

The Kingdom,
The Power
& The Glory





The fool has said in his heart, "There is no God."

They are corrupt, they have done abominable works, there is none who does good. The LORD looks down from heaven upon the children of men, to see if there are any who understand, who seek God. They have all turned aside, they have together become corrupt; *there is none who does good, no, not one.*

Scoffers will come in the last days, walking according to their own lusts, and saying, "Where is the promise of his coming? For since the fathers fell asleep, all things continue as *they were* from the beginning of creation."

For this they wilfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world *that then existed* perished, being flooded with water.

But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgement and perdition of ungodly men. But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day.



The Kingdom.



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

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

I will declare the decree: The LORD has said to me, "You are my Son, today I have begotten you. Ask of me, and I will give *you* the nations for your inheritance, and the ends of the earth for your possession. You shall break them with a rod of iron; you shall dash them to pieces like a potter's vessel."

Now therefore, be wise, O kings; be instructed, you judges of the earth. Serve the LORD with fear, and rejoice with trembling.

Kiss the Son, lest he be angry, and you perish *in* the way, when his wrath is kindled but a little. Blessed are all those who put their trust in him.

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

Psalms 22, 25 - 31

Why do the wicked renounce God? He has said in his heart, "You will not require *an account*." But you have seen, for you observe trouble and grief, to repay *it* by your hand. The helpless commits himself to you; you are the helper of the fatherless. Break the arm of the wicked and the evil *man*; seek out his wickedness *until* you find none. The LORD *is* King forever and ever; the nations have perished out of his land. LORD, you have heard the desire of the humble; you will prepare their heart; you will cause your ear to hear, to do justice to the fatherless and the oppressed, that the man of the earth may oppress no more.

Psalms 10, 13 - 18

The **LORD** is merciful and gracious, slow to anger, and abounding in mercy. He will not always strive *with us*, nor will he keep *his anger* forever. He has not dealt with us according to our sins, nor punished us according to our iniquities. For as the heavens are high above the earth, so great is his mercy toward those who fear him;

As far as the east is from the west, so far has he removed our transgressions from us. As a father pities *his* children, so the **LORD** pities those who fear him. For he knows our frame; he remembers that we *are* dust.

As for man, his days *are* like grass; as a flower of the field, so he flourishes. For the wind passes over it, and it is gone, and its place remembers it no more.

But the mercy of the **LORD** is from everlasting to everlasting on those who fear him, and his righteousness to children's children, to such as keep his covenant, and to those who remember his commandments to do them.

The **LORD** has established his throne in heaven, and his kingdom rules over all.

O God, how long will the adversary reproach?
Will the enemy blaspheme your name forever?
Why do you withdraw your hand, even your
right hand? *Take it* out of your bosom and
destroy *them*. For *God is* my King from of old, working
salvation in the midst of the earth.

You divided the sea by your strength; you broke the
heads of the sea serpents in the waters. You broke
the heads of Leviathan in pieces, *and* gave him *as* food to
the people inhabiting the wilderness. You broke open the
fountain and the flood; you dried up mighty rivers. *The*
day is yours, the night also *is* yours; you have prepared
the light and the sun. You have set all the borders of the
earth; you have made summer and winter.

Remember this, *that* the enemy has reproached, **O**
LORD, and *that* a foolish people has blasphemed
your name. *Oh*, do not deliver the life of your turtledove
to the wild beast! Do not forget the life of your poor
forever. Have respect to the covenant; for the dark places
of the earth are full of the haunts of cruelty. *Oh*, do not
let the oppressed return ashamed! Let the poor and
needy praise your name.

Arise, **O** God, plead your own cause; remember how
the foolish man reproaches you daily. Do not forget
the voice of your enemies; the tumult of those who rise up
against you increases continually.

I will extol you, my God, O King; and I will bless your name forever and ever. Every day I will bless you, and I will praise your name forever and ever. Great *is* the LORD, and greatly to be praised; and his greatness *is* unsearchable. One generation shall praise your works to another, and shall declare your mighty acts. I will meditate on the glorious splendour of your majesty, and on your wondrous works. *Men* shall speak of the might of your awesome acts, and I will declare your greatness. They shall utter the memory of your great goodness, and shall sing of your righteousness.

The LORD *is* gracious and full of compassion, slow to anger and great in mercy. The LORD *is* good to all, and his tender mercies *are* over all his works. All your works shall praise you, O LORD, and your saints shall bless you. They shall speak of the glory of your kingdom, and talk of your power, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Your kingdom *is* an everlasting kingdom, and your dominion *endures* throughout all generations.

The LORD upholds all who fall, and raises up all *who are* bowed down. The eyes of all look expectantly to you, and you give them their food in due season. You open your hand and satisfy the desire of every living thing. The LORD *is* righteous in all his ways, gracious in all his works. The LORD *is* near to all who call upon him, to all who call upon him in truth.

He will fulfil the desire of those who fear him; he also will hear their cry and save them. **THE LORD** preserves all who love him, but all the wicked he will destroy. My mouth shall speak the praise of the **LORD**, and all flesh shall bless his holy name forever and ever.

Praise the **LORD**! Praise the **LORD**, O my soul! While I live I will praise the **LORD**; I will sing praises to my God while I have my being. Do not put your trust in princes, *nor* in a son of man, in whom *there is* no help. His spirit departs, he returns to his earth; in that very day his plans perish.

Happy is he who has the God of Jacob for his help, whose hope is in the **LORD** his God, who made heaven and earth, the sea, and all that is in them; who keeps truth forever, Who executes justice for the oppressed, who gives food to the hungry. **THE LORD** gives freedom to the prisoners. **THE LORD** opens *the eyes of* the blind; the **LORD** raises those who are bowed down; the **LORD** loves the righteous.

The **LORD** watches over the strangers; he relieves the fatherless and widow; but the way of the wicked he turns upside down. **THE LORD** shall reign forever—your God, O Zion, to all generations. Praise the **LORD**!

Psalms 145 & 146

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."

Isaiah 6, 1 - 5

For unto us a Child is born, unto us a Son is given; and the government will be upon his shoulder. And his name will be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end, upon the throne of David and over his kingdom, to order it and establish it with judgement and justice from that time forward, even forever. The zeal of the LORD of hosts will perform this.

Isaiah 9, 6 & 7

11 **I** watched till thrones were put in place, and the Ancient of Days was seated; his garment *was* white as snow, and the hair of his head *was* like pure wool. His throne *was* a fiery flame, its wheels a burning fire; a fiery stream issued and came forth from before him. A thousand thousands ministered to him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened. I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame. As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time. 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. I, Daniel, was grieved in my spirit within *my* body, and the visions of my head troubled me. I came near to one of those who stood by, and asked him the truth of all this. So he told me and made known to me the interpretation of these things: 'Those great beasts, which are four, *are* four kings *which* arise out of the earth. But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever.'

" **F**or 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**.

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

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

But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Arise, take the young child [Jesus] and his mother, and go to the land of Israel, for those who sought the young child's life are dead." Then he arose, took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a dream, he turned aside into the region of Galilee. And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene." In those days John the Baptist came preaching in the wilderness of Judea, and saying, "Repent, for the kingdom of heaven is at hand!" For this is he who was spoken of by the prophet Isaiah, saying: "The voice of one crying in the wilderness: 'Prepare the way of the LORD; make his paths straight.'"

"Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father in heaven. Many will say to me in that day, 'Lord, Lord, have we not prophesied in your name, cast out demons in your name, and done many wonders in your name?' And then I will declare to them, 'I never knew you; depart from me, you who practise lawlessness!'"

Matthew 2, 19 - 3, 3 & 7, 21 - 23

"**A**nd when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward.

But you, when you pray, go into your room, and when you have shut your door, pray to your Father who *is* in the secret *place*; and your Father who sees in secret will reward you openly. And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words. Therefore do not be like them. For your Father knows the things you have need of before you ask him.

In this manner, therefore, pray:

Our Father in heaven, hallowed be your name.

Your kingdom come. Your will be done on earth as *it is* in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And do not lead us into temptation, but deliver us from the evil one.

For yours is the kingdom and the power and the glory forever. Amen.

Sor if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses."

Now when Jesus had entered Capernaum, a centurion came to him, pleading with him, saying, "Lord, my servant is lying at home paralysed, dreadfully tormented." And Jesus said to him, "I will come and heal him."

The centurion answered and said, "Lord, I am not worthy that you should come under my roof. But only speak a word, and my servant will be healed. For I also am a man under authority, having soldiers under me. And I say to this *one*, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does *it*."

When Jesus heard *it*, he marvelled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel! And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth."

Then Jesus said to the centurion, "Go your way; and as you have believed, so let it be done for you." And his servant was healed that same hour.

Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but my Father who is in heaven. And I also say to you that you are Peter, and on this rock I will build my church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Then he commanded his disciples that they should tell no one that he was Jesus the Christ. From that time Jesus began to show to his disciples that he must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.

When Jesus said to his disciples, "If anyone desires to come after me, let him deny himself, and take up his cross, and follow me. For whoever desires to save his life will lose it, but whoever loses his life for my sake will find it. For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? For the Son of Man will come in the glory of his Father with his angels, and then he will reward each according to his works. Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in his kingdom."

And the disciples came and said to him, "Why do you speak to them in parables?" He answered and said to them, "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. And in them the prophecy of Isaiah is fulfilled, which says: 'Hearing you will hear and shall not understand, and seeing you will see and not perceive; for the hearts of this people have grown dull. Their ears are hard of hearing, And their eyes they have closed, Lest they should see with *their* eyes and hear with *their* ears, lest they should understand with *their* hearts and turn, so that I should heal them.' Therefore hear the parable of the sower: When anyone hears the word of the kingdom, and does not understand *it*, then the wicked *one* comes and snatches away what was sown in his heart. This is he who received seed by the wayside. But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles. Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful. But he who received seed on the good ground is he who hears the word and understands *it*, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty."

Another parable he put forth to them, saying:
"The kingdom of heaven is like a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way. But when the grain had sprouted and produced a crop, then the tares also appeared. So the servants of the owner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?' He said to them, 'An enemy has done this.' The servants said to him, 'Do you want us then to go and gather them up?' But he said, 'No, lest while you gather up the tares you also uproot the wheat with them. Let both grow together until the harvest, and at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn."'" Then Jesus sent the multitude away and went into the house. And his disciples came to him, saying, "Explain to us the parable of the tares of the field." He answered and said to them: "He who sows the good seed is the Son of Man. The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one. The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. The Son of Man will send out his angels, and they will gather out of his kingdom all things that offend, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth."

At that time the disciples came to Jesus, saying, "Who then is greatest in the kingdom of heaven?" Then Jesus called a little child to him, set him in the midst of them, and said, "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven. Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven.

Whoever receives one little child like this in my name receives me. But whoever causes one of these little ones who believe in me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea.

Woe to the world because of offences! For offences must come, but woe to that man by whom the offence comes! If your hand or foot causes you to sin, cut it off and cast *it* from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire. And if your eye causes you to sin, pluck it out and cast *it* from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell fire.

Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of my Father who is in heaven. For the Son of Man has come to save that which was lost."

" Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.' Then the master of that servant was moved with compassion, released him, and forgave him the debt. But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took *him* by the throat, saying, 'Pay me what you owe!' So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will pay you all.' And he would not, but went and threw him into prison till he should pay the debt.

So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant, just as I had pity on you?' And his master was angry, and delivered him to the torturers until he should pay all that was due to him. So my heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."

When Jesus said to his disciples, "Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven. [Because the more one has, the more one trusts in earthly possessions]. And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." When his disciples heard *it*, they were greatly astonished, saying, "Who then can be saved?" [Because the Jewish teaching at the time was that the more one had the more God was blessing]. But Jesus looked at *them* and said to them, "With men this is impossible, but with God all things are possible."

Matthew 19, 23 - 26

"But what do you think? A man had two sons, and he came to the first and said, 'Son, go, work today in my vineyard.' He answered and said, 'I will not,' but afterward he regretted it and went. Then he came to the second and said likewise. And he answered and said, 'I go, sir,' but he did not go. Which of the two did the will of *his* father?" They said to him, "The first." Jesus said to them, "Assuredly, I say to you that tax collectors and harlots enter the kingdom of God before you. For John came to you in the way of righteousness, and you did not believe him; but tax collectors and harlots believed him; and when you saw *it*, you did not afterward relent and believe him."

Matthew 21, 28 - 32

"**H**ear another parable: There was a certain landowner [God] who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. Now when vintage-time drew near, he sent his servants [Prophets] to the vinedressers, that they might receive its fruit. And the vinedressers took his servants, beat one, killed one, and stoned another. Again he sent other servants, more than the first, and they did likewise to them. Then last of all he sent his son [the Messiah] to them, saying, 'They will respect my son.' But when the vinedressers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and seize his inheritance.' So they took him and cast *him* out of the vineyard and killed *him*. Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?" They said to him, "He will destroy those wicked men miserably, and lease *his* vineyard to other vinedressers who will render to him the fruits in their seasons."

Jesus said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected has become the chief cornerstone. This was the LORD'S doing, and it is marvellous in our eyes'? Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it. And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder."

And Jesus answered and spoke to them again by parables and said: "The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they were not willing to come. Again, he sent out other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner; my oxen and fatted cattle *are* killed, and all things *are* ready. Come to the wedding.'" But they made light of it and went their ways, one to his own farm, another to his business. And the rest seized his servants, treated *them* spitefully, and killed *them*. But when the king heard *about it*, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding.' So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding *hall* was filled with guests.

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

Now as he sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will these things be? And what *will* be the sign of your coming, and of the end of the age?" And Jesus answered and said to them: "Take heed that no one deceives you. For many will come in my name, saying, 'I am the Christ,' and will deceive many.

And you will hear of wars and rumours of wars. See that you are not troubled; for all *these things* must come to pass, but the end is not yet. For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. All these *are* the beginning of sorrows.

Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for my name's sake. And then many will be offended, will betray one another, and will hate one another. Then many false prophets will rise up and deceive many. And because lawlessness will abound, the love of many will grow cold.

But he who endures to the end shall be saved. And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come."

"**A**ll the nations will be gathered before him [the Son of Man, Jesus Christ], and he will separate them one from another, as a shepherd divides *his* sheep from the goats. And he will set the sheep on his right hand, but the goats on the left. Then the King will say to those on his right hand, 'Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you took me in; I *was* naked and you clothed me; I was sick and you visited me; I was in prison and you came to me.'

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

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

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

Now it came to pass, when Jesus had finished all these sayings, *that* he said to his disciples, "You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified."

Matthew 25, 31 - 26, 2

And as they were eating, Jesus took bread, blessed and broke *it*, and gave *it* to the disciples and said, "Take, eat; this is my body." Then he took the cup, and gave thanks, and gave *it* to them, saying, "Drink from it, all of you. For this is my blood of the new covenant, which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in my Father's kingdom." And when they had sung a hymn, they went out to the Mount of Olives. Then Jesus said to them, "All of you will be made to stumble because of me this night, for it is written: 'I will strike the Shepherd, and the sheep of the flock will be scattered.' But after I have been raised, I will go before you to Galilee."

Matthew 26, 26 - 32

Now John [the Baptist] was clothed with camel's hair and with a leather belt around his waist, and he ate locusts and wild honey. And he preached, saying, "There comes one after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose. I indeed baptized you with water, but he will baptize you with the Holy Spirit." It came to pass in those days *that* Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. And immediately, coming up from the water, he saw the heavens parting and the Spirit descending upon him like a dove. Then a voice came from heaven, "You are my beloved Son, in whom I am well pleased."

Immediately the Spirit drove him into the wilderness. And he was there in the wilderness forty days, tempted by Satan, and was with the wild beasts; and the angels ministered to him.

Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel."

And as he walked by the Sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea; for they were fishermen. Then Jesus said to them, "Follow me, and I will make you become fishers of men."

And he said to them, "Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power." Now after six days Jesus took Peter, James, and John, and led them up on a high mountain apart by themselves; and he was transfigured before them. His clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them. And Elijah appeared to them with Moses, and they were talking with Jesus.

Then Peter answered and said to Jesus, "Rabbi, it is good for us to be here; and let us make three tabernacles: one for you, one for Moses, and one for Elijah" - because he did not know what to say, for they were greatly afraid. And a cloud came and overshadowed them; and a voice came out of the cloud, saying, "This is my beloved Son. Hear him!"

Suddenly, when they had looked around, they saw no one anymore, but only Jesus with themselves. Now as they came down from the mountain, he commanded them that they should tell no one the things they had seen, till the Son of Man had risen from the dead. So they kept this word to themselves, questioning what the rising from the dead meant.

Now as he was going out on the road, one came running, knelt before him, and asked him, "Good Teacher, what shall I do that I may inherit eternal life?" So Jesus said to him, "Why do you call me good? No one *is* good but One, *that is*, God. You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Do not defraud,' 'Honour your father and your mother.'" And he answered and said to him, "Teacher, all these things I have kept from my youth."

Then Jesus, looking at him, loved him, and said to him, "One thing you lack [*humility?*]: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow me." But he was sad at this word, and went away sorrowful, for he had great possessions. Then Jesus looked around and said to his disciples, "How hard it is for those who have riches to enter the kingdom of God!" And the disciples were astonished at his words. But Jesus answered again and said to them, "Children, how hard it is for those who trust in riches to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

And they were greatly astonished, saying among themselves, "Who then can be saved?" But Jesus looked at them and said, "With men *it is* impossible, but not with God; for with God all things are possible."

Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And having come in, the angel said to her, "Rejoice, highly favoured one, the Lord is with you; blessed are you among women!" But when she saw *him*, she was troubled at his saying, and considered what manner of greeting this was.

Then the angel said to her, "Do not be afraid, Mary, for you have found favour with God. And behold, you will conceive in your womb and bring forth a Son, and shall call his name JESUS [SAVIOUR]. He will be great, and will be called the Son of the Highest; and the Lord God will give him the throne of his father David. And he will reign over the house of Jacob forever, and of his kingdom there will be no end."

Then Mary said to the angel, "How can this be, since I do not know a man?" And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren. For with God nothing will be impossible."

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

There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out. They will come from the east and the west, from the north and the south, and sit down in the kingdom of God. And indeed there are last who will be first, and there are first who will be last."

When that very day some Pharisees came, saying to him, "Get out and depart from here, for Herod wants to kill you." And he said to them, "Go, tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third *day* I shall be perfected.' Nevertheless I must journey today, tomorrow, and the *day* following; for it cannot be that a prophet should perish outside of Jerusalem.

H Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen *gathers* her brood under *her* wings, but you were not willing! See! Your house is left to you desolate; and assuredly, I say to you, you shall not see me until *the time* comes when you say, 'Blessed is he who comes in the name of the **LORD!**' [A Messianic title].

Luke 13, 23 - 35

When Peter said, "See, we have left all and followed you." So he [Jesus] said to them, "Assuredly, I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the kingdom of God, who shall not receive many times more in this present time, and in the age to come eternal life."

Then he took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished. For he will be delivered to the Gentiles and will be mocked and insulted and spit upon. They will scourge *him* and kill him. And the third day he will rise again."

But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken.

Luke 18, 28 - 34

There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to him, "Rabbi, we know that you are a teacher come from God; for no one can do these signs that you do unless God is with him." Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."

Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again.' The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit."

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

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

John 3, 1 - 17

When Pilate entered the Praetorium again, called Jesus, and said to him, "Are you the King of the Jews?" Jesus answered him, "Are you speaking for yourself about this, or did others tell you this concerning me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you to me. What have you done?"

Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would fight, so that I should not be delivered to the Jews; but now my kingdom is not from here." Pilate therefore said to him, "Are you a king then?" Jesus answered, "You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears my voice."

John 18, 33 - 37

And it came to pass after three days that Paul called the leaders of the Jews together. So when they had come together, he said to them: "Men *and* brethren, though I have done nothing against our people or the customs of our fathers, yet I was delivered as a prisoner from Jerusalem into the hands of the Romans, who, when they had examined me, wanted to let *me* go, because there was no cause for putting me to death. But when the Jews spoke against *it*, I was compelled to appeal to Caesar, not that I had anything of which to accuse my nation. For this reason therefore I have called for you, to see *you* and speak with *you*, because for the hope of Israel I am bound with this chain."

Then they said to him, "We neither received letters from Judea concerning you, nor have any of the brethren who came reported or spoken any evil of you. But we desire to hear from you what you think; for concerning this sect, we know that it is spoken against everywhere." So when they had appointed him a day, many came to him at *his* lodging, to whom he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening. And some were persuaded by the things which were spoken, and some disbelieved.

So when they did not agree among themselves, they departed after Paul had said one word: "The Holy Spirit spoke rightly through Isaiah the prophet to our fathers, saying, 'Go to this people and say: "Hearing you will hear, and shall not understand; and seeing you will see, and not perceive; for the hearts of this people have grown dull. Their ears are hard of hearing, and their eyes they have closed, lest they should see with *their* eyes and hear with *their* ears, lest they should understand with *their* hearts and turn, so that I should heal them.'" Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!" And when he had said these words, the Jews departed and had a great dispute among themselves. Then Paul dwelt two whole years in his own rented house, and received all who came to him, preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him.

Acts 28, 17 - 31

Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

1 Corinthians 6, 9 - 11

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

3 Corinthians 15, 20 - 28

And so it is written, "The first man Adam became a living being." The last Adam *became* a life-giving spirit. However, the spiritual is not first, but the natural, and afterward the spiritual.

The first man *was* of the earth, *made* of dust; the second man *is* the Lord from heaven. As *was* the *man* of dust, so also *are* those *who are* made of dust; and as *is* the heavenly *man*, so also *are* those *who are* heavenly. And as we have borne the image of the *man* of dust, we shall also bear the image of the heavenly *man*.

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

3 Corinthians 15, 45 - 58

Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told *you* in time past, that those who practise such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those *who are* Christ's have crucified the flesh with its passions and desires.

Galatians 5, 19 - 24

Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness, wrath, anger, clamour, and evil speaking be put away from you, with all malice. And be kind to one another, tender-hearted, forgiving one another, just as God in Christ forgave you.

Therefore be imitators of God as dear children. And walk in love, as Christ also has loved us and given himself for us, an offering and a sacrifice to God for a sweet-smelling aroma. But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks. For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God.

Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them. For you were once darkness, but now *you are* light in the Lord. Walk as children of light (for the fruit of the Spirit *is* in all goodness, righteousness, and truth), finding out what is acceptable to the Lord.

Ephesians 4, 29 - 5, 10

He [Jesus Christ] is the image of the invisible God, the firstborn [the pre-eminent one] over all creation. For by him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through him and for him. And he is before all things, and in him all things consist. And he is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things he may have the pre-eminence. For it pleased *the Father* that in him all the fullness should dwell, and by him to reconcile all things to himself, by him, whether things on earth or things in heaven, having made peace through the blood of his cross. And you, who once were alienated and enemies in your mind by wicked works, yet now he has reconciled in the body of his flesh through death, to present you holy, and blameless, and above reproach in his sight—if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister. I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of his body, which is the church, of which I became a minister according to the stewardship from God which was given to me for you, to fulfil the word of God, the mystery which has been hidden from ages and from generations, but now has been revealed to his saints.

Paul, Silvanus, and Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ. 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.

All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. I charge *you* therefore before God and the Lord Jesus Christ, who will judge the living and the dead at his appearing and his kingdom: Preach the word! Be ready in season *and* out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine, but according to their own desires, *because* they have itching ears, they will heap up for themselves teachers; and they will turn *their* ears away from the truth, and be turned aside to fables. But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfil your ministry. For I am already being poured out as a drink offering, and the time of my departure is at hand. I have fought the good fight, I have finished the race, I have kept the faith.

At my first defence no one stood with me, but all forsook me. May it not be charged against them. But the Lord stood with me and strengthened me, so that the message might be preached fully through me, and *that* all the Gentiles might hear. And I was delivered out of the mouth of the lion. And the Lord will deliver me from every evil work and preserve *me* for his heavenly kingdom. To him *be* glory forever and ever. Amen!

33 Timothy 3, 16 - 4, 7 & 4, 16 - 18

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

And of the angels he says: "Who makes his angels spirits and his ministers a flame of fire." But to the Son *he says*: "Your throne, O God, *is* forever and ever; a sceptre of righteousness *is* the sceptre of your Kingdom. You have loved righteousness and hated lawlessness; therefore God, your God, has anointed you with the oil of gladness more than your companions."

And: "You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of your hands. They will perish, but you remain; and they will all grow old like a garment; like a cloak you will fold them up, and they will be changed. But you are the same, and your years will not fail."

Hebrews 1, 1 - 4 & 7 - 12

Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, as his divine power has given to us all things that *pertain* to life and godliness, through the knowledge of him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust. But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness, to godliness brotherly kindness, and to brotherly kindness love. For if these things are yours and abound, *you* will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. For he who lacks these things is short-sighted, even to blindness, and has forgotten that he was cleansed from his old sins. Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth. 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.

When the seventh angel sounded: and there were loud voices in heaven, saying, "The kingdoms of this world have become *the kingdoms* of our Lord and of his Christ, and he shall reign forever and ever!" And the twenty-four elders who sat before God on their thrones fell on their faces and worshipped God, saying: "We give you thanks, O Lord God Almighty, the One who is and who was and who is to come, because you have taken your great power and reigned.

The nations were angry, and your wrath has come, and the time of the dead, that they should be judged, and that you should reward your servants the prophets and the saints, and those who fear your name, small and great, and should destroy those who destroy the earth."

Then the temple of God was opened in heaven, and the ark of his covenant was seen in his temple. And there were lightnings, noises, thunderings, an earthquake, and great hail.

Revelation 11, 15 - 19

So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

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

Now when the dragon saw that he had been cast to the earth, he persecuted the woman [Israel?] who gave birth to the male *Child*. But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time [three and a half years], from the presence of the serpent. So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood. But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth. And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.

Revelation 12, 9 - 17



The Power



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

Matthew 28, 16 - 20

Blessed are you, LORD God of Israel, our Father, forever and ever. Yours, O LORD, is the greatness, the power and the glory, the victory and the majesty; for all *that is* in heaven and in earth *is yours*; yours *is* the kingdom, O LORD, and you are exalted as head over all. Both riches and honour *come* from you, and you reign over all. In your hand *is* power and might; in your hand *it is* to make great and to give strength to all. Now therefore, our God, we thank you and praise your glorious name."

3 Chronicles 29, 10 - 13

"**B**ehold, God is exalted by his power; who teaches like him? Who has assigned him his way, or who has said, 'You have done wrong'? Remember to magnify his work, of which men have sung. Everyone has seen it; Man looks on *it* from afar. Behold, God *is* great, and we do not know *him*; nor can the number of his years be discovered."

Job 36, 22 - 26

God, you *are* my God; early will I seek you; my soul thirsts for you; my flesh longs for you in a dry and thirsty land where there is no water. So I have looked for you in the sanctuary, to see your power and your glory. Because your loving-kindness *is* better than life, my lips shall praise you.

Thus I will bless you while I live; I will lift up my hands in your name. My soul shall be satisfied as with marrow and fatness, and my mouth shall praise you with joyful lips. When I remember you on my bed, I meditate on you in the *night* watches. Because you have been my help, therefore in the shadow of your wings I will rejoice. My soul follows close behind you; your right hand upholds me.

Psalms 63, 1 - 8

Rejoice in the LORD, O you righteous! For praise from the upright is beautiful. Praise the LORD with the harp; make melody to him with an instrument of ten strings. Sing to him a new song; play skilfully with a shout of joy. For the word of the LORD is right, and all his work is done in truth. He loves righteousness and justice; the earth is full of the goodness of the LORD.

By the word of the LORD the heavens were made, and all the host of them by the breath of his mouth. He gathers the waters of the sea together as a heap; he lays up the deep in storehouses. Let all the earth fear the LORD; let all the inhabitants of the world stand in awe of him. For he spoke, and it was done; he commanded, and it stood fast.

The LORD brings the counsel of the nations to nothing; he makes the plans of the peoples of no effect. The counsel of the LORD stands forever, the plans of his heart to all generations. Blessed is the nation whose God is the LORD, the people he has chosen as his own inheritance.

The LORD looks from heaven; he sees all the sons of men. From the place of his dwelling he looks on all the inhabitants of the earth; he fashions their hearts individually; he considers all their works.

No king *is* saved by the multitude of an army; a mighty man is not delivered by great strength. A horse *is* a vain hope for safety; neither shall it deliver *any* by its great strength. Behold, the eye of the **LORD** *is* on those who fear him, on those who hope in his mercy, to deliver their soul from death, and to keep them alive in famine. Our soul waits for the **LORD**; he *is* our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let your mercy, **O LORD**, be upon us, just as we hope in you.

Psalms 33, 1 - 22

Your mercy, **O LORD**, *is* in the heavens; your faithfulness *reaches* to the clouds. Your righteousness *is* like the great mountains; your judgements *are* a great deep; **O LORD**, you preserve man and beast. How precious *is* your loving-kindness, **O God**! Therefore the children of men put their trust under the shadow of your wings. They are abundantly satisfied with the fullness of your house, and you give them drink from the river of your pleasures. For with you *is* the fountain of life; in your light we see light. Oh, continue your loving-kindness to those who know you, and your righteousness to the upright in heart. Let not the foot of pride come against me, and let not the hand of the wicked drive me away. There the workers of iniquity have fallen; they have been cast down and are not able to rise.

Psalms 36, 5 - 12

My soul, wait silently for God alone, for my expectation *is* from him. He only *is* my rock and my salvation; *he is* my defence; I shall not be moved. In God *is* my salvation and my glory; the rock of my strength, *and* my refuge, *is* in God. Trust in him at all times, you people; pour out your heart before him; God *is* a refuge for us.

Surely men of low degree *are* a vapour, men of high degree *are* a lie; if they are weighed on the scales, they *are* altogether *lighter* than vapour. Do not trust in oppression, nor vainly hope in robbery; if riches increase, do not set *your heart on them*. God has spoken once, twice I have heard this: that power *belongs* to God. Also to you, O Lord, *belongs* mercy; for you render to each one according to his work.

Psalms 62, 5 - 12

Lord, you have been our dwelling place in all generations. Before the mountains were brought forth, or ever you had formed the earth and the world, even from everlasting to everlasting, you *are* God. You turn man to destruction, and say, "Return, O children of men." For a thousand years in your sight *are* like yesterday when it is past, and *like* a watch in the night. You carry them away *like* a flood; *they are* like a sleep. In the morning they are like grass *which* grows up: in the morning it flourishes and grows up; in the evening it is cut down and withers.

Sor we have been consumed by your anger, and by your wrath we are terrified. You have set our iniquities before you, our secret *sins* in the light of your countenance. For all our days have passed away in your wrath; we finish our years like a sigh. The days of our lives *are* seventy years; and if by reason of strength *they are* eighty years, yet their boast *is* only labour and sorrow; for it is soon cut off, and we fly away. Who knows the power of your anger? For as the fear of you, *so is* your wrath. So teach *us* to number our days, that we may gain a heart of wisdom. Return, O LORD! How long? And have compassion on your servants.

Psalms 90, 1 - 13

OLORD, 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.

Psalms 139, 1 - 10

Who would not fear you, O King of the nations? For this is your rightful due. For among all the wise *men* of the nations, and in all their kingdoms, *there is none like you.* But they are altogether dull-hearted and foolish; a wooden idol *is* a worthless doctrine. Silver is beaten into plates; it is brought from Tarshish, and gold from Uphaz, the work of the craftsman and of the hands of the metal-smith; blue and purple *are* their clothing; they *are* all the work of skilful *men.* But the LORD *is* the true God; he *is* the living God and the everlasting King. At his wrath the earth will tremble, and the nations will not be able to endure his indignation.

Thus you shall say to them: "The gods that have not made the heavens and the earth shall perish from the earth and from under these heavens." He has made the earth by his power, he has established the world by his wisdom, and has stretched out the heavens at his discretion. When he utters his voice, *there is* a multitude of waters in the heavens: "And he causes the vapours to ascend from the ends of the earth. He makes lightning for the rain, he brings the wind out of his treasures."

Everyone is dull-hearted, without knowledge; every metal-smith is put to shame by an image; for his moulded image *is* falsehood, and *there is* no breath in them. They *are* futile, a work of errors; in the time of their punishment they shall perish.

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. For while tangled *like thorns*, and while drunken *like drunkards*, they shall be devoured like stubble fully dried.

Then behold, they brought to him a paralytic lying on a bed. When Jesus saw their faith, he said to the paralytic, "Son, be of good cheer; your sins are forgiven you." And at once some of the scribes said within themselves, "This man blasphemes!" But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? For which is easier, to say, 'Your sins are forgiven you,' or to say, 'Arise and walk'? But that you may know that the Son of Man has power on earth to forgive sins" —then he said to the paralytic, "Arise, take up your bed, and go to your house." And he arose and departed to his house. Now when the multitudes saw *it*, they marvelled and glorified God, who had given such power to men.

As Jesus passed on from there, he saw a man named Matthew sitting at the tax office. And he said to him, "Follow me." So he arose and followed him. Now it happened, as Jesus sat at the table in the house, *that* behold, many tax collectors and sinners came and sat down with him and his disciples. And when the Pharisees saw *it*, they said to his disciples, "Why does your Teacher eat with tax collectors and sinners?" When Jesus heard *that*, he said to them, "Those who [think they] are well have no need of a physician, but those who are sick. But go and learn what *this* means: 'I desire mercy and not sacrifice.' For I did not come to call the [self] righteous, but sinners, to repentance."

Matthew 9, 2 - 13

A Jesus answered and said to them, "You are mistaken, not knowing the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven. But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? God is not the God of the dead, but of the living." And when the multitudes heard *this*, they were astonished at his teaching. But when the Pharisees heard that he had silenced the Sadducees, they gathered together. Then one of them, a lawyer, asked *him a question*, testing him, and saying, "Teacher, which *is* the great commandment in the law?" Jesus said to him, "You shall love the **LORD** your God with all your heart, with all your soul, and with all your mind.' This is *the* first and great commandment. And *the* second *is* like it: 'You shall love your neighbour as yourself.' On these two commandments hang all the Law and the Prophets."

While the Pharisees were gathered together, Jesus asked them, saying, "What do you think about the Christ? Whose Son is he?" They said to him, "*The Son of David*." He said to them, "How then does David in the Spirit call him 'Lord,' saying: 'The **LORD** said to my Lord, "Sit at my right hand, till I make your enemies your footstool"'? If David then calls him 'Lord,' how is he his Son?"

Now as he sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will these things be? And what *will* be the sign of your coming, and of the end of the age?" And Jesus answered and said to them: "Take heed that no one deceives you. For many will come in my name, saying, 'I am the Christ,' and will deceive many. And you will hear of wars and rumours of wars. See that you are not troubled; for all *these things* must come to pass, but the end is not yet. For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. All these *are* the beginning of sorrows. Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for my name's sake. And then many will be offended, will betray one another, and will hate one another. Then many false prophets will rise up and deceive many. And because lawlessness will abound, the love of many will grow cold. But he who endures to the end shall be saved. And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.

Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand), "then let those who are in Judea flee to the mountains. Let him who is on the housetop not go down to take anything out of his house. And let him who is in the field not go back to get his clothes.

But woe to those who are pregnant and to those who are nursing babies in those days! And pray that your flight may not be in winter or on the Sabbath. For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened. Then if anyone says to you, 'Look, here *is* the Christ!' or 'There!' do not believe *it*. For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. See, I have told you beforehand. Therefore if they say to you, 'Look, he is in the desert!' do not go out; or 'Look, he is in the inner rooms!' do not believe *it*.

For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. For wherever the carcass is, there the eagles will be gathered together. Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.

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

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

And he said to them, "Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power." Now after six days Jesus took Peter, James, and John, and led them up on a high mountain apart by themselves; and he was transfigured before them. His clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them. And Elijah appeared to them with Moses, and they were talking with Jesus. Then Peter answered and said to Jesus, "Rabbi, it is good for us to be here; and let us make three tabernacles: one for you, one for Moses, and one for Elijah" — because he did not know what to say, for they were greatly afraid. And a cloud came and overshadowed them; and a voice came out of the cloud, saying, "This is my beloved Son. Hear him!"

Mark 8, 34 - 9, 7

Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And having come in, the angel said to her, "Rejoice, highly favoured one, the Lord is with you; blessed are you among women!" But when she saw *him*, she was troubled at his saying, and considered what manner of greeting this was. Then the angel said to her, "Do not be afraid, Mary, for you have found favour with God. And behold, you will conceive in your womb and bring forth a Son, and shall call his name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give him the throne of his father David. And he will reign over the house of Jacob forever, and of his kingdom there will be no end."

Then Mary said to the angel, "How can this be, since I do not know a man?" And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren. For with God nothing will be impossible." Then Mary said, "Behold the maidservant of the Lord! Let it be to me according to your word." And the angel departed from her.

When He went down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths. And they were astonished at his teaching, for his word was with authority.

Now in the synagogue there was a man who had a spirit of an unclean demon. And he cried out with a loud voice, saying, "Let *us* alone! What have we to do with you, Jesus of Nazareth? Did you come to destroy us? I know who you are—the Holy One of God!" But Jesus rebuked him, saying, "Be quiet, and come out of him!" And when the demon had thrown him in *their* midst, it came out of him and did not hurt him. Then they were all amazed and spoke among themselves, saying, "What a word this *is*! For with authority and power he commands the unclean spirits, and they come out." And the report about him went out into every place in the surrounding region.

Now he arose from the synagogue and entered Simon's house. But Simon's wife's mother was sick with a high fever, and they made request of him concerning her. So he stood over her and rebuked the fever, and it left her. And immediately she arose and served them. When the sun was setting, all those who had any that were sick with various diseases brought them to him; and he laid his hands on every one of them and healed them. And demons also came out of many, crying out and saying, "You are the Christ, the Son of God!" And he, rebuking *them*, did not allow them to speak, for they knew that he was the Christ.

Now it happened on a certain day, as he [Jesus] was teaching, that there were Pharisees and teachers of the law sitting by, who had come out of every town of Galilee, Judea, and Jerusalem. And the power of the Lord was *present* to heal them. Then behold, men brought on a bed a man who was paralysed, whom they sought to bring in and lay before him. And when they could not find how they might bring him in, because of the crowd, they went up on the housetop and let him down with *his* bed through the tiling into the midst before Jesus. When he saw their faith, he said to him, "Man, your sins are forgiven you."

And the scribes and the Pharisees began to reason, saying, "Who is this who speaks blasphemies? Who can forgive sins but God alone [true - so the conclusion is...?]" But when Jesus perceived their thoughts, he answered and said to them, "Why are you reasoning in your hearts? Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise up and walk'? But that you may know that the Son of Man has power on earth to forgive sins" — he said to the man who was paralysed, "I say to you, arise, take up your bed, and go to your house." Immediately he rose up before them, took up what he had been lying on, and departed to his own house, glorifying God. And they were all amazed, and they glorified God and were filled with fear, saying, "We have seen strange things today!"

Luke 5, 17 - 26

Now the men who held Jesus mocked him and beat him. And having blindfolded him, they struck him on the face and asked him, saying, "Prophecy! Who is the one who struck you?" And many other things they blasphemously spoke against him.

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."

Then the whole multitude of them arose and led him to Pilate. And they began to accuse him, saying, "We found this fellow perverting the nation, and forbidding to pay taxes to Caesar, saying that he himself is Christ, a King."

Then Pilate asked him, saying, "Are you the King of the Jews?" He answered him and said, "It is as you say." So Pilate said to the chief priests and the crowd, "I find no fault in this man."

Then he said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning me." And he opened their understanding, that they might comprehend the Scriptures. Then he said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem. And you are witnesses of these things. Behold, I send the Promise of my Father [the Holy Spirit] upon you; but tarry in the city of Jerusalem until you are endued with power from on high." And he led them out as far as Bethany, and he lifted up his hands and blessed them. Now it came to pass, while he blessed them, that he was parted from them and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God. Amen.

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

Jesus spoke these words, lifted up his eyes to heaven, and said: "Father, the hour has come. Glorify your Son, that your Son also may glorify you, as you have given him authority over all flesh, that he should give eternal life to as many as you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I have glorified you on the earth. I have finished the work which you have given me to do. And now, O Father, glorify me together with yourself, with the glory which I had with you before the world was. I have manifested your name to the men whom you have given me out of the world. They were yours, you gave them to me, and they have kept your word.

Now they have known that all things which you have given me are from you. For I have given to them the words which you have given me; and they have received *them*, and have known surely that I came forth from you; and they have believed that you sent me. I pray for them. I do not pray for the world but for those whom you have given me, for they are yours. And all mine are yours, and yours are mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to you. Holy Father, keep through your name those whom you have given me, that they may be one as we *are*. While I was with them in the world, I kept them in your name. Those whom you gave me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.

But now I come to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them your word; and the world has hated them because they are not of the world, just as I am not of the world. I do not pray that you should take them out of the world, but that you should keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them by your truth. Your word is truth. As you sent me into the world, I also have sent them into the world. And for their sakes I sanctify myself, that they also may be sanctified by the truth. I do not pray for these alone, but also for those who will believe in me through their word; that they all may be one, as you, Father, are in me, and I in you; that they also may be one in us, that the world may believe that you sent me. And the glory which you gave me I have given them, that they may be one just as we are one: I in them, and you in me; that they may be made perfect in one, and that the world may know that you have sent me, and have loved them as you have loved me.

Father, I desire that they also whom you gave me may be with me where I am, that they may behold my glory which you have given me; for you loved me before the foundation of the world. O righteous Father! The world has not known you, but I have known you; and these have known that you sent me. And I have declared to them your name, and will declare *it*, that the love with which you loved me may be in them, and I in them."

John 17, 1 - 26

The former account I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after he through the Holy Spirit had given commandments to the apostles whom he had chosen, to whom he also presented himself alive after his suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God. And being assembled together with *them*, he commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," *he said*, "you have heard from me; "for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." Therefore, when they had come together, they asked him, saying, "Lord, will you at this time restore the kingdom to Israel?" And he said to them, "It is not for you to know times or seasons which the Father has put in his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." Now when he had spoken these things, while they watched, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, who also said, "Men of Galilee, why do you stand gazing up into heaven? *This same Jesus*, who was taken up from you into heaven, will so come in like manner as you saw him go into heaven."

Acts 1, 1 - 11

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.

So, as much as is in me, *I am* ready to preach the gospel to you who are in Rome also. For *I am* not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek [Gentile]. For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown *it* to them. For since the creation of the world his invisible *attributes* are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify *him* as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.

Romans 1, 1 - 4 & 15 - 21

What shall we say then? *Is there* unrighteousness with God? Certainly not! For he says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." So then *it is* not of him who wills, nor of him who runs, but of God who shows mercy. For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I may show my power in you, and that my name may be declared in all the earth." Therefore he has mercy on whom he wills, and whom he wills he hardens. You will say to me then, "Why does he still find fault? For who has resisted his will?" But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed *it*, "Why have you made me like this?" Does not the potter have power over the clay, from the same lump to make one vessel for honour and another for dishonour? *What if* God, wanting to show *his* wrath and to make his power known, endured with much longsuffering the vessels of wrath prepared for destruction, and that he might make known the riches of his glory on the vessels of mercy, which he had prepared beforehand for glory, even us whom he called, not of the Jews only, but also of the Gentiles? As he says also in Hosea: "I will call them my people, who were not my people, and her beloved, who was not beloved." "And it shall come to pass in the place where it was said to them, 'You are not my people,' there they shall be called sons of the living God."

Romans 9, 14 - 26

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 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 of him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—that, as it is written, "He who glories, let him glory in the LORD."

Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain. For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures, and that he was seen by Cephas [Peter], then by the twelve. After that he was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. After that he was seen by James, then by all the apostles. Then last of all he was seen by me also, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me was not in vain; but I laboured more abundantly than they all, yet not I, but the grace of God *which was with me.*

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

Sor if *the* dead do not rise, then Christ is not risen. And if Christ is not risen, your faith *is* futile; you are still in your sins! Then also those who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are of all men the most pitiable.

But now Christ is risen from the dead, *and* has become the first-fruits of those who have fallen asleep. For since by man [Adam] *came* death, by man [Jesus of Nazareth] also *came* the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the first-fruits, afterward those *who are* Christ's at his coming.

Then *comes* the end, when he delivers the kingdom to God the Father, when he puts an end to all rule and all authority and power. For he must reign till he has put all enemies under his feet. The last enemy *that* will be destroyed *is* death.

Sor "He has put all things under his feet." But when he says "all things are put under *him*," *it is* evident that he [God the Father] who put all things under him is excepted. Now when all things are made subject to him, then the Son himself will also be subject to him who put all things under him, that God may be all in all.

3 Corinthians 15, 1 - 28

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. For all things *are* for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.

Therefore we do not lose heart. Even though our outward man is perishing, yet the inward *man* is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding *and* eternal weight of glory, while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen *are* temporary, but the things which are not seen *are* eternal. For we know that if our earthly house, *this* tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, if indeed, having been clothed, we shall not be found naked. For we who are in *this* tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life.

Now he who has prepared us for this very thing *is* God, who also has given us the Spirit as a guarantee. So *we are* always confident, knowing that while we are at home in the body we are absent from the Lord. For we walk by faith, not by sight. We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord. Therefore we make it our aim, whether present or absent, to be well pleasing to him. For we must all appear before the judgement seat of Christ, that each one may receive the things *done* in the body, according to what he has done, whether good or bad.

I know a man in Christ [himself, the apostle Paul] who fourteen years ago — whether in the body I do not know, or whether out of the body I do not know, God knows — such a one was caught up to the third heaven. And I know such a man — whether in the body or out of the body I do not know, God knows — how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. Of such a one I will boast; yet of myself I will not boast, except in my infirmities. For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me *to be* or hears from me.

And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And he said to me, "My grace is sufficient for you, for my strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong.

In him also we have obtained an inheritance, being predestined according to the purpose of him who works all things according to the counsel of his will, that we who first trusted in Christ should be to the praise of his glory. In him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of his glory.

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

Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armour of God, that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*.

Therefore take up the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints — and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

Ephesians 6, 10 - 20

We give thanks to the God and Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and of your love for all the saints; because of the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel, which has come to you, as *it has* also in all the world, and is bringing forth fruit, as *it is* also among you since the day you heard and knew the grace of God in truth; as you also learned from Epaphras, our dear fellow servant, who is a faithful minister of Christ on your behalf, who also declared to us your love in the Spirit.

For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of his will in all wisdom and spiritual understanding; that you may walk worthy of the Lord, fully pleasing *him*, being fruitful in every good work and increasing in the knowledge of God; strengthened with all might, according to his glorious power, for all patience and longsuffering with joy; giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.

He has delivered us from the power of darkness and conveyed *us* into the kingdom of the Son of his love, in whom we have redemption through his blood, the forgiveness of sins.

Now this I say lest anyone should deceive you with persuasive words. For though I am absent in the flesh, yet I am with you in spirit, rejoicing to see your good order and the steadfastness of your faith in Christ. As you have therefore received Christ Jesus the Lord, so walk in him, rooted and built up in him and established in the faith, as you have been taught, abounding in it with thanksgiving. Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ. For in him dwells all the fullness of the Godhead bodily; and you are complete in him, who is the head of all principality and power. In him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, buried with him in baptism, in which you also were raised with *him* through faith in the working of God, who raised him from the dead.

And you, being dead in your trespasses and the uncircumcision of your flesh, he has made alive together with him, having forgiven you all trespasses, having wiped out the handwriting of requirements that was against us, which was contrary to us. And he has taken it out of the way, having nailed it to the cross. Having disarmed principalities and powers, he made a public spectacle of them, triumphing over them in it.

Colossians 2, 4 - 15

Now godliness with contentment is great gain. For we brought nothing into *this* world, and it is certain we can carry nothing out. And having food and clothing, with these we shall be content. But those who desire to be rich fall into temptation and a snare, and *into* many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is a root of all *kinds* of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.

But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness. Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.

Surge you in the sight of God who gives life to all things, and *before* Christ Jesus who witnessed the good confession before Pontius Pilate, that you keep *this* commandment without spot, blameless until our Lord Jesus Christ's appearing, which he will manifest in his own time, *he who is* the blessed and only Potentate, the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom *be* honour and everlasting power. Amen.

God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by *his* Son, whom he has appointed heir of all things, through whom also he made the worlds; who being the brightness of *his* glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the Majesty on high, having become so much better than the angels, as he has by inheritance obtained a more excellent name than they. For to which of the angels did he ever say: "You are my Son, today I have begotten you"? And again: "I will be to him a Father, and he shall be to me a Son"? But when he again brings the firstborn into the world, he says: "Let all the angels of God worship him." And of the angels he says: "Who makes his angels spirits and his ministers a flame of fire." But to the Son *he* says: "Your throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of your Kingdom. You have loved righteousness and hated lawlessness; therefore God, your God, has anointed you with the oil of gladness more than your companions." And: "You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of your hands. They will perish, but you remain; and they will all grow old like a garment; like a cloak you will fold them up, and they will be changed. But you are the same, and your years will not fail."

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

Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace *that would come* to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating when he testified beforehand the sufferings of Christ and the glories that would follow. To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.

But sanctify the Lord God in your hearts, and always *be* ready to *give* a defence to everyone who asks you a reason for the hope that is in you, with meekness and fear; having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. For *it is* better, if it is the will of God, to suffer for doing good than for doing evil. For Christ also suffered once for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but made alive by the Spirit, by whom also he went and preached to the spirits in prison, who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while *the* ark was being prepared, in which a few, that is, eight souls, were saved through water.

There is also an antitype which now saves us— baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to him. Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, that he no longer should live the rest of *his* time in the flesh for the lusts of men, but for the will of God.

Sor we *have spent* enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries. In regard to these, they think it strange that you do not run with *them* in the same flood of dissipation, speaking evil of *you*. They will give an account to him who is ready to judge the living and the dead.

3 Peter 3, 15 – 4, 5

Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, as his divine power has given to us all things that *pertain* to life and godliness, through the knowledge of him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust.

But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness, to godliness brotherly kindness, and to brotherly kindness love.

Sor if these things are yours and abound, *you* will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

33 Peter 1, 3 – 8

For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. And there is no creature hidden from his sight, but all things *are* naked and open to the eyes of him to whom we *must give* account. Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast *our* confession. For we do not have a High Priest who cannot sympathise with our weaknesses, but was in all *points* tempted as *we are*, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. So also Christ did not glorify Himself to become High Priest, but *it was* he who said to him: "You are my Son, today I have begotten you." As *he* also says in another *place*: "You *are* a priest forever according to the order of Melchizedek"; who, in the days of his flesh, when he had offered up prayers and supplications, with vehement cries and tears to him who was able to save him from death, and was heard because of his godly fear, though he was a Son, yet he learned obedience by the things which he suffered. And having been perfected, he became the author of eternal salvation to all who obey him, called by God as High Priest "according to the order of Melchizedek," of whom we have much to say, and hard to explain, since you have become dull of hearing.

Hebrews 4, 12 - 16 & 5, 5 - 11

Immediately I was in the Spirit; and behold, a throne set in heaven, and *one* sat on the throne. And he who sat there was like a jasper and a sardius stone in appearance; and *there was* a rainbow around the throne, in appearance like an emerald. Around the throne *were* twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads. And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire *were* burning before the throne, which are the seven Spirits of God. Before the throne *there was* a sea of glass, like crystal. And in the midst of the throne, and around the throne, *were* four living creatures full of eyes in front and in back. The first living creature *was* like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature *was* like a flying eagle. *The* four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!" Whenever the living creatures give glory and honour and thanks to him who sits on the throne, who lives forever and ever, the twenty-four elders fall down before him who sits on the throne and worship him who lives forever and ever, and cast their crowns before the throne, saying: "You are worthy, O Lord, to receive glory and honour and power; for you created all things, and by your will they exist and were created."

Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice: "Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honour and glory and blessing!" And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: "Blessing and honour and glory and power be to him who sits on the throne, and to the Lamb, forever and ever!" Then the four living creatures said, "Amen!" And the twenty-four elders fell down and worshipped him who lives forever and ever.

Revelation 5, 11 - 14

Then the seventh angel sounded: and there were loud voices in heaven, saying, "The kingdoms of this world have become *the kingdoms* of our Lord and of his Christ, and he shall reign forever and ever!" And the twenty-four elders who sat before God on their thrones fell on their faces and worshipped God, saying: "We give you thanks, O Lord God Almighty, the one who is and who was and who is to come, because you have taken your great power and reigned.

The nations were angry, and your wrath has come, and the time of the dead, that they should be judged, and that you should reward your servants the prophets and the saints, and those who fear your name, small and great, and should destroy those who destroy the earth."

Revelation 11, 15 - 18

After these things I heard a loud voice of a great multitude in heaven, saying, "Alleluia! Salvation and glory and honour and power belong to the Lord our God! For true and righteous are his judgements, because he has judged the great harlot who corrupted the earth with her fornication; and he has avenged on her the blood of his servants *shed* by her."

Again they said, "Alleluia! her smoke rises up forever and ever!" And the twenty-four elders and the four living creatures fell down and worshipped God who sat on the throne, saying, "Amen! Alleluia!"

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

Revelation 19, 1 - 6



THE GLORY



The heavens declare the glory of God; and the firmament shows his handiwork. Day unto day utters speech, and night unto night reveals knowledge. *There is no speech nor language where their voice is not heard. Their line has gone out through all the earth, and their words to the end of the world.*

In them he has set a tabernacle for the sun, which *is* like a bridegroom coming out of his chamber, *and* rejoices like a strong man to run its race. Its rising *is* from one end of heaven, and its circuit to the other end; and there is nothing hidden from its heat.

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

Psalms 19, 1 - 10



O LORD, our Lord, how excellent *is* your name in all the earth, who have set your glory above the heavens! Out of the mouth of babes and nursing infants you have ordained strength, because of your enemies, that you may silence the enemy and the avenger. When I consider your heavens, the work of your fingers, the moon and the stars, which you have ordained, what is man that you are mindful of him, and the son of man that you visit him? For you have made him a little lower than the angels, and you have crowned him with glory and honour. You have made him to have dominion over the works of your hands; you have put all *things* under his feet, all sheep and oxen—even the beasts of the field, the birds of the air, and the fish of the sea that pass through the paths of the seas. **O** LORD, our Lord, how excellent *is* your name in all the earth!

Psalms 8, 1 - 9

Lift up your heads, **O** you gates! And be lifted up, you everlasting doors! And the King of glory shall come in. Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, **O** you gates! Lift up, you everlasting doors! And the King of glory shall come in. Who is this King of glory? The LORD of hosts, *he is* the King of glory.

Psalms 24, 7 - 10

Sing to the LORD, all the earth; proclaim the good news of his salvation from day to day. Declare his glory among the nations, his wonders among all peoples. For the LORD is great and greatly to be praised; he is also to be feared above all gods. For all the gods of the peoples are idols, but the LORD made the heavens. Honour and majesty are before him; strength and gladness are in his place. Give to the LORD, O families of the peoples, give to the LORD glory and strength. Give to the LORD the glory due his name; bring an offering, and come before him. Oh, worship the LORD in the beauty of holiness!

Tremble before him, all the earth. The world also is firmly established, it shall not be moved. Let the heavens rejoice, and let the earth be glad; and let them say among the nations, "The LORD reigns." Let the sea roar, and all its fullness; let the field rejoice, and all that is in it. Then the trees of the woods shall rejoice before the LORD, for he is coming to judge the earth.

Oh, give thanks to the LORD, for he is good! For his mercy endures forever. And say, "Save us, O God of our salvation; gather us together, and deliver us from the Gentiles, to give thanks to your holy name, to triumph in your praise." Blessed be the LORD God of Israel from everlasting to everlasting! And all the people said, "Amen!" and praised the LORD.

The LORD reigns; let the earth rejoice; let the multitude of isles be glad! Clouds and darkness surround him; righteousness and justice are the foundation of his throne. A fire goes before him, and burns up his enemies round about. His lightnings light the world; the earth sees and trembles. The mountains melt like wax at the presence of the LORD, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the peoples see his glory.

Let all be put to shame who serve carved images, who boast of idols. Worship him, all *you* gods. Zion hears and is glad, and the daughters of Judah rejoice because of your judgements, O LORD. For you, LORD, are most high above all the earth; you are exalted far above all gods. You who love the LORD, hate evil! He preserves the souls of his saints; he delivers them out of the hand of the wicked. Right is sown for the righteous, and gladness for the upright in heart. Rejoice in the LORD, you righteous, and give thanks at the remembrance of his holy name.

Wh, sing to the LORD a new song! For he has done marvellous things; his right hand and his holy arm have gained him the victory. The LORD has made known his salvation; his righteousness he has revealed in the sight of the nations.

Give unto the LORD, O you mighty ones, give unto the LORD glory and strength. Give unto the LORD the glory due to his name; worship the LORD in the beauty of holiness. The voice of the LORD is over the waters; the God of glory thunders; the LORD is over many waters. The voice of the LORD is powerful; the voice of the LORD is full of majesty. The voice of the LORD breaks the cedars, yes, the LORD splinters the cedars of Lebanon. He makes them also skip like a calf, Lebanon and Sirion like a young wild ox. The voice of the LORD divides the flames of fire. The voice of the LORD shakes the wilderness; the LORD shakes the Wilderness of Kadesh. The voice of the LORD makes the deer give birth, and strips the forests bare; and in his temple everyone says, "Glory!" The LORD sat enthroned at the Flood, and the LORD sits as King forever. The LORD will give strength to his people; the LORD will bless his people with peace.

Psalms 29, 1-11

They shall fear you as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the grass before mowing, like showers that water the earth. In his days the righteous shall flourish, and abundance of peace, until the moon is no more. He shall have dominion also from sea to sea, and from the River to the ends of the earth.

Those who dwell in the wilderness will bow before him, and his enemies will lick the dust. The kings of Tarshish and of the isles will bring presents; the kings of Sheba and Seba will offer gifts. Yes, all kings shall fall down before him; all nations shall serve him.

For he will deliver the needy when he cries, the poor also, and *him* who has no helper. He will spare the poor and needy, and will save the souls of the needy. He will redeem their life from oppression and violence; and precious shall be their blood in his sight.

And he shall live; and the gold of Sheba will be given to him; prayer also will be made for him continually, *and* daily he shall be praised. There will be an abundance of grain in the earth, on the top of the mountains; its fruit shall wave like Lebanon; and *those* of the city shall flourish like grass of the earth. His name shall endure forever; his name shall continue as long as the sun. And *men* shall be blessed in him; all nations shall call him blessed.

Blessed *be* the LORD God, the God of Israel, who only does wondrous things! And blessed *be* his glorious name forever! And let the whole earth be filled *with* his glory. Amen and Amen.

I will extol you, my God, O King; and I will bless your name forever and ever. Every day I will bless you, and I will praise your name forever and ever. Great *is* the LORD, and greatly to be praised; and his greatness *is* unsearchable. One generation shall praise your works to another, and shall declare your mighty acts.

I will meditate on the glorious splendour of your majesty, and on your wondrous works. Men shall speak of the might of your awesome acts, and I will declare your greatness. They shall utter the memory of your great goodness, and shall sing of your righteousness.

The LORD *is* gracious and full of compassion, slow to anger and great in mercy. The LORD *is* good to all, and his tender mercies *are* over all his works. All your works shall praise you, O LORD, and your saints shall bless you. They shall speak of the glory of your kingdom, and talk of your power, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Your kingdom *is* an everlasting kingdom, and your dominion *endures* throughout all generations. The LORD upholds all who fall, and raises up all *who are* bowed down.

The eyes of all look expectantly to you, and you give them their food in due season. You open your hand and satisfy the desire of every living thing. The **LORD** is righteous in all his ways, gracious in all his works. The **LORD** is near to all who call upon him, to all who call upon him in truth. He will fulfil the desire of those who fear him; he also will hear their cry and save them. The **LORD** preserves all who love him, but all the wicked he will destroy. My mouth shall speak the praise of the **LORD**, and all flesh shall bless his holy name forever and ever.

Psalms 145, 1 - 21

There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots. The Spirit of the **LORD** shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the **LORD**. His delight is in the fear of the **LORD**, and he shall not judge by the sight of his eyes, nor decide by the hearing of his ears; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked. Righteousness shall be the belt of his loins, and faithfulness the belt of his waist.

Isaiah 11, 1 - 5

Bless the LORD, O my soul! O LORD my God, you are very great: you are clothed with honour and majesty, who cover *yourself* with light as *with* a garment, who stretch out the heavens like a curtain. He lays the beams of his upper chambers in the waters, who makes the clouds his chariot, who walks on the wings of the wind, who makes his angels spirits, his ministers a flame of fire. *You who* laid the foundations of the earth, so *that* it should not be moved forever, you covered it with the deep as *with* a garment; the waters stood above the mountains. At your rebuke they fled; at the voice of your thunder they hastened away. They went up over the mountains; they went down into the valleys, to the place which you founded for them. You have set a boundary that they may not pass over, that they may not return to cover the earth.

He sends the springs into the valleys, they flow among the hills. They give drink to every beast of the field; the wild donkeys quench their thirst. By them the birds of the heavens have their home; they sing among the branches. He waters the hills from his upper chambers; the earth is satisfied with the fruit of your works. He causes the grass to grow for the cattle, and vegetation for the service of man, that he may bring forth food from the earth, and wine *that* makes glad the heart of man, oil to make *his* face shine, and bread *which* strengthens man's heart.

The trees of the LORD are full of *sap*, the cedars of Lebanon which he planted, where the birds make their nests; the stork has her home in the fir trees. The high hills *are* for the wild goats; the cliffs are a refuge for the rock badgers. He appointed the moon for seasons; the sun knows its going down. You make darkness, and it is night, in which all the beasts of the forest creep about. The young lions roar after their prey, and seek their food from God. *When* the sun rises, they gather together and lie down in their dens.

Man goes out to his work and to his labour until the evening. O LORD, how manifold are your works! In wisdom you have made them all. The earth is full of your possessions—this great and wide sea, in which *are* innumerable teeming things, living things both small and great. There the ships sail about; *there is* that Leviathan which you have made to play there. These all wait for you, that you may give *them* their food in due season. *What* you give them they gather in; you open your hand, they are filled with good. You hide your face, they are troubled; you take away their breath, they die and return to their dust. You send forth your Spirit, they are created; and you renew the face of the earth.

May the glory of the LORD endure forever; may the LORD rejoice in his works. He looks on the earth, and it trembles; he touches the hills, and they smoke.

I will sing to the LORD as long as I live; I will sing praise to my God while I have my being. May my meditation be sweet to him; I will be glad in the LORD. May sinners be consumed from the earth, and the wicked be no more. Bless the LORD, O my soul! Praise the LORD!

Oh, give thanks to the LORD! Call upon his name; make known his deeds among the peoples! Sing to him, sing psalms to him; talk of all his wondrous works! Glory in his holy name; let the hearts of those rejoice who seek the LORD!

Psalms 104, 1 - 105, 3

I will extol you, my God, O King; and I will bless your name forever and ever. Every day I will bless you, and I will praise your name forever and ever. Great is the LORD, and greatly to be praised; and his greatness is unsearchable. One generation shall praise your works to another, and shall declare your mighty acts.

I will meditate on the glorious splendour of your majesty, and on your wondrous works. Men shall speak of the might of your awesome acts, and I will declare your greatness. They shall utter the memory of your great goodness, and shall sing of your righteousness.

The LORD is gracious and full of compassion, slow to anger and great in mercy. The LORD is good to all, and his tender mercies are over all his works. All your works shall praise you, O LORD, and your saints shall bless you. They shall speak of the glory of your kingdom, and talk of your power, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

Your kingdom is an everlasting kingdom, and your dominion endures throughout all generations.

The LORD upholds all who fall, and raises up all who are bowed down. The eyes of all look expectantly to you, and you give them their food in due season. You open your hand and satisfy the desire of every living thing.

The LORD is righteous in all his ways, gracious in all his works. The LORD is near to all who call upon him, to all who call upon him in truth. He will fulfil the desire of those who fear him; he also will hear their cry and save them.

The LORD preserves all who love him, but all the wicked he will destroy. My mouth shall speak the praise of the LORD, and all flesh shall bless his holy name forever and ever.

He shall judge between the nations, and rebuke many people; they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. O house of Jacob, come and let us walk in the light of the LORD. For you have forsaken your people, the house of Jacob, because they are filled with eastern ways; they are soothsayers like the Philistines, and they are pleased with the children of foreigners. Their land is also full of silver and gold, and there is no end to their treasures; their land is also full of horses, and there is no end to their chariots. Their land is also full of idols; they worship the work of their own hands, that which their own fingers have made.

People bow down, and each man humbles himself; therefore do not forgive them. Enter into the rock, and hide in the dust, from the terror of the LORD and the glory of his majesty. The lofty looks of man shall be humbled, the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. For the day of the LORD of hosts shall come upon everything proud and lofty, upon everything lifted up—and it shall be brought low—upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan; upon all the high mountains, and upon all the hills that are lifted up; upon every high tower, and upon every fortified wall; upon all the ships of Tarshish, and upon all the beautiful sloops.

The loftiness of man shall be bowed down, and the haughtiness of men shall be brought low; the LORD alone will be exalted in that day, but the idols he shall utterly abolish. They shall go into the holes of the rocks, and into the caves of the earth, from the terror of the LORD and the glory of his majesty, when he arises to shake the earth mightily.

Isaiah 2, 4 - 19

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."

Isaiah 6, 1 - 7

The voice of one crying in the wilderness:
"Prepare the way of the LORD; make straight
in the desert a highway for our God. Every
valley shall be exalted and every mountain and
hill brought low; the crooked places shall be made
straight and the rough places smooth; the glory of the
LORD shall be revealed, and all flesh shall see *it*
together; for the mouth of the LORD has spoken." The
voice said, "Cry out!" And he said, "What shall I cry?"
"All flesh *is* grass, and all its loveliness *is* like the flower
of the field. The grass withers, the flower fades, because
the breath of the LORD blows upon it; surely the people
are grass. The grass withers, the flower fades, but the
word of our God stands forever." Behold, the Lord GOD
shall come with a strong *hand*, and his arm shall rule for
him; behold, his reward *is* with him, and his work before
him. He will feed his flock like a shepherd; he will gather
the lambs with his arm, and carry *them* in his bosom,
and gently lead those who are with young.

Who has measured the waters in the hollow of his
hand, measured heaven with a span and
calculated the dust of the earth in a measure? Weighed
the mountains in scales and the hills in a balance? Who
has directed the Spirit of the LORD, or *as* his counsellor
has taught Him? With whom did he take counsel, and
who instructed him, and taught him in the path of
justice? Who taught him knowledge, and showed him the
way of understanding?

Behold, the nations *are* as a drop in a bucket, and *are* counted as the small dust on the scales; look, he lifts up the isles as a very little thing. And Lebanon *is* not sufficient to burn, nor its beasts sufficient for a burnt offering. All nations before him *are* as nothing, and they are counted by him less than nothing and worthless. To whom then will you liken God? Or what likeness will you compare to him?

Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth? *It is* he who sits above the circle of the earth, and its inhabitants *are* like grasshoppers, who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in. He brings the princes to nothing; he makes the judges of the earth useless. Scarcely shall they be planted, scarcely shall they be sown, scarcely shall their stock take root in the earth, when he will also blow on them, and they will wither, and the whirlwind will take them away like stubble. "To whom then will you liken me, or to whom shall I be equal?" says the Holy One.

Lift up your eyes on high, and see who has created these *things*, who brings out their host by number; he calls them all by name, by the greatness of his might and the strength of *his* power; not one is missing.

Isaiah 40, 1-8, 10-18 & 21-26

For behold, the LORD will come with fire and with his chariots, like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword the LORD will judge all flesh; and the slain of the LORD shall be many. "Those who sanctify themselves and purify themselves, to go to the gardens after an idol in the midst, eating swine's flesh and the abomination and the mouse, shall be consumed together," says the LORD. "For I know their works and their thoughts. It shall be that I will gather all nations and tongues; and they shall come and see my glory. I will set a sign among them; and those among them who escape I will send to the nations: to Tarshish and Pul and Lud, who draw the bow, and Tubal and Javan, to the coastlands afar off who have not heard my fame nor seen my glory. And they shall declare my glory among the Gentiles. Then they shall bring all your brethren for an offering to the LORD out of all nations, on horses and in chariots and in litters, on mules and on camels, to my holy mountain Jerusalem," says the LORD, "as the children of Israel bring an offering in a clean vessel into the house of the LORD. And I will also take some of them for priests and Levites," says the LORD. "For as the new heavens and the new earth which I will make shall remain before me," says the LORD, "so shall your descendants and your name remain. And it shall come to pass that from one New Moon to another, and from one Sabbath to another, all flesh shall come to worship before me," says the LORD.

And the LORD said, "Because they have forsaken my law which I set before them, and have not obeyed my voice, nor walked according to it, but they have walked according to the dictates of their own hearts and after the Baals, which their fathers taught them," therefore thus says the LORD of hosts, the God of Israel: "Behold, I will feed them, this people, with wormwood, and give them water of gall to drink. I will scatter them also among the Gentiles, whom neither they nor their fathers have known. And I will send a sword after them until I have consumed them." Thus says the LORD of hosts: "Consider and call for the mourning women, that they may come; and send for skilful *wailing* women, that they may come. Let them make haste and take up a wailing for us, that our eyes may run with tears, and our eyelids gush with water."

Speak, "Thus says the LORD: 'Even the carcasses of men shall fall as refuse on the open field, like cuttings after the harvester, and no one shall gather *them*.'" Thus says the LORD: "Let not the wise *man* glory in his wisdom, let not the mighty *man* glory in his might, nor let the rich *man* glory in his riches; but let him who glories glory in this, that he understands and knows me, that I *am* the LORD, exercising loving-kindness, judgement, and righteousness in the earth. For in these I delight," says the LORD.

Jeremiah 9

Afterward he brought me to the gate, the gate that faces toward the east. And behold, the glory of the God of Israel came from the way of the east. His voice *was* like the sound of many waters; and the earth shone with his glory. *It was* like the appearance of the vision which I saw—like the vision which I saw when I came to destroy the city. The visions *were* like the vision which I saw by the River Chebar; and I fell on my face. And the glory of the LORD came into the temple by way of the gate which faces toward the east. The Spirit lifted me up and brought me into the inner court; and behold, the glory of the LORD filled the temple.

Then I heard *him* speaking to me from the temple, while a man stood beside me. And he said to me, "Son of man, *this is* the place of my throne and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever. No more shall the house of Israel defile my holy name, they nor their kings, by their harlotry or with the carcasses of their kings on their high places.

When they set their threshold by my threshold, and their doorpost by my doorpost, with a wall between them and me, they defiled my holy name by the abominations which they committed; therefore I have consumed them in my anger. Now let them put their harlotry and the carcasses of their kings far away from me, and I will dwell in their midst forever."

For the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea. "What profit is the image, that its maker should carve it, the moulded image, a teacher of lies, that the maker of its mould should trust in it, to make mute idols?"

Woe to him who says to wood, 'Awake!' To silent stone, 'Arise! It shall teach!' Behold, it is overlaid with gold and silver, yet in it there is no breath at all. But the LORD is in his holy temple. Let all the earth keep silence before him."

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. 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.

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.

"Sor 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."

11 **I**mmediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And he will send his angels with a great sound of a trumpet, and they will gather together his elect from the four winds, from one end of heaven to the other.

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

But as the days of Noah *were*, so also will the coming of the Son of Man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and did not know until the flood came and took them all away, so also will the coming of the Son of Man be."

11 **W**hen the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate them one from another, as a shepherd divides his sheep from the goats. And he will set the sheep on his right hand, but the goats on the left.

Then the King will say to those on his right hand, 'Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you took me in; I was naked and you clothed me; I was sick and you visited me; I was in prison and you came to me.'

Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and take you in, or naked and clothe you? Or when did we see you sick, or in prison, and come to you?' And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did *it* to one of the least of these my brethren, you did *it* to me.' Then he will also say to those on the left hand, 'Depart from me, you cursed, into the everlasting fire prepared for the devil and his angels: for I was hungry and you gave me no food; I was thirsty and you gave me no drink; I was a stranger and you did not take me in, naked and you did not clothe me, sick and in prison and you did not visit me.'

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

Now it came to pass, when Jesus had finished all these sayings, *that* he said to his disciples, "You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified."

Matthew 25, 31 - 26, 2

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

Luke 2, 8 - 14

And he [Jesus] said: "Take heed that you not be deceived. For many will come in my name, saying, 'I am he,' and, 'The time has drawn near.' Therefore do not go after them. But when you hear of wars and commotions, do not be terrified; for these things must come to pass first, but the end *will not come* immediately." Then he said to them, "Nation will rise against nation, and kingdom against kingdom. And there will be great earthquakes in various places, and famines and pestilences; and there will be fearful sights and great signs from heaven. But before all these things, they will lay their hands on you and persecute *you*, delivering *you* up to the synagogues and prisons. You will be brought before kings and rulers for my name's sake. But it will turn out for you as an occasion for testimony. Therefore settle *it* in your hearts not to meditate beforehand on what you will answer; for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist. You will be betrayed even by parents and brothers, relatives and friends; and they will put *some* of you to death. And you will be hated by all for my name's sake. But not a hair of your head shall be lost. By your patience possess your souls.

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.

Sor 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."

Then he spoke to them a parable: "Look at the fig tree, and all the trees. When they are already budding, you see and know for yourselves that summer is now near. So you also, when you see these things happening, know that the kingdom of God is near. Assuredly, I say to you, this generation will by no means pass away till all things take place. Heaven and earth will pass away, but my words will by no means pass away."

Then he [the risen Christ] said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into his glory?" And beginning at Moses and all the Prophets, he expounded to them in all the Scriptures the things concerning himself. Then they drew near to the village where they were going, and he indicated that he would have gone farther. But they constrained him, saying, "Abide with us, for it is toward evening, and the day is far spent." And he went in to stay with them.

Now it came to pass, as he sat at the table with them, that he took bread, blessed and broke *it*, and gave it to them. Then their eyes were opened and they knew him; and he vanished from their sight. And they said to one another, "Did not our heart burn within us while he talked with us on the road, and while he opened the Scriptures to us?" So they rose up that very hour and returned to Jerusalem, and found the eleven and those *who were* with them gathered together, saying, "The Lord is risen indeed, and has appeared to Simon!"

And they told about the things *that had happened* on the road, and how he was known to them in the breaking of bread. Now as they said these things, Jesus himself stood in the midst of them, and said to them, "Peace to you." But they were terrified and frightened, and supposed they had seen a spirit.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him nothing was made that was made. In him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John [the Baptist]. This man came for a witness, to bear witness of the Light, that all through him might believe. He was not that Light, but *was sent* to bear witness of that Light. That was the true Light which gives light to every man coming into the world.

He was in the world, and the world was made through him, and the world did not know him. He came to his own, and his own did not receive him. But as many as received him, to them he gave the right to become children of God, to those who believe in his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. John bore witness of him and cried out, saying, "This was he of whom I said, 'He who comes after me is preferred before me, for he was before me.'" And of his fullness we have all received, and grace for grace. For the law was given through Moses, *but* grace and truth came through Jesus Christ.

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

I have manifested your name to the men whom you have given me out of the world. They were yours, you gave them to me, and they have kept your word. Now they have known that all things which you have given me are from you. For I have given to them the words which you have given me; and they have received *them*, and have known surely that I came forth from you; and they have believed that you sent me. I pray for them. I do not pray for the world but for those whom you have given me, for they are yours. And all mine are yours, and yours are mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to you. Holy Father, keep through your name those whom you have given me, that they may be one as we *are*. While I was with them in the world, I kept them in your name. Those whom you gave me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.

But now I come to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them your word; and the world has hated them because they are not of the world, just as I am not of the world. I do not pray that you should take them out of the world, but that you should keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them by your truth. Your word is truth.

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

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

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

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

Nevertheless, brethren, I have written more boldly to you on *some* points, as reminding you, because of the grace given to me by God, that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.

Therefore I have reason to glory in Christ Jesus in the things *which pertain to God*. For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient—in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ.

And so I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man's foundation, but as it is written: "To whom he was not announced, they shall see; and those who have not heard shall understand."

I was with you in weakness, in fear, and in much trembling. And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God. However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory. But as it is written: "Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love him." But God has revealed *them* to us through his Spirit. For the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.

Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned.

Now the Lord is the Spirit; and where the Spirit of the Lord *is*, there *is* liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord. Therefore, since we have this ministry, as we have received mercy, we do not lose heart. But we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. 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.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as he chose us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestined us to adoption as sons by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, by which he has made us accepted in the Beloved. In him we have redemption through his blood, the forgiveness of sins, according to the riches of his grace which he made to abound toward us in all wisdom and prudence, having made known to us the mystery of his will, according to his good pleasure which he purposed in himself, that in the dispensation of the fullness of the times he might gather together in one all things in Christ, both which are in heaven and which are on earth—in him.

In him also we have obtained an inheritance, being predestined according to the purpose of him who works all things according to the counsel of his will, that we who first trusted in Christ should be to the praise of his glory. In him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of his glory.

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. Nevertheless, to *the degree* that we have already attained, let us walk by the same rule, let us be of the same mind.

Brethren, join in following my example, and note those who so walk, as you have us for a pattern. For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: whose end *is* destruction, whose god *is* their belly, and *whose* glory *is* in their shame—who set their mind on earthly things.

For our citizenship is in heaven, from which we also eagerly wait for the Saviour, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to his glorious body, according to the working by which he is able even to subdue all things to himself. Therefore, my beloved and longed-for brethren, my joy and crown, so stand fast in the Lord, beloved.

Philippians 3, 13 - 4, 1

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. I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of his body, which is the church, of which I became a minister according to the stewardship from God which was given to me for you, to fulfil the word of God, the mystery which has been hidden from ages and from generations, but now has been revealed to his saints. To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.

Colossians 1, 17 – 27

But we know that the law *is* good if one uses it lawfully, knowing this: that the law is not made for a righteous person, but for *the* lawless and insubordinate, for *the* ungodly and for sinners, for *the* unholy and profane, for murderers of fathers and murderers of mothers, for men-slayers, for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God which was committed to my trust.

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

I Timothy 1, 8 - 17

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.

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

And of the angels he says: "Who makes his angels spirits and his ministers a flame of fire." But to the Son *he says*: "Your throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of your kingdom. You have loved righteousness and hated lawlessness; therefore God, your God, has anointed you with the oil of gladness more than your companions."

And: "You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of your hands. They will perish, but you remain; and they will all grow old like a garment; like a cloak you will fold them up, and they will be changed. But you are the same, and your years will not fail."

Hebrews 1, 1 - 4 & 7 - 12

But one testified in a certain place, saying:
"What is man that you are mindful of him, or
the son of man that you take care of him? You
have made him a little lower than the angels;
you have crowned him with glory and honour, and set
him over the works of your hands. You have put all
things in subjection under his feet." For in that he put all
in subjection under him, he left nothing *that is* not put
under him. But now we do not yet see all things put
under him. But we see Jesus, who was made a little
lower than the angels, for the suffering of death crowned
with glory and honour, that he, by the grace of God,
might taste death for everyone.

For it was fitting for him, for whom *are* all things and
by whom *are* all things, in bringing many sons to
glory, to make the captain of their salvation perfect
through sufferings. For both he who sanctifies and those
who are being sanctified *are* all of one, for which reason
he is not ashamed to call them brethren, saying: "I will
declare your name to my brethren; in the midst of the
assembly I will sing praise to you." And again: "I will
put my trust in him." And again: "Here am I and the
children whom God has given me." Inasmuch then as
the children have partaken of flesh and blood, he himself
likewise shared in the same, that through death he might
destroy him who had the power of death, that is, the
devil, and release those who through fear of death were
all their lifetime subject to bondage.

Therefore Jesus also, that he might sanctify the people with his own blood, suffered outside the gate. Therefore let us go forth to him, outside the camp, bearing his reproach. For here we have no continuing city, but we seek the one to come. Therefore by him let us continually offer the sacrifice of praise to God, that is, the fruit of *our* lips, giving thanks to his name. But do not forget to do good and to share, for with such sacrifices God is well pleased.

Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.

Pray for us; for we are confident that we have a good conscience, in all things desiring to live honourably. But I especially urge *you* to do this, that I may be restored to you the sooner.

Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do his will, working in you what is well pleasing in his sight, through Jesus Christ, to whom *be* glory forever and ever. Amen.

My brethren, do not hold the faith of our Lord Jesus Christ, *the Lord of glory*, with partiality. For if there should come into your assembly a man with gold rings, in fine apparel, and there should also come in a poor man in filthy clothes, and you pay attention to the one wearing the fine clothes and say to him, "You sit here in a good place," and say to the poor man, "You stand there," or, "Sit here at my footstool," have you not shown partiality among yourselves, and become judges with evil thoughts?

Listen, my beloved brethren: has God not chosen the poor of this world *to be rich in faith and heirs of the kingdom which he promised to those who love him*? But you have dishonoured the poor man. Do not the rich oppress you and drag you into the courts? Do they not blaspheme that noble name by which you are called? If you really fulfil *the royal law according to the Scripture*, "You shall love your neighbour as yourself," you do well; but if you show partiality, you commit sin, and are convicted by the law as transgressors. For whoever shall keep the whole law, and yet stumble in one *point*, he is guilty of all. For he who said, "Do not commit adultery," also said, "Do not murder." Now if you do not commit adultery, but you do murder, you have become a transgressor of the law. So speak and so do as those who will be judged by the law of liberty. For judgement is without mercy to the one who has shown no mercy. Mercy triumphs over judgement.

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.

I Peter 5, 1-11

But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. Therefore, since all these things will be dissolved, what manner of *persons* ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth in which righteousness dwells.

Therefore, beloved, looking forward to these things, be diligent to be found by him in peace, without spot and blameless; and consider *that* the longsuffering of our Lord *is* salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you, as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable *people* twist to their own destruction, as *they* do also the rest of the Scriptures.

You therefore, beloved, since you know *this* beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; but grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him *be* the glory both now and forever. Amen.

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

But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts. These are sensual persons, who cause divisions, not having the Spirit. But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And on some have compassion, making a distinction; but others save with fear, pulling *them* out of the fire, hating even the garment defiled by the flesh.

Now to him who is able to keep you from stumbling, and to present *you* faultless before the presence of his glory with exceeding joy, to God our Saviour, who alone is wise, *be* glory and majesty, dominion and power, both now and forever. Amen.

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

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

Behold, he is coming with clouds, and every eye will see him, even they who pierced him. And all the tribes of the earth will mourn because of him. Even so, Amen.

“I am the Alpha and the Omega, *the* Beginning and *the* End,” says the Lord, “who is and who was and who is to come, the Almighty.”

Revelation 1, 1–8

And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth. Then he came and took the scroll out of the right hand of him who sat on the throne. Now when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying: "You are worthy to take the scroll, and to open its seals; for you were slain, and have redeemed us to God by your blood out of every tribe and tongue and people and nation, And have made us kings and priests to our God; and we shall reign on the earth."

Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice: "Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honour and glory and blessing!" And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: "Blessing and honour and glory and power be to him who sits on the throne, and to the Lamb, forever and ever!"

After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice, saying, "Salvation *belongs* to our God who sits on the throne, and to the Lamb!" All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshipped God, saying: "Amen! Blessing and glory and wisdom, thanksgiving and honour and power and might, *be* to our God forever and ever. Amen."

Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?" And I said to him, "Sir, you know." So he said to me, "These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve him day and night in his temple. And he who sits on the throne will dwell among them.

They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat; for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes."

Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people—saying with a loud voice, "Fear God and give glory to him, for the hour of his judgement has come; and worship him who made heaven and earth, the sea and springs of water."

And another angel followed, saying, "Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication." Then a third angel followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives *his* mark on his forehead or on his hand, he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of his indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name."

Here is the patience of the saints; here *are* those who keep the commandments of God and the faith of Jesus. Then I heard a voice from heaven saying to me, "Write: 'Blessed *are* the dead who die in the Lord from now on.'" "Yes," says the Spirit, "that they may rest from their labours, and their works follow them."

Then I saw another sign in heaven, great and marvellous: seven angels having the seven last plagues, for in them the wrath of God is complete. And I saw *something* like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark *and* over the number of his name, standing on the sea of glass, having harps of God. They sing the song of Moses, the servant of God, and the song of the Lamb, saying: "Great and marvellous *are* your works, Lord God Almighty! Just and true *are* your ways, O King of the saints! Who shall not fear you, O Lord, and glorify your name? For *you alone are* holy. For all nations shall come and worship before you, for your judgements have been manifested."

After these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened. And out of the temple came the seven angels having the seven plagues, clothed in pure bright linen, and having their chests girded with golden bands. Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever. The temple was filled with smoke from the glory of God and from his power, and no one was able to enter the temple till the seven plagues of the seven angels were completed. Then I heard a loud voice from the temple saying to the seven angels, "Go and pour out the bowls of the wrath of God on the earth."

Revelation 15. 1 - 16. 1

After these things I heard a loud voice of a great multitude in heaven, saying, "Alleluia! Salvation and glory and honour and power belong to the Lord our God! For true and righteous are his judgements, because he has judged the great harlot who corrupted the earth with her fornication; and he has avenged on her the blood of his servants shed by her." Again they said, "Alleluia! Her smoke rises up forever and ever!" And the twenty-four elders and the four living creatures fell down and worshipped God who sat on the throne, saying, "Amen! Alleluia!"

Then a voice came from the throne, saying, "Praise our God, all you his servants and those who fear him, both small and great!" And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns! Let us be glad and rejoice and give him glory, for the marriage of the Lamb has come, and his wife has made herself ready." And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!'" And he said to me, "These are the true sayings of God."

Revelation 19, 1-9

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

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

Revelation 21,



FOR EVER.
AMEN.



Lord, you have been our dwelling place in all generations. Before the mountains were brought forth, or ever you had formed the earth and the world, even from everlasting to everlasting, you *are* God. You turn man to destruction, and say, "Return, O children of men." For a thousand years in your sight *are* like yesterday when it is past, and *like* a watch in the night. You carry them away *like* a flood; *they are* like a sleep. In the morning they are like grass *which* grows up: in the morning it flourishes and grows up; in the evening it is cut down and withers. For we have been consumed by your anger, and by your wrath we are terrified. You have set our iniquities before you, our secret *sins* in the light of your countenance. For all our days have passed away in your wrath; we finish our years like a sigh. The days of our lives *are* seventy years; and if by reason of strength *they are* eighty years, yet their boast *is* only labour and sorrow; for it is soon cut off, and we fly away.

Who knows the power of your anger? For as the fear of you, *so is* your wrath. So teach *us* to number our days, that we may gain a heart of wisdom. Return, O LORD! How long? And have compassion on your servants. Oh, satisfy us early with your mercy, that we may rejoice and be glad all our days! Make us glad according to the days *in which* you have afflicted us, the years *in which* we have seen evil. Let your work appear to your servants, and your glory to their children.

The LORD reigns, he is clothed with majesty; the LORD is clothed, he has girded himself with strength. Surely the world is established, so that it cannot be moved. Your throne *is* established from of old; you *are* from everlasting. The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves. The LORD on high *is* mightier than the noise of many waters, *than* the mighty waves of the sea. Your testimonies are very sure; holiness adorns your house, O LORD, forever.

O LORD God, to whom vengeance belongs—O God, to whom vengeance belongs, shine forth! Rise up, O Judge of the earth; render punishment to the proud. LORD, how long will the wicked, how long will the wicked triumph? They utter speech, *and* speak insolent things; all the workers of iniquity boast in themselves. They break in pieces your people, O LORD, and afflict your heritage.

He who planted the ear, shall he not hear? He who formed the eye, shall he not see? He who instructs the nations, shall he not correct, he who teaches man knowledge? The LORD knows the thoughts of man, that they *are* futile. Blessed *is* the man whom you instruct, O LORD, and teach out of your law, that you may give him rest from the days of adversity, until the pit is dug for the wicked.

The eternal God *is your* refuge, and underneath *are* the everlasting arms; he will thrust out the enemy from before you, and will say, 'Destroy!' Then Israel shall dwell in safety, the fountain of Jacob alone, in a land of grain and new wine; his heavens shall also drop dew. Happy *are you*, O Israell! *who is* like you, a people saved by the LORD, the shield of your help and the sword of your majesty! Your enemies shall submit to you, and you shall tread down their high places."

Deuteronomy 33, 27 - 29

For thus says the High and Lofty One who inhabits eternity, whose name *is* Holy: "I dwell in the high and holy *place*, with him *who* has a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, nor will I always be angry; for the spirit would fail before me, and the souls *which* I have made. For the iniquity of his covetousness I was angry and struck him; I hid and was angry, and he went on backsliding in the way of his heart. I have seen his ways, and will heal him; I will also lead him, and restore comforts to him and to his mourners. I create the fruit of the lips: peace, peace to *him who is* far off and to *him who is* near," says the LORD, "and I will heal him." But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. *There is* no peace," says my God, "for the wicked."

Isaiah 57, 15 - 21

The LORD is gracious and full of compassion, slow to anger and great in mercy. The LORD is good to all, and his tender mercies are over all his works. All your works shall praise you, O LORD, and your saints shall bless you. They shall speak of the glory of your kingdom, and talk of your power, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Your kingdom is an everlasting kingdom, and your dominion endures throughout all generations. The LORD upholds all who fall, and raises up all who are bowed down. The eyes of all look expectantly to you, and you give them their food in due season. You open your hand and satisfy the desire of every living thing. The LORD is righteous in all his ways, gracious in all his works. The LORD is near to all who call upon him, to all who call upon him in truth. He will fulfil the desire of those who fear him; he also will hear their cry and save them. The LORD preserves all who love him, but all the wicked he will destroy.

For unto us a child is born, unto us a Son is given; and the government will be upon his shoulder. And his name will be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end, upon the throne of David and over his kingdom, to order it and establish it with judgement and justice from that time forward, even forever. The zeal of the LORD of hosts will perform this.

Psalms 145 & Isaiah 9,

Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth? *It is he who sits above the circle of the earth, and its inhabitants are like grasshoppers, who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in.*

He brings the princes to nothing; he makes the judges of the earth useless. Scarcely shall they be planted, scarcely shall they be sown, scarcely shall their stock take root in the earth, when he will also blow on them, and they will wither, and the whirlwind will take them away like stubble. "To whom then will you liken me, or to whom shall I be equal?" says the Holy One. Lift up your eyes on high, and see who has created these *things*, who brings out their host by number; he calls them all by name, by the greatness of his might and the strength of *his* power; not one is missing. Why do you say, O Jacob, and speak, O Israel: "My way is hidden from the LORD, and my just claim is passed over by my God"?

Have you not known? Have you not heard? The everlasting God, the LORD, the Creator of the ends of the earth, neither faints nor is weary. His understanding is unsearchable. He gives power to the weak, and to *those who have* no might he increases strength.

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

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

He was in the world, and the world was made through him, and the world did not know him. He came to his own, and his own did not receive him. But as many as received him, to them he gave the right to become children of God, to those who believe in his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word became flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

John 1, 1 - 14

Now John also was baptizing in Aenon near Salim, because there was much water there. And they came and were baptized. For John had not yet been thrown into prison. Then there arose a dispute between *some* of John's disciples and the Jews about purification. And they came to John and said to him, "Rabbi, he who was with you beyond the Jordan, to whom you have testified—behold, he is baptizing, and all are coming to him!" John answered and said, "A man can receive nothing unless it has been given to him from heaven. You yourselves bear me witness, that I said, 'I am not the Christ,' but, 'I have been sent before him.' He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled. He must increase, but I *must* decrease.

He who comes from above is above all; he who is of the earth is earthly and speaks of the earth. He who comes from heaven is above all. And what he has seen and heard, that he testifies; and no one receives his testimony. He who has received his testimony has certified that God is true. For he whom God has sent speaks the words of God, for God does not give the Spirit by measure. The Father loves the Son, and has given all things into his hand. He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him."

How it was the Feast of Dedication in Jerusalem, and it was winter. And Jesus walked in the temple, in Solomon's porch. Then the Jews [the religious leaders] surrounded him and said to him, "How long do you keep us in doubt? If you are the Christ, tell us plainly." Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's name, they bear witness of me. But you do not believe, because you are not of my sheep, as I said to you.

My sheep hear my voice, and I know them, and they follow me. And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of my hand. My Father, who has given *them* to me, is greater than all; and no one is able to snatch *them* out of my Father's hand. I and *my* Father are one."

Then Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask of God, God will give you." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection at the last day." Jesus said to her, "I am the resurrection and the life. He who believes in me, though he may die, he shall live. And whoever lives and believes in me shall never die. Do you believe this?" She said to him, "Yes, Lord, I believe that you are the Christ, the Son of God, who is to come into the world."

John 10 & 11.

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

Jesus spoke these words, lifted up his eyes to heaven, and said: “Father, the hour has come. Glorify your Son, that your Son also may glorify you, as you have given him authority over all flesh, that he should give eternal life to as many as you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I have glorified you on the earth. I have finished the work which you have given me to do. And now, O Father, glorify me together with yourself, with the glory which I had with you before the world was. I have manifested your name to the men whom you have given me out of the world. They were yours, you gave them to me, and they have kept your word. Now they have known that all things which you have given me are from you.

Sor I have given to them the words which you have given me; and they have received *them*, and have known surely that I came forth from you; and they have believed that you sent me. I pray for them. I do not pray for the world but for those whom you have given me, for they are yours. And all mine are yours, and yours are mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to you. Holy Sather, keep through your name those whom you have given me, that they may be one as we *are*. While I was with them in the world, I kept them in your name. Those whom you gave me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. But now I come to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them your word; and the world has hated them because they are not of the world, just as I am not of the world. I do not pray that you should take them out of the world, but that you should keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them by your truth. Your word is truth. As you sent me into the world, I also have sent them into the world. And for their sakes I sanctify myself, that they also may be sanctified by the truth. I do not pray for these alone, but also for those who will believe in me through their word; that they all may be one, as you, Sather, *are* in me, and I in you; that they also may be one in us, that the world may believe that you sent me."

John 16 & 17.

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 [Jesus Christ] 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.

How godliness with contentment is great gain. For we brought nothing into *this* world, and it is certain we can carry nothing out. And having food and clothing, with these we shall be content. But those who desire to be rich fall into temptation and a snare, and *into* many foolish and harmful lusts which drown men in destruction and perdition.

For the love of money is a root of all *kinds of* evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows. But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness.

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

I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved his appearing.

Be diligent to come to me quickly; for Demas has forsaken me, having loved this present world, and has departed for Thessalonica—Crescens for Galatia, Titus for Dalmatia. Only Luke is with me. Get Mark and bring him with you, for he is useful to me for ministry. And Tychicus I have sent to Ephesus. Bring the cloak that I left with Carpus at Troas when you come—and the books, especially the parchments. Alexander the coppersmith did me much harm. May the Lord repay him according to his works. You also must beware of him, for he has greatly resisted our words.

At my first defence no one stood with me, but all forsook me. May it not be charged against them. But the Lord stood with me and strengthened me, so that the message might be preached fully through me, and *that* all the Gentiles might hear. And I was delivered out of the mouth of the lion. And the Lord will deliver me from every evil work and preserve *me* for his heavenly kingdom. To him be glory forever and ever. Amen!

Tod, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by *his* Son, whom he has appointed heir of all things, through whom also he made the worlds; who being the brightness of *his* glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the Majesty on high, having become so much better than the angels, as he has by inheritance obtained a more excellent name than they. For to which of the angels did he ever say: "You are my Son, today I have begotten you"? And again: "I will be to him a Father, and he shall be to me a Son"? But when he again brings the firstborn into the world, he says: "Let all the angels of God worship him." And of the angels he says: "Who makes his angels spirits and his ministers a flame of fire." But to the Son *he* says: "Your throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of your Kingdom. You have loved righteousness and hated lawlessness; therefore God, your God, has anointed you with the oil of gladness more than your companions."

And: "You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of your hands. They will perish, but you remain; and they will all grow old like a garment; like a cloak you will fold them up, and they will be changed. But you are the same, and your years will not fail."

Jesus Christ *is* the same yesterday, today, and forever. Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do his will, working in you what is well pleasing in his sight, through Jesus Christ, to whom *be* glory forever and ever. Amen.

Hebrews 13.

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

If anyone speaks, *let him speak* as the oracles of God. If anyone ministers, *let him do it* as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

3 Peter 1 & 4.

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.

3 Peter 5, 8 - 11

For if these things are yours and abound, *you* will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. For he who lacks these things is short-sighted, even to blindness, and has forgotten that he was cleansed from his old sins. Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day. The Lord is not slack concerning *his* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.

33 Peter 1 & 3,

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life—the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us—that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship *is* with the Father and with his Son Jesus Christ. And these things we write to you that your joy may be full. This is the message which we have heard from him and declare to you, that God is light and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie and do not practise the truth. But if we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanses us from all sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And he himself is the propitiation for our sins, and not for ours only but also for the whole world.

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.

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.

3 John 5.

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

But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts. These are sensual persons, who cause divisions, not having the Spirit.

But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And on some have compassion, making a distinction; but others save with fear, pulling *them* out of the fire, hating even the garment defiled by the flesh. Now to him who is able to keep you from stumbling, and to present *you* faultless before the presence of his glory with exceeding joy, to God our Saviour, who alone is wise, *be* glory and majesty, dominion and power, both now and forever. Amen.

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

Then I turned to see the voice that spoke with me. And having turned I saw seven golden lamp-stands, and in the midst of the seven lamp-stands *one* like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. His head and hair *were* white like wool, as white as snow, and his eyes like a flame of fire; his feet *were* like fine brass, as if refined in a furnace, and his voice as the sound of many waters; he had in his right hand seven stars, out of his mouth went a sharp two-edged sword, and his countenance *was* like the sun shining in its strength. And when I saw him, I fell at his feet as dead. But he laid his right hand on me, saying to me, "Do not be afraid; I am the First and the Last. I *am* he who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death."

After these things I [John the apostle] looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb [Jesus Christ, the Lamb of God], clothed with white robes, with palm branches in their hands, and crying out with a loud voice, saying, "Salvation *belongs* to our God who sits on the throne, and to the Lamb!"

All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshipped God, saying: "Amen! Blessing and glory and wisdom, thanksgiving and honour and power and might, *be* to our God forever and ever. Amen."

Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?" And I said to him, "Sir, you know." So he said to me, "These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve him day and night in his temple. And he who sits on the throne will dwell among them. They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat; for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes."

He had a little book open in his hand. And he set his right foot on the sea and *his* left foot on the land, and cried with a loud voice, as *when* a lion roars. When he cried out, seven thunders uttered their voices. Now when the seven thunders uttered their voices, I was about to write; but I heard a voice from heaven saying to me, "Seal up the things which the seven thunders uttered, and do not write them." The angel whom I saw standing on the sea and on the land raised up his hand to heaven and swore by him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there should be delay no longer, but in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished, as he declared to his servants the prophets.

Then the voice which I heard from heaven spoke to me again and said, "Go, take the little book which is open in the hand of the angel who stands on the sea and on the earth." So I went to the angel and said to him, "Give me the little book." And he said to me, "Take and eat it; and it will make your stomach bitter, but it will be as sweet as honey in your mouth." Then I took the little book out of the angel's hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter. And he said to me, "You must prophesy again about many peoples, nations, tongues, and kings."

Then I saw another sign in heaven, great and marvellous: seven angels having the seven last plagues, for in them the wrath of God is complete. And I saw *something* like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark *and* over the number of his name, standing on the sea of glass, having harps of God. They sing the song of Moses, the servant of God, and the song of the Lamb, saying: "Great and marvellous *are* your works, Lord God Almighty! Just and true *are* your ways, O King of the saints! Who shall not fear you, O Lord, and glorify your name? For *you alone are* holy. For all nations shall come and worship before you, for your judgements have been manifested."

After these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened. And out of the temple came the seven angels having the seven plagues, clothed in pure bright linen, and having their chests girded with golden bands. Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever. The temple was filled with smoke from the glory of God and from his power, and no one was able to enter the temple till the seven plagues of the seven angels were completed. Then I heard a loud voice from the temple saying to the seven angels, "Go and pour out the bowls of the wrath of God on the earth."

Revelation 15. 1 - 16. 1

After these things I heard a loud voice of a great multitude in heaven, saying, "Alleluia! Salvation and glory and honour and power belong to the Lord our God! For true and righteous are his judgements, because he has judged the great harlot who corrupted the earth with her fornication; and he has avenged on her the blood of his servants shed by her." Again they said, "Alleluia! Her smoke rises up forever and ever!" And the twenty-four elders and the four living creatures fell down and worshipped God who sat on the throne, saying, "Amen! Alleluia!"

Then a voice came from the throne, saying, "Praise our God, all you his servants and those who fear him, both small and great!" And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns! Let us be glad and rejoice and give him glory, for the marriage of the Lamb has come, and his wife [the true church] has made herself ready." And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!'" And he said to me, "These are the true sayings of God."

Revelation 19, 1-9

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

Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. Then I, John, saw the holy city, *New Jerusalem*, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, "Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people. God himself will be with them *and be* their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." Then he who sat on the throne said, "Behold, I make all things new." And he said to me, "Write, for these words are true and faithful."

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

And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the middle of its street, and on either side of the river, *was* the tree of life, which bore twelve fruits, each *tree* yielding its fruit every month. The leaves of the tree *were* for the healing of the nations. And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him. They shall see his face, and his name *shall be* on their foreheads. There shall be no night there: they need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever. Then he said to me, "These words *are* faithful and true." And the Lord God of the holy prophets sent his angel to show his servants the things which must shortly take place. "Behold, I am coming quickly! Blessed *is* he who keeps the words of the prophecy of this book."

Revelation 21, 23 - 22, 7

The fool has said in his heart, "There is no God."

The LORD looks down from heaven upon the children of men, to see if there are any who understand, who seek God. They have all turned aside, they have together become corrupt; *there is none who does good, no, not one.*

But know this, that in the last days perilous times

will come: For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power.

He was clothed with a robe dipped in blood, and his name is called The Word of God.

Now out of his mouth goes a sharp sword, that with it he should strike the nations. And he himself will rule them with a rod of iron. He himself treads the winepress of the fierceness and wrath of Almighty God. And he {Jesus Christ} has on *his* robe and on his thigh a name written:

KING OF KINGS AND LORD OF LORDS.





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