherly kindness, and to brotherly kindness love. For if these things are yours and abound, *you* will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

II PETER 1: 1 – 8

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

JUDE 17 – 25



Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that *is* in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever. Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but *they went out* that they might be made manifest, that none of them were of us. But you have an anointing from the Holy One, and you know all things. I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth. Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son. Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also. Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father. And this is the promise that he has promised us—eternal life. These things I have written to you concerning those who *try to deceive you*.

I JOHN 2: 15 – 26

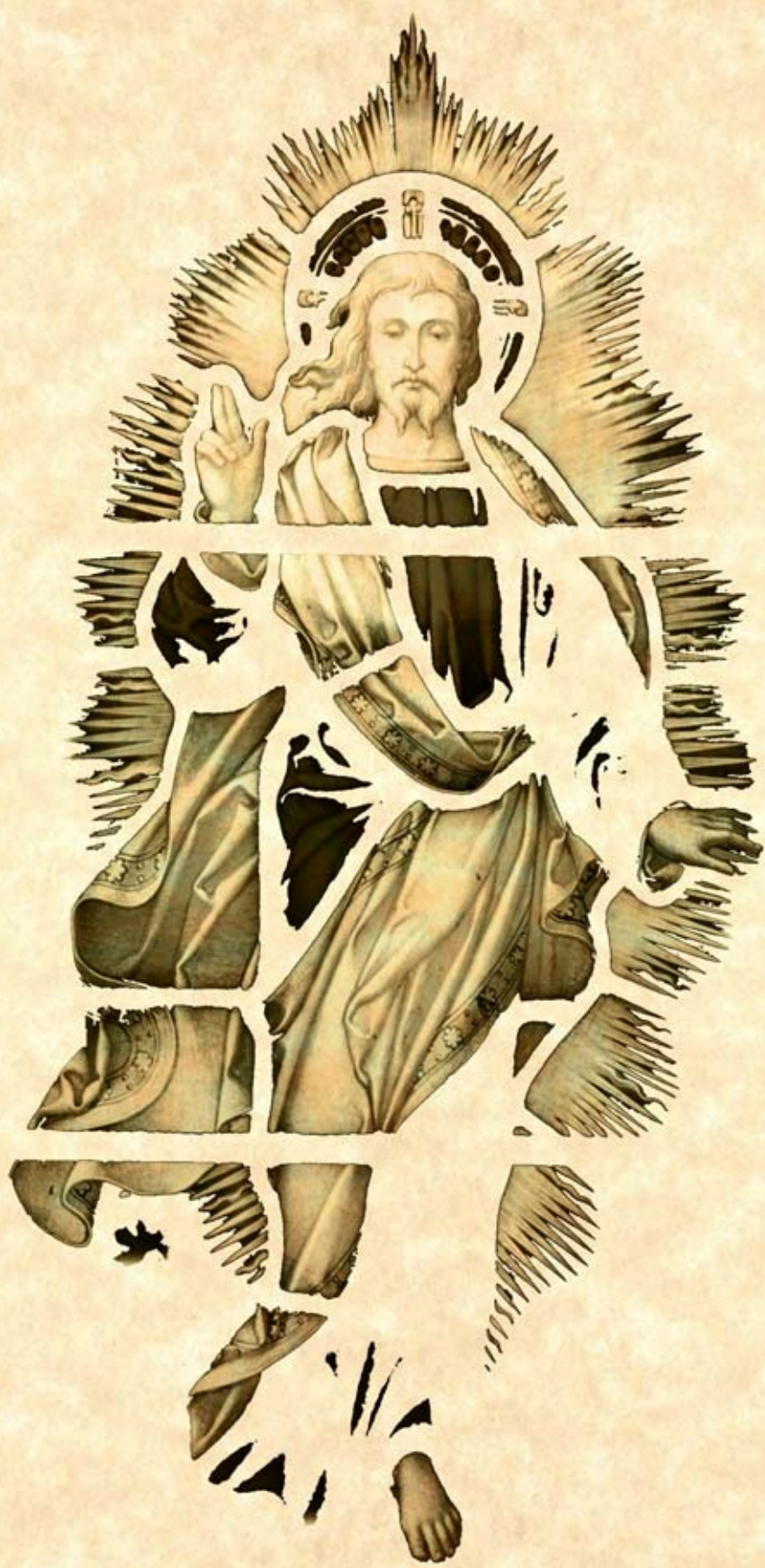
By this we know love, because he laid down his life for us. And we also ought to lay down *our* lives for the brethren. But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him? My little children, let us not love in word or in tongue, but in deed and in truth. And by this we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemns us, God is greater than our heart, and knows all things. Beloved, if our heart does not condemn us, we have confidence toward God.

And whatever we ask we receive from him, because we keep his commandments and do those things that are pleasing in his sight. And this is his commandment: that we should believe on the name of his Son Jesus Christ and love one another, as he gave us commandment. Now he who keeps his commandments abides in him, and he in him. And by this we know that he abides in us, by the Spirit whom he has given us

I JOHN 3: 16 – 24

He who believes in the Son of God has the witness in himself; he who does not believe God has made him a liar, because he has not believed the testimony that God has given of his Son. And this is the testimony: that God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life. These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may *continue to* believe in the name of the Son of God. Now this is the confidence that we have in him, that if we ask anything according to his will, he hears us. And if we know that he hears us, whatever we ask, we know that we have the petitions that we have asked of him. If anyone sees his brother sinning a sin *which does not lead* to death, he will ask, and he will give him life for those who commit sin not *leading* to death. There is sin *leading* to death. I do not say that he should pray about that. All unrighteousness is sin, and there is sin not *leading* to death. We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him. We know that we are of God, and the whole world lies *under the sway of* the wicked one. And we know that the Son of God has come and has given us an understanding, that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. This is the true God and eternal life.

I JOHN 5: 10 – 20



The Revelation of Jesus Christ, which God gave him to show his servants—things which must shortly take place. And he sent and signified *it* by his angel to his servant John, who bore witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw.

Blessed *is* he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time *is* near.

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

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

I John, both your brother and companion in the tribulation and kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ.

I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet, saying, "I am the Alpha and the Omega, the First and the Last," and, "What you see, write in a book and send *it* to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."

Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, and in the midst of the seven lampstands *One* like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band.

His head and hair *were* white like wool, as white as snow, and his eyes like a flame of fire; his feet *were* like fine brass, as if refined in a furnace, and his voice as the sound of many waters; he had in his right hand seven stars, out of his mouth went a sharp two-edged sword, and his countenance *was* like the sun shining in its strength.

And when I saw him, I fell at his feet as dead. But he laid his right hand on me, saying to me, "Do not be afraid; I am the First and the Last. I *am* he who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.

Write the things which you have seen, and the things which are, and the things which will take place after this. The mystery of the seven stars which you saw in my right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches.

To the angel of the church of Ephesus write, 'These things says he who holds the seven stars in his right hand, who walks in the midst of the seven golden lampstands: "I know your works, your labour, your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars; and you have persevered and have patience, and have laboured for my name's sake and have not become weary. Nevertheless I have *this* against you, that you have left your first love.

Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you repent.

But this you have, that you hate the deeds of the Nicolaitans, which I also hate. He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God."

And to the angel of the church in Smyrna write, 'These things says the First and the Last, who was dead, and came to life: "I know your works, tribulation, and poverty (but you are rich); and I *know* the blasphemy of those who say they are Jews and are not, but *are* a synagogue of Satan.

Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw *some* of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life. He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death."

And to the angel of the church in Pergamos write, 'These things says he who has the sharp two-edged sword: "I know your works, and where you dwell, where Satan's throne *is*. And you hold fast to my name, and did not deny my faith even in the days in which Antipas *was* my faithful martyr, who was killed among you, where Satan dwells.

But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality. Thus you also have those who hold the doctrine of the Nicolaitans, which thing I hate.

Repent, or else I will come to you quickly and will fight against them with the sword of my mouth. He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except him who receives *it*."

And to the angel of the church in Thyatira write, 'These things says the Son of God, who has eyes like a flame of fire, and his feet like fine brass: "I know your works, love, service, faith, and your patience; and *as* for your works, the last *are* more than the first.

Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce my servants to commit sexual immorality and eat things sacrificed to idols. And I gave her time to repent of her sexual immorality, and she did not repent.

Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds. I will kill her children with death, and all the churches shall know that I am he who searches the minds and hearts. And I will give to each one of you according to your works.

Now to you I say, and to the rest in Thyatira, as many as do not have this doctrine, who have not known the depths of Satan, as they say, I will put on you no other burden. But hold fast what you have till I come.

And he who overcomes, and keeps my works until the end, to him I will give power over the nations — ‘He shall rule them with a rod of iron; they shall be dashed to pieces like the potter’s vessels’ — as I also have received from my Father; and I will give him the morning star. He who has an ear, let him hear what the Spirit says to the churches.”

And to the angel of the church in Sardis write, ‘These things says he who has the seven Spirits of God and the seven stars: “I know your works, that you have a name that you are alive, but you are dead. Be watchful, and strengthen the things which remain, that are ready to die, for I have not found your works perfect before God. Remember therefore how you have received and heard; hold fast and repent.

Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you. You have a few names even in Sardis who have not defiled their garments; and they shall walk with me in white, for they are worthy.

He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before my Father and before his angels. He who has an ear, let him hear what the Spirit says to the churches."

And to the angel of the church in Philadelphia write, 'These things says he who is holy, he who is true, "He who has the key of David, he who opens and no one shuts, and shuts and no one opens": I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept my word, and have not denied my name.

Indeed I will make *those* of the synagogue of Satan, who say they are Jews and are not, but lie—indeed I will make them come and worship before your feet, and to know that I have loved you.

Because you have kept my command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth.

Behold, I am coming quickly! Hold fast what you have, that no one may take your crown. He who overcomes, I will make him a pillar in the temple of my God, and he shall go out no more.

And I will write on him the name of my God and the name of the city of my God, the New Jerusalem, which comes down out of heaven from my God. And *I will write on him* my new name. He who has an ear, let him hear what the Spirit says to the churches."

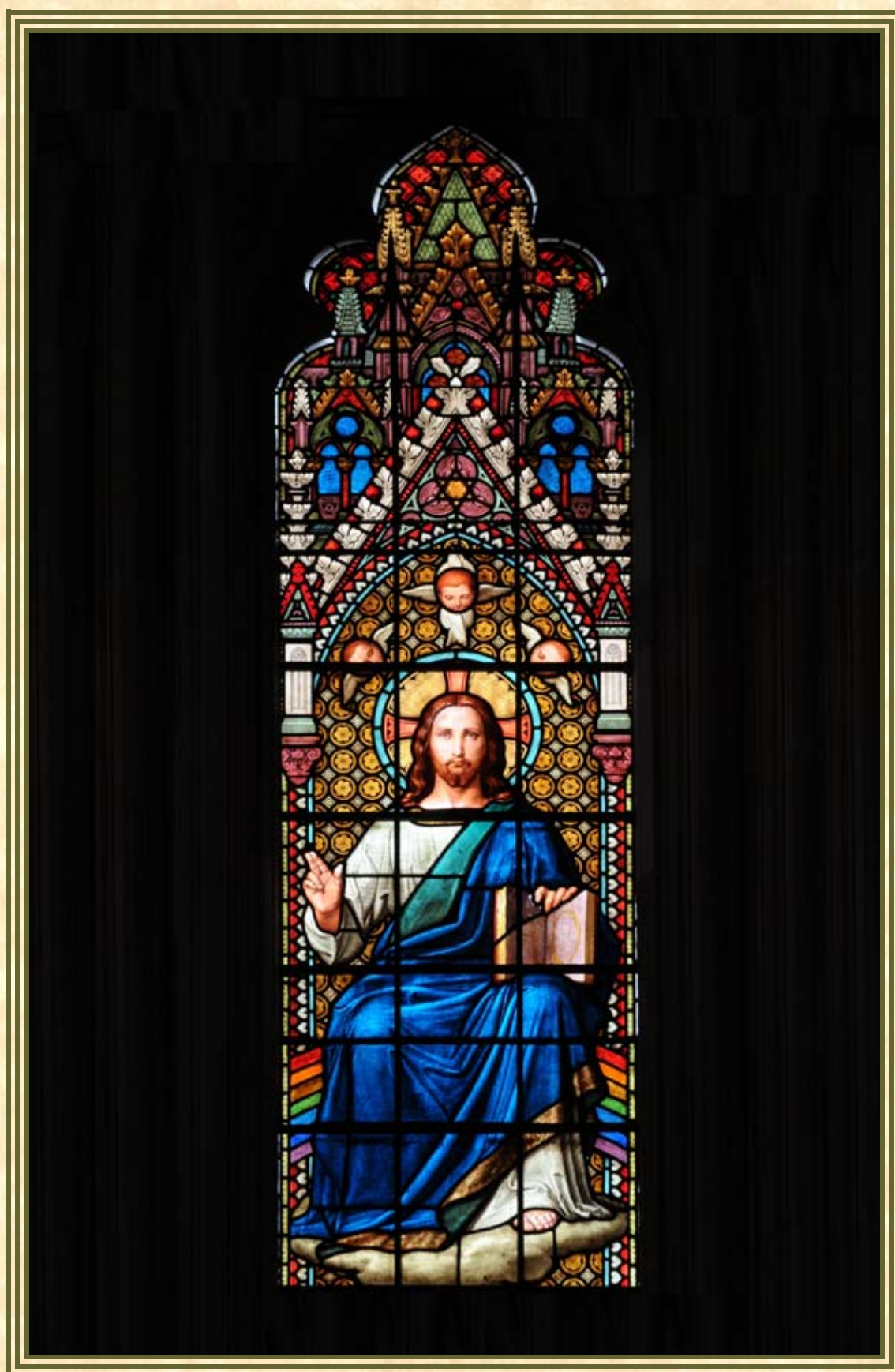
And to the angel of the church of the Laodiceans write, 'These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God: "I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of my mouth.

Because you say, 'I am rich, have become wealthy, and have need of nothing' —and do not know that you are wretched, miserable, poor, blind, and naked—I counsel you to buy from me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, *that* the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.

As many as I love, I rebuke and chasten. Therefore be zealous and repent. Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and dine with him, and he with me.

To him who overcomes I will grant to sit with me on my throne, as I also overcame and sat down with my Father on his throne. He who has an ear, let him hear what the Spirit says to the churches.""

REVELATION 1: 1 – 3: 22





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 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."

Then 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 5: 6 – 12



It was granted to him [the 'beast', the antichrist] 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. He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.

REVELATION 13: 7 – 10

They sing the song of Moses, the servant of God, and the song of the Lamb, saying: "Great and marvellous *are* your works, Lord God Almighty! Just and true *are* your ways, O King of the saints! Who shall not fear you, O Lord, and glorify your name? For *you* alone *are* holy. For all nations shall come and worship before you, for your judgements have been manifested." After these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened.

REVELATION 15: 3 – 5



Isaw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marvelled with great amazement. But the angel said to me, "Why did you marvel? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns. The beast that you saw was, and is not, and will ascend out of the bottomless pit and go to perdition. And those who dwell on the earth will marvel, whose names are not written in the Book of Life from the foundation of the world, when they see the beast that was, and is not, and yet is.

Here is the mind which has wisdom: The seven heads are seven mountains on which the woman sits. There are also seven kings. Five have fallen, one is, *and* the other has not yet come. And when he comes, he must continue a short time. And the beast that was, and is not, is himself also the eighth, and is of the seven, and is going to perdition.

The ten horns which you saw are ten kings who have received no kingdom as yet, but they receive authority for one hour as kings with the beast. These are of one mind, and they will give their power and authority to the beast. These will make war with the Lamb, and the Lamb will overcome them, for he is Lord of lords and King of kings; and those *who are* with him *are* called, chosen, and faithful."

REVELATION 17: 6 - 14



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 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: 6 – 10

And I heard a loud voice from heaven saying, "Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people. God himself will be with them *and be* their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." Then he who sat on the throne said, "Behold, I make all things new."

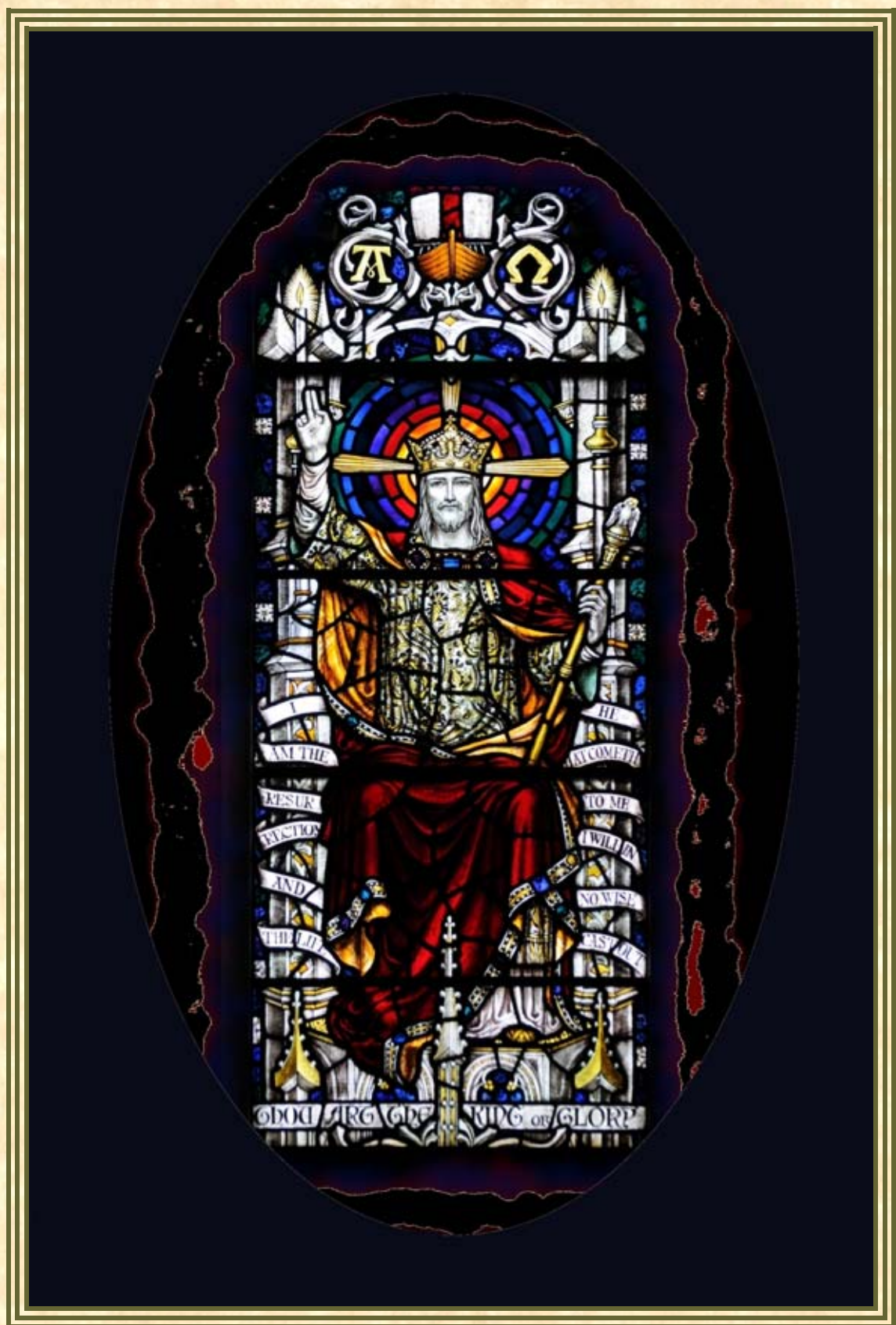


And he said to me, "Write, for these words are true and faithful." And he said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. He who overcomes shall inherit all things, and I will be his God and he shall be my son. But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death."

REVELATION 21: 3 – 8

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. 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."

REVELATION 22: 1 – 7



Peter, an apostle of Jesus Christ,
to the pilgrims of the Dispersion in Pontus,
Galatia, Cappadocia, Asia, and Bithynia,

elect according to the foreknowledge of
God the Father,

in sanctification of the Spirit,
for obedience and sprinkling of
the blood of Jesus Christ:

Grace to you and peace be multiplied.

Blessed *be* the God and Father of
our Lord Jesus Christ,

who according to his abundant mercy has
begotten us again to a living hope through
the resurrection of Jesus Christ from the dead,

to an inheritance incorruptible and undefiled
and that does not fade away, reserved in heaven
for you, who are kept by the power of God
through faith for salvation
ready to be revealed in the last time.

I PETER 1: 1 – 5





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