

The
Days
Fashioned
For Me






Preface

This single volume is drawn from all sixty-six books of the Holy Bible. It is intended to illustrate people – men and women – called by God to serve him and to be used by him, amazingly, to progress his eternal plan for redemption of a holy people and restoration of a righteous and perfect world.

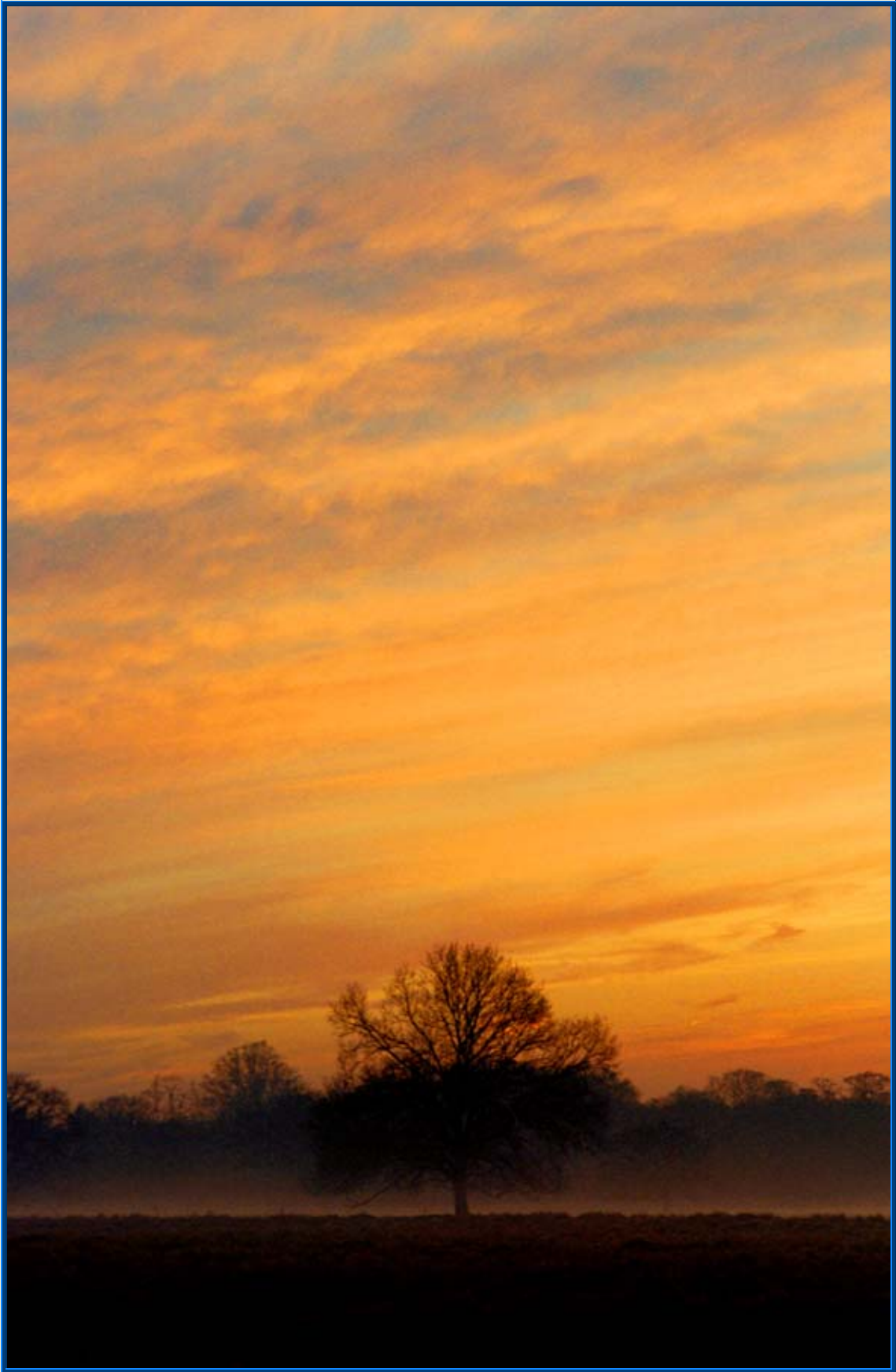
Some people went willingly into God's service, others had to be 'persuaded' but, ultimately, they all did the work that God intended, and lived the lives he had fashioned for them before the foundation of the world.





“BEFORE
I FORMED YOU IN
THE WOMB
I KNEW YOU;
BEFORE
YOU WERE BORN
I SANCTIFIED YOU;”

(Jeremiah 1: 5a)

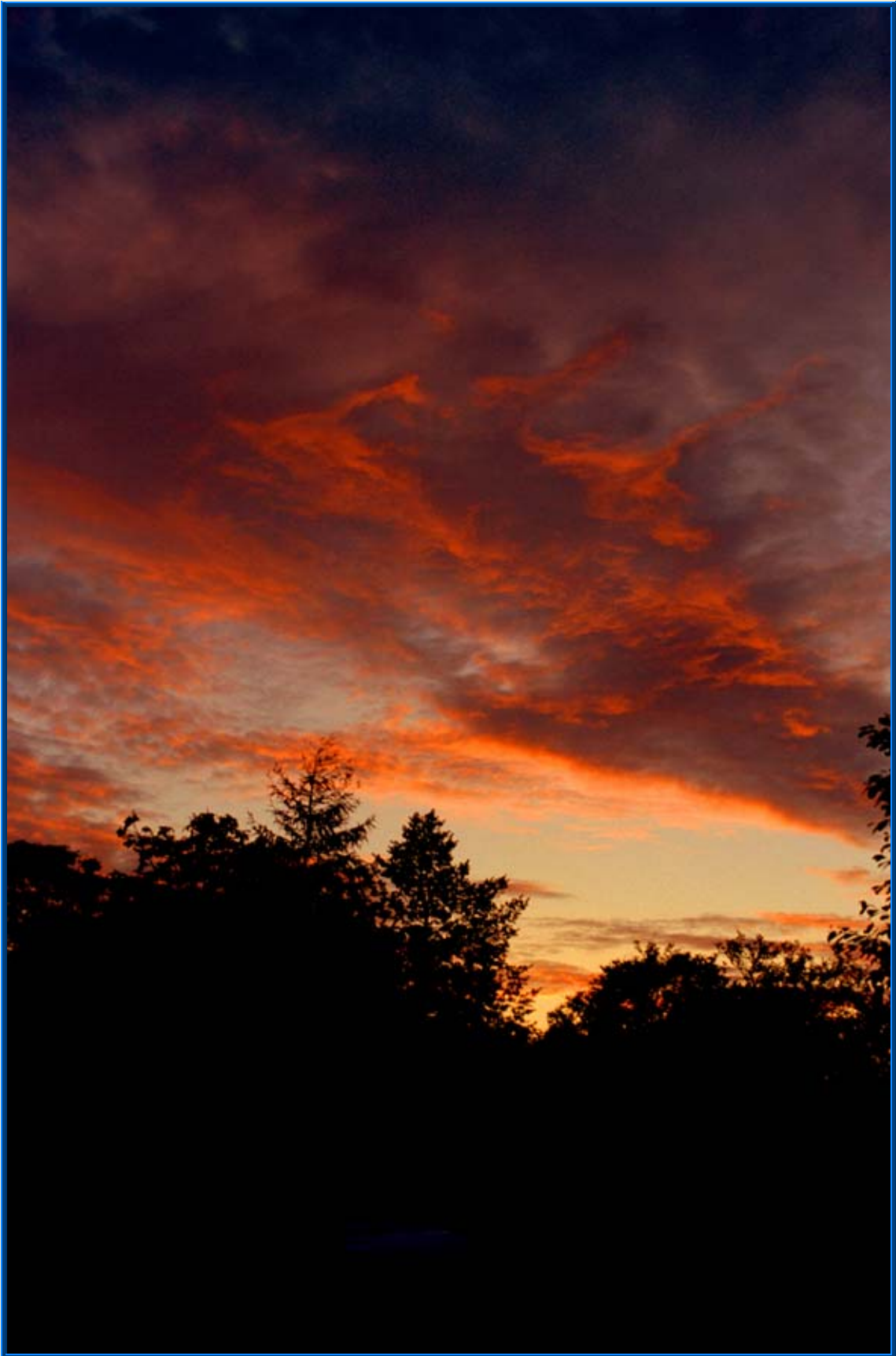


Then God saw everything that he had made, and indeed it was very good. So the evening and the morning were the sixth day. Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended his work which he had done, and he rested on the seventh day from all his work which he had done. Then God blessed the seventh day and sanctified it, because in it he rested from all his work which God had created and made.

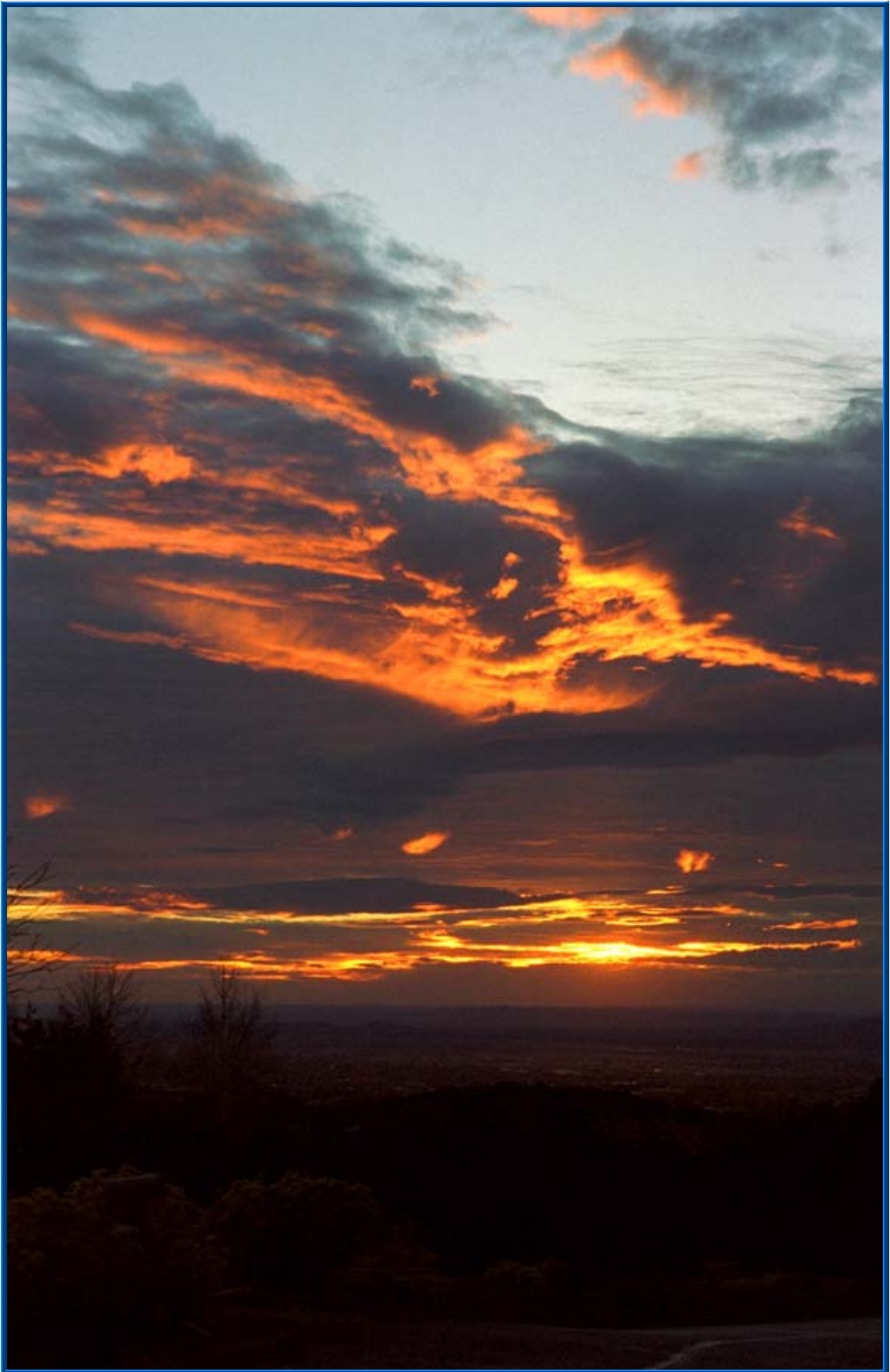
This is the history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens, before any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to rain on the earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground.

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

GENESIS 1: 31, 2: 1 – 7



How Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God. And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush *was* not consumed. Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn." So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am." Then he said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand *is* holy ground." Moreover he said, "I *am* the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God. And the LORD said: "I have surely seen the oppression of my people who *are* in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites. Now therefore, behold, the cry of the children of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them. Come now, therefore, and I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt."



"For I will look on you favourably and make you fruitful, multiply you and confirm my covenant with you. You shall eat the old harvest, and clear out the old because of the new. I will set my tabernacle among you, and my soul shall not abhor you. I will walk among you and be your God, and you shall be my people.

I am the LORD your God, who brought you out of the land of Egypt, that *you* should not be their slaves; I have broken the bands of your yoke and made you walk upright.

But if you do not obey me, and do not observe all these commandments, and if you despise my statutes, or if your soul abhors my judgements, so that you do not perform all my commandments, *but* break my covenant, I also will do this to you: I will even appoint terror over you, wasting disease and fever which shall consume the eyes and cause sorrow of heart. And you shall sow your seed in vain, for your enemies shall eat it.

I will set my face against you, and you shall be defeated by your enemies. Those who hate you shall reign over you, and you shall flee when no one pursues you."

LEVITICUS 26: 9 – 17

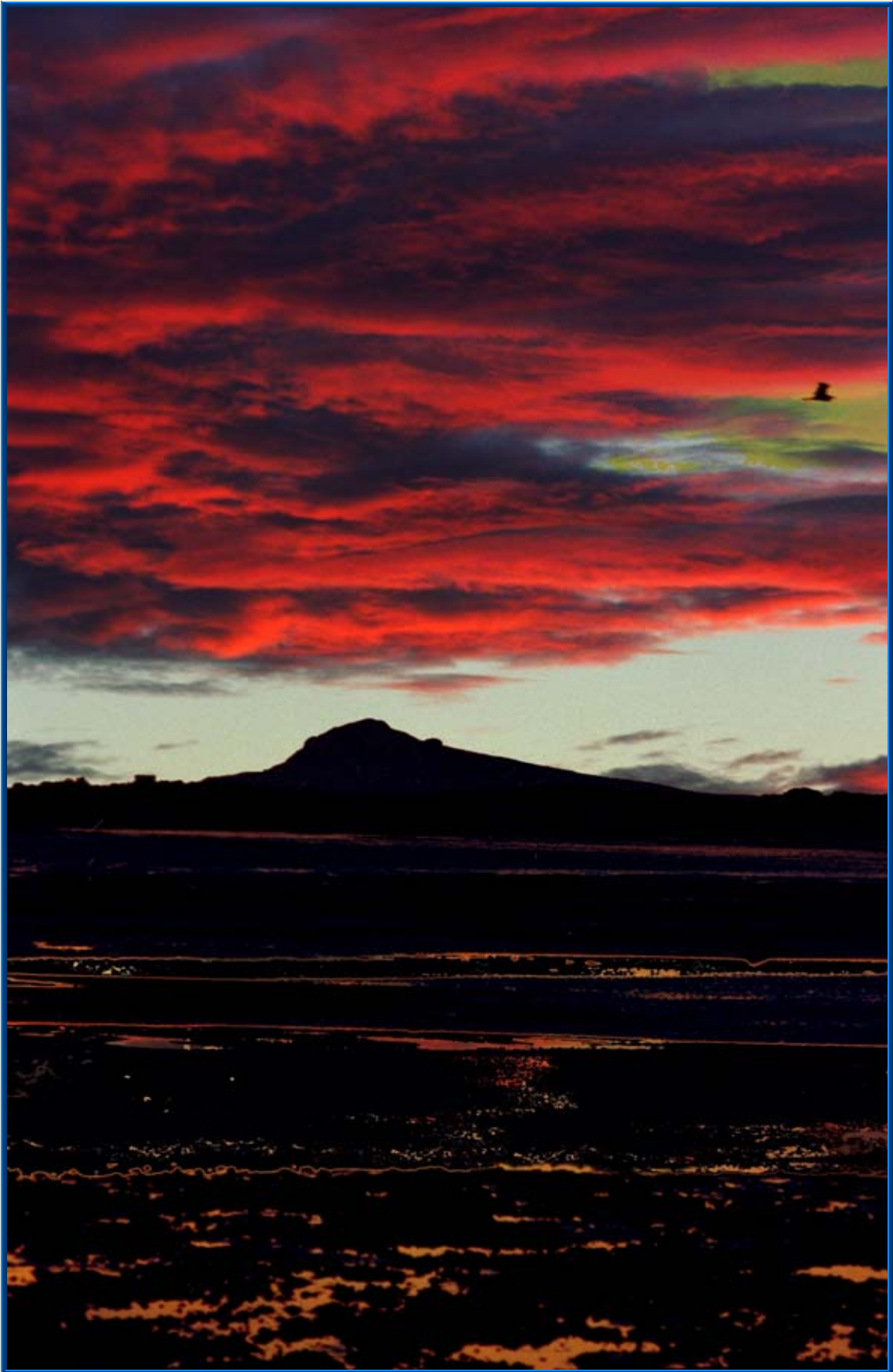


So he took up his oracle and said: "The utterance of Balaam the son of Beor, and the utterance of the man whose eyes are opened; the utterance of him who hears the words of God, and has the knowledge of the Most High, *who* sees the vision of the Almighty, *who* falls down, with eyes wide open: I see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

Then he looked on Amalek, and he took up his oracle and said: "Amalek *was* first among the nations, but *shall be* last until he perishes." Then he looked on the Kenites, and he took up his oracle and said: "Firm is your dwelling place, and your nest is set in the rock; nevertheless Kain shall be burned. How long until Asshur carries you away captive?"

Then he took up his oracle and said: "Alas! Who shall live when God does this? But ships *shall come* from the coasts of Cyprus, and they shall afflict Asshur and afflict Eber, and so shall *Amalek*, until he perishes."

So Balaam rose and departed and returned to his place; Balak also went his way.



"Rejoice, O Gentiles, with his people; for he will avenge the blood of his servants, and render vengeance to his adversaries; he will provide atonement for his land *and* his people." So Moses came with Joshua the son of Nun and spoke all the words of this song in the hearing of the people.

Moses finished speaking all these words to all Israel, and he said to them: "Set your hearts on all the words which I testify among you today, which you shall command your children to be careful to observe—all the words of this law. For it *is* not a futile thing for you, because it *is* your life, and by this word you shall prolong *your* days in the land which you cross over the Jordan to possess."

Then the LORD spoke to Moses that very same day, saying: "Go up this mountain of the Abarim, Mount Nebo, which *is* in the land of Moab, across from Jericho; view the land of Canaan, which I give to the children of Israel as a possession; and die on the mountain which you ascend, and be gathered to your people, just as Aaron your brother died on Mount Hor and was gathered to his people; because you trespassed against me among the children of Israel at the waters of Meribah Kadesh, in the Wilderness of Zin, because you did not hallow me in the midst of the children of Israel. Yet you shall see the land before *you*, though you shall not go there, into the land which I am giving to the children of Israel."



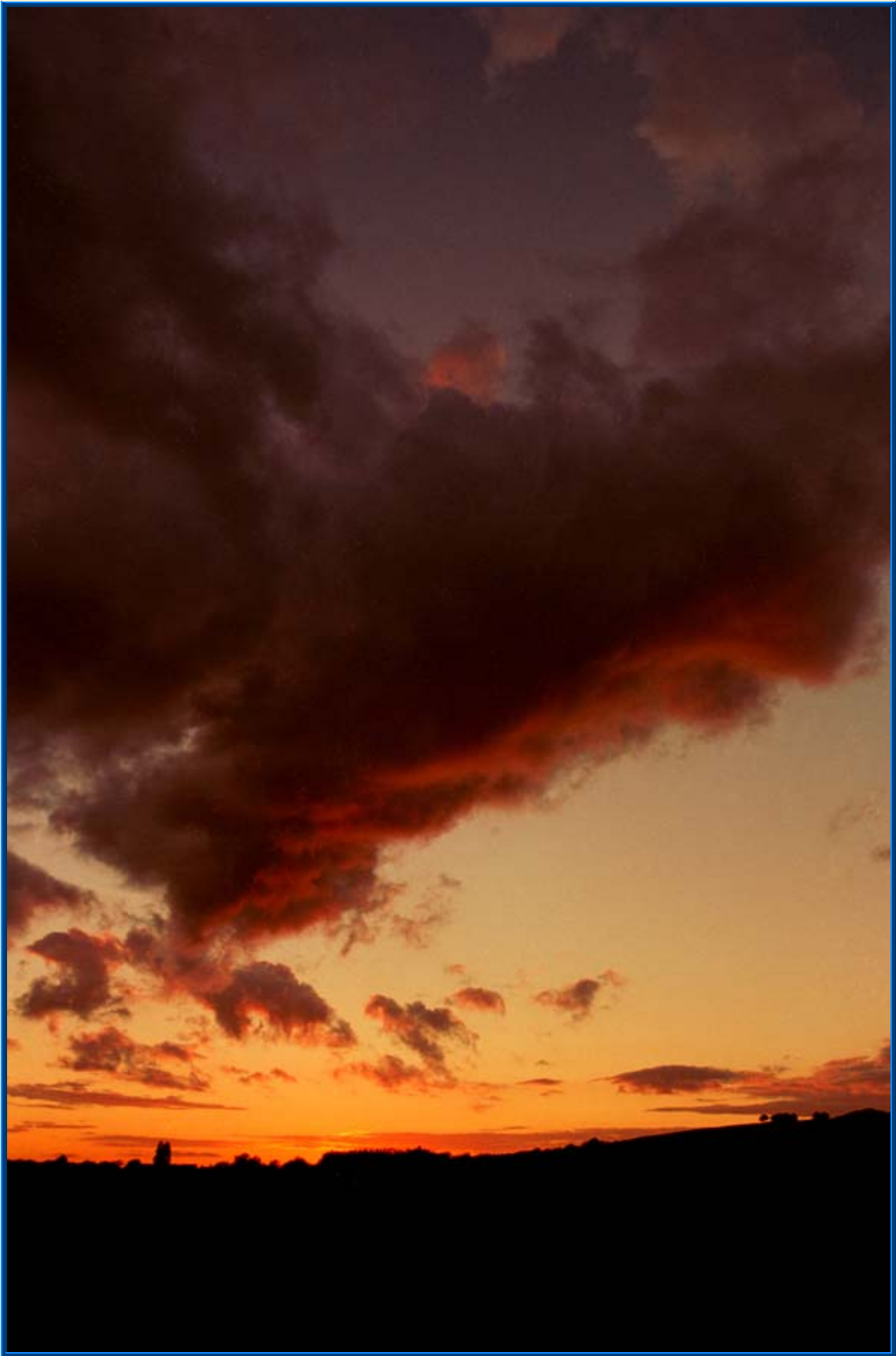
Then the LORD said to Joshua, "This day I have rolled away the reproach of Egypt from you." Therefore the name of the place is called Gilgal to this day. Now the children of Israel camped in Gilgal, and kept the Passover on the fourteenth day of the month at twilight on the plains of Jericho. And they ate of the produce of the land on the day after the Passover, unleavened bread and parched grain, on the very same day. Then the manna ceased on the day after they had eaten the produce of the land; and the children of Israel no longer had manna, but they ate the food of the land of Canaan that year.

And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold, a man stood opposite him with his sword drawn in his hand. And Joshua went to him and said to him, "Are you for us or for our adversaries?"

So he said, "No, but *as* Commander of the army of the LORD I have now come." And Joshua fell on his face to the earth and worshipped, and said to him, "What does my Lord say to his servant?"

Then the Commander of the LORD'S army said to Joshua, "Take your sandal off your foot, for the place where you stand *is* holy." And Joshua did so.

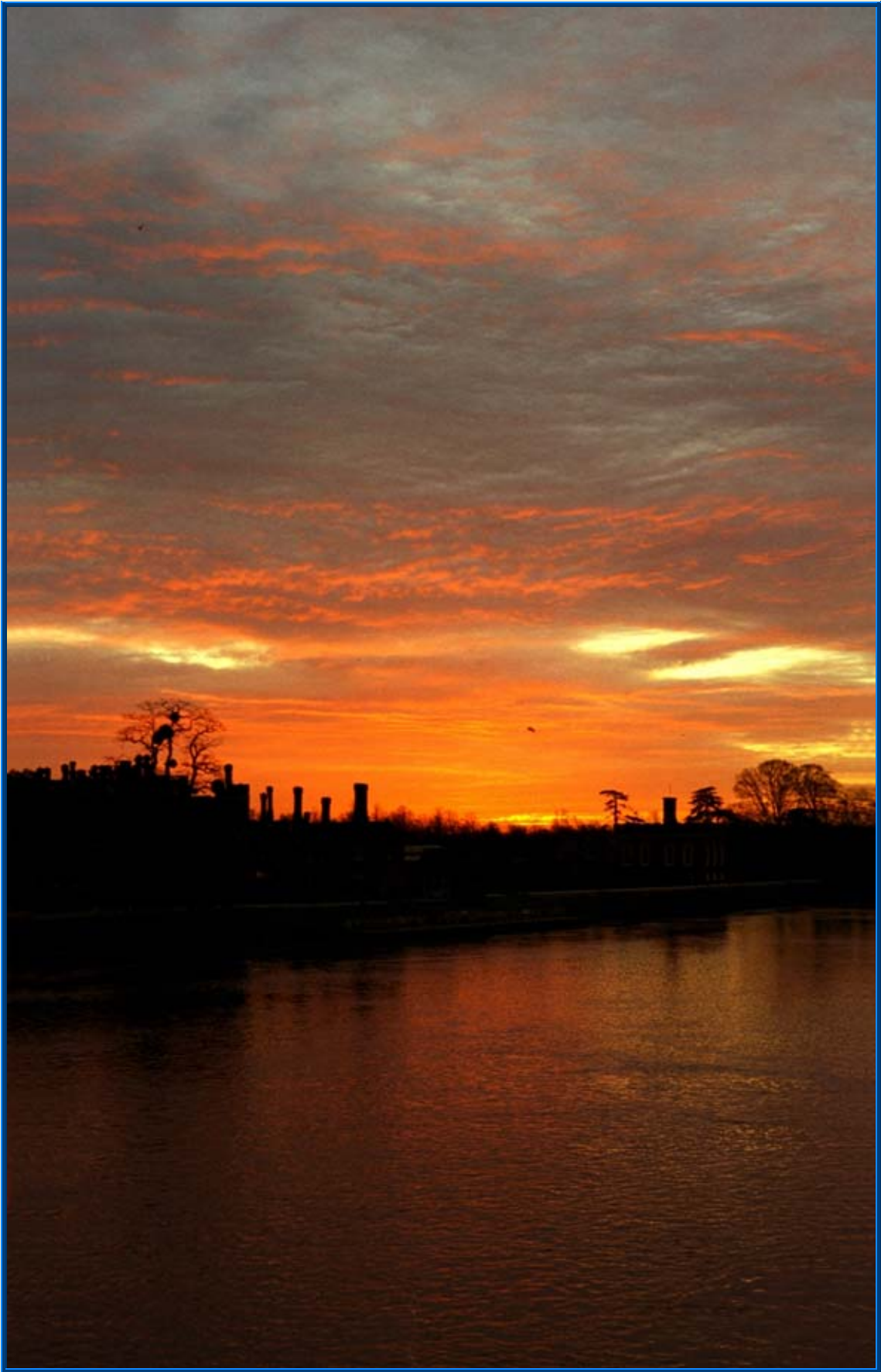
Joshua 5: 9 – 15



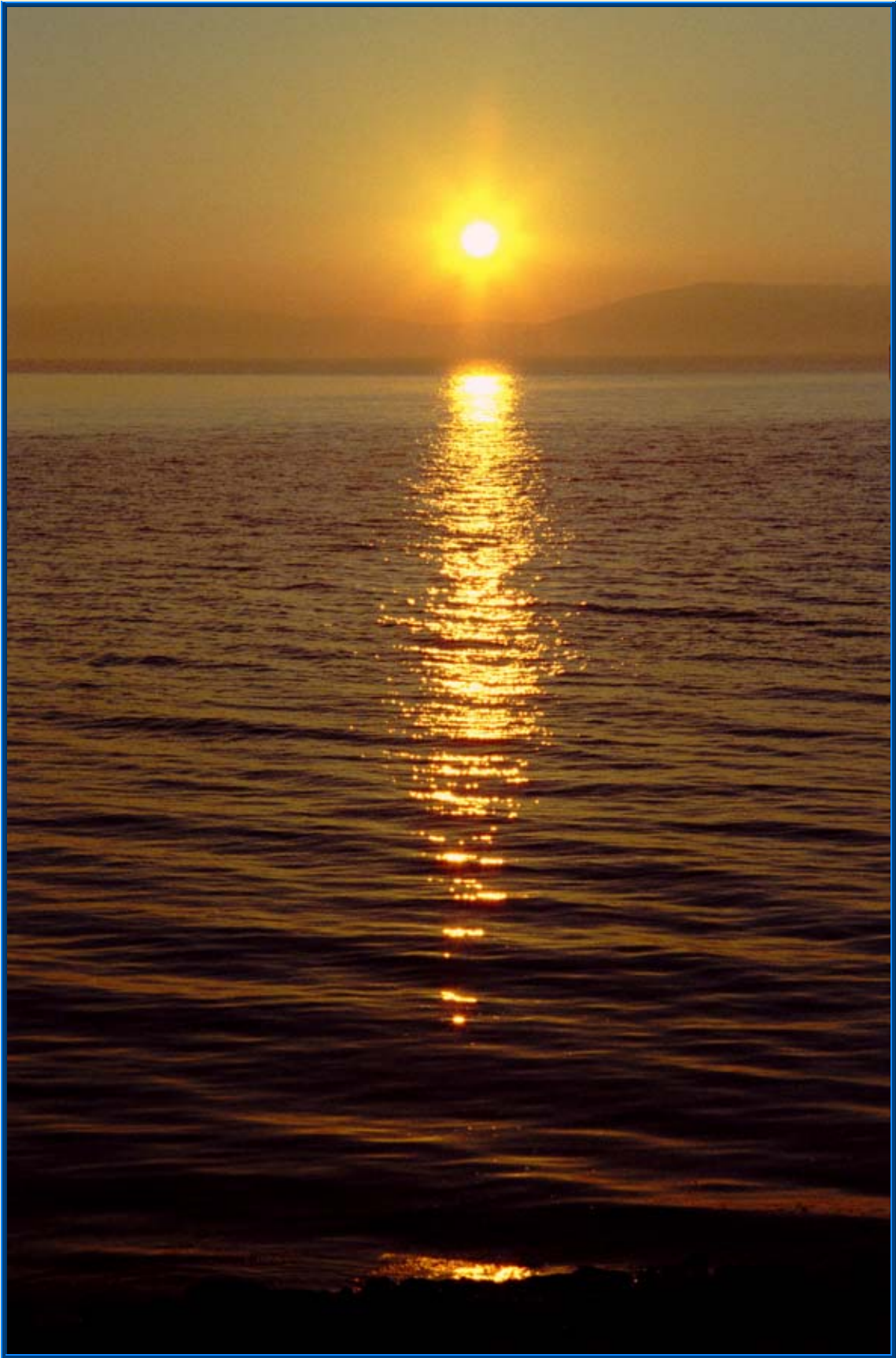
Lo it happened, when their hearts were merry, that they said, "Call for Samson, that he may perform for us." So they called for Samson from the prison, and he performed for them. And they stationed him between the pillars. Then Samson said to the lad who held him by the hand, "Let me feel the pillars which support the temple, so that I can lean on them." Now the temple was full of men and women. All the lords of the Philistines *were* there—about three thousand men and women on the roof watching while Samson performed.

Then Samson called to the LORD, saying, "O Lord GOD, remember me, I pray! Strengthen me, I pray, just this once, O God, that I may with one *blow* take vengeance on the Philistines for my two eyes!" And Samson took hold of the two middle pillars which supported the temple, and he braced himself against them, one on his right and the other on his left.

Then Samson said, "Let me die with the Philistines!" And he pushed with *all his* might, and the temple fell on the lords and all the people who *were* in it. So the dead that he killed at his death were more than he had killed in his life. And his brothers and all his father's household came down and took him, and brought *him* up and buried him between Zorah and Eshtaol in the tomb of his father Manoah. He had judged Israel twenty years.



And Boaz said to the elders and all the people, "You *are* witnesses this day that I have bought all that was Elimelech's, and all that *was* Chilion's and Mahlon's, from the hand of Naomi. Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among his brethren and from his position at the gate. You *are* witnesses this day." And all the people who *were* at the gate, and the elders, said, "We *are* witnesses. The LORD make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper in Ephrathah and be famous in Bethlehem. May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which the LORD will give you from this young woman." So Boaz took Ruth and she became his wife; and when he went in to her, the LORD gave her conception, and she bore a son. Then the women said to Naomi, "Blessed *be* the LORD, who has not left you this day without a close relative; and may his name be famous in Israel! And may he be to you a restorer of life and a nourisher of your old age; for your daughter-in-law, who loves you, who is better to you than seven sons, has borne him." Then Naomi took the child and laid him on her bosom, and became a nurse to him. Also the neighbour women gave him a name, saying, "There is a son born to Naomi." And they called his name Obed. He *is* the father of Jesse, the father of David.



And Hannah prayed and said: "My heart rejoices in the LORD; my horn is exalted in the LORD. I smile at my enemies, because I rejoice in your salvation. No one is holy like the LORD, for *there is none besides you, nor is there any rock like our God. Talk no more so very proudly; let no arrogance come from your mouth, for the LORD is the God of knowledge; and by him actions are weighed. The bows of the mighty men are broken, and those who stumbled are girded with strength. Those who were full have hired themselves out for bread, and the hungry have ceased to hunger. Even the barren has borne seven, and she who has many children has become feeble.*

The LORD kills and makes alive; he brings down to the grave and brings up. The LORD makes poor and makes rich; he brings low and lifts up. He raises the poor from the dust *and* lifts the beggar from the ash heap, to set *them* among princes and make them inherit the throne of glory. For the pillars of the earth *are* the LORD'S, and he has set the world upon them. He will guard the feet of his saints, but the wicked shall be silent in darkness. For by strength no man shall prevail. The adversaries of the LORD shall be broken in pieces; from heaven he will thunder against them. The LORD will judge the ends of the earth. He will give strength to his king, and exalt the horn of his anointed."

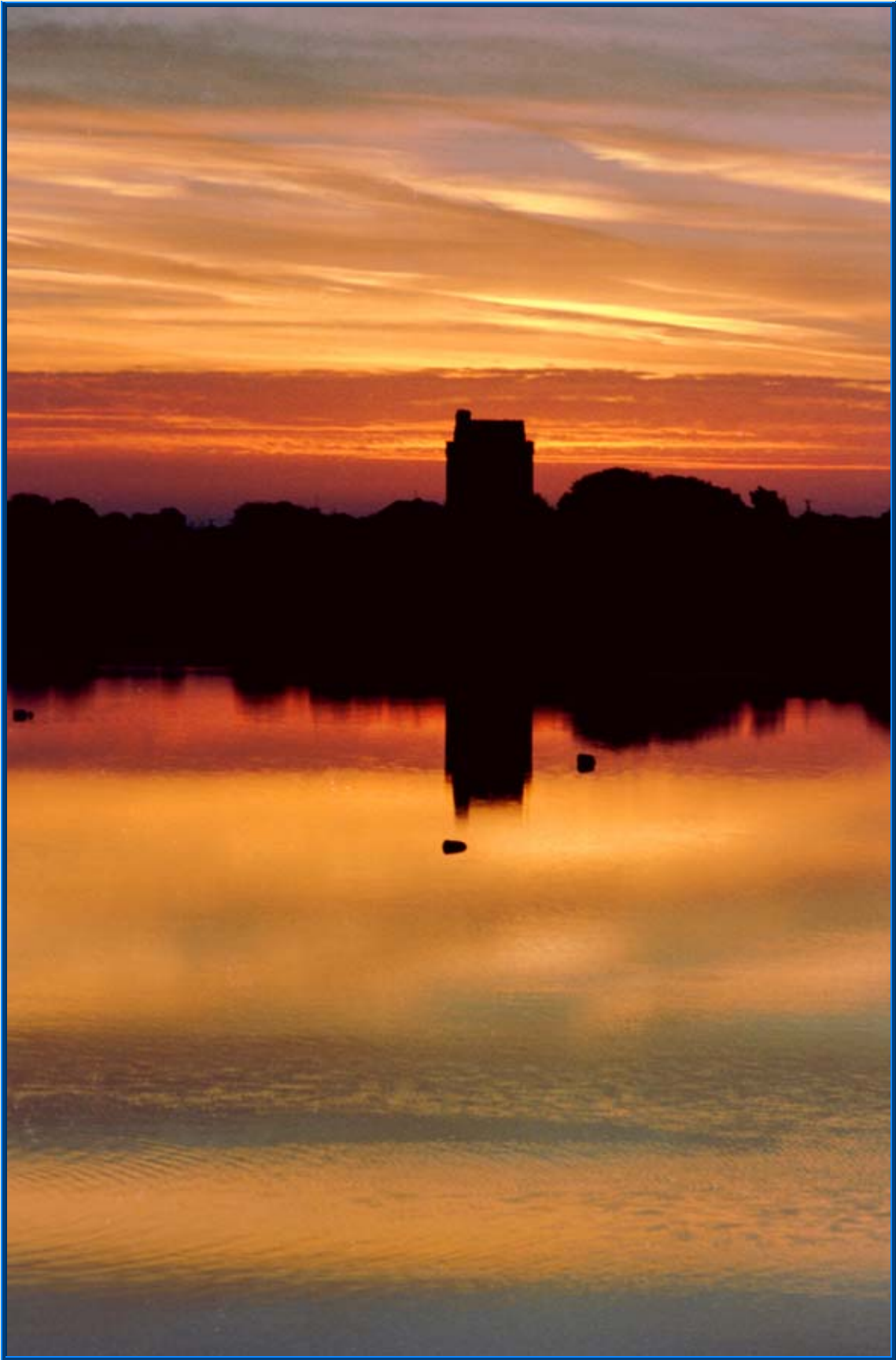


How these *are* the last words of David. *Thus* says David the son of Jesse; *thus* says the man raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel: "The Spirit of the LORD spoke by me, and his word *was* on my tongue.

The God of Israel said, the Rock of Israel spoke to me: 'He who rules over men *must be* just, ruling in the fear of God. And *he shall be* like the light of the morning when the sun rises, a morning without clouds, *like* the tender grass *springing* out of the earth, by clear shining after rain.'

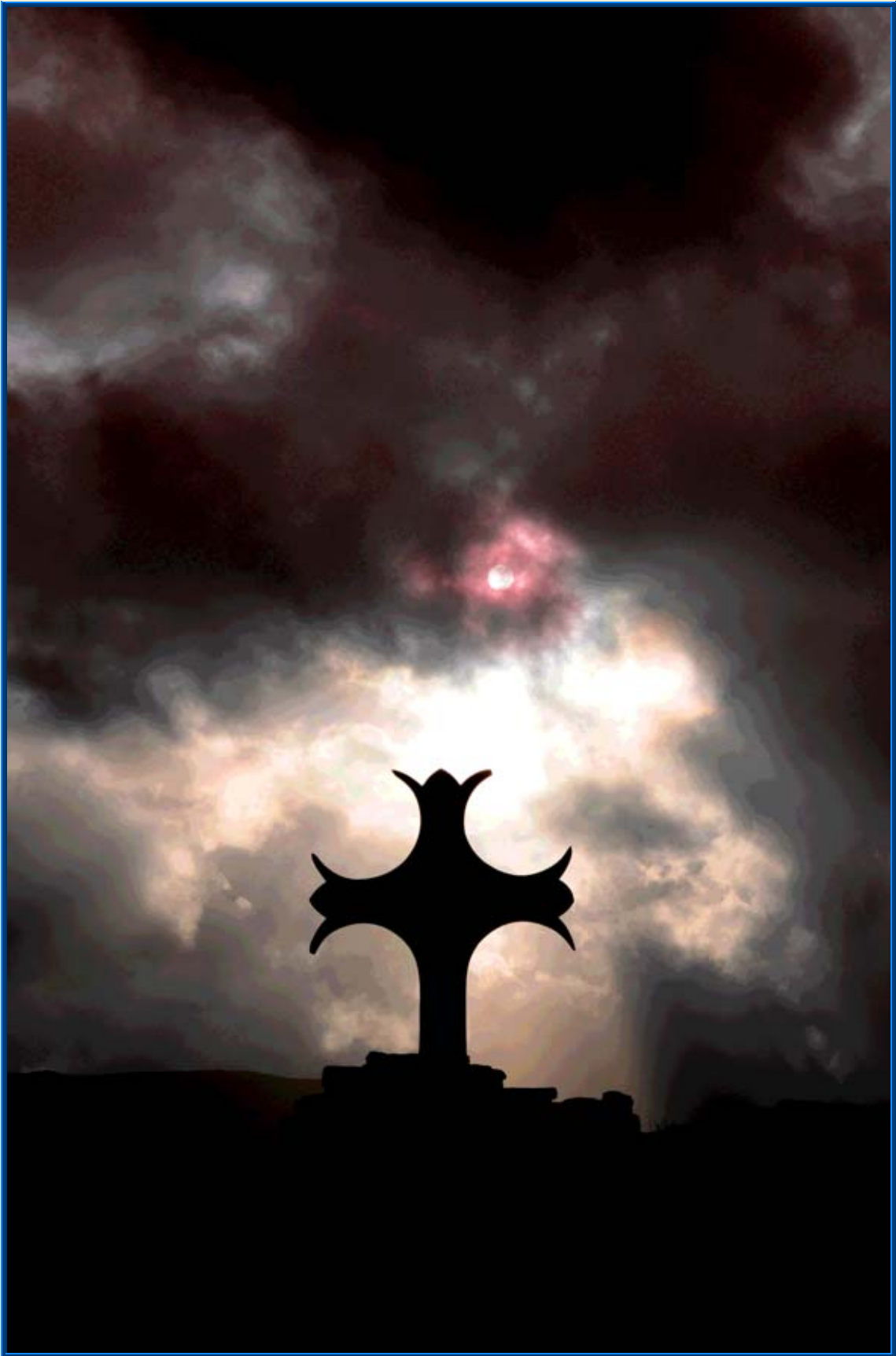
Although my house *is* not so with God, yet he has made with me an everlasting covenant, ordered in all *things* and secure. For *this is* all my salvation and all *my* desire; will he not make *it* increase?

But *the sons* of rebellion *shall* all *be* as thorns thrust away, because they cannot be taken with hands. But the man *who* touches them must be armed with iron and the shaft of a spear, and they shall be utterly burned with fire in *their* place."



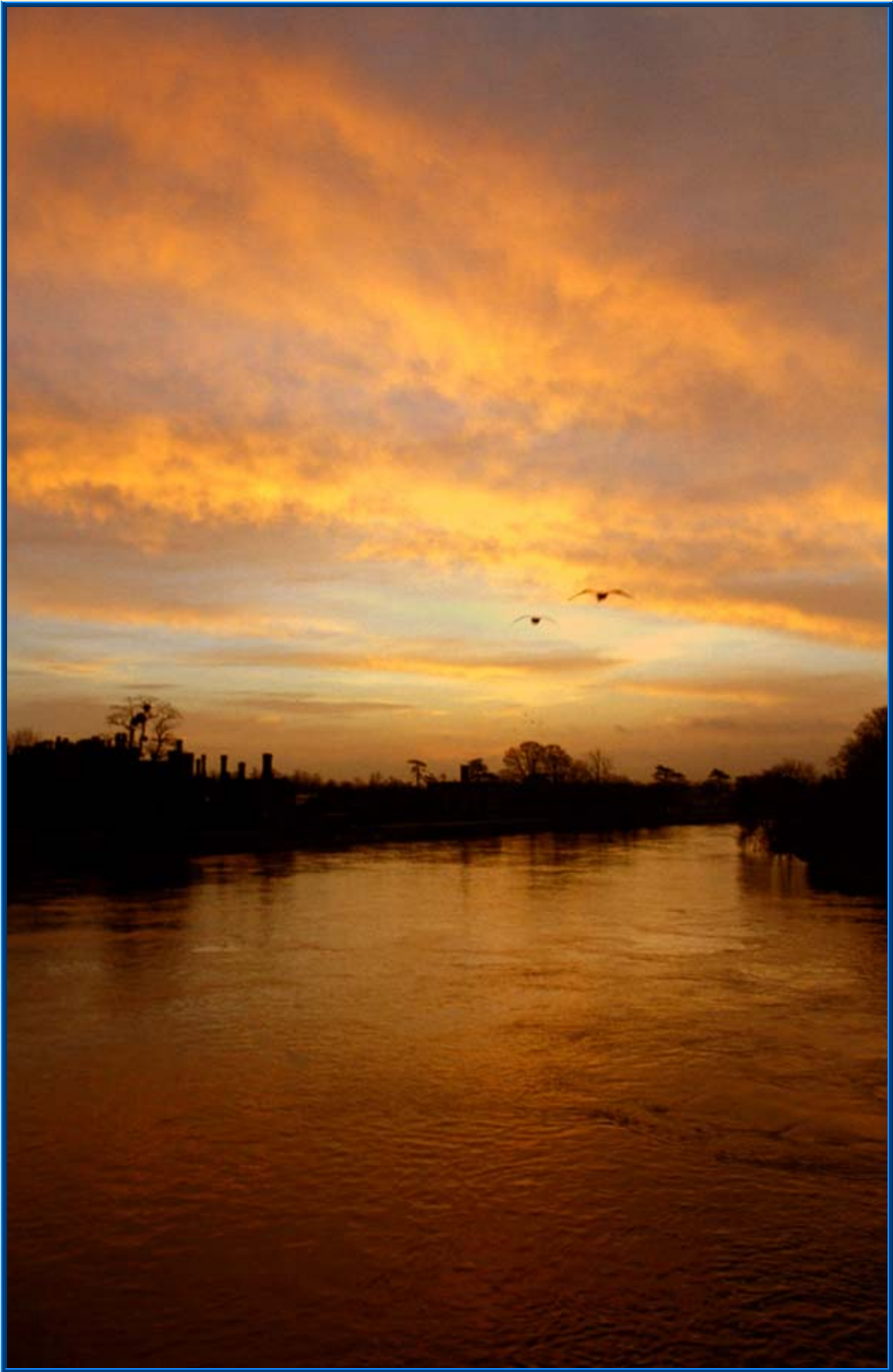
At Gibeon the LORD appeared to Solomon in a dream by night; and God said, "Ask! What shall I give you?" And Solomon said: "You have shown great mercy to your servant David my father, because he walked before you in truth, in righteousness, and in uprightness of heart with you; you have continued this great kindness for him, and you have given him a son to sit on his throne, as *it is* this day. Now, O LORD my God, you have made your servant king instead of my father David, but I *am* a little child; I do not know *how* to go out or come in. And your servant *is* in the midst of your people whom you have chosen, a great people, too numerous to be numbered or counted. Therefore give to your servant an understanding heart to judge your people, that I may discern between good and evil. For who is able to judge this great people of yours?"

The speech pleased the Lord, that Solomon had asked this thing. Then God said to him: "Because you have asked this thing, and have not asked long life for yourself, nor have asked riches for yourself, nor have asked the life of your enemies, but have asked for yourself understanding to discern justice, behold, I have done according to your words; see, I have given you a wise and understanding heart, so that there has not been anyone like you before you, nor shall any like you arise after you. And I have also given you what you have not asked: both riches and honour, so that there shall not be anyone like you among the kings all your days."



How Elijah took his mantle, rolled *it* up, and struck the water; and it was divided this way and that, so that the two of them crossed over on dry ground. And so it was, when they had crossed over, that Elijah said to Elisha, "Ask! What may I do for you, before I am taken away from you?" Elisha said, "Please let a double portion of your spirit be upon me." So he said, "You have asked a hard thing. *Nevertheless*, if you see me *when I am* taken from you, it shall be so for you; but if not, it shall not be so." Then it happened, as they continued on and talked, that suddenly a chariot of fire *appeared* with horses of fire, and separated the two of them; and Elijah went up by a whirlwind into heaven. And Elisha saw *it*, and he cried out, "My father, my father, the chariot of Israel and its horsemen!" So he saw him no more. And he took hold of his own clothes and tore them into two pieces. He also took up the mantle of Elijah that had fallen from him, and went back and stood by the bank of the Jordan.

Then he took the mantle of Elijah that had fallen from him, and struck the water, and said, "Where *is* the LORD God of Elijah?" And when he also had struck the water, it was divided this way and that; and Elisha crossed over. Now when the sons of the prophets who *were* from Jericho saw him, they said, "The spirit of Elijah rests on Elisha." And they came to meet him, and bowed to the ground before him.



How therefore, thus shall you say to my servant David, 'Thus says the LORD of hosts: "I took you from the sheepfold, from following the sheep, to be ruler over my people Israel. And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a name like the name of the great men who *are* on the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously, since the time that I commanded judges *to be* over my people Israel. Also I will subdue all your enemies. Furthermore I tell you that the LORD will build you a house.

And it shall be, when your days are fulfilled, when you must go *to be* with your fathers, that I will set up your seed after you, who will be of your sons; and I will establish his kingdom. He shall build me a house, and I will establish his throne forever. I will be his Father, and he shall be my son; and I will not take my mercy away from him, as I took *it* from *him* who was before you. And I will establish him in my house and in my kingdom forever; and his throne shall be established forever.'" According to all these words and according to all this vision, so Nathan spoke to David.



Nothing was in the ark except the two tablets which Moses put *there* at Horeb, when the LORD made a *covenant* with the children of Israel, when they had come out of Egypt. And it came to pass when the priests came out of the *Most Holy Place* (for all the priests who *were* present had sanctified themselves, without keeping to their divisions), and the Levites *who were* the singers, all those of Asaph and Heman and Jeduthun, with their sons and their brethren, stood at the east end of the altar, clothed in white linen, having cymbals, stringed instruments and harps, and with them one hundred and twenty priests sounding with trumpets—indeed it came to pass, when the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the LORD, *saying*: "For he is good, for his mercy *endures* forever," that the house, the house of the LORD, was filled with a cloud, so that the priests could not continue ministering because of the cloud; for the glory of the LORD filled the house of God.

Then Solomon spoke: "The LORD said he would dwell in the dark cloud. I have surely built you an exalted house, and a place for you to dwell in forever."

II CHRONICLES 5: 10 – 14, 6: 1 & 2



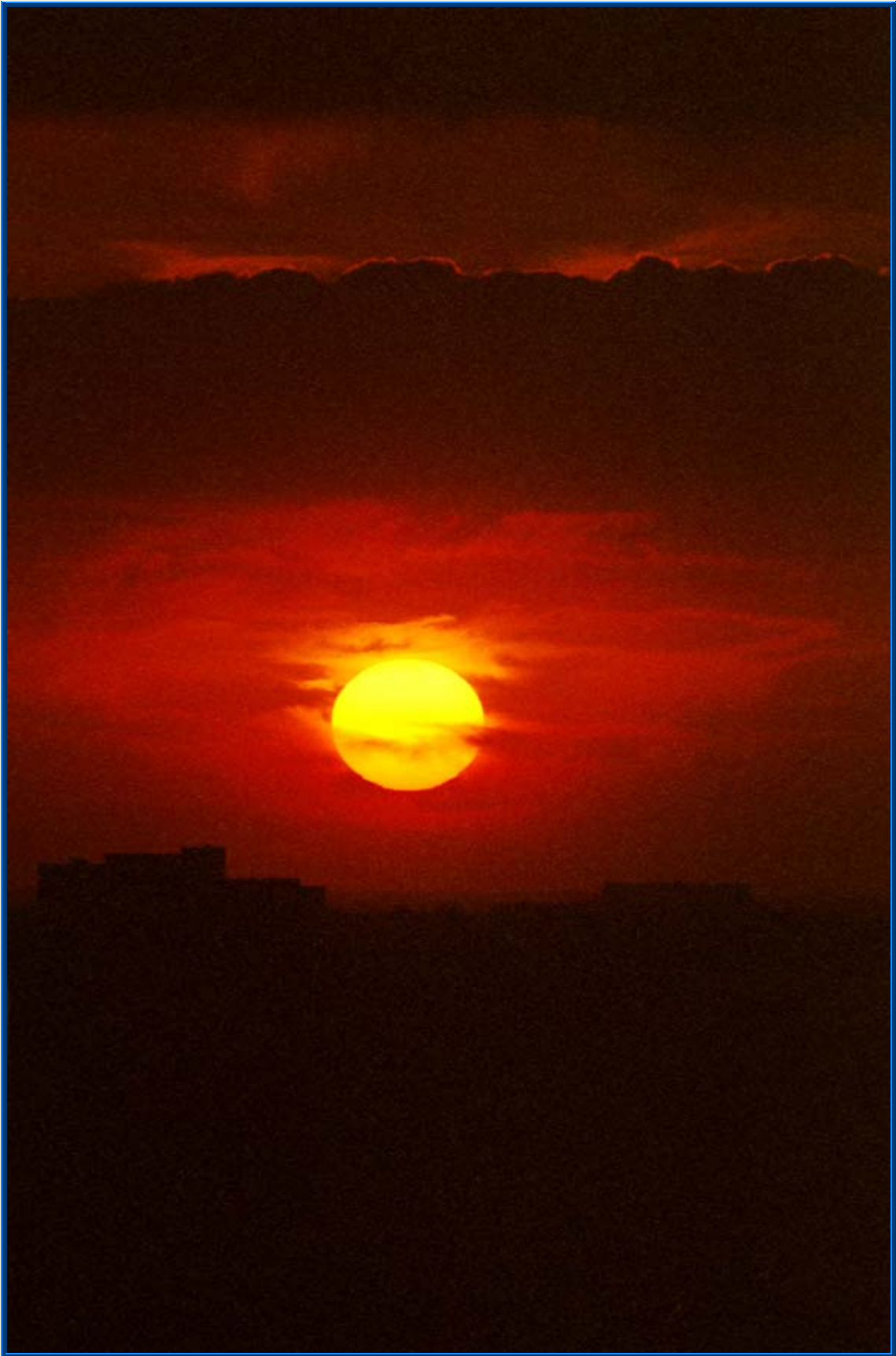
How in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also *put it* in writing, saying, 'Thus says Cyrus king of Persia: All the kingdoms of the earth the LORD God of heaven has given me. And he has commanded me to build him a house at Jerusalem which *is* in Judah. Who *is* among you of all his people? May his God be with him, and let him go up to Jerusalem which *is* in Judah, and build the house of the LORD God of Israel (he *is* God), which *is* in Jerusalem. And whoever is left in any place where he dwells, let the men of his place help him with silver and gold, with goods and livestock, besides the freewill offerings for the house of God which *is* in Jerusalem. Then the heads of the fathers' *houses* of Judah and Benjamin, and the priests and the Levites, with all whose spirits God had moved, arose to go up and build the house of the LORD which *is* in Jerusalem. And all those who *were* around them encouraged them with articles of silver and gold, with goods and livestock, and with precious things, besides all *that* was willingly offered. King Cyrus also brought out the articles of the house of the LORD, which Nebuchadnezzar had taken from Jerusalem and put in the temple of his gods; and Cyrus king of Persia brought them out by the hand of Mithredath the treasurer, and counted them out to Sheshbazzar the prince of Judah.



And Ezra opened the book in the sight of all the people, for he was *standing* above all the people; and when he opened it, all the people stood up. And Ezra blessed the LORD, the great God. Then all the people answered, "Amen, Amen!" while lifting up their hands. And they bowed their heads and worshipped the LORD with *their* faces to the ground. Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, helped the people to understand the Law; and the people *stood* in their place. So they read distinctly from the book, in the Law of God; and they gave the sense, and helped *them* to understand the reading.

And Nehemiah, who *was* the governor, Ezra the priest *and* scribe, and the Levites who taught the people said to all the people, "This day *is* holy to the LORD your God; do not mourn nor weep." For all the people wept, when they heard the words of the Law. Then he said to them, "Go your way, eat the fat, drink the sweet, and send portions to those for whom nothing is prepared; for *this* day *is* holy to our LORD. Do not sorrow, for the joy of the LORD is your strength."

So the Levites quieted all the people, saying, "Be still, for the day *is* holy; do not be grieved." And all the people went their way to eat and drink, to send portions and rejoice greatly, because they understood the words that were declared to them.

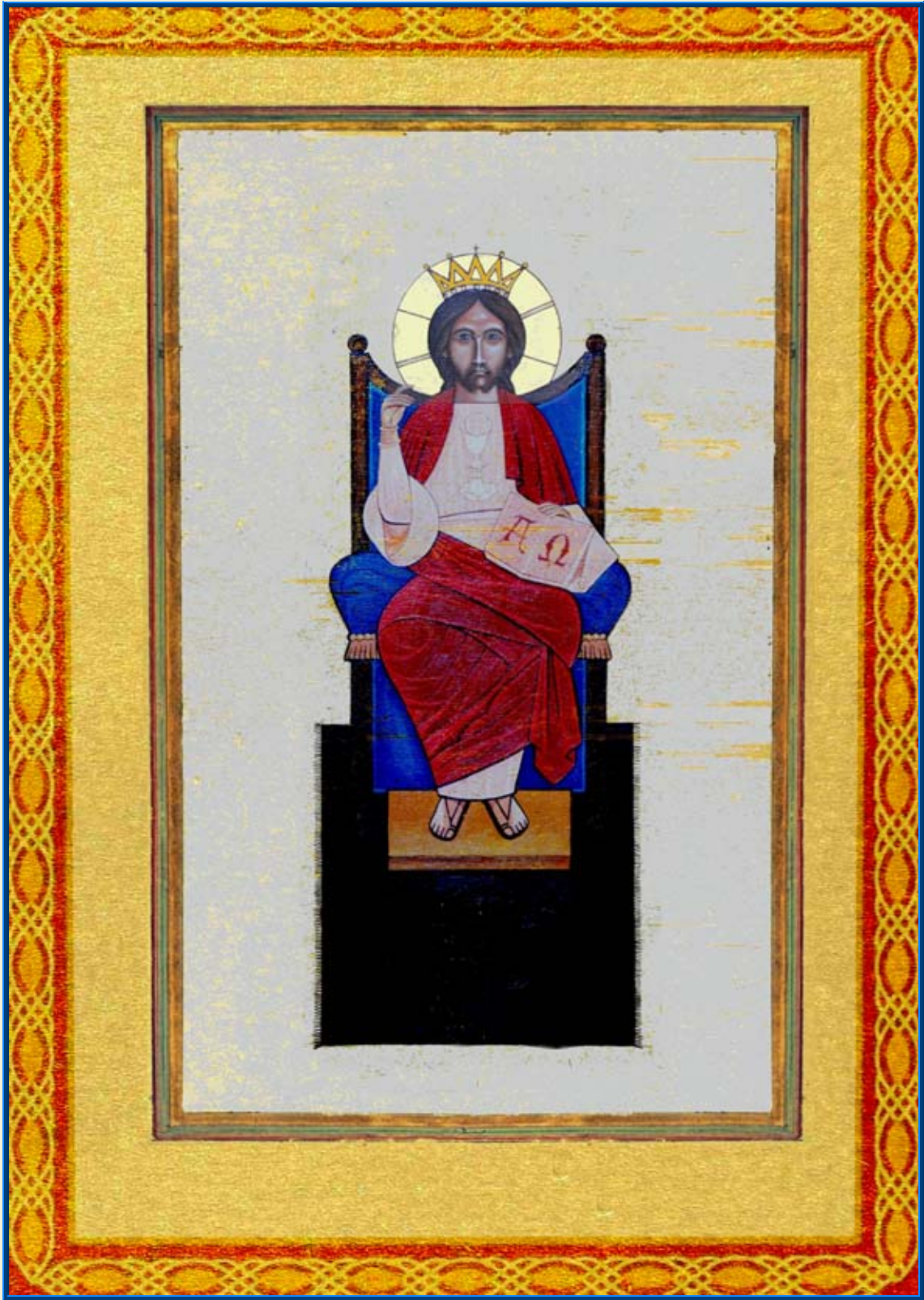


Then Esther spoke to Hathach, and gave him a command for Mordecai: "All the king's servants and the people of the king's provinces know that any man or woman who goes into the inner court to the king, who has not been called, *he has* but one law: put *all* to death, except the one to whom the king holds out the golden sceptre, that he may live. Yet I myself have not been called to go in to the king these thirty days."

So they told Mordecai Esther's words. And Mordecai told *them* to answer Esther: "Do not think in your heart that you will escape in the king's palace any more than all the other Jews. For if you remain completely silent at this time, relief and deliverance will arise for the Jews from another place, but you and your father's house will perish. Yet who knows whether you have come to the kingdom for *such* a time as this?"

Then Esther told *them* to reply to Mordecai: "Go, gather all the Jews who are present in Shushan, and fast for me; neither eat nor drink for three days, night or day. My maids and I will fast likewise. And so I will go to the king, which *is* against the law; and if I perish, I perish!"

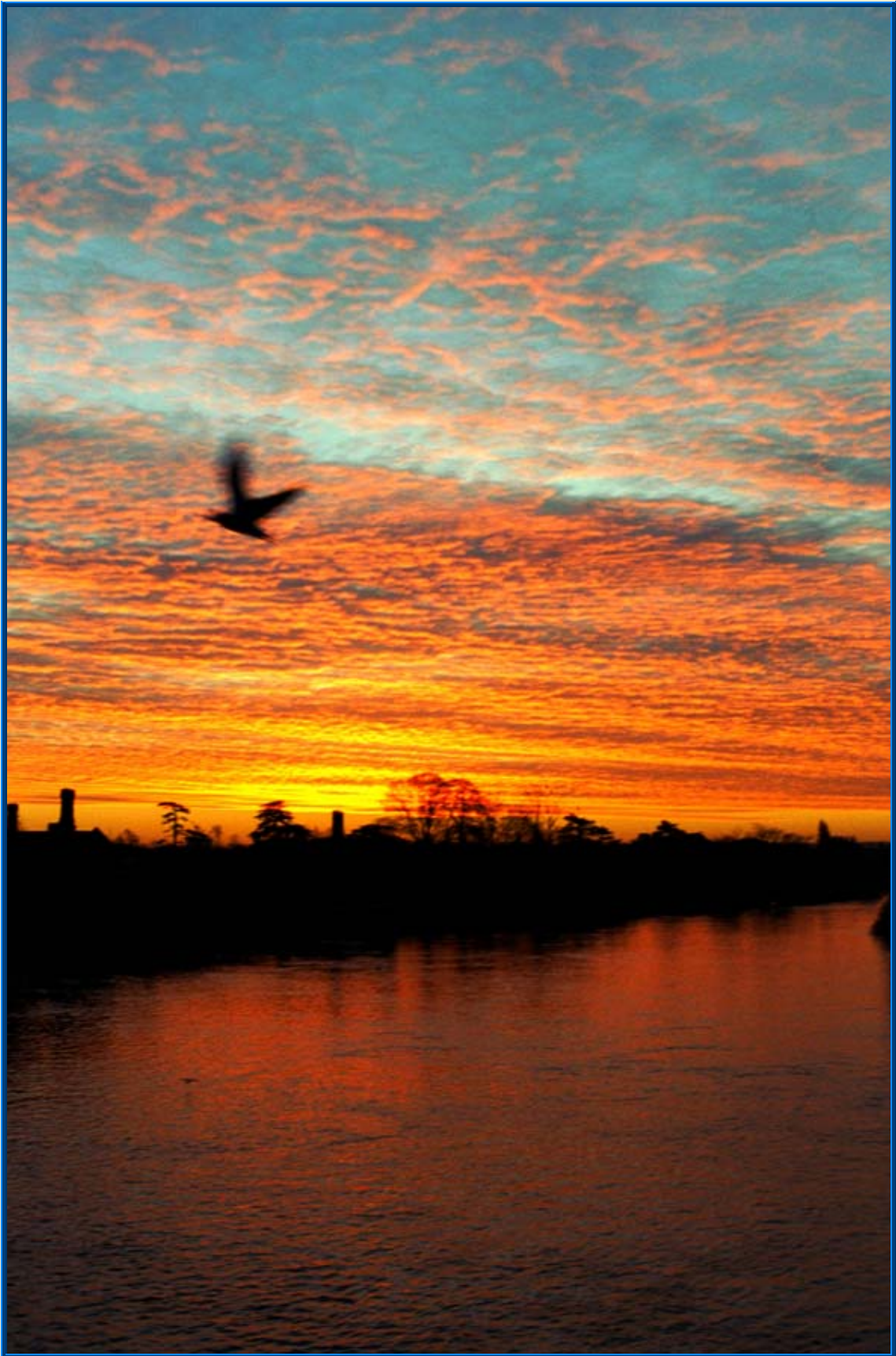
So Mordecai went his way and did according to all that Esther commanded him.



Then Job answered the LORD and said: "I know that you can do everything, and that no purpose of yours can be withheld from you. *You asked, 'Who is this who hides counsel without knowledge?'* Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know. Listen, please, and let me speak; *you said, 'I will question you, and you shall answer me.'* I have heard of you by the hearing of the ear, but now my eye sees you. Therefore I abhor *myself*, and repent in dust and ashes."

And so it was, after the LORD had spoken these words to Job, that the LORD said to Eliphaz the Temanite, "My wrath is aroused against you and your two friends, for you have not spoken of me *what is right*, as my servant Job *has*. Now therefore, take for yourselves seven bulls and seven rams, go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you. For I will accept him, lest I deal with you *according to your folly*; because you have not spoken of me *what is right*, as my servant Job *has*." So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went and did as the LORD commanded them; for the LORD had accepted Job.

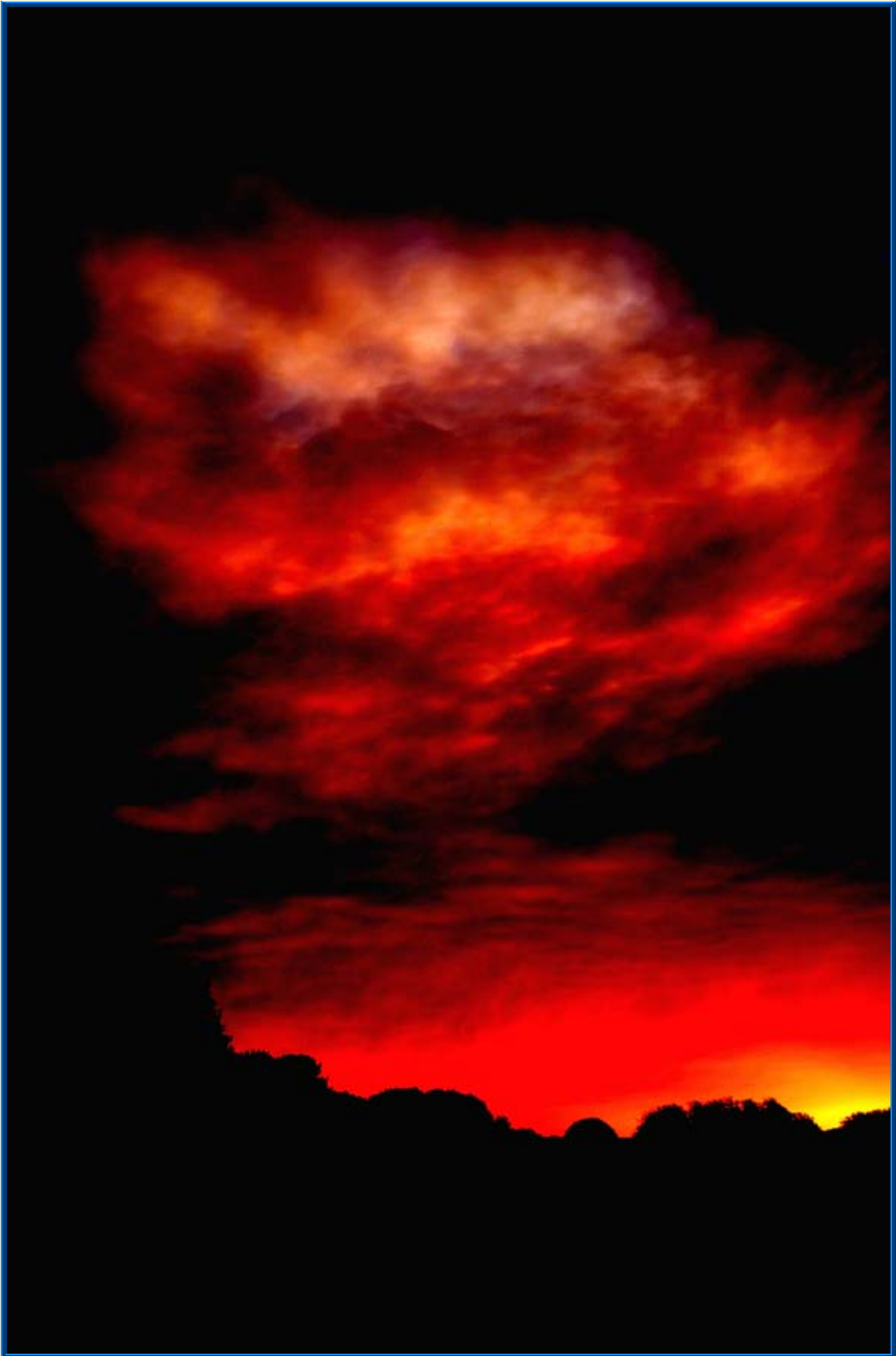
And the LORD restored Job's losses when he prayed for his friends. Indeed the LORD gave Job twice as much as he had before.



O LORD, you have searched me and known *me*. You know my sitting down and my rising up; you understand my thought afar off. You comprehend my path and my lying down, and are acquainted with all my ways. For *there is* not a word on my tongue, *but* behold, O LORD, you know it altogether. You have hedged me behind and before, and laid your hand upon me. *Such* knowledge is too wonderful for me; it is high, I cannot *attain* it.

Where can I go from your Spirit? Or where can I flee from your presence? If I ascend into heaven, you *are* there; if I make my bed in hell, behold, you *are there*. If I take the wings of the morning, *and* dwell in the uttermost parts of the sea, even there your hand shall lead me, and your right hand shall hold me. If I say, "Surely the darkness shall fall on me," even the night shall be light about me; indeed, the darkness shall not hide from you, but the night shines as the day; the darkness and the light *are* both alike *to you*. For you formed my inward parts; you covered me in my mother's womb. I will praise you, for I am fearfully *and* wonderfully made; marvellous are your works, and *that* my soul knows very well. My frame was not hidden from you, when I was made in secret, *and* skilfully wrought in the lowest parts of the earth.

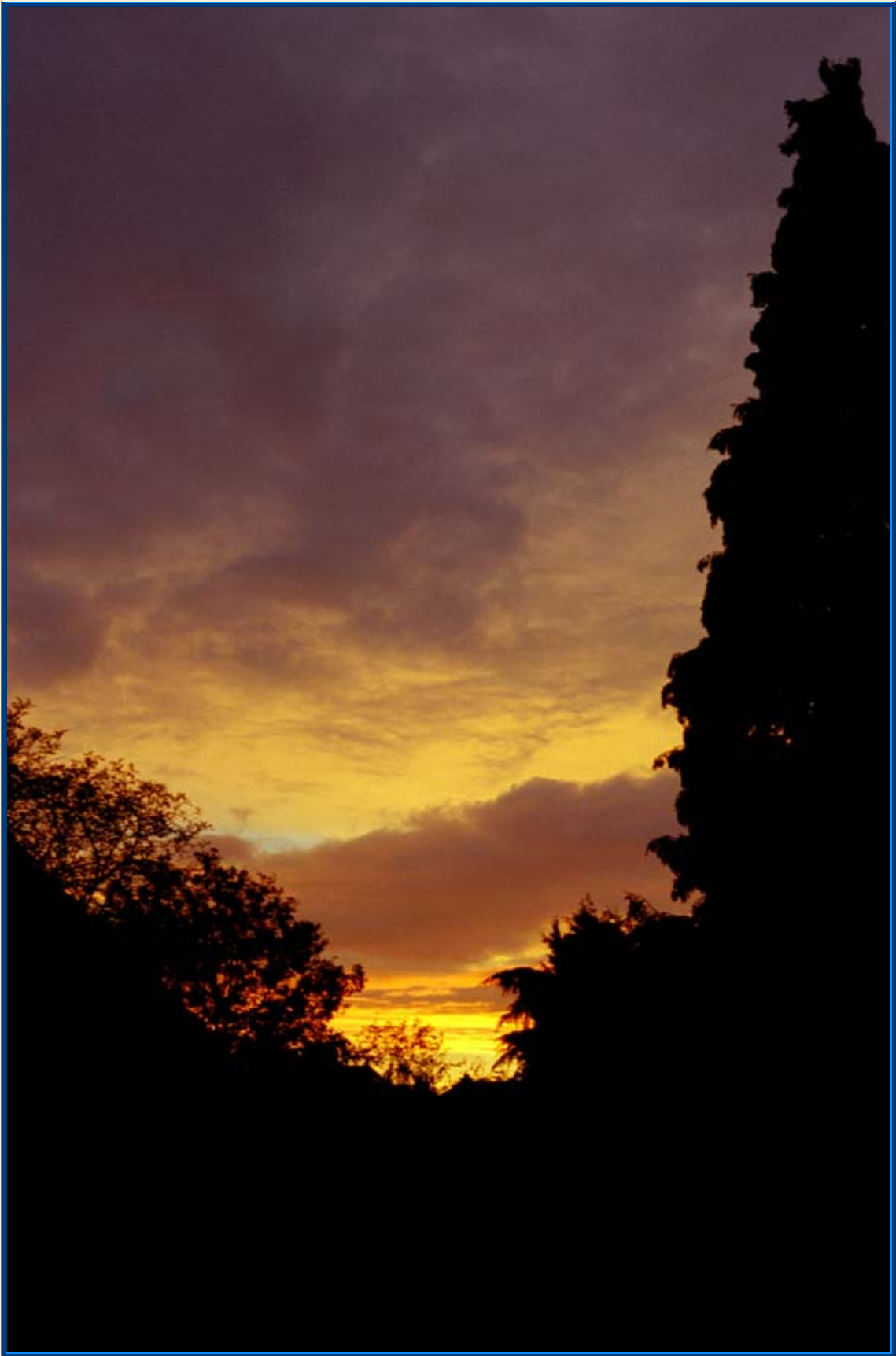
Your eyes saw my substance, being yet unformed. And **in your book they all were written, the days fashioned for me, when as yet there were none of them.**



The fear of the LORD *is* the beginning of knowledge, *but* fools despise wisdom and instruction. My son, hear the instruction of your father, and do not forsake the law of your mother; for they *will be* a graceful ornament on your head, and chains about your neck. My son, if sinners entice you, do not consent. If they say, "Come with us, let us lie in wait to *shed* blood; let us lurk secretly for the innocent without cause; let us swallow them alive like Sheol, and whole, like those who go down to the Pit; we shall find all *kinds* of precious possessions, we shall fill our houses with spoil; cast in your lot among us, let us all have one purse" — my son, do not walk in the way with them, keep your foot from their path; for their feet run to evil, and they make haste to shed blood.

Surely, in vain the net is spread in the sight of any bird; *but* they lie in wait for their *own* blood, they lurk secretly for their *own* lives. So *are* the ways of everyone who is greedy for gain; it takes away the life of its owners.

Wisdom calls aloud outside; she raises her voice in the open squares. She cries out in the chief concourses, at the openings of the gates in the city she speaks her words: "How long, you simple ones, will you love simplicity? For scorners delight in their scorning, and fools hate knowledge.



To everything *there is a season, a time for every purpose under heaven: A time to be born, and a time to die; a time to plant, and a time to pluck what is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones; a time to embrace, and a time to refrain from embracing; a time to gain, and a time to lose; a time to keep, and a time to throw away; a time to tear, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time of war, and a time of peace.*

What profit has the worker from that in which he labours? I have seen the God-given task with which the sons of men are to be occupied.

He has made everything beautiful in its time. Also he has put eternity in their hearts, except that no one can find out the work that God does from beginning to end.

ecclesiastes 3: 1 – 11



THE SHULAMITE

By night on my bed I sought the one I love; I sought him, but I did not find him.

"I will rise now," *I said*, "and go about the city; in the streets and in the squares I will seek the one I love." I sought him, but I did not find him.

The watchmen who go about the city found me; *To whom I said*, "Have you seen the one I love?"

Scarcely had I passed by them, when I found the one I love. I held him and would not let him go, until I had brought him to the house of my mother, and into the chamber of her who conceived me.

I charge you, O daughters of Jerusalem, by the gazelles or by the does of the field, do not stir up nor awaken love until it pleases.

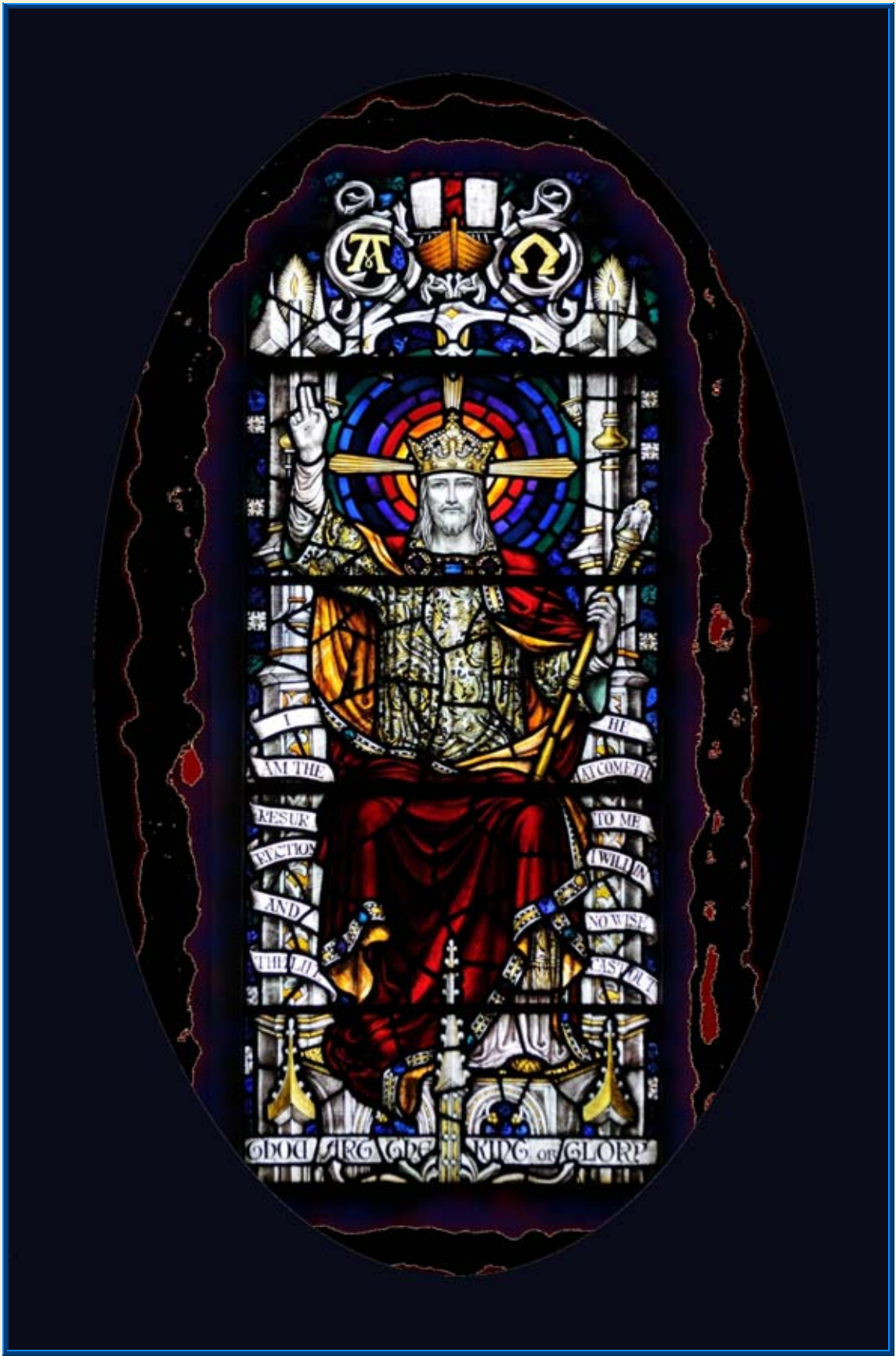
song of solomon 3: 1 – 5



In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of his *robe* filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth *is* full of his glory!" And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.

So I said: "Woe *is* me, for I am undone! Because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts." Then one of the seraphim flew to me, having in his hand a live coal *which* he had taken with the tongs from the altar. And he touched my mouth *with it*, and said: "Behold, this has touched your lips; your iniquity is taken away, and your sin purged."

Also I heard the voice of the Lord, saying: "Whom shall I send, and who will go for us?" Then I said, "Here *am* I! Send me." And he said, "Go, and tell this people: 'Keep on hearing, but do not understand; keep on seeing, but do not perceive.' Make the heart of this people dull, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and return and be healed."



The words of Jeremiah the son of Hilkiah, of the priests who *were* in Anathoth in the land of Benjamin, to whom the word of the LORD came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah, king of Judah, until the end of the eleventh year of Zedekiah the son of Josiah, king of Judah, until the carrying away of Jerusalem captive in the fifth month.

Then the word of the LORD came to me, saying:
"Before I formed you in the womb I knew you; before you were born I sanctified you; I ordained you a prophet to the nations."

Then said I: "Ah, Lord GOD! Behold, I cannot speak, for I *am* a youth." But the LORD said to me: "Do not say, 'I *am* a youth,' for you shall go to all to whom I send you, and whatever I command you, you shall speak. Do not be afraid of their faces, for I *am* with you to deliver you," says the LORD.

Then the LORD put forth his hand and touched my mouth, and the LORD said to me: "Behold, I have put my words in your mouth. See, I have this day set you over the nations and over the kingdoms, to root out and to pull down, to destroy and to throw down, to build and to plant."

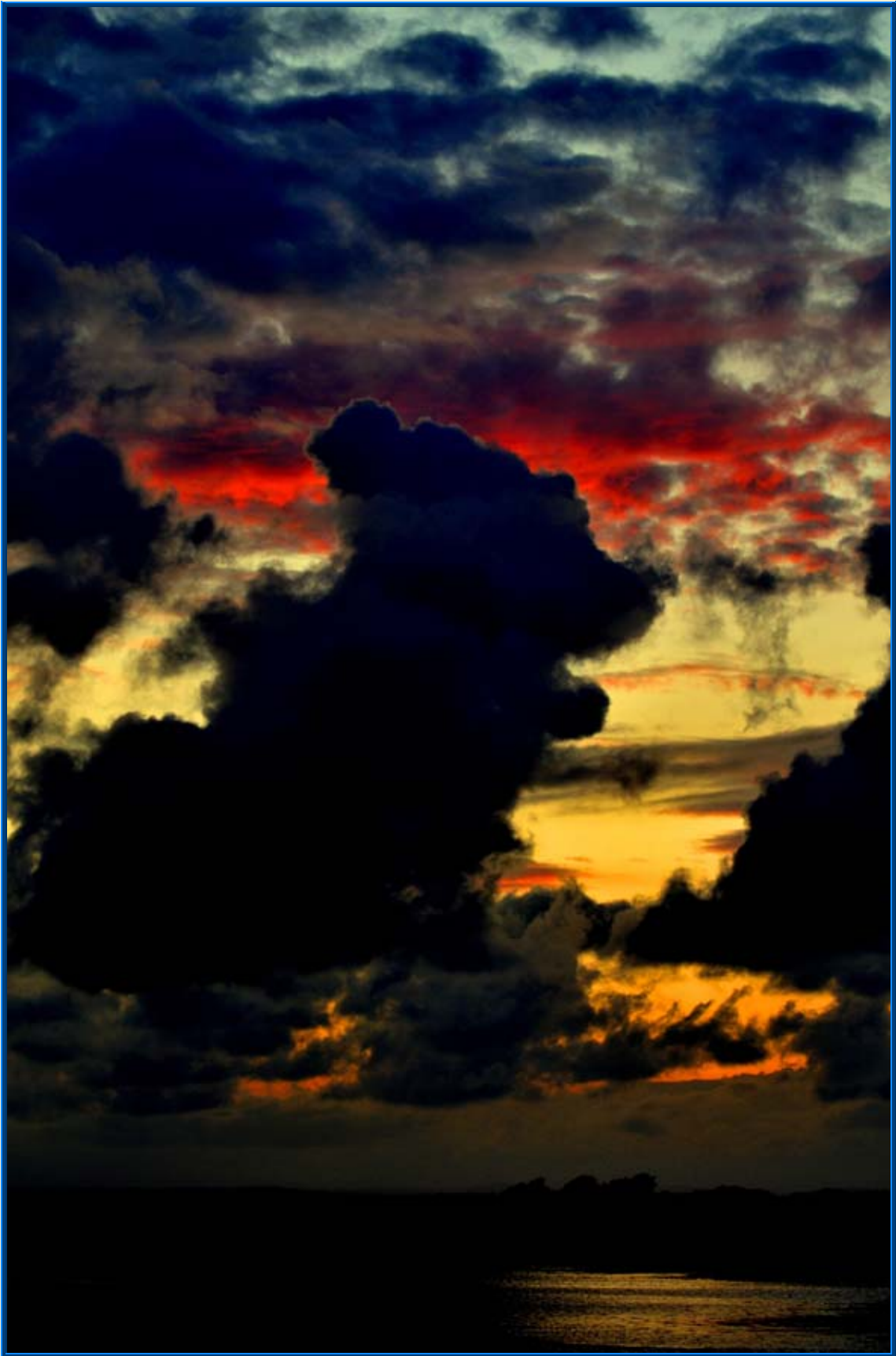


Our fathers sinned *and are no more*, but we bear their iniquities. Servants rule over us; *there is none* to deliver *us* from their hand. We get our bread *at the risk* of our lives, because of the sword in the wilderness. Our skin is hot as an oven, because of the fever of famine.

They ravished the women in Zion, the maidens in the cities of Judah. Princes were hung up by their hands, and elders were not respected. Young men ground at the millstones; boys staggered under *loads of wood*. The elders have ceased *gathering at the gate*, and the young men from their music. The joy of our heart has ceased; our dance has turned into mourning. The crown has fallen *from* our head. Woe to us, for we have sinned! Because of this our heart is faint; because of these *things* our eyes grow dim; because of Mount Zion which is desolate, with foxes walking about on it.

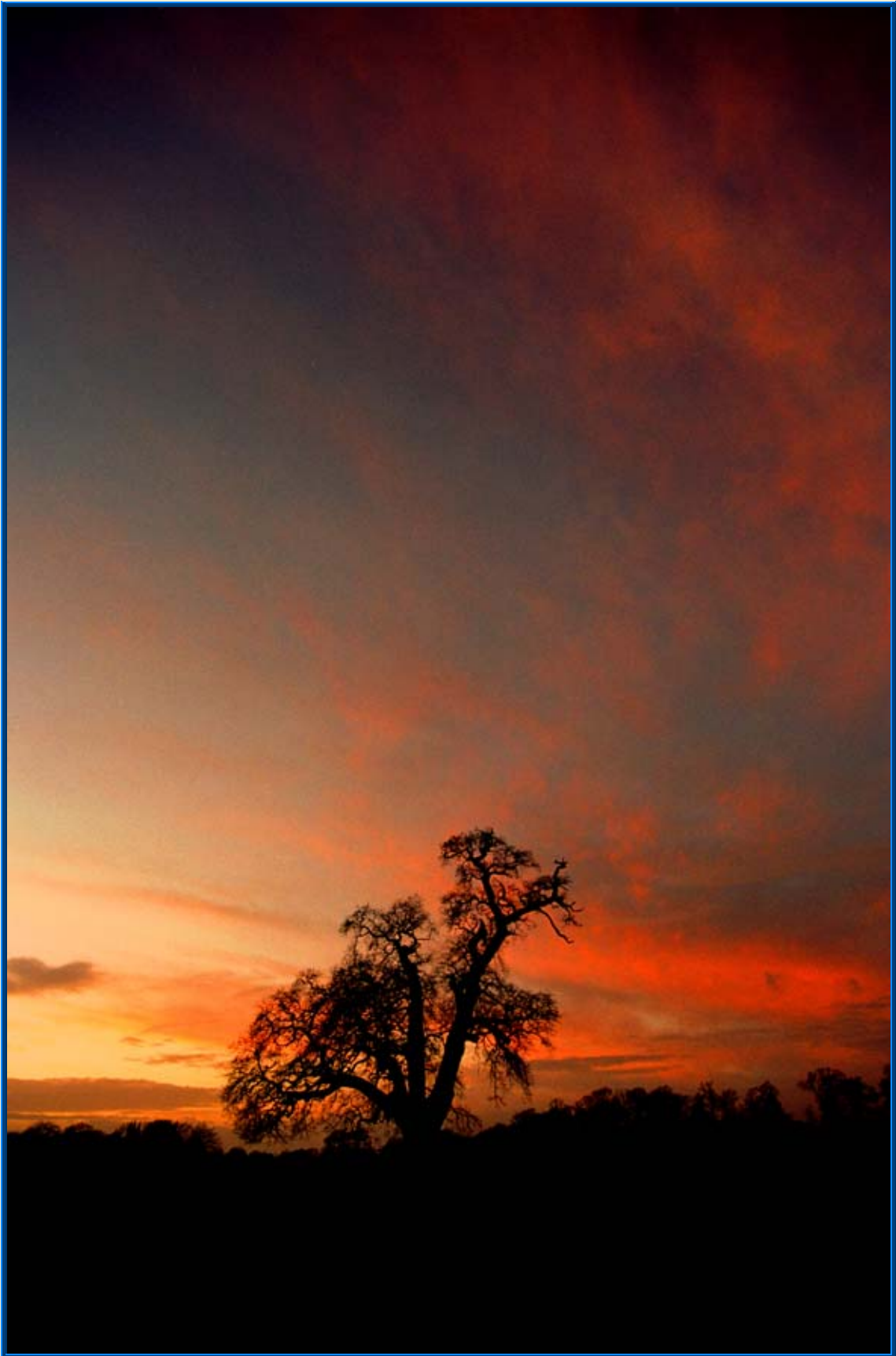
You, O LORD, remain forever; your throne from generation to generation. Why do you forget us forever, *and* forsake us for so long a time? Turn us back to you, O LORD, and we will be restored; renew our days as of old, unless you have utterly rejected us, *and* are very angry with us!

lamentations 5: 7 – 22



And he said to me, "Son of man, stand on your feet, and I will speak to you." Then the Spirit entered me when he spoke to me, and set me on my feet; and I heard him who spoke to me. And he said to me: "Son of man, I am sending you to the children of Israel, to a rebellious nation that has rebelled against me; they and their fathers have transgressed against me to this very day. For *they are* impudent and stubborn children. I am sending you to them, and you shall say to them, 'Thus says the Lord GOD.' As for them, whether they hear or whether they refuse—for *they are* a rebellious house—yet they will know that a prophet has been among them. And you, son of man, do not be afraid of them nor be afraid of their words, though briers and thorns *are* with you and you dwell among scorpions; do not be afraid of their words or dismayed by their looks, though *they are* a rebellious house. You shall speak my words to them, whether they hear or whether they refuse, for *they are* rebellious.

But you, son of man, hear what I say to you. Do not be rebellious like that rebellious house; open your mouth and eat what I give you." Now when I looked, there was a hand stretched out to me; and behold, a scroll of a book *was* in it. Then he spread it before me; and *there was* writing on the inside and on the outside, and written on it *were* lamentations and mourning and woe.



And he [Gabriel] informed *me*, and talked with me, and said, "O Daniel, I have now come forth to give you skill to understand. At the beginning of your supplications the command went out, and I have come to tell *you*, for you *are* greatly beloved; therefore consider the matter, and understand the vision:

Seventy weeks [Heb. 'sevens'] are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy. Know therefore and understand, *that* from the going forth of the command to restore and build Jerusalem until Messiah the Prince, *there shall be* seven weeks and sixty-two weeks; the street shall be built again, and the wall, even in troublesome times.

And after the sixty-two weeks Messiah shall be cut off, but not for himself; and the people of the prince who is to come shall destroy the city and the sanctuary. The end of it *shall be* with a flood, and till the end of the war desolations are determined. Then he shall confirm a covenant with many for one week; but in the middle of the week he shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate."



When Israel *was* a child, I loved him, and out of Egypt I called my son. As they called them, so they went from them; they sacrificed to the Baals [pagan gods], and burned incense to carved images. I taught Ephraim to walk, taking them by their arms; but they did not know that I healed them. I drew them with gentle cords, with bands of love, and I was to them as those who take the yoke from their neck. I stooped *and* fed them. He shall not return to the land of Egypt; but the Assyrian shall be his king, because they refused to repent. And the sword shall slash in his cities, devour his districts, and consume *them*, because of their own counsels. My people are bent on backsliding from me. Though they call to the Most High, none at all exalt *him*.

How can I give you up, Ephraim? *How* can I hand you over, Israel? How can I make you like Admah? *How* can I set you like Zeboiim? My heart churns within me; my sympathy is stirred. I will not execute the fierceness of my anger; I will not again destroy Ephraim. For I *am* God, and not man, the Holy One in your midst; and I will not come with terror.

They shall walk after the LORD. He will roar like a lion. When he roars, then *his* sons shall come trembling from the west; they shall come trembling like a bird from Egypt, like a dove from the land of Assyria. And I will let them dwell in their houses," says the LORD.



Proclaim this among the nations: "Prepare for war! Wake up the mighty men, let all the men of war draw near, let them come up. Beat your ploughshares into swords and your pruning hooks into spears; let the weak say, 'I *am* strong.'" Assemble and come, all you nations, and gather together all around. Cause your mighty ones to go down there, O LORD.

Let the nations be wakened, and come up to the Valley of Jehoshaphat; for there I will sit to judge all the surrounding nations. Put in the sickle, for the harvest is ripe. Come, go down; for the winepress is full, the vats overflow — for their wickedness *is* great."

Multitudes, multitudes in the valley of decision! For the day of the LORD *is* near in the valley of decision. The sun and moon will grow dark, and the stars will diminish their brightness. The LORD also will roar from Zion, and utter his voice from Jerusalem; the heavens and earth will shake; but the LORD will be a shelter for his people, and the strength of the children of Israel.

So you shall know that I *am* the LORD your God, dwelling in Zion my holy mountain. Then Jerusalem shall be holy, and no aliens shall ever pass through her again."

JOEL 3: 9 – 17



"Behold, the eyes of the Lord GOD are on the sinful kingdom, and I will destroy it from the face of the earth; yet I will not utterly destroy the house of Jacob," says the LORD. "For surely I will command, and will sift the house of Israel among all nations, as *grain* is sifted in a sieve; yet not the smallest grain shall fall to the ground. All the sinners of my people shall die by the sword, who say, 'The calamity shall not overtake nor confront us.'

On that day I will raise up the tabernacle of David, which has fallen down, and repair its damages; I will raise up its ruins, and rebuild it as in the days of old; that they may possess the remnant of Edom, and all the Gentiles who are called by my name," Says the LORD who does this thing. "Behold, the days are coming," says the LORD, "when the ploughman shall overtake the reaper, and the treader of grapes him who sows seed; the mountains shall drip with sweet wine, and all the hills shall flow *with it*.

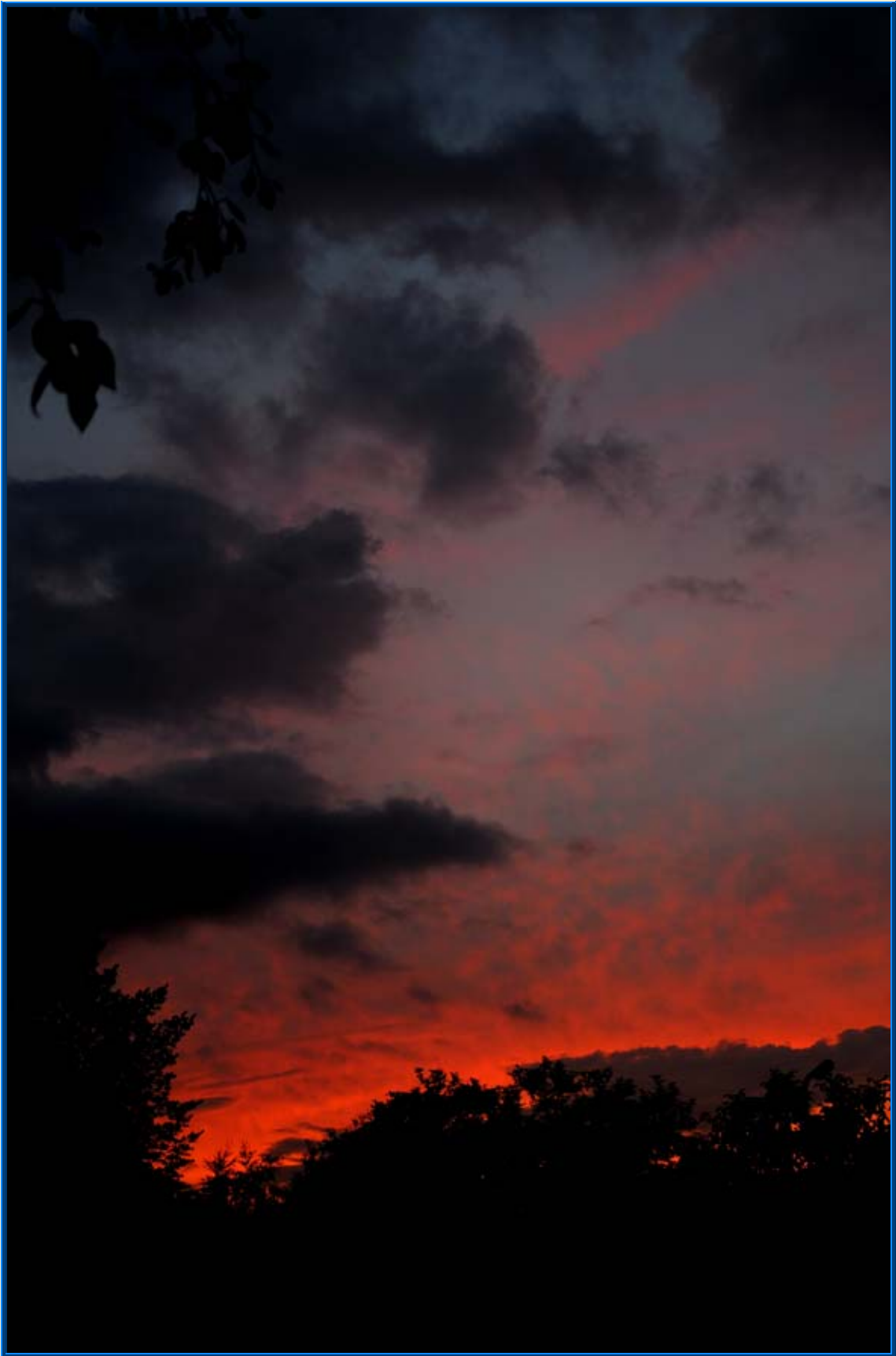
I will bring back the captives of my people Israel; they shall build the waste cities and inhabit *them*; they shall plant vineyards and drink wine from them; they shall also make gardens and eat fruit from them. I will plant them in their land, and no longer shall they be pulled up from the land I have given them," says the LORD your God.



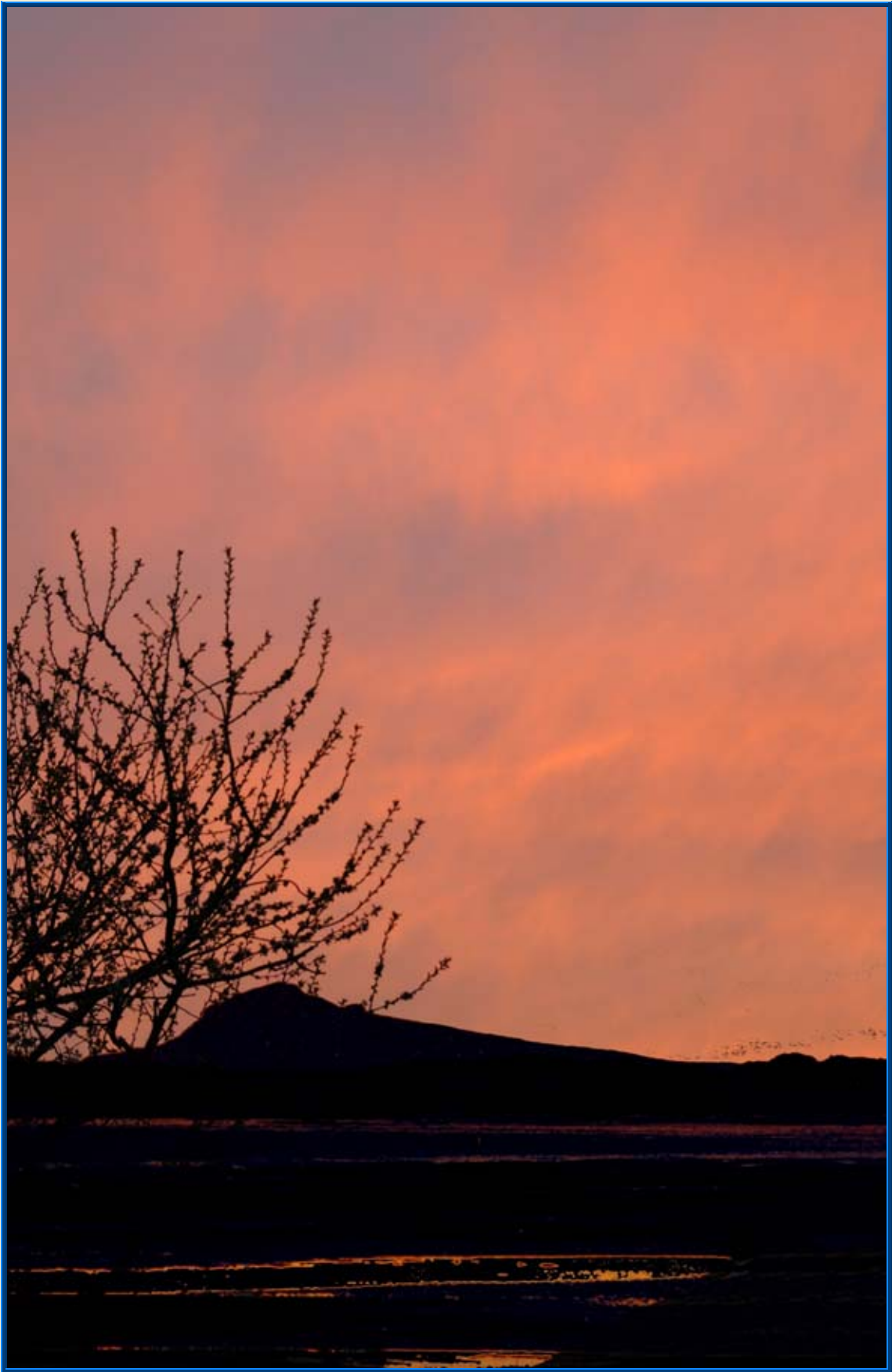
For the day of the LORD upon all the nations is near; as you have done, it shall be done to you; your reprisal shall return upon your own head. For as you drank on my holy mountain, so shall all the nations drink continually; yes, they shall drink, and swallow, and they shall be as though they had never been.

But on Mount Zion there shall be deliverance, and there shall be holiness; the house of Jacob shall possess their possessions. The house of Jacob shall be a fire, and the house of Joseph a flame; but the house of Esau shall be stubble; they shall kindle them and devour them, and no survivor shall remain of the house of Esau," for the LORD has spoken.

The South shall possess the mountains of Esau, and the lowland shall possess Philistia. They shall possess the fields of Ephraim and the fields of Samaria. Benjamin shall possess Gilead. And the captives of this host of the children of Israel shall possess the land of the Canaanites as far as Zarephath. The captives of Jerusalem who are in Sepharad shall possess the cities of the South. Then saviours shall come to Mount Zion to judge the mountains of Esau, and the kingdom shall be the LORD'S.



How the word of the LORD came to Jonah the son of Amittai, saying, "Arise, go to Nineveh, that great city, and cry out against it; for their wickedness has come up before Me." But Jonah arose to flee to Tarshish from the presence of the LORD. He went down to Joppa, and found a ship going to Tarshish; so he paid the fare, and went down into it, to go with them to Tarshish from the presence of the LORD. But the LORD sent out a great wind on the sea, and there was a mighty tempest on the sea, so that the ship was about to be broken up. Then the mariners were afraid; and every man cried out to his god, and threw the cargo that *was* in the ship into the sea, to lighten the load. But Jonah had gone down into the lowest parts of the ship, had lain down, and was fast asleep. So the captain came to him, and said to him, "What do you mean, sleeper? Arise, call on your God; perhaps your God will consider us, so that we may not perish." And they said to one another, "Come, let us cast lots, that we may know for whose cause this trouble *has come* upon us." So they cast lots, and the lot fell on Jonah. Then they said to him, "Please tell us! For whose cause *is* this trouble upon us? What is your occupation? And where do you come from? What is your country? And of what people are you?" So he said to them, "I *am* a Hebrew; and I fear the LORD, the God of heaven, who made the sea and the dry *land*." Then the men were exceedingly afraid, and said to him, "Why have you done this?" For the men knew that he fled from the presence of the LORD, because he had told them.



Hear now what the LORD says: "Arise, plead your case before the mountains, and let the hills hear your voice. Hear, O you mountains, the LORD'S complaint, and you strong foundations of the earth; for the LORD has a complaint against his people, and he will contend with Israel.

O my people, what have I done to you? And how have I wearied you? Testify against me. For I brought you up from the land of Egypt, I redeemed you from the house of bondage; and I sent before you Moses, Aaron, and Miriam. O my people, remember now what Balak king of Moab counselled, and what Balaam the son of Beor answered him, from Acacia Grove to Gilgal, that you may know the righteousness of the LORD."

With what shall I come before the LORD, *and* bow myself before the High God? Shall I come before him with burnt offerings, with calves a year old? Will the LORD be pleased with thousands of rams, ten thousand rivers of oil? Shall I give my firstborn *for* my transgression, the fruit of my body *for* the sin of my soul? He has shown you, O man, what *is* good; and what does the LORD require of you but to do justly, to love mercy, and to walk humbly with your God?

micah 6: 1 – 8

"I was watching in the night visions,
and behold, *one* like the Son of Man,
coming with the clouds of heaven!
He came to the Ancient of Days, and
they brought him near before him.

Then to him was given dominion and
glory and a kingdom, that all peoples,
nations, and languages should serve
him. His dominion *is* an everlasting
dominion, which shall not pass away,
and his kingdom *the one* which shall
not be destroyed."

daniel 7: 13 & 14

As soon as it was day, the elders of the people, both chief priests and scribes, came together and led him into their council, saying, "If You are the Christ, tell us." But he said to them, "If I tell you, you will by no means believe. And if I also ask *you*, you will by no means answer me or let *me* go.

Hereafter the Son of Man will sit on the right hand of the power of God."

Then they all said, "Are you then the Son of God?" So he said to them, "You *rightly* say that I am." And they said, "What further testimony do we need? For we have heard it ourselves from his own mouth."

The burden against Nineveh. The book of the vision of Nahum the Elkoshite. God *is* jealous, and the LORD avenges; the LORD avenges and *is* furious. The LORD will take vengeance on his adversaries, and he reserves *wrath* for his enemies; the LORD *is* slow to anger and great in power, and will not at all acquit *the wicked*. The LORD has his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

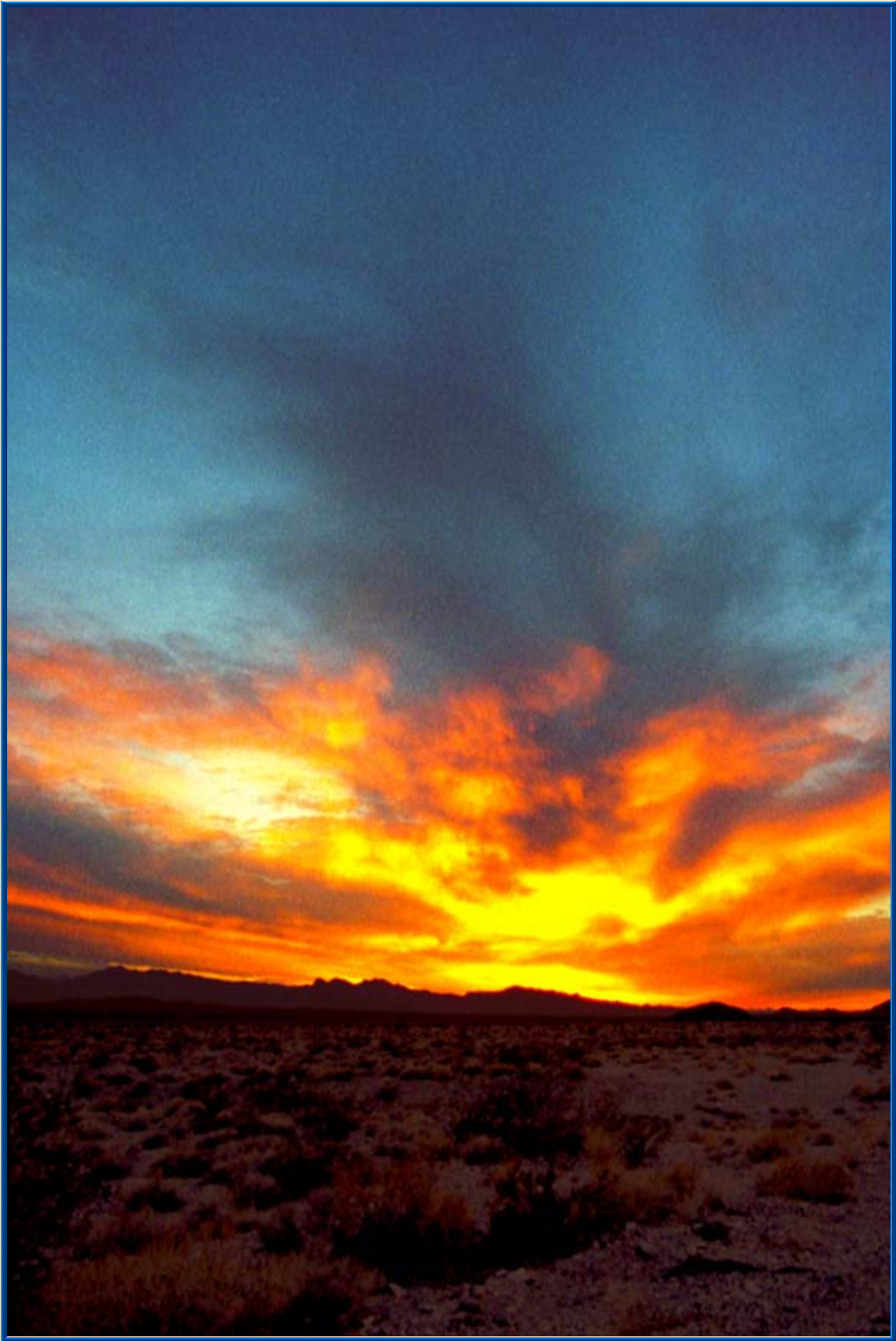
He rebukes the sea and makes it dry, and dries up all the rivers. Bashan and Carmel wither, and the flower of Lebanon wilts. The mountains quake before him, the hills melt, and the earth heaves at his presence, yes, the world and all who dwell in it. Who can stand before his indignation? And who can endure the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him.

The LORD *is* good, a stronghold in the day of trouble; and he knows those who trust in him. But with an overflowing flood he will make an utter end of its place, and darkness will pursue his enemies. What do you conspire against the LORD? He will make an utter end *of it*. Affliction will not rise up a second time.

nahum 1: 1 – 9



A prayer of Habakkuk the prophet, on Shigionoth.
O LORD, I have heard your speech *and* was afraid; O LORD, revive your work in the midst of the years! In the midst of the years make *it* known; in wrath remember mercy. God came from Teman, the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. *His* brightness was like the light; he had rays *flashing* from his hand, and there his power *was* hidden. Before him went pestilence, and fever followed at his feet. He stood and measured the earth; he looked and startled the nations. And the everlasting mountains were scattered, the perpetual hills bowed. His ways *are* everlasting. I saw the tents of Cushan in affliction; the curtains of the land of Midian trembled. O LORD, were *you* displeased with the rivers, *was* your anger against the rivers, *was* your wrath against the sea, that you rode on your horses, your chariots of salvation? Your bow was made quite ready; oaths were sworn over *your* arrows. Selah. You divided the earth with rivers. The mountains saw you *and* trembled; the overflowing of the water passed by. The deep uttered its voice, *and* lifted its hands on high. The sun and moon stood still in their habitation; at the light of your arrows they went, at the shining of your glittering spear. You marched through the land in indignation; you trampled the nations in anger. You went forth for the salvation of your people, for salvation with your Anointed. You struck the head from the house of the wicked, by laying bare from foundation to neck. Selah.



Woe to her who is rebellious and polluted, to the oppressing city! She has not obeyed *his* voice, she has not received correction; she has not trusted in the LORD, she has not drawn near to her God. Her princes in her midst *are* roaring lions; her judges *are* evening wolves that leave not a bone till morning. Her prophets are insolent, treacherous people; her priests have polluted the sanctuary, they have done violence to the law. The LORD *is* righteous in her midst, he will do no unrighteousness. Every morning he brings his justice to light; he never fails, but the unjust knows no shame.

I have cut off nations, their fortresses are devastated; I have made their streets desolate, with none passing by. Their cities are destroyed; *there is* no one, no inhabitant. I said, 'Surely you will fear me, you will receive instruction' — so that her dwelling would not be cut off, *despite* everything for which I punished her. But they rose early and corrupted all their deeds.

Therefore wait for me," says the LORD, "until the day I rise up for plunder; my determination *is* to gather the nations to my assembly of kingdoms, to pour on them my indignation, all my fierce anger; all the earth shall be devoured with the fire of my jealousy. For then I will restore to the peoples a pure language, that they all may call on the name of the LORD, to serve him with one accord.

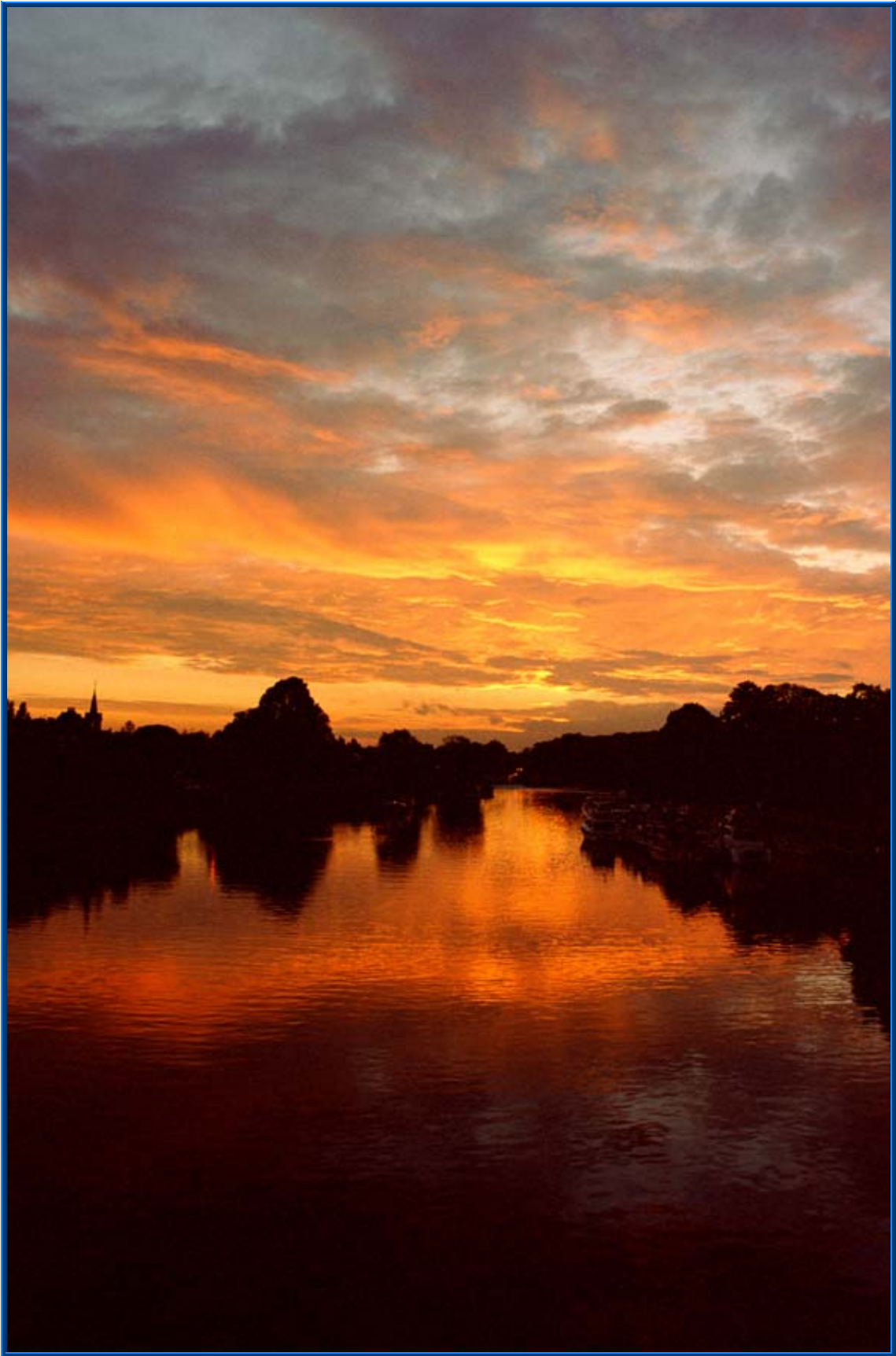


In the seventh *month*, on the twenty-first of the month, the word of the LORD came by Haggai the prophet, saying: "Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people, saying: 'Who is left among you who saw this temple in its former glory? And how do you see it now? In comparison with it, *is this* not in your eyes as nothing? Yet now be strong, Zerubbabel,' says the LORD; 'and be strong, Joshua, son of Jehozadak, the high priest; and be strong, all you people of the land,' says the LORD, 'and work; for I *am* with you,' says the LORD of hosts. 'According to the word that I covenanted with you when you came out of Egypt, so my Spirit remains among you; do not fear!'

For thus says the LORD of hosts: 'Once more (*it is a little while*) I will shake heaven and earth, the sea and dry land; and I will shake all nations, and they shall come to the Desire of All Nations, and I will fill this temple with glory,' says the LORD of hosts. The silver *is* mine, and the gold *is* mine,' says the LORD of hosts.

The glory of this latter temple shall be greater than the former,' says the LORD of hosts. 'And in this place I will give peace,' says the LORD of hosts."

haggai 2: 1 – 9



Then he showed me Joshua the high priest standing before the Angel of the LORD, and Satan standing at his right hand to oppose him. And the LORD said to Satan, "The LORD rebuke you, Satan! The LORD who has chosen Jerusalem rebuke you! *Is this not a brand plucked from the fire?*" Now Joshua was clothed with filthy garments, and was standing before the Angel. Then he answered and spoke to those who stood before him, saying, "Take away the filthy garments from him." And to him he said, "See, I have removed your iniquity from you, and I will clothe you with rich robes." And I said, "Let them put a clean turban on his head." So they put a clean turban on his head, and they put the clothes on him. And the Angel of the LORD stood by.

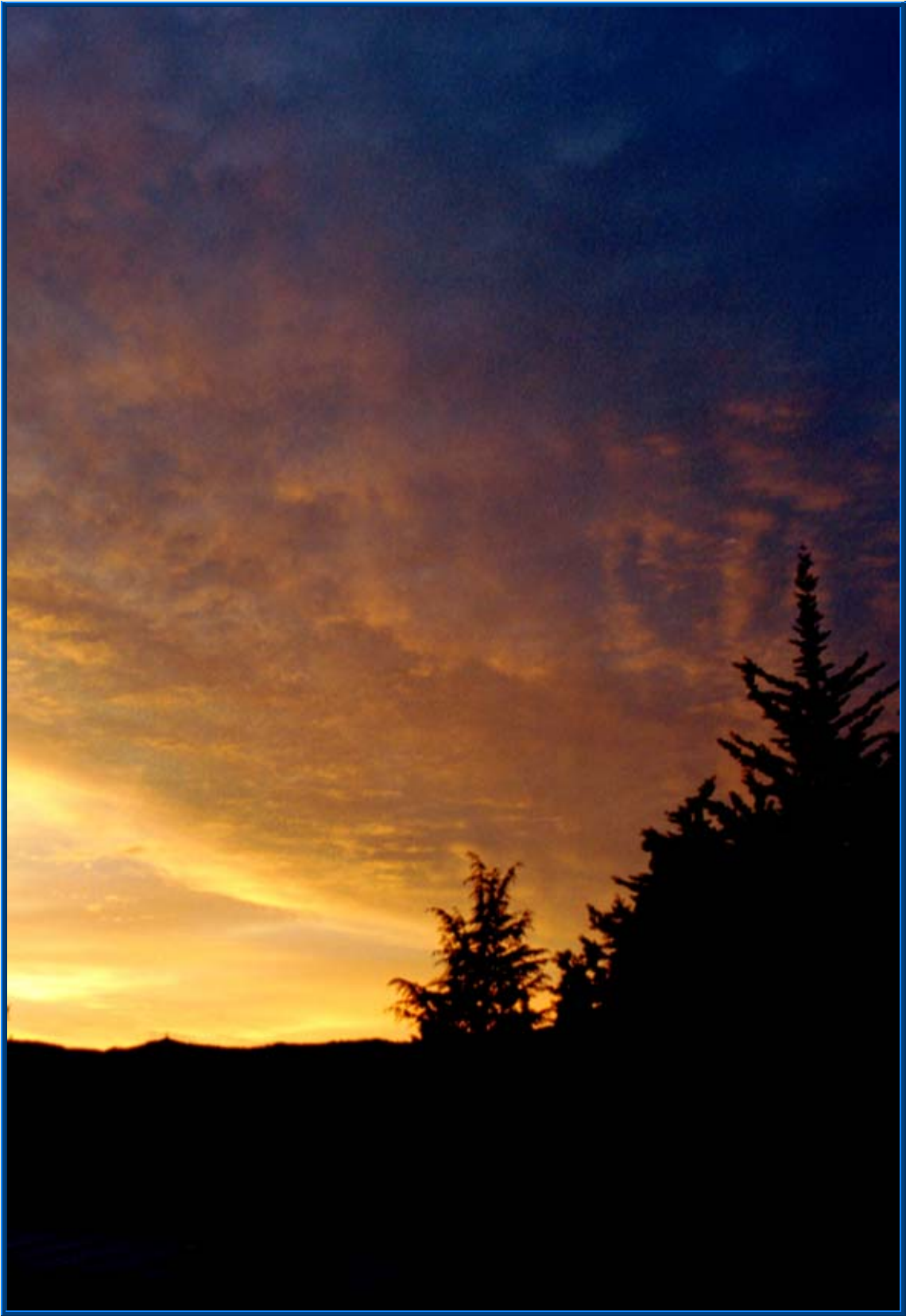
Then the Angel of the LORD admonished Joshua, saying, "Thus says the LORD of hosts: 'If you will walk in my ways, and if you will keep my command, then you shall also judge my house, and likewise have charge of my courts; I will give you places to walk among these who stand here. Hear, O Joshua, the high priest, you and your companions who sit before you, for they are a wondrous sign; for behold, I am bringing forth my Servant the BRANCH [Messiah, Christ]. For behold, the stone that I have laid before Joshua: Upon the stone *are* seven eyes. Behold, I will engrave its inscription,' says the LORD of hosts, 'and I will remove the iniquity of that land in one day.



Then those who feared the LORD spoke to one another, and the LORD listened and heard *them*; so a book of remembrance was written before him for those who fear the LORD and who meditate on his name. "They shall be mine," says the LORD of hosts, "on the day that I make them my jewels. And I will spare them as a man spares his own son who serves him. Then you shall again discern between the righteous and the wicked, between one who serves God and one who does not serve him.

For behold, the day is coming, burning like an oven, and all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up," says the LORD of hosts, "that will leave them neither root nor branch. But to you who fear my name the Sun of Righteousness shall arise with healing in his wings; and you shall go out and grow fat like stall-fed calves. You shall trample the wicked, for they shall be ashes under the soles of your feet on the day that I do *this*," says the LORD of hosts.

Remember the Law of Moses, my servant, which I commanded him in Horeb for all Israel, *with the* statutes and judgements. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD. And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse."

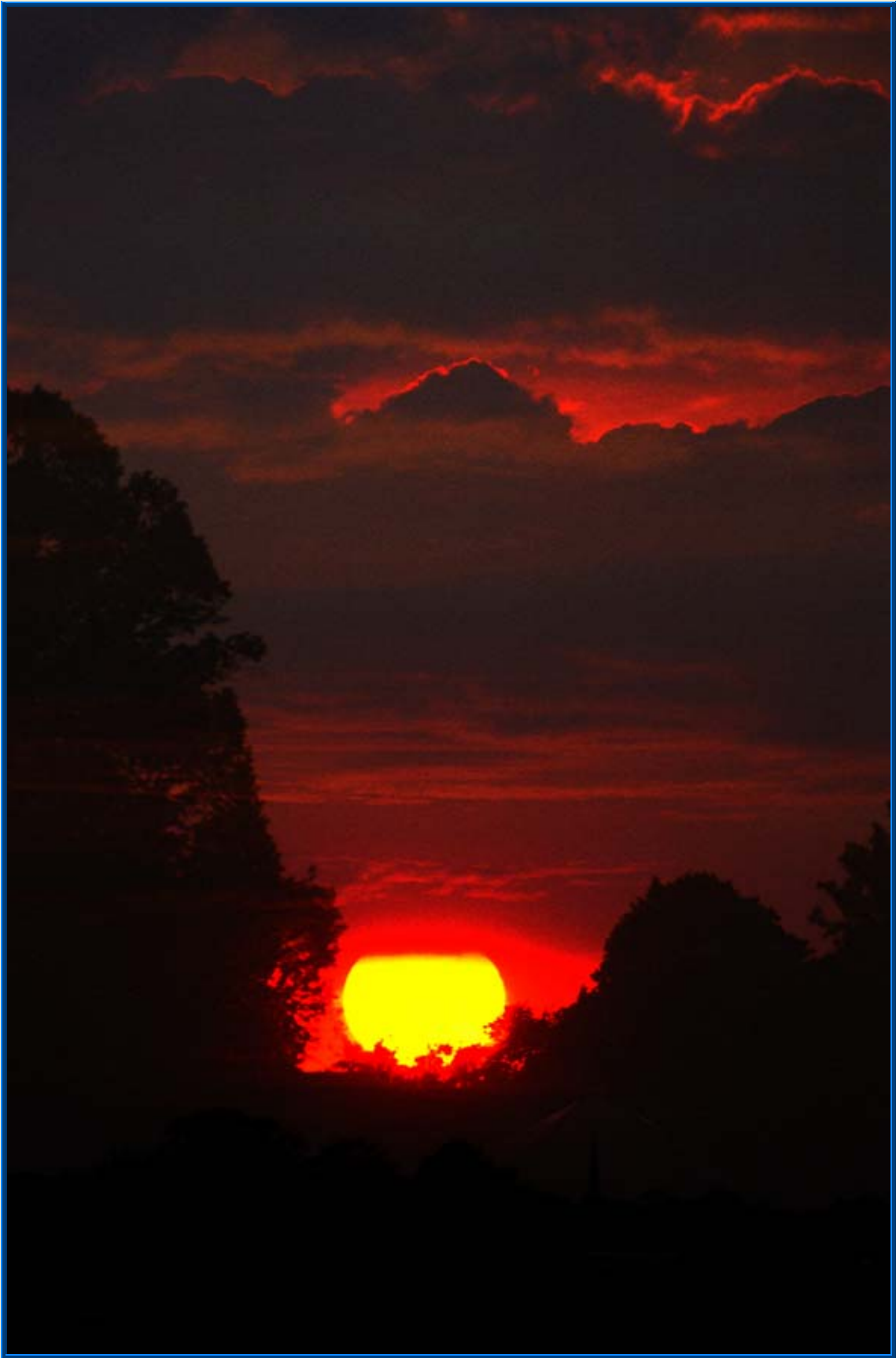


Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And when he had fasted forty days and forty nights, afterward he was hungry. Now when the tempter came to him, he said, "If you are the Son of God, command that these stones become bread." But he answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'"

Then the devil took him up into the holy city, set him on the pinnacle of the temple, and said to him, "If you are the Son of God, throw yourself down. For it is written: 'He shall give his angels charge over you,' and, 'In *their* hands they shall bear you up, lest you dash your foot against a stone.'" Jesus said to him, "It is written again, 'You shall not tempt the LORD your God.'"

Again, the devil took him up on an exceedingly high mountain, and showed him all the kingdoms of the world and their glory. And he said to him, "All these things I will give you if you will fall down and worship me." Then Jesus said to him, "Away with you, Satan! For it is written, 'You shall worship the LORD your God, and him only you shall serve.'" Then the devil left him, and behold, angels came and ministered to him.

matthew 4: 1 – 11



And he said to them, "To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables, so that 'Seeing they may see and not perceive, and hearing they may hear and not understand; lest they should turn, and *their* sins be forgiven them.'" And he said to them, "Do you not understand this parable? How then will you understand all the parables?"

The sower sows the word. And these are the ones by the wayside where the word is sown. When they hear, Satan comes immediately and takes away the word that was sown in their hearts.

These likewise are the ones sown on stony ground who, when they hear the word, immediately receive it with gladness; and they have no root in themselves, and so endure only for a time. Afterward, when tribulation or persecution arises for the word's sake, immediately they stumble. Now these are the ones sown among thorns; *they are* the ones who hear the word, and the cares of this world, the deceitfulness of riches, and the desires for other things entering in choke the word, and it becomes unfruitful.

But these are the ones sown on good ground, those who hear the word, accept *it*, and bear fruit: some thirtyfold, some sixty, and some a hundred."



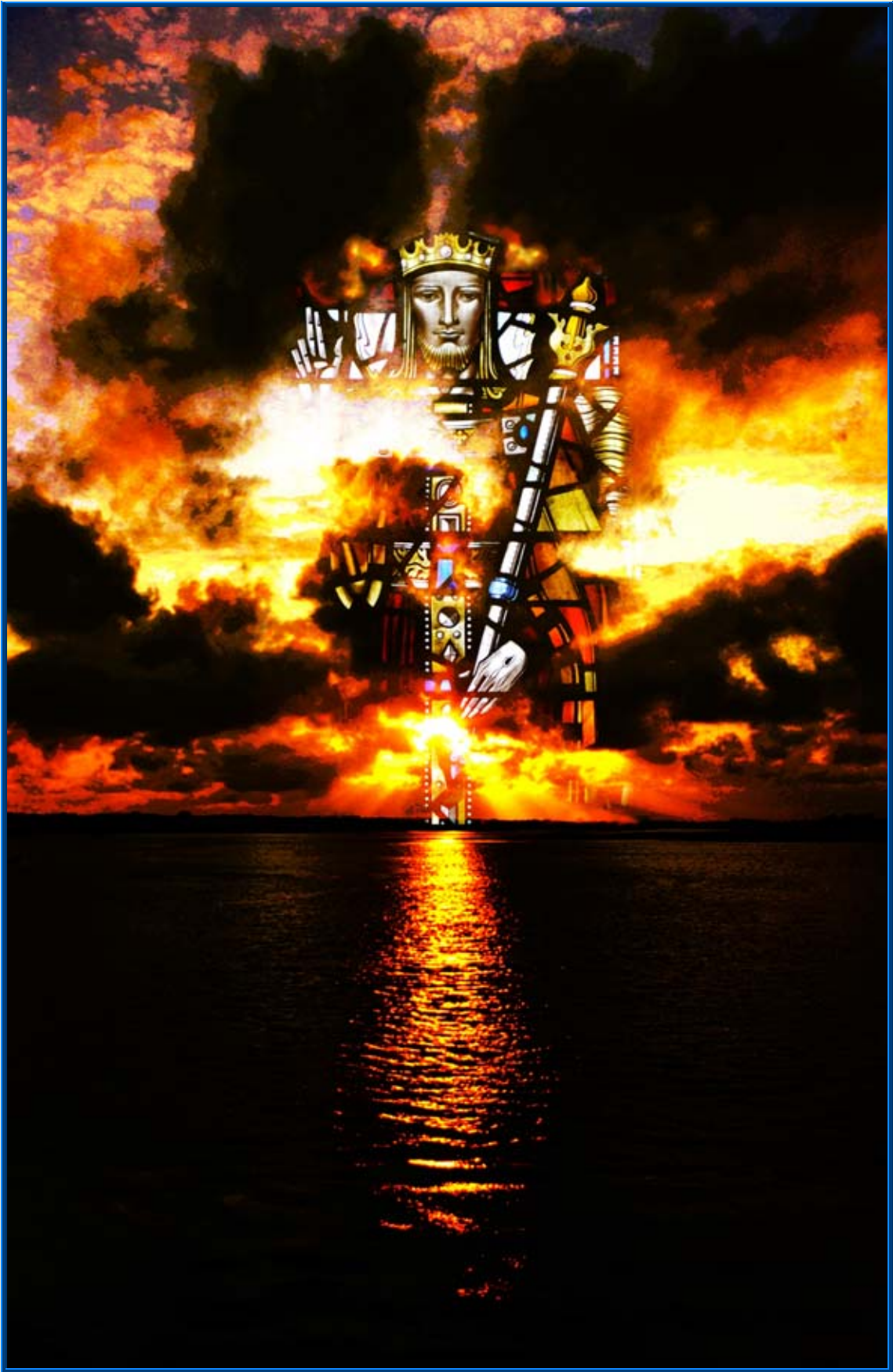
But when you see Jerusalem surrounded by armies, then know that its desolation is near. Then let those who are in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her. For these are the days of vengeance, that all things which are written may be fulfilled.

But woe to those who are pregnant and to those who are nursing babies in those days! For there will be great distress in the land and wrath upon this people. And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.

And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of heaven will be shaken.

Then they will see the Son of Man coming in a cloud with power and great glory. Now when these things begin to happen, look up and lift up your heads, because your redemption draws near."

LUKE 21: 20 – 28



Let not your heart be troubled; you believe in God, believe also in me. In my Father's house are many mansions; if *it were* not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself; that where I am, *there* you may be also. And where I go you know, and the way you know."

Thomas said to him, "Lord, we do not know where you are going, and how can we know the way?" Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through me. If you had known me, you would have known my Father also; and from now on you know him and have seen him."

Philip said to him, "Lord, show us the Father, and it is sufficient for us." Jesus said to him, "Have I been with you so long, and yet you have not known me, Philip? He who has seen me has seen the Father; so how can you say, 'Show us the Father'?"

Do you not believe that I am in the Father, and the Father in me? The words that I speak to you I do not speak on my own *authority*; but the Father who dwells in me does the works. Believe me that I *am* in the Father and the Father in me, or else believe me for the sake of the works themselves."

John 14: 1 – 11



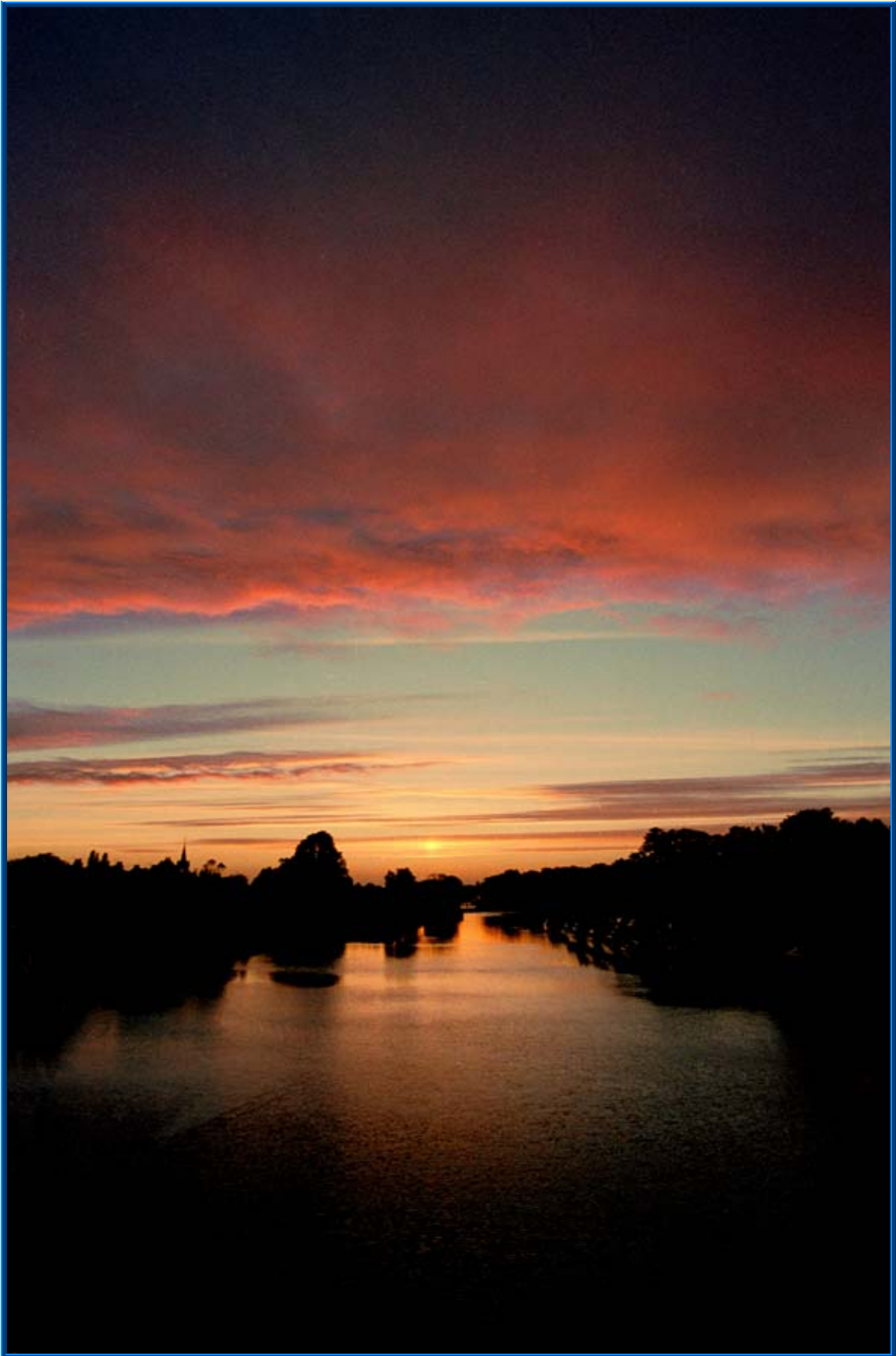
Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way [Christians], whether men or women, he might bring them bound to Jerusalem. As he journeyed he came near Damascus, and suddenly a light shone around him from heaven. Then he fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting me?" And he said, "Who are you, Lord?" Then the Lord said, "I am Jesus, whom you are persecuting. It is hard for you to kick against the goads."

So he, trembling and astonished, said, "Lord, what do you want me to do?" Then the Lord *said* to him, "Arise and go into the city, and you will be told what you must do." And the men who journeyed with him stood speechless, hearing a voice but seeing no one. Then Saul arose from the ground, and when his eyes were opened he saw no one. But they led him by the hand and brought *him* into Damascus. And he was three days without sight, and neither ate nor drank. Now there was a certain disciple at Damascus named Ananias; and to him the Lord said in a vision, "Ananias." And he said, "Here I am, Lord." So the Lord *said* to him, "Arise and go to the street called Straight, and inquire at the house of Judas for *one* called Saul of Tarsus [who became Paul the apostle], for behold, he is praying. And in a vision he has seen a man named Ananias coming in and putting *his* hand on him, so that he might receive his sight."



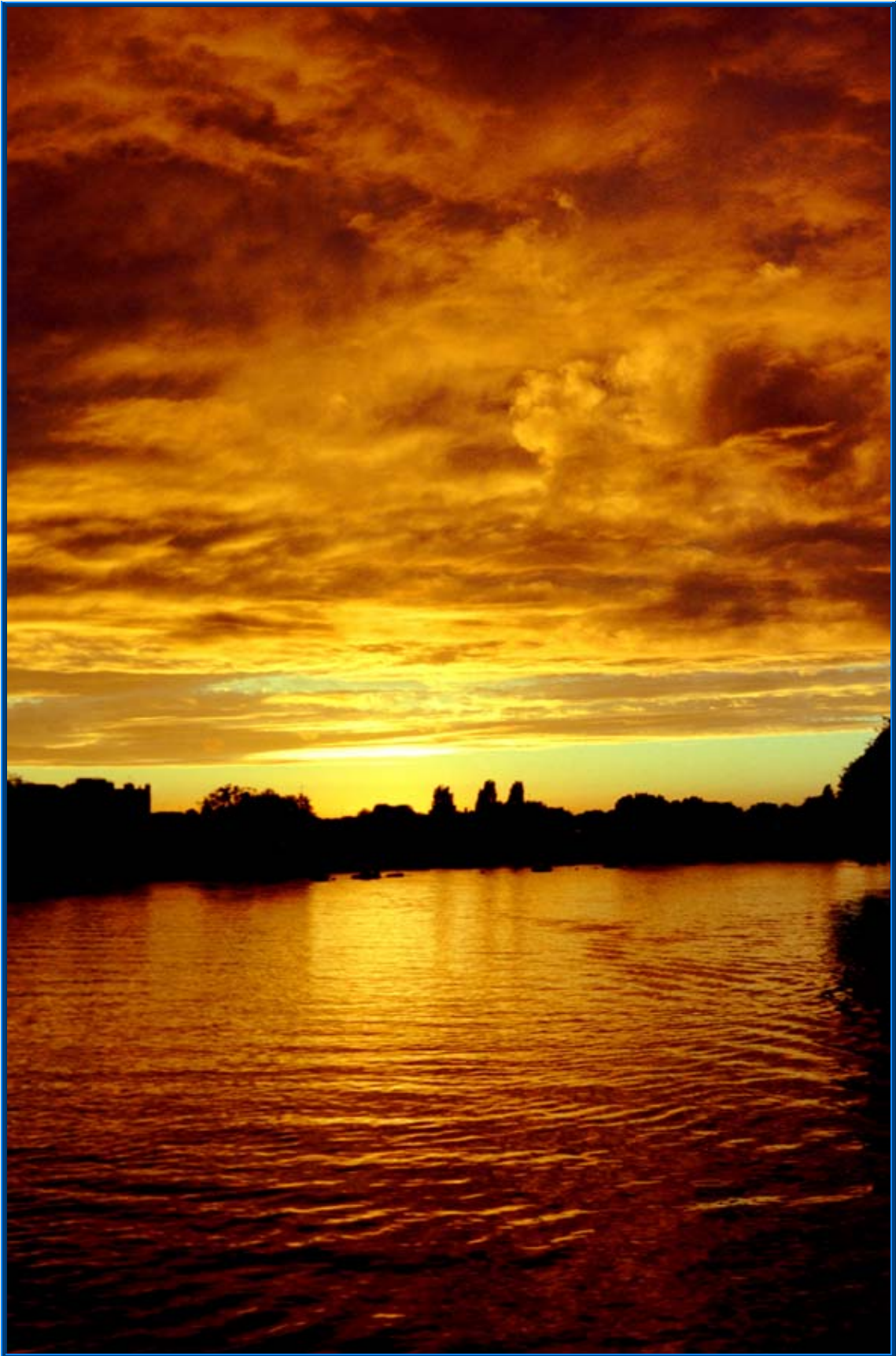
Paul, a bondservant of Jesus Christ, called *to be* an apostle, separated to the gospel of God which he promised before through his prophets in the Holy Scriptures, concerning his Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, *and* declared *to be* the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. Through him we have received grace and apostleship for obedience to the faith among all nations for his name, among whom you also are the called of Jesus Christ; to all who are in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers, making request if, by some means, now at last I may find a way in the will of God to come to you. For I long to see you, that I may impart to you some spiritual gift, so that you may be established — that is, that I may be encouraged together with you by the mutual faith both of you and me. Now I do not want you to be unaware, brethren, that I often planned to come to you (but was hindered until now), that I might have some fruit among you also, just as among the other Gentiles.



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

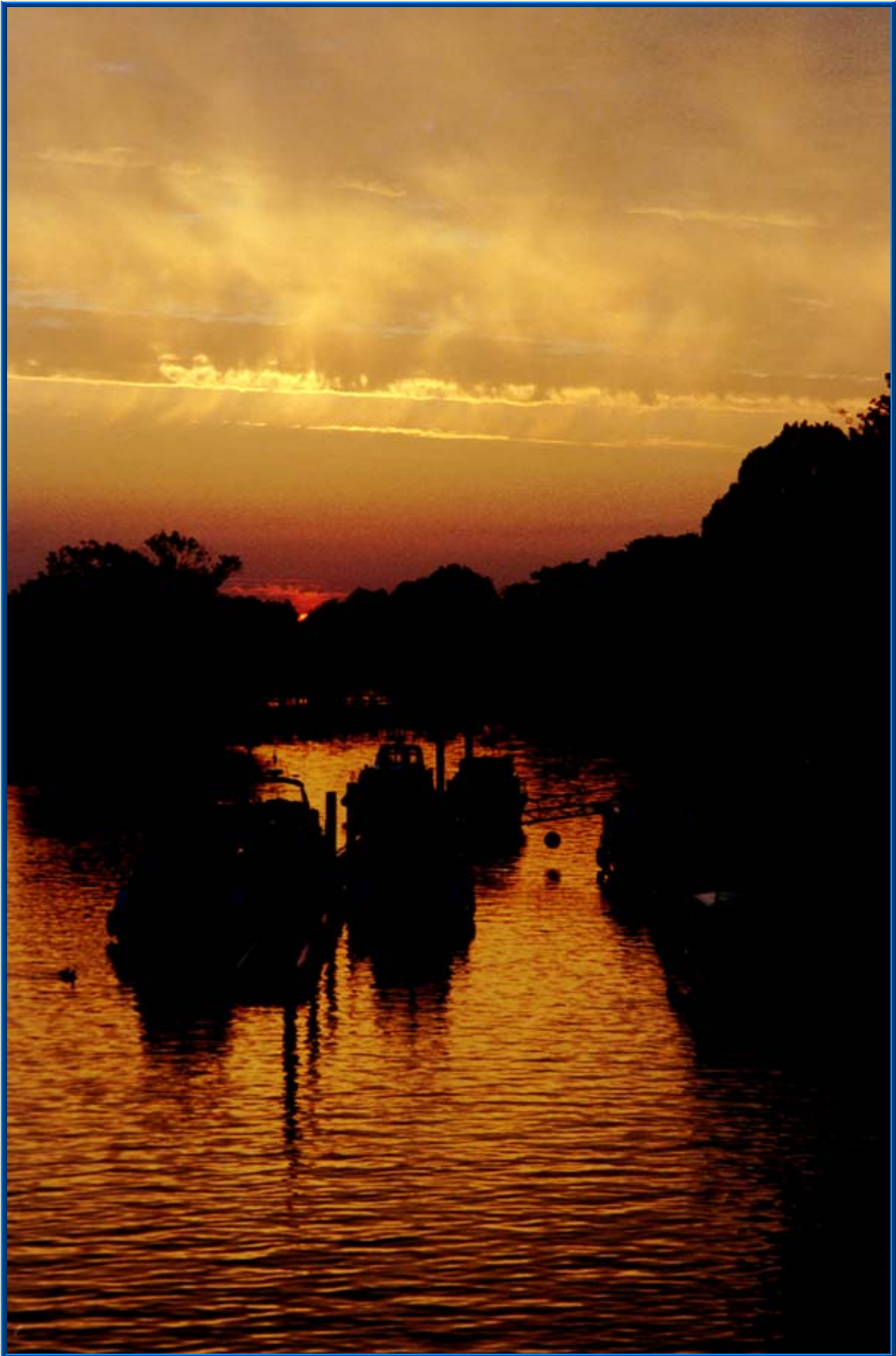
For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, *are called*. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in his presence.



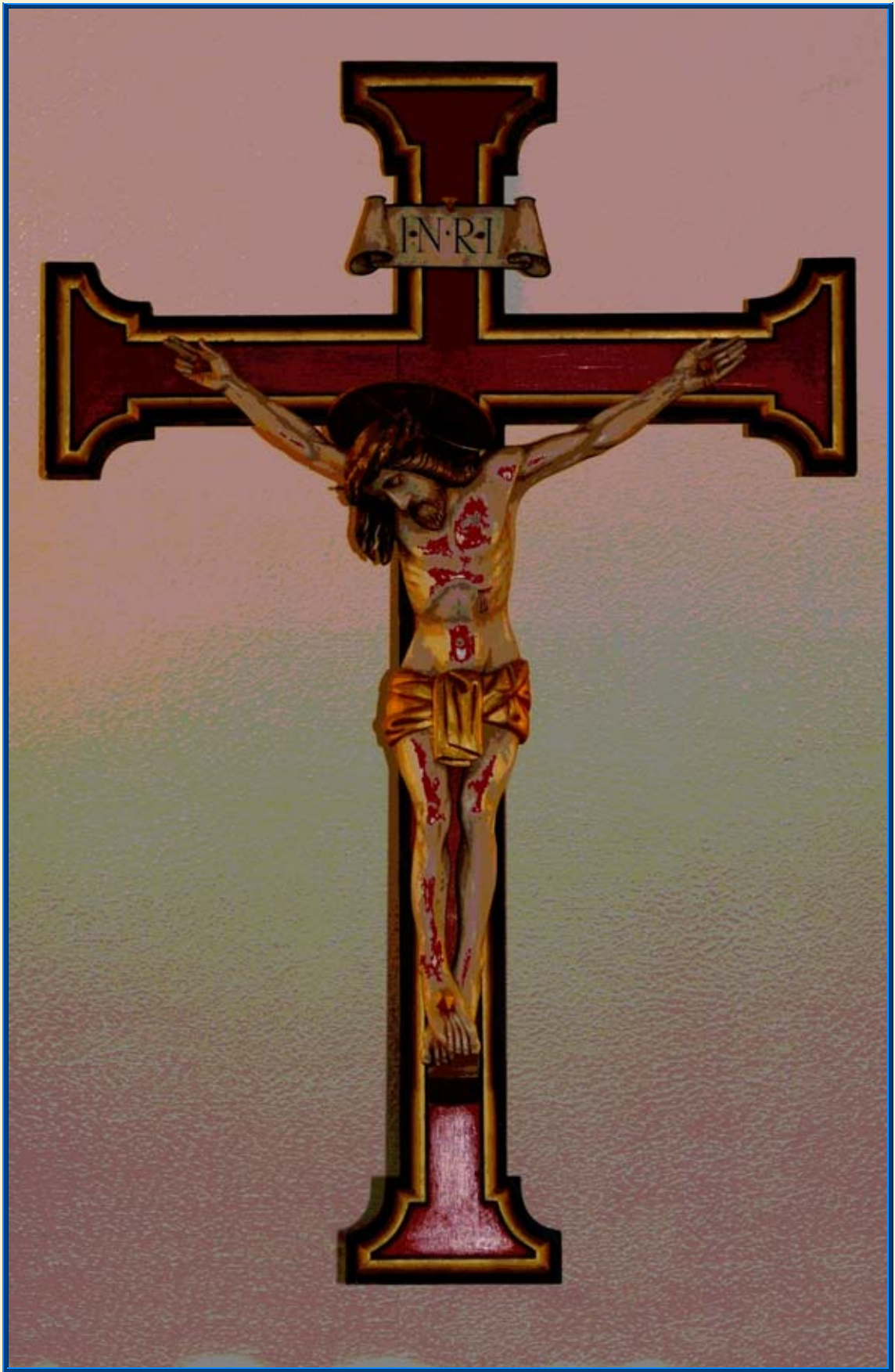
But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them. For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake. For it is the God who commanded light to shine out of darkness, who has shone in our hearts to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.

We are hard pressed on every side, yet not crushed; *we* are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed — always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh.

So then death is working in us, but life in you. And since we have the same spirit of faith, according to what is written, "I believed and therefore I spoke," we also believe and therefore speak, knowing that he who raised up the Lord Jesus will also raise us up with Jesus, and will present *us* with you.



O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh? Have you suffered so many things in vain — if indeed *it was* in vain? Therefore he who supplies the Spirit to you and works miracles among you, *does he do it* by the works of the law, or by the hearing of faith? — just as Abraham "believed God, and it was accounted to him for righteousness." Therefore know that *only* those who are of faith are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, *saying*, "In you all the nations shall be blessed." So then those who *are* of faith are blessed with believing Abraham. For as many as are of the works of the law are under the curse; for it is written, "Cursed *is* everyone who does not continue in all things which are written in the book of the law, to do them." But that no one is justified by the law in the sight of God *is* evident, for "the just shall live by faith." Yet the law is not of faith, but "the man who does them shall live by them." Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed *is* everyone who hangs on a tree"), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.



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. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

ephesians 2: 1 – 10



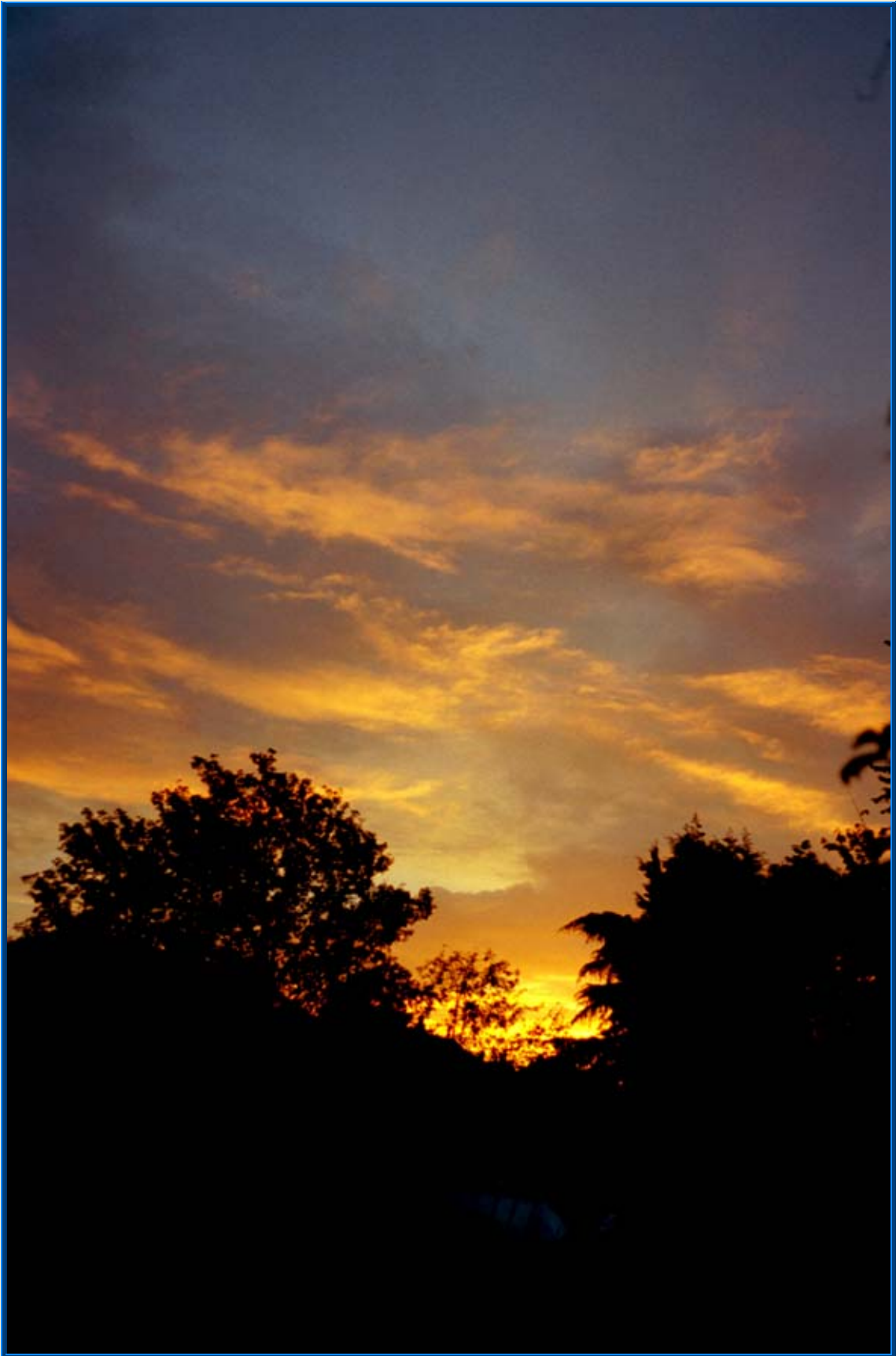
But what things were gain to me, these I have counted loss for Christ. Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in him, not having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

Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.

Brethren, I do not count myself to have apprehended; but one thing *I do*, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus.

Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you.

philippians 3: 7 – 15



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.

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

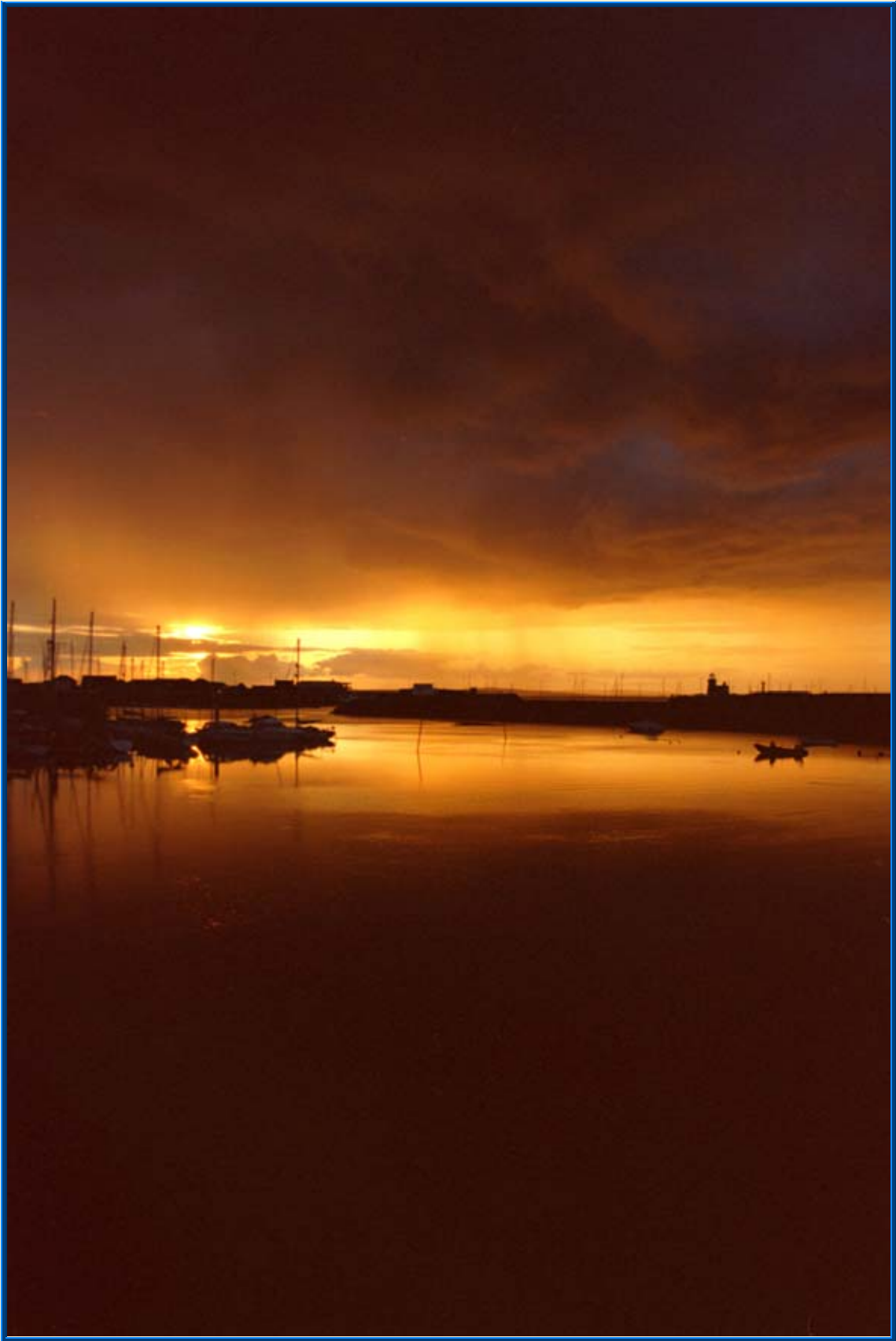
COLOSSIANS 1: 13 – 23



But I do not want you to be ignorant, brethren, concerning those who have fallen asleep [died in Christ], lest you sorrow as others who have no hope. For if [since] we believe that Jesus died and rose again, even so God will bring with him those who sleep in Jesus. For 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.

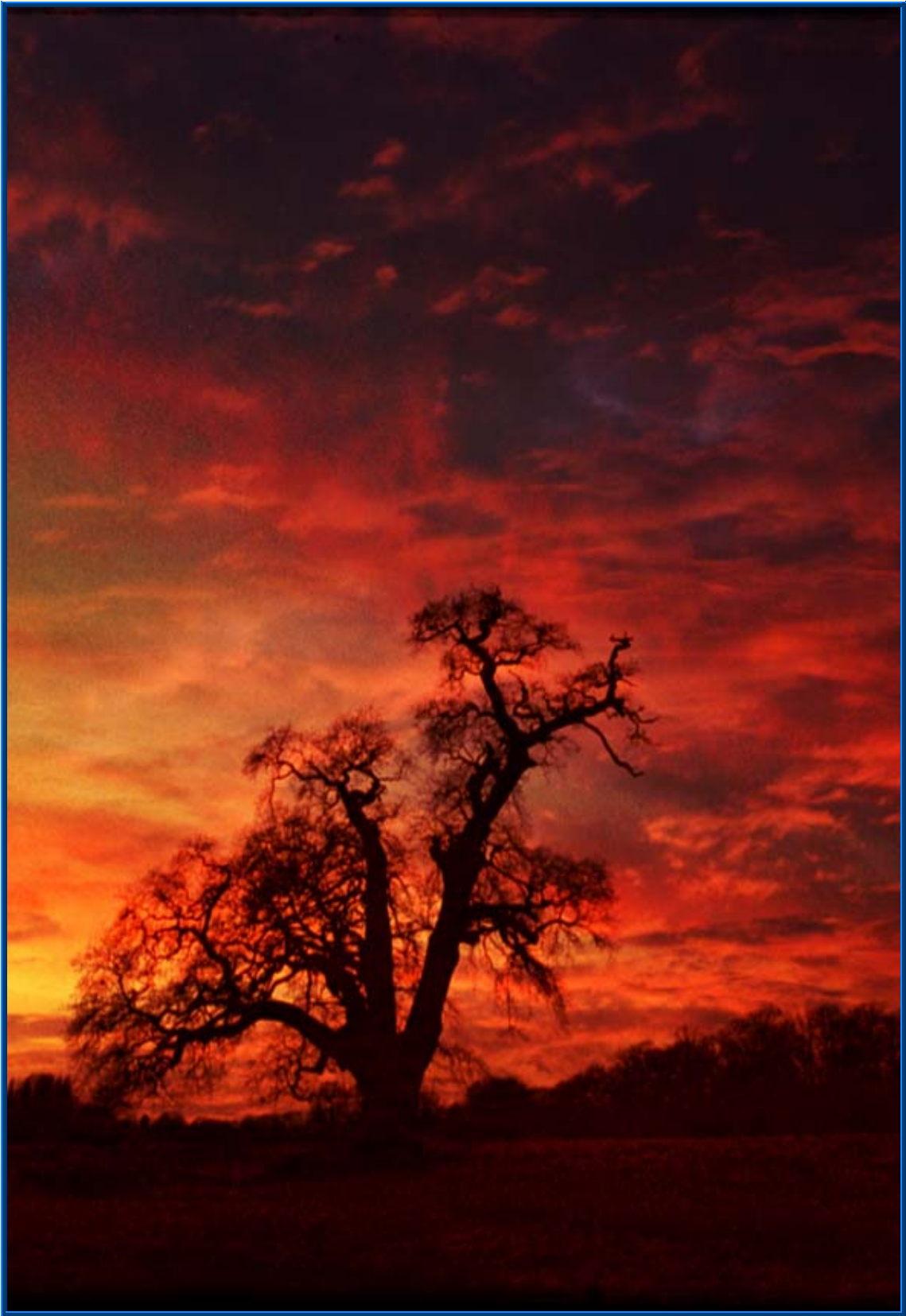
1 thessalonians 4: 13 – 18 & 5: 1 – 6



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.

Therefore we also pray always for you that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.



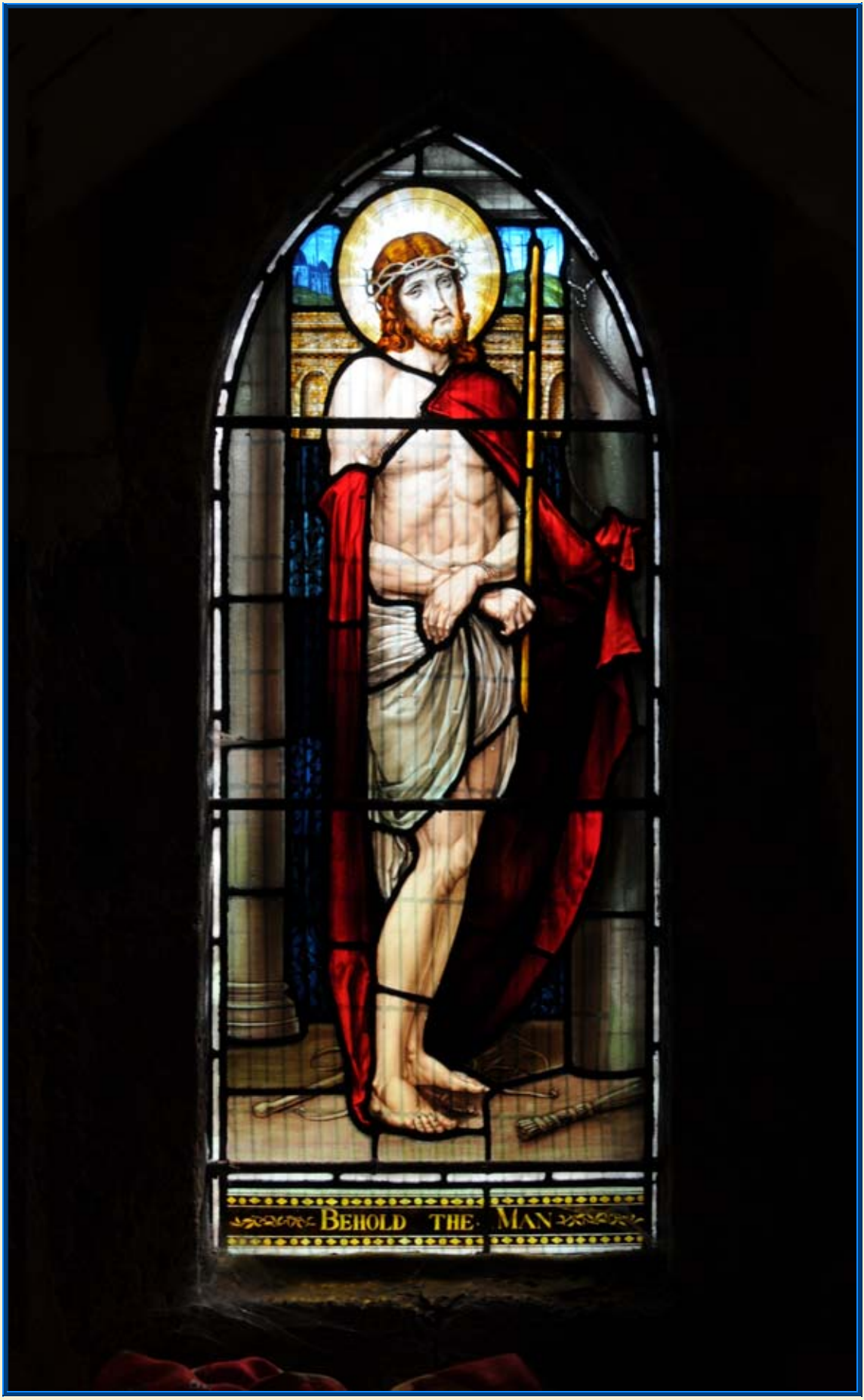
And I thank Christ Jesus our Lord who has enabled me, because he counted me faithful, putting *me* into the ministry, although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did *it* ignorantly in unbelief. And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus.

This *is* a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.

However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on him for everlasting life.

How to the King eternal, immortal, invisible, to God who alone is wise, *be* honour and glory forever and ever. Amen.

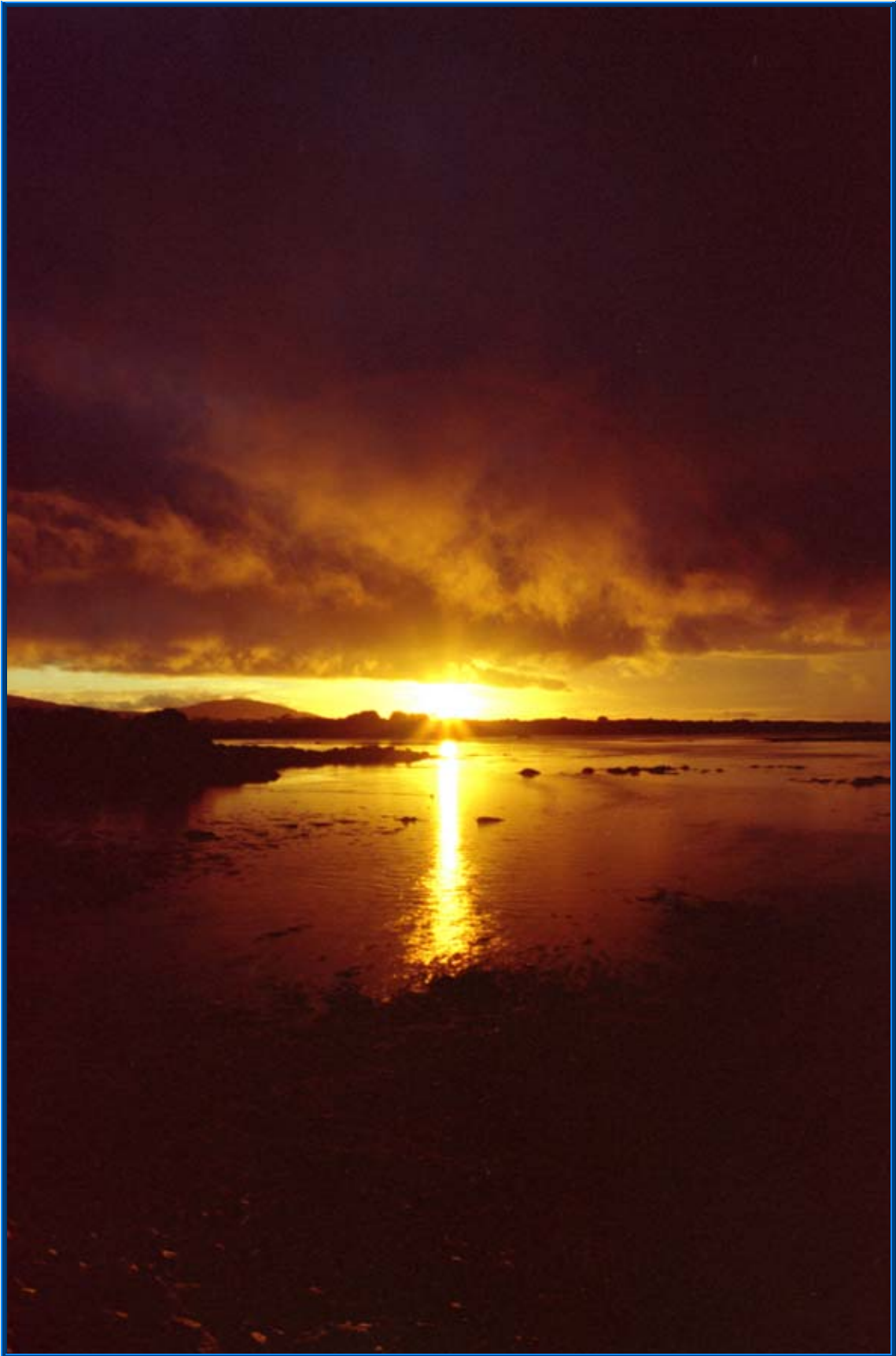
This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare, having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck, of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.



BEHOLD THE MAN

You therefore, my son, be strong in the grace that is in Christ Jesus. And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. You therefore must endure hardship as a good soldier of Jesus Christ. No one engaged in warfare entangles himself with the affairs of *this* life, that he may please him who enlisted him as a soldier. And also if anyone competes in athletics, he is not crowned unless he competes according to the rules. The hard-working farmer must be first to partake of the crops. Consider what I say, and may the Lord give you understanding in all things.

Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel, for which I suffer trouble as an evildoer, *even* to the point of chains; but the word of God is not chained. Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory. *This is* a faithful saying: For if we died with *him*, we shall also live with *him*. If we endure, we shall also reign with *him*. If we deny *him*, he also will deny us. If we are faithless, he remains faithful; he cannot deny himself. Remind *them* of these things, charging *them* before the Lord not to strive about words to no profit, to the ruin of the hearers. Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.



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. When I send Artemas to you, or Tychicus, be diligent to come to me at Nicopolis, for I have decided to spend the winter there. Send Zenas the lawyer and Apollos on their journey with haste, that they may lack nothing. And let our *people* also learn to maintain good works, to *meet* urgent needs, that they may not be unfruitful. All who *are* with me greet you. Greet those who love us in the faith. Grace *be* with you all. Amen.



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. Therefore, though I might be very bold in Christ to command you what is fitting, *yet* for love's sake I rather appeal *to you* —being such a one as Paul, the aged, and now also a prisoner of Jesus Christ—I appeal to you for my son Onesimus, whom I have begotten *while* in my chains, who once was unprofitable to you, but now is profitable to you and to me. I am sending him back. You therefore receive him, that is, my own heart, whom I wished to keep with me, that on your behalf he might minister to me in my chains for the gospel. But without your consent I wanted to do nothing, that your good deed might not be by compulsion, as it were, but voluntary. For perhaps he departed for a while for this *purpose*, that you might receive him forever, no longer as a slave but more than a slave—a beloved brother, especially to me but how much more to you, both in the flesh and in the Lord.



How faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a *good* testimony. By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible. By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks. By faith Enoch was taken away so that he did not see death, "and was not found, because God had taken him"; for before he was taken he had this testimony, that he pleased God.

But without faith *it is* impossible to please *him*, for he who comes to God must believe that he is, and *that* he is a rewarder of those who diligently seek him.

By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith. By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. By faith he dwelt in the land of promise as *in* a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker *is* God.



By faith Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged him faithful who had promised. Therefore from one man, and him as good as dead, were born *as many* as the stars of the sky in multitude— innumerable as the sand which is by the seashore.

These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced *them* and confessed that they were strangers and pilgrims on the earth. For those who say such things declare plainly that they seek a homeland. And truly if they had called to mind that *country* from which they had come out, they would have had opportunity to return. But now they desire a better, that is, a heavenly *country*. Therefore God is not ashamed to be called their God, for he has prepared a city for them.

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten *son*, of whom it was said, "In Isaac your seed shall be called," concluding that God *was* able to raise *him* up, even from the dead, from which he also received him in a figurative sense.

By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshipped, *leaning* on the top of his staff. By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones.

By faith Moses, when he was born, was hidden three months by his parents, because they saw *he was* a beautiful child; and they were not afraid of the king's command. By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.

By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible. By faith he kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them. By faith they passed through the Red Sea as by dry *land, whereas* the Egyptians, attempting to do so, were drowned.

By faith the walls of Jericho fell down after they were encircled for seven days. By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace.

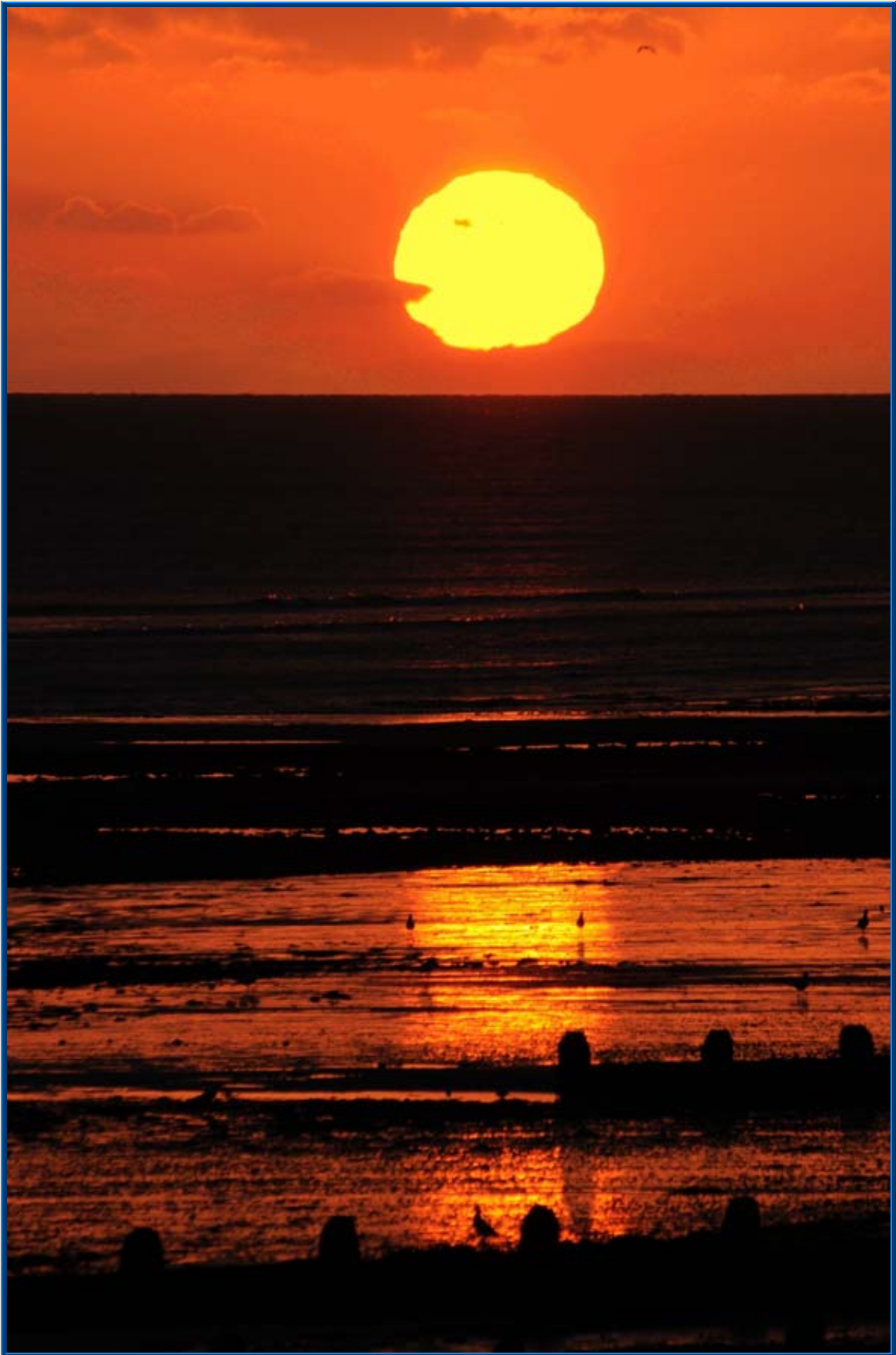
And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also *of* David and Samuel and the prophets: who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens.

Women received their dead raised to life again. And others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented — of whom the world was not worthy. They wandered in deserts and mountains, *in* dens and caves of the earth.

And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us.

Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares *us*, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

HEBREWS 11: 1 – 40, 12: 1 & 2



What *does it profit, my brethren, if someone says he* has faith but does not have works? Can faith save him? If a brother or sister is naked and destitute of daily food, and one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the things which are needed for the body, what *does it profit*? Thus also faith by itself, if it does not have works, is dead. But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works. You believe that there is one God. You do well. Even the demons believe—and tremble! But do you want to know, O foolish man, that faith without works is dead?

Was not Abraham our father justified by works when he offered Isaac his son on the altar? Do you see that faith was working together with his works, and by works faith was made perfect? And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." And he was called the friend of God.

You see then that a man is justified by works, and not by faith only. Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent *them* out another way? For as the body without the spirit is dead, so faith without works is dead also.



The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

Likewise you younger people, submit yourselves to *your* elders. Yes, all of *you* be submissive to one another, and be clothed with humility, for "God resists the proud, but gives grace to the humble." Therefore humble yourselves under the mighty hand of God, that he may exalt you in due time, casting all your care upon him, for he cares for you.

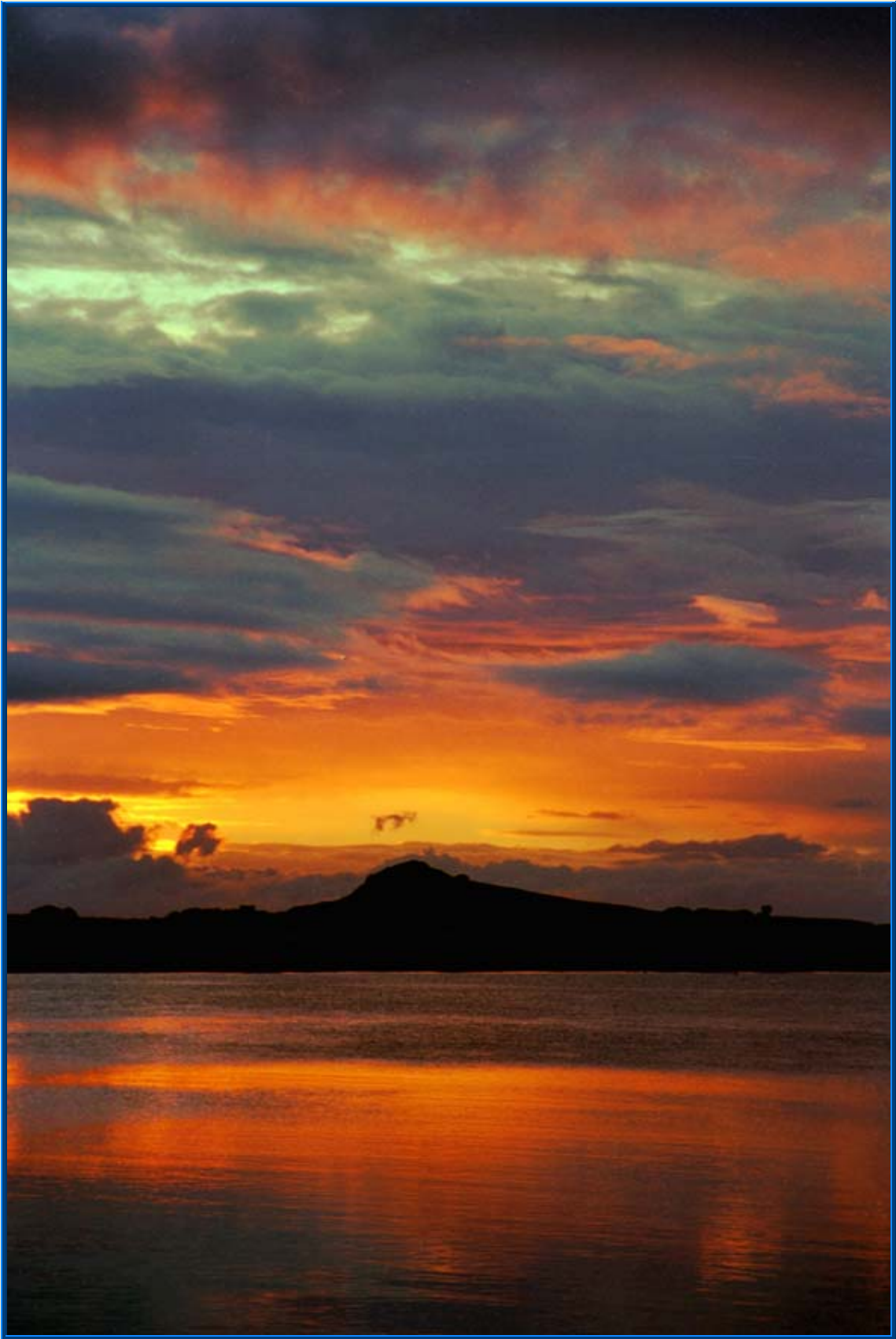
Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world. But may the God of all grace, who called us to his eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle *you*. To him *be* the glory and the dominion forever and ever. Amen.



Yes, I think it is right, as long as I am in this tent, to stir you up by reminding *you*, knowing that shortly I *must* put off my tent, just as our Lord Jesus Christ showed me. Moreover I will be careful to ensure that you always have a reminder of these things after my decease. For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory when such a voice came to him from the Excellent Glory: "This is my beloved Son, in whom I am well pleased."

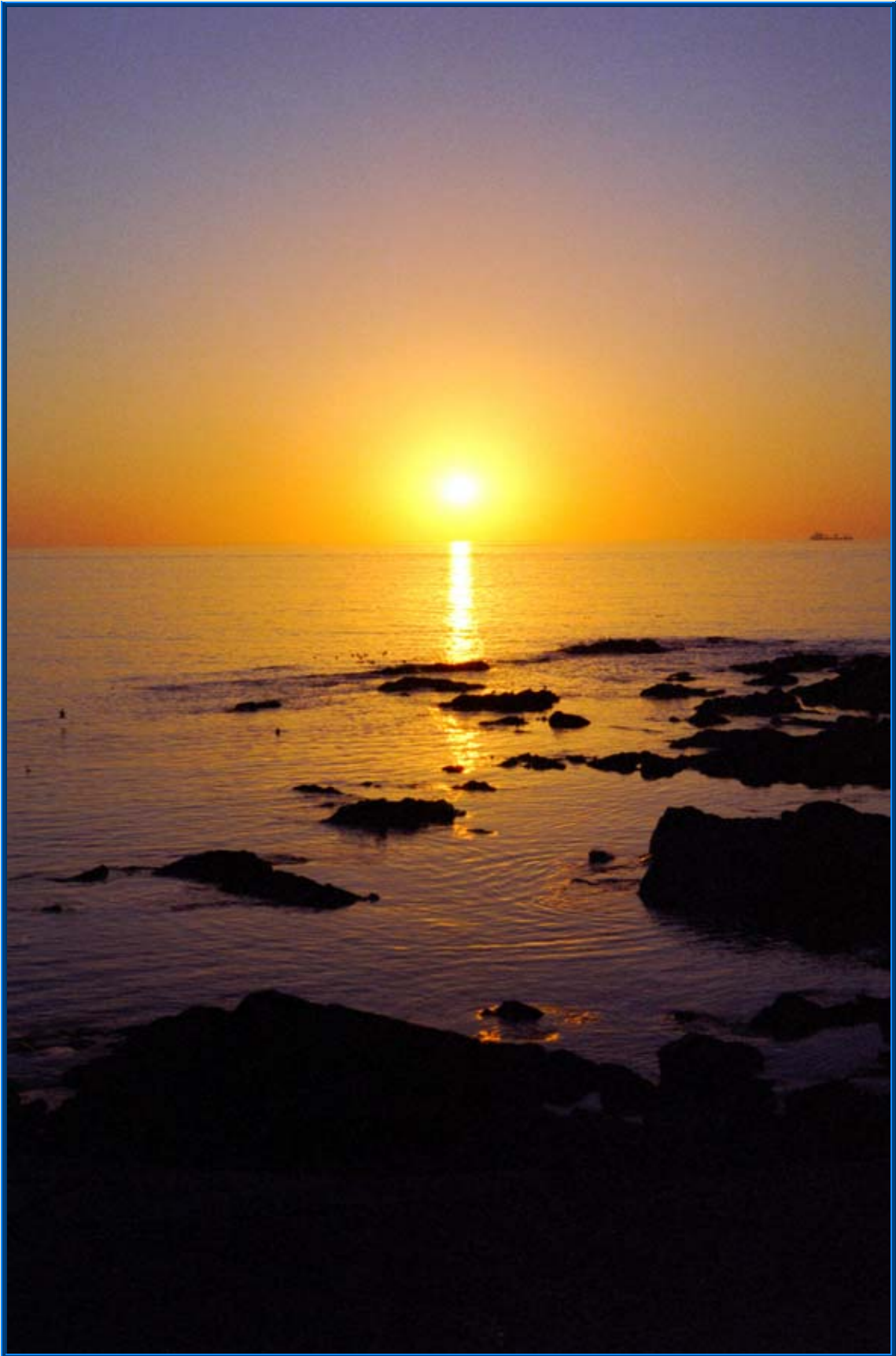
And we heard this voice which came from heaven when we were with him on the holy mountain. And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit.

But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, *and* bring on themselves swift destruction. And many will follow their destructive ways, because of whom the way of truth will be blasphemed.



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.



THE ELDER, To the elect lady and her children, whom I love in truth, and not only I, but also all those who have known the truth, because of the truth which abides in us and will be with us forever: Grace, mercy, *and* peace will be with you from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love.

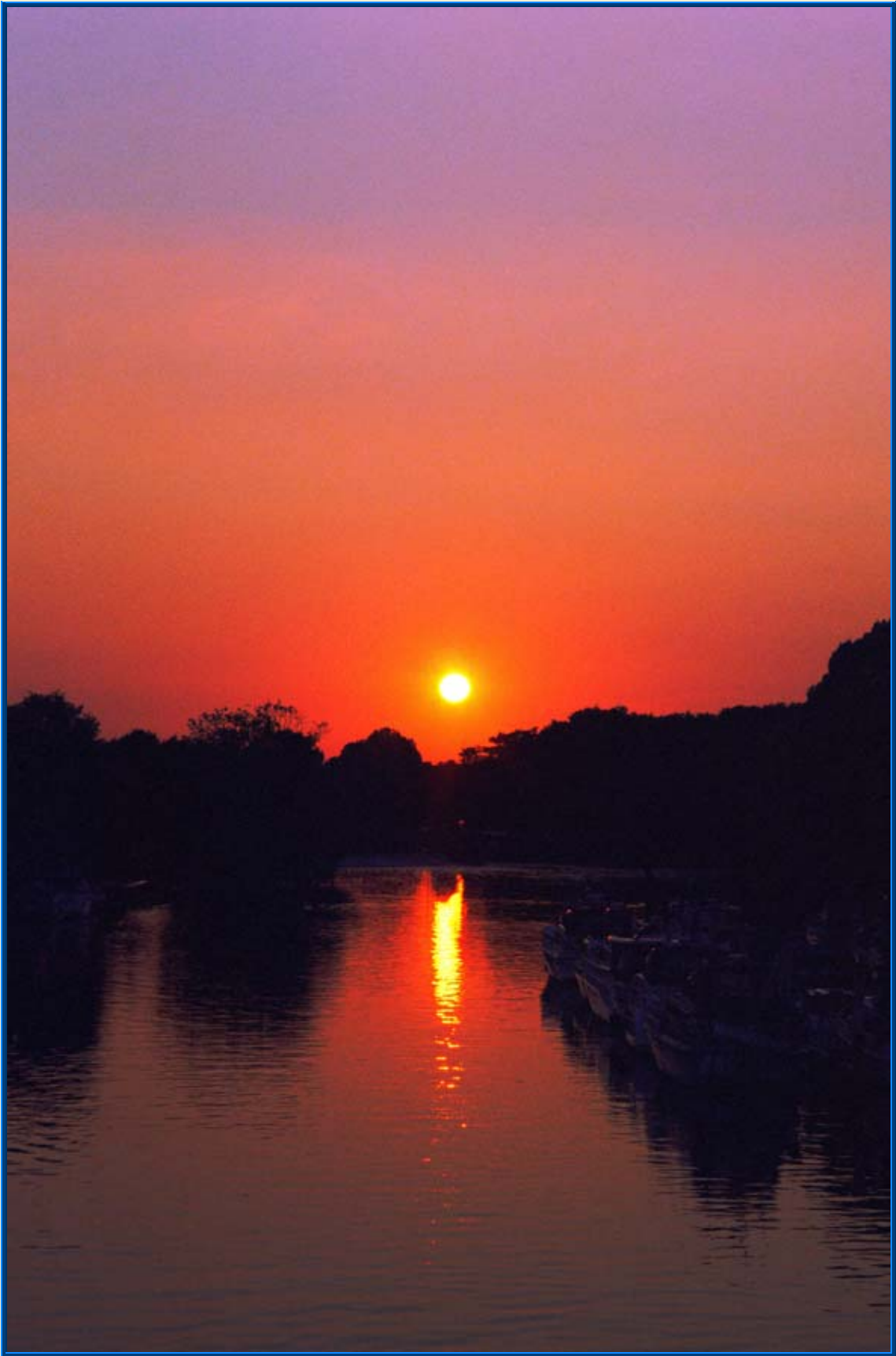
I rejoiced greatly that I have found *some* of your children walking in truth, as we received commandment from the Father. And now I plead with you, lady, not as though I wrote a new commandment to you, but that which we have had from the beginning: that we love one another. This is love, that we walk according to his commandments. This is the commandment, that as you have heard from the beginning, you should walk in it. For many deceivers have gone out into the world who do not confess Jesus Christ *as* coming in the flesh. This is a deceiver and an antichrist.

Look to yourselves, that we do not lose those things we worked for, but *that* we may receive a full reward. Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son. If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; for he who greets him shares in his evil deeds.



THE ELDER, To the beloved Gaius, whom I love in truth: Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers. For I rejoiced greatly when brethren came and testified of the truth *that is* in you, just as you walk in the truth. I have no greater joy than to hear that my children walk in truth. Beloved, you do faithfully whatever you do for the brethren and for strangers, who have borne witness of your love before the church. *If* you send them forward on their journey in a manner worthy of God, you will do well, because they went forth for his name's sake, taking nothing from the Gentiles. We therefore ought to receive such, that we may become fellow workers for the truth.

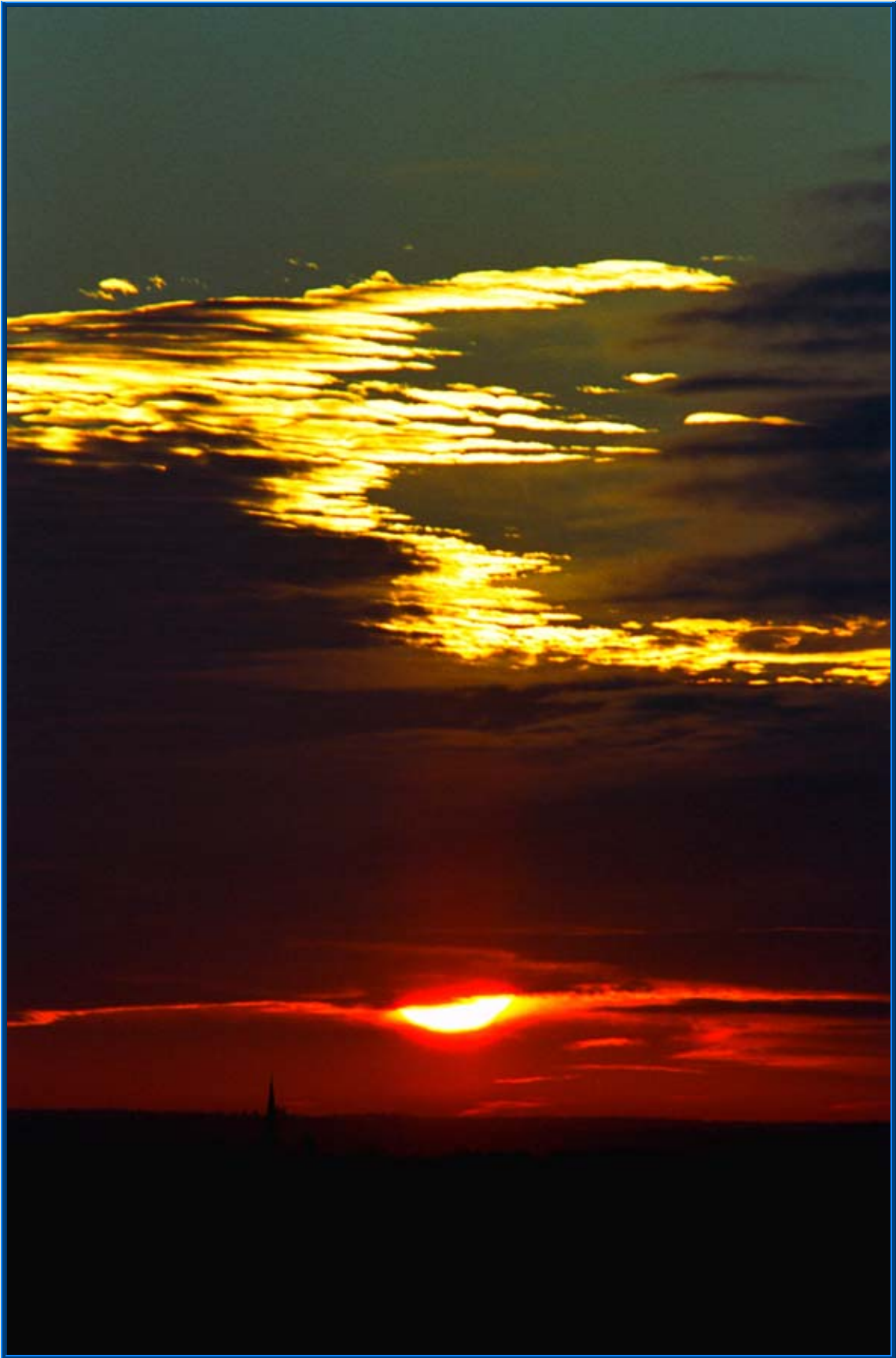
Iwrote to the church, but Diotrophes, who loves to have the pre-eminence among them, does not receive us. Therefore, if I come, I will call to mind his deeds which he does, prating against us with malicious words. And not content with that, he himself does not receive the brethren, and forbids those who wish to, putting *them* out of the church. Beloved, do not imitate what is evil, but what is good. He who does good is of God, but he who does evil has not seen God. Demetrius has a *good* testimony from all, and from the truth itself. And we also bear witness, and you know that our testimony is true. I had many things to write, but I do not wish to write to you with pen and ink; but I hope to see you shortly, and we shall speak face to face. Peace to you. Our friends greet you. Greet the friends by name.



How Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of his saints, to execute judgement on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against him." These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling *words*, flattering people to gain advantage. But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts. These are sensual persons, who cause divisions, not having the Spirit.

But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. 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.

How 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.



11 **B**ehold, I am coming quickly! Blessed is he who keeps the words of the prophecy of this book." Now I, John, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things. Then he said to me, "See *that you do not do that*. For I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book. Worship God." And he said to me, "Do not seal the words of the prophecy of this book, for the time is at hand. He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still."

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

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



“THEN THE KING WILL
SAY TO THOSE ON HIS
RIGHT HAND,
‘COME YOU BLESSED OF
MY FATHER, INHERIT
THE KINGDOM
PREPARED FOR YOU
FROM
THE FOUNDATION OF
THE WORLD.’ ”

(matthew 25: 34)



Conclusion

Looking back over the folk exemplified in this volume, one has to conclude that they were a mixed and motley crew – except for the one who was perfect!

Jesus of Nazareth summed up God's perspective on all the saints of all the ages when he said to his disciples:
"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,"
[John 15: 16]



www.
witnessofcheight.
org

