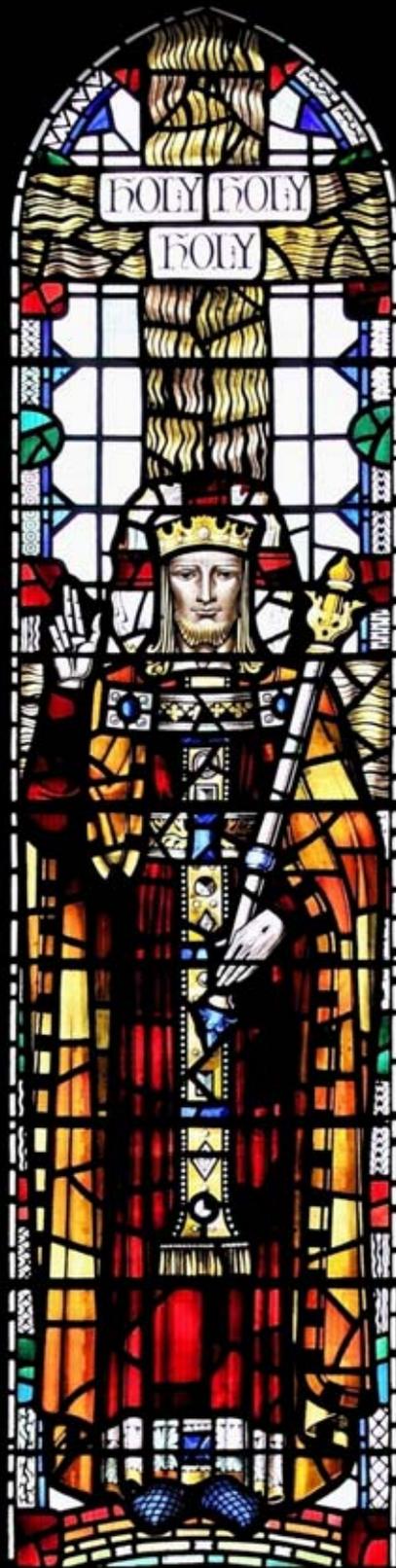


**IN CHRIST
BE**



**RIGHTEOUS
BEFORE
GOD**

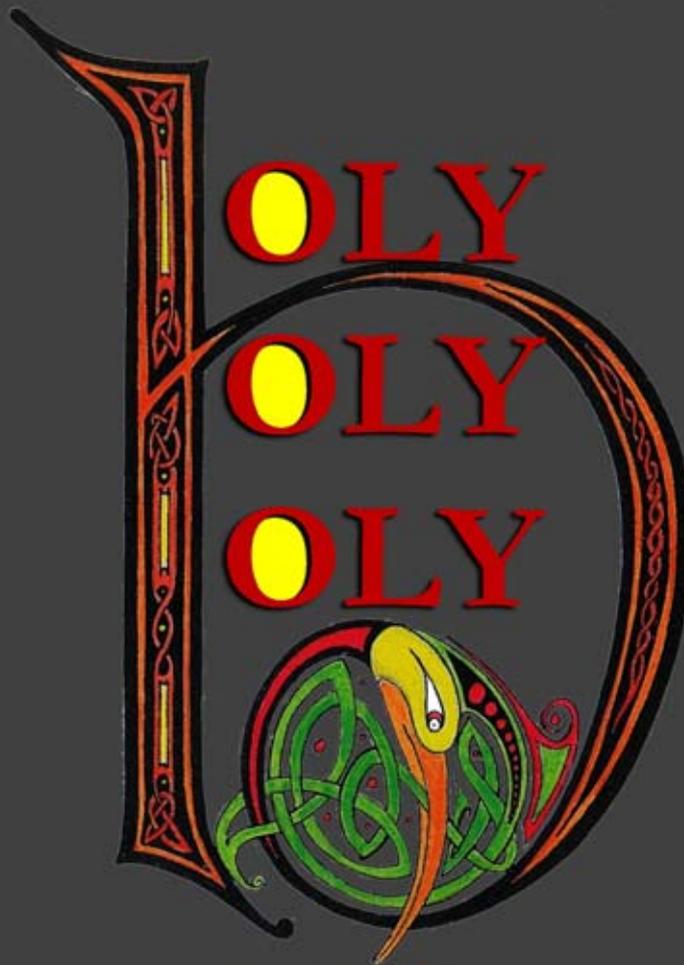


For by grace you have been saved
through faith,
and that not of yourselves;
it is the gift of God, not of works, lest
anyone should boast.

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

But now having been set free from
sin, and having become slaves of God,
you have your fruit to holiness, and
the end, everlasting life.

For the wages of sin *is* death, but
the gift of God *is* eternal life in
Christ Jesus our Lord.



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LORD GOD
ALMIGHTY

◆ In the year that King Uzziah died [739BC], I saw the Lord sitting on a throne, high and lifted up, and the train of his *robe* filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said: "Holy, holy, holy *is* the LORD of hosts; the whole earth *is* full of his glory!" And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.

So I said: "Woe *is* me, for I am undone! Because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts." Then one of the seraphim flew to me, having in his hand a live coal *which* he had taken with the tongs from the altar. And he touched my mouth *with it*, and said: "Behold, this has touched your lips; your iniquity is taken away, and your sin purged." Also I heard the voice of the Lord, saying: "Whom shall I send, and who will go for us?" Then I said, "Here *am* I! Send me." And he said, "Go, and tell this people: 'Keep on hearing, but do not understand; keep on seeing, but do not perceive.' Make the heart of this people dull, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and return and be healed."

Immediately I [the apostle John] 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!"

The Mighty One, God the LORD, has spoken and called the earth from the rising of the sun to its going down. Out of Zion, the perfection of beauty, God will shine forth. Our God shall come, and shall not keep silent; a fire shall devour before him, and it shall be very tempestuous all around him.

He shall call to the heavens from above, and to the earth, that he may judge his people: "Gather my saints together to me, those who have made a covenant with me by sacrifice." Let the heavens declare his righteousness, for God himself *is* Judge. Selah

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.

Moreover by them your servant is warned, *and* in keeping them *there is* great reward. Who can understand *his* errors? Cleanse me from secret *faults*.

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.

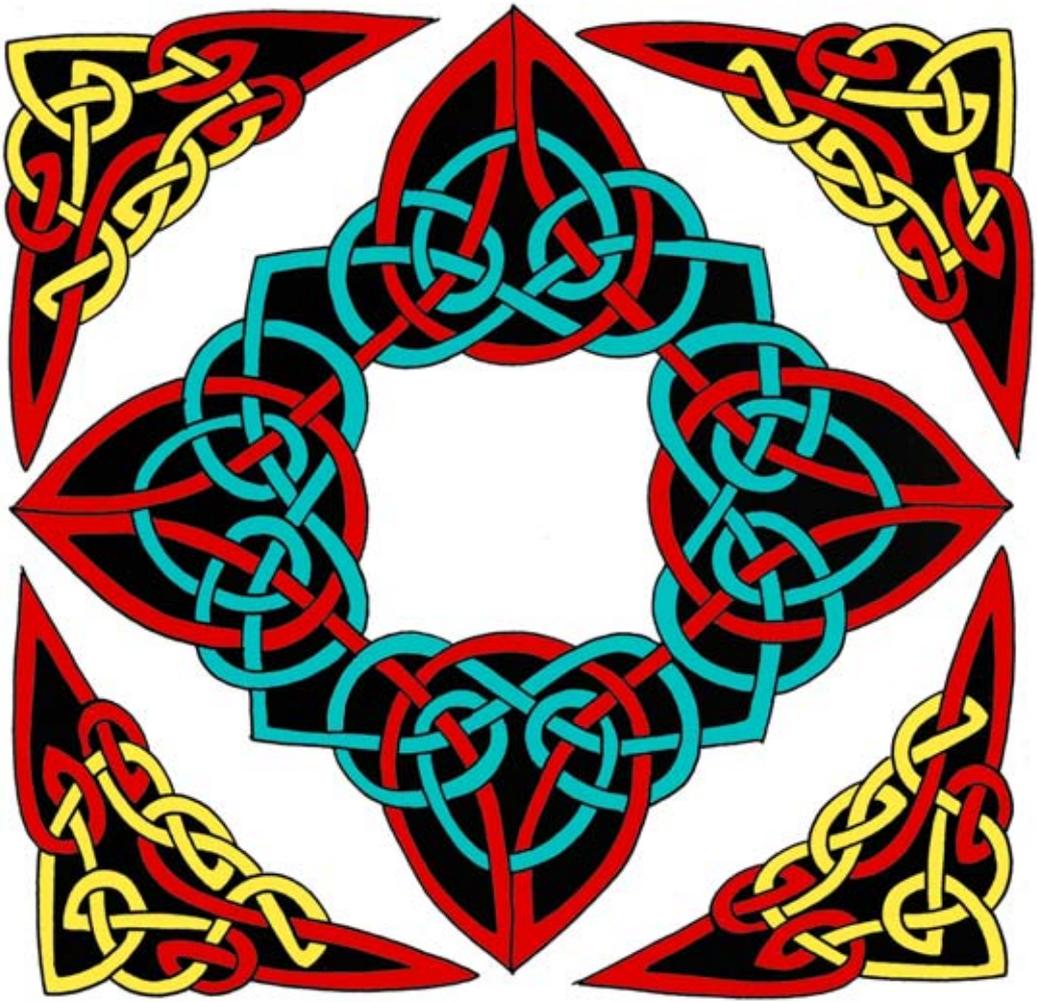
He brings the princes to nothing; he makes the judges of the earth useless. Scarcely shall they be planted, scarcely shall they be sown, scarcely shall their stock take root in the earth, when he will also blow on them, and they will wither, and the whirlwind will take them away like stubble.

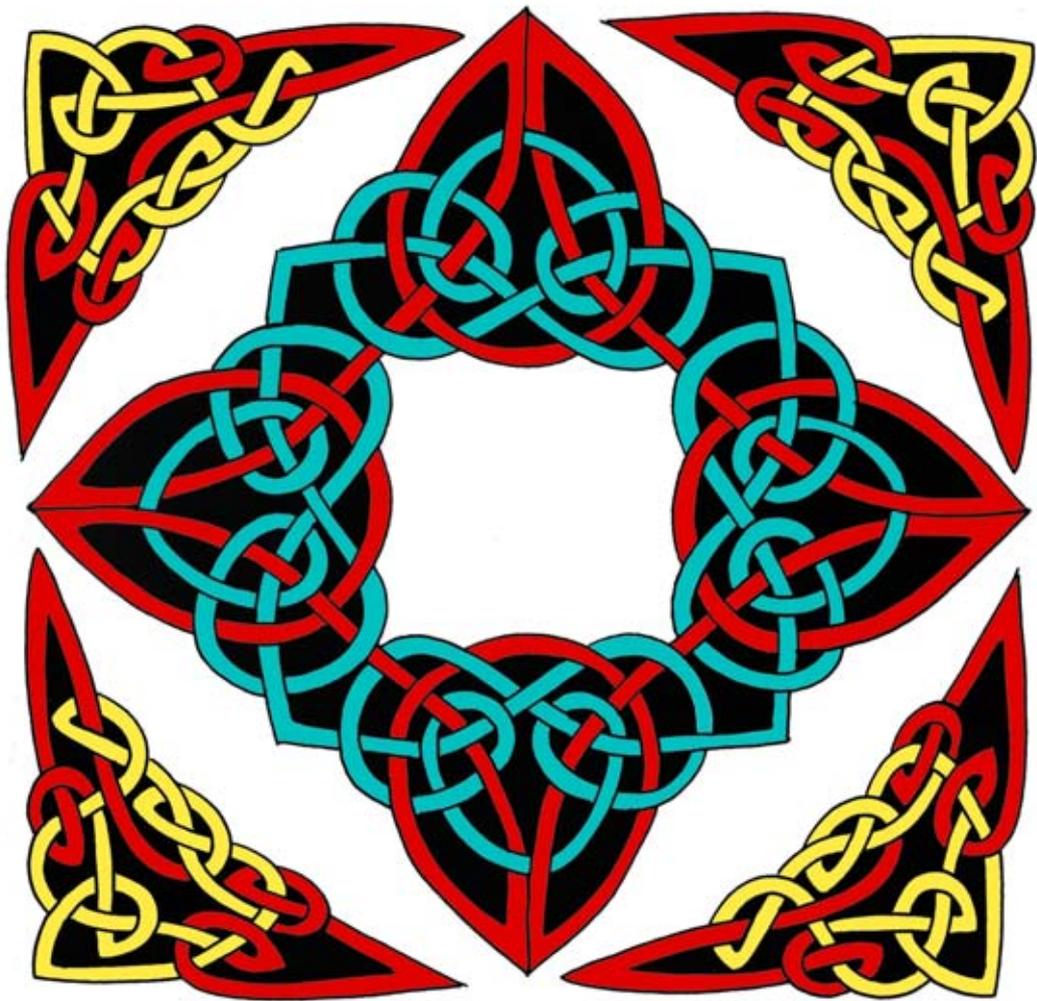
"To whom then will you liken me, or *to whom* shall I be equal?" says the Holy One. Lift up your eyes on high, and see who has created these *things*, who brings out their host by number; he calls them all by name, by the greatness of his might and the strength of *his* power; not one is missing.

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. O LORD, were *you* displeased with the rivers, *was* your anger against the rivers, *was* your wrath against the sea, that you rode on your horses, your chariots of salvation?

Your bow was made quite ready; oaths were sworn over *your* arrows. You divided the earth with rivers. The mountains saw you *and* trembled; the overflowing of the water passed by. The deep uttered its voice, *and* lifted its hands on high. The sun and moon stood still in their habitation; at the light of your arrows they went, at the shining of your glittering spear. You marched through the land in indignation; you trampled the nations in anger. You went forth for the salvation of your people, for salvation with your Anointed. You struck the head from the house of the wicked, by laying bare from foundation to neck. Selah





“**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."

When Jesus had spoken these words, he went out with his disciples over the Brook Kidron, where there was a garden, which he and his disciples entered.

he has delivered us from the power of darkness and conveyed *us* into the kingdom of the Son of his love, in whom we have redemption through his blood, the forgiveness of sins. He is the image of the invisible God, the firstborn over all creation. For by him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through him and for him.

And he is before all things, and in him all things consist. And he is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things he may have the pre-eminence. For it pleased *the Father that* in him all the fullness should dwell, and by him to reconcile all things to himself, by him, whether things on earth or things in heaven, having made peace through the blood of his cross.

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

But Christ came *as* High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with his own blood he entered the Most Holy Place once for all, having obtained eternal redemption.

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

And for this reason he is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

For where there *is* a testament, there must also of necessity be the death of the testator. For a testament *is* in force after men are dead, since it has no power at all while the testator lives.

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.

Also there were many priests, because they were prevented by death from continuing. But he `[[Christ]]`, because he continues forever, has an unchangeable priesthood. Therefore he is also able to save to the uttermost those who come to God through him, since he always lives to make intercession for them.

For such a High Priest was fitting for us, *who is* holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for his own sins and then for the people's, for this he did once for all when he offered up himself.

For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, *appoints* the Son who has been perfected forever.

Now *this is* the main point of the things we are saying: we have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

For every high priest is appointed to offer both gifts and sacrifices. Therefore *it is* necessary that this one also have something to offer. For if he were on earth, he would not be a priest, since there are priests who offer the gifts according to the law; who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For he **[[God]]** said, "See *that* you make all things according to the pattern shown you on the mountain."

But now he **[[Christ]]** has obtained a more excellent ministry, inasmuch as he is also Mediator of a better covenant, which was established on better promises. For if that first *covenant* had been faultless, then no place would have been sought for a second.

And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. Therefore *it was* necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ has not entered the holy places made with hands, *which are* copies of the true, but into heaven itself, now to appear in the presence of God for us; not that he should offer himself often, as the high priest enters the Most Holy Place every year with blood of another—he then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, he has appeared to put away sin by the sacrifice of himself. And as it is appointed for men to die once, but after this the judgement, so Christ was offered once to bear the sins of many. To those who eagerly wait for him he will appear a second time, apart from sin, for salvation.

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. Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; as obedient children, not conforming yourselves to the former lusts, *as* in your ignorance; but as he who called you *is* holy, you also be holy in all *your* conduct, because it is written, "Be holy, for I am holy."

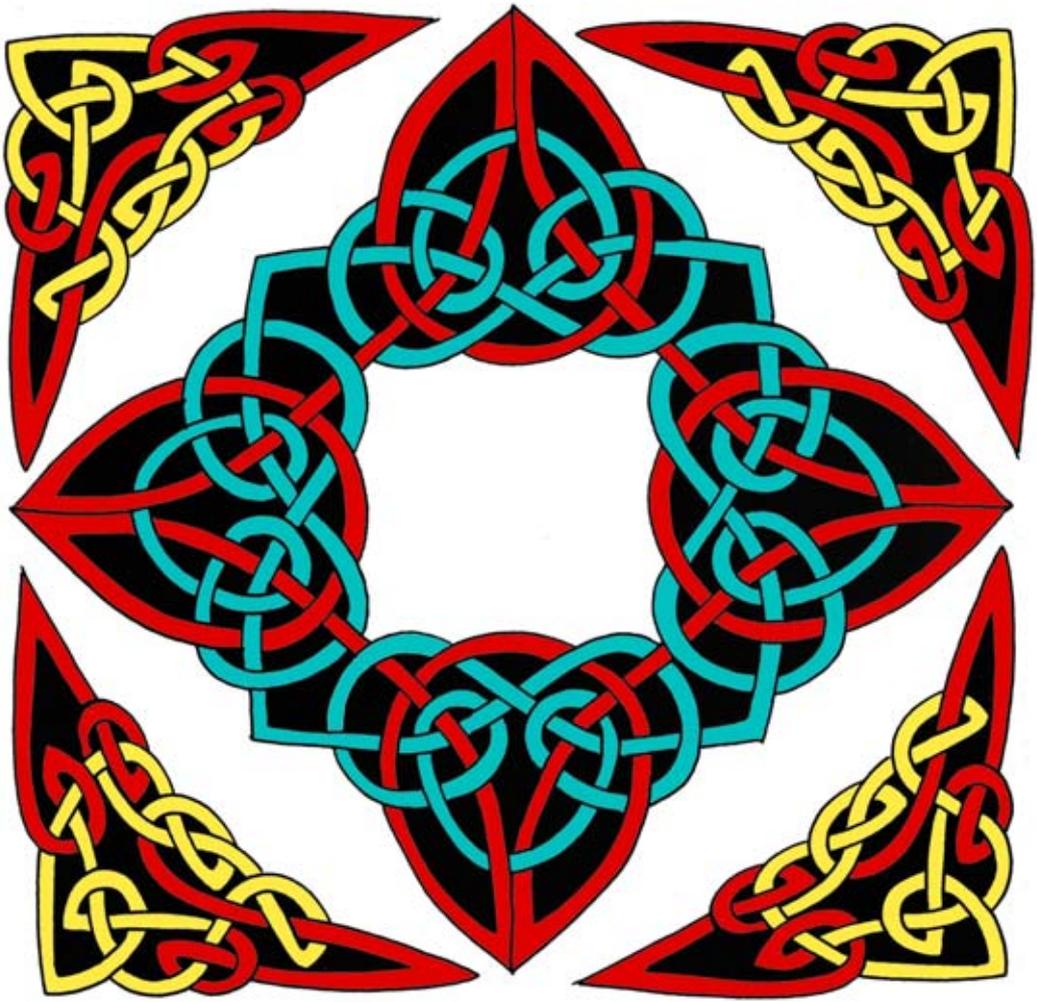
And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay *here* in fear; knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your 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.

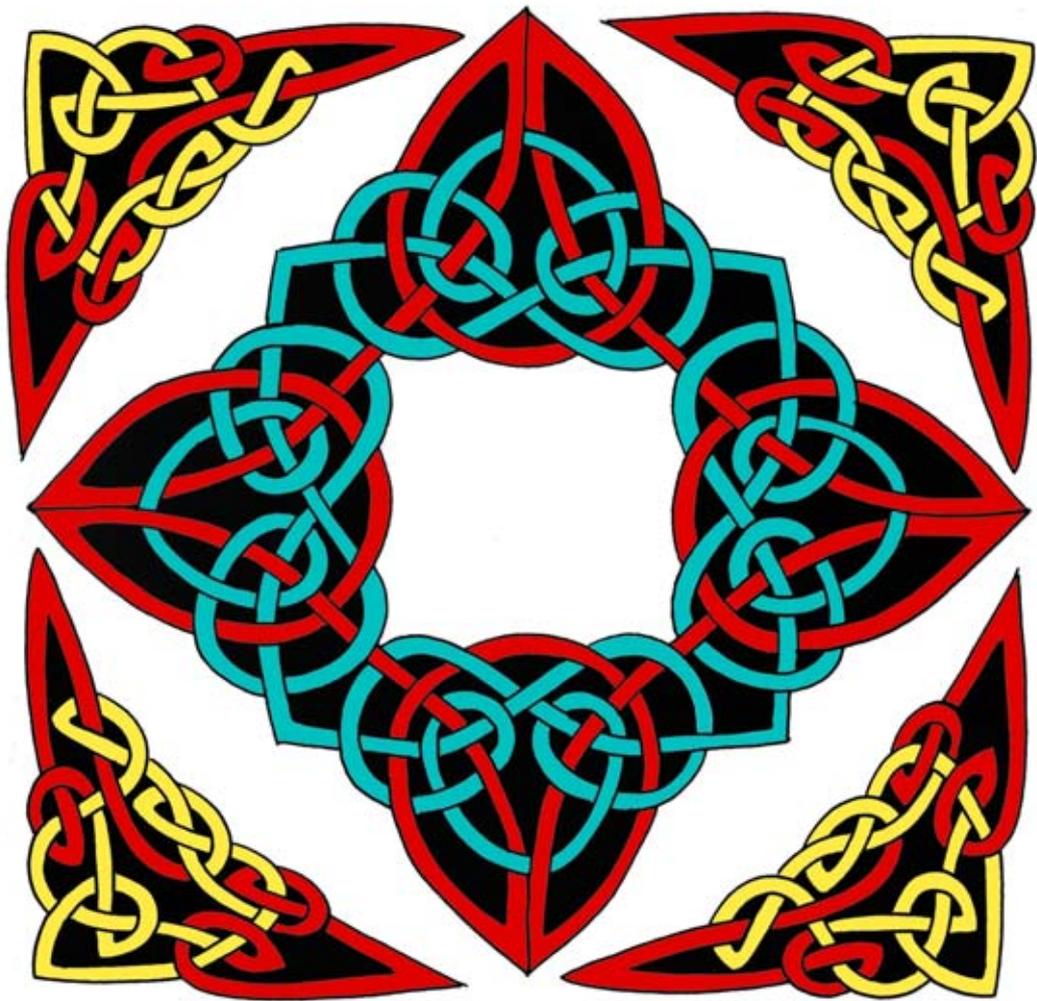
That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life—the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and 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. Now by this we know that we know him, if we keep his commandments.

Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know him. Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when he is revealed, we shall be like him, for we shall see him as he is. And everyone who has this hope in him purifies himself, just as he is pure.





And I heard the angel of the waters saying: "You are righteous, O Lord, the one who is and who was and who is to be, because you have judged these things. For they have shed the blood of saints and prophets, and you have given them blood to drink. For it is their just due."

And I heard another from the altar saying, "Even so, Lord God Almighty, true and righteous *are* your judgements." Then the fourth angel poured out his bowl on the sun, and power was given to him to scorch men with fire. And men were scorched with great heat, and they blasphemed the name of God who has power over these plagues; and they did not repent and give him glory.

Then the fifth angel poured out his bowl on the throne of the beast [[the antichrist, the ruler of earth's final world empire]], and his kingdom became full of darkness; and they gnawed their tongues because of the pain. They blasphemed the God of heaven because of their pains and their sores, and did not repent of their deeds.

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 [[the Lamb of God - Christ]] 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."

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."

And he said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.

He who overcomes shall inherit all things, and I will be his God and he shall be my son. But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death."





“**T**here is none righteous, no, not one; there is none who understands; there is none who seeks after God. They have all turned aside; they have together become unprofitable; there is none who does good, no, not one.”

“**Their** throat *is* an open tomb; with their tongues they have practised deceit”; “The poison of asps *is* under their lips”; “Whose mouth *is* full of cursing and bitterness.”

“**Their** feet *are* swift to shed blood; destruction and misery *are* in their ways; and the way of peace they have not known.” “There is no fear of God before their eyes.”

Now we know that whatever the law **[God’s Law]** says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

Therefore by the deeds of the law no flesh will be justified in his sight, for by the law *is* the knowledge of sin.

But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe.

For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus, whom God set forth *as* a propitiation by his blood, through faith, to demonstrate his righteousness, because in his forbearance God had passed over the sins that were previously committed, to demonstrate at the present time his righteousness, that he might be just and the justifier of the one who has faith in Jesus.

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

Or *is he* the God of the Jews only? *Is he* not also the God of the Gentiles? Yes, of the Gentiles also, since *there is* one God who will justify the circumcised **[[Jews]]** by faith and the uncircumcised **[[Gentiles]]** through faith.

Then God said, "Let us make man in our image, according to our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in his *own* image; in the image of God he created him; male and female he created them.

And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

Then the LORD God called to Adam and said to him, "Where *are* you?" So he said, "I heard your voice in the garden, and I was afraid because I was naked; and I hid myself." And he said, "Who told you that you *were* naked? Have you eaten from the tree of which I commanded you that you should not eat?" Then the man said, "The woman whom you gave *to be* with me, she gave me of the tree, and I ate."

And the LORD God said to the woman, "What *is* this you have done?" The woman said, "The serpent deceived me, and I ate."

So the LORD God said to the serpent: "Because you have done this, you *are* cursed more than all cattle, and more than every beast of the field; on your belly you shall go, and you shall eat dust all the days of your life. And I will put enmity between you and the woman, and between your seed and her Seed; he shall bruise your head, and you shall bruise his heel."

Then to Adam he said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it':" cursed *is* the ground for your sake; in toil you shall eat *of* it all the days of your life. In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you *are*, and to dust you shall return."

Then the LORD God said, "Behold, the man has become like one of us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever" — therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken. So he drove out the man; and he placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, that the sons of God saw the daughters of men, that they *were* beautiful; and they took wives for themselves of all whom they chose.

And the LORD said, "My Spirit shall not strive with man forever, for he *is* indeed flesh; yet his days shall be one hundred and twenty years."

There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore *children* to them. Those *were* the mighty men who *were* of old, men of renown.

Then the LORD saw that the wickedness of man *was* great in the earth, and *that* every intent of the thoughts of his heart *was* only evil continually. And the LORD was sorry that he had made man on the earth, and he was grieved in His heart. So the LORD said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them."

But Noah found grace in the eyes of the LORD.

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."

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.

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.

THE TEN COMMANDMENTS

And God spoke all these words, saying: "I *am* the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.

You shall have no other gods before me. You shall not make for yourself a carved image, or any likeness of *anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth; you shall not bow down to them nor serve them.

For I, the LORD your God, *am* a jealous God, visiting the iniquity of the fathers on the children to the third and fourth *generations* of those who hate me, but showing mercy to thousands, to those who love me and keep my commandments.

You shall not take the name of the LORD your God in vain, for the LORD will not hold *him* guiltless who takes his name in vain.

Remember the Sabbath day, to keep it holy. Six days you shall labour and do all your work, but the seventh day *is* the Sabbath of the LORD your God. For *in* six days the LORD made the heavens and the earth, the sea, and all that *is* in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.

Honour your father and your mother, that your days may be long upon the land which the LORD your God is giving you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbour.

You shall not covet your neighbour's house; you shall not covet your neighbour's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that *is* your neighbour's."

Behold, my Servant shall deal prudently; he shall be exalted and extolled and be very high. Just as many were astonished at you, so his visage was marred more than any man, and his form more than the sons of men; so shall he sprinkle many nations. Kings shall shut their mouths at him; for what had not been told them they shall see, and what they had not heard they shall consider.

Who has believed our report? And to whom has the arm of the LORD been revealed? For he shall grow up before him as a tender plant, and as a root out of dry ground. He has no form or comeliness; and when we see him, *there is* no beauty that we should desire him.

He is despised and rejected by men, a man of sorrows and acquainted with grief. And we hid, as it were, *our* faces from him; he was despised, and we did not esteem him. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, Smitten by God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities; the chastisement for our peace *was* upon him, and by his stripes we are healed. All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on him the iniquity of us all.

He was oppressed and he was afflicted, yet he opened not his mouth; he was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so he opened not his mouth. He was taken from prison and from judgement, and who will declare his generation? For he was cut off from the land of the living; for the transgressions of my people he was stricken.

And they made his grave with the wicked—but with the rich at his death, because he had done no violence, nor *was any* deceit in his mouth.

Yet it pleased the LORD to bruise him; he has put *him* to grief. When you make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

He shall see the labour of his soul, *and* be satisfied. By his knowledge my righteous Servant shall justify many, for he shall bear their iniquities.

Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong, because he poured out his soul unto death, and he was numbered with the transgressors, and he bore the sin of many, and made intercession for the transgressors.

Behold, the LORD'S hand is not shortened, that it cannot save; nor his ear heavy, that it cannot hear. But your iniquities have separated you from your God; and your sins have hidden *his* face from you, so that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue has muttered perversity.

No one calls for justice, nor does *any* plead for truth. They trust in empty words and speak lies; they conceive evil and bring forth iniquity. They hatch vipers' eggs and weave the spider's web; he who eats of their eggs dies, and *from* that which is crushed a viper breaks out. Their webs will not become garments, nor will they cover themselves with their works; their works *are* works of iniquity, and the act of violence *is* in their hands. Their feet run to evil, and they make haste to shed innocent blood; their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths.

The way of peace they have not known, and *there is* no justice in their ways; they have made themselves crooked paths; whoever takes that way shall not know peace. Therefore justice is far from us, nor does righteousness overtake us; we look for light, but there is darkness! For brightness, *but* we walk in blackness!

For our transgressions are multiplied before you, and our sins testify against us; for our transgressions *are* with us, and *as for* our iniquities, we know them: in transgressing and lying against the LORD, and departing from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

Justice is turned back, and righteousness stands afar off; for truth is fallen in the street, and equity cannot enter. So truth fails, and he *who* departs from evil makes himself a prey. Then the LORD saw *it*, and it displeased him that *there was* no justice. He saw that *there was* no man, and wondered that *there was* no intercessor; therefore his own arm brought salvation for him; and his own righteousness, it sustained him. For he put on righteousness as a breastplate, and a helmet of salvation on his head; he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

According to *their* deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; the coastlands he will fully repay. So shall they fear the name of the LORD from the west, and his glory from the rising of the sun; when the enemy comes in like a flood, the Spirit of the LORD will lift up a standard against him.

For since the beginning of the world *men* have not heard nor perceived by the ear, nor has the eye seen any God besides you, who acts for the one who waits for him. You meet him who rejoices and does righteousness, *who* remembers you in your ways. You are indeed angry, for we have sinned—in these ways we continue; and we need to be saved. But we are all like an unclean *thing*, and all our righteousnesses *are* like filthy rags; we all fade as a leaf, and our iniquities, like the wind, have taken us away. And *there is* no one who calls on your name, who stirs himself up to take hold of you; for you have hidden your face from us, and have consumed us because of our iniquities.

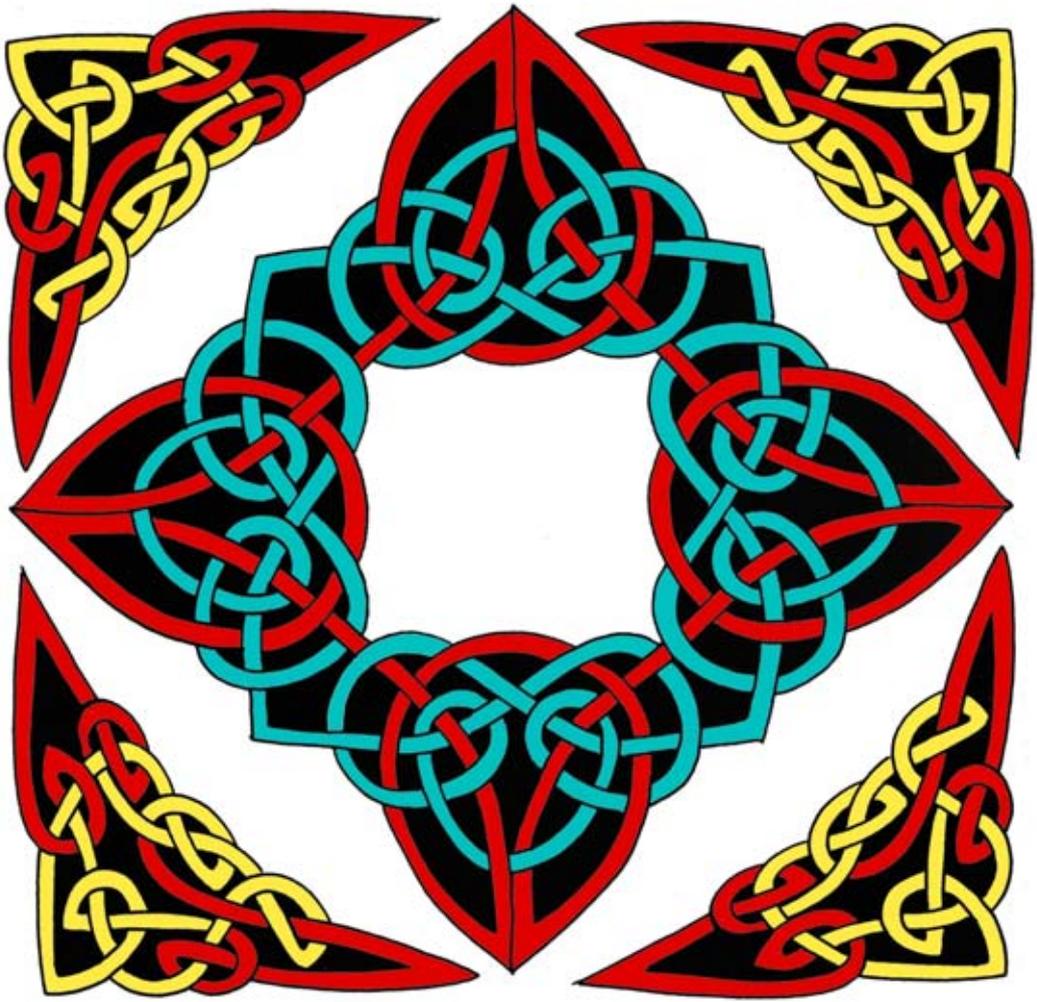
“**B**ehold, *it is* written before me: I will not keep silence, but will repay—even repay into their bosom—your iniquities and the iniquities of your fathers together,” says the LORD, “who have burned incense on the mountains [worshipped created things rather than God the Creator] and blasphemed me on the hills; therefore I will measure their former work into their bosom.”

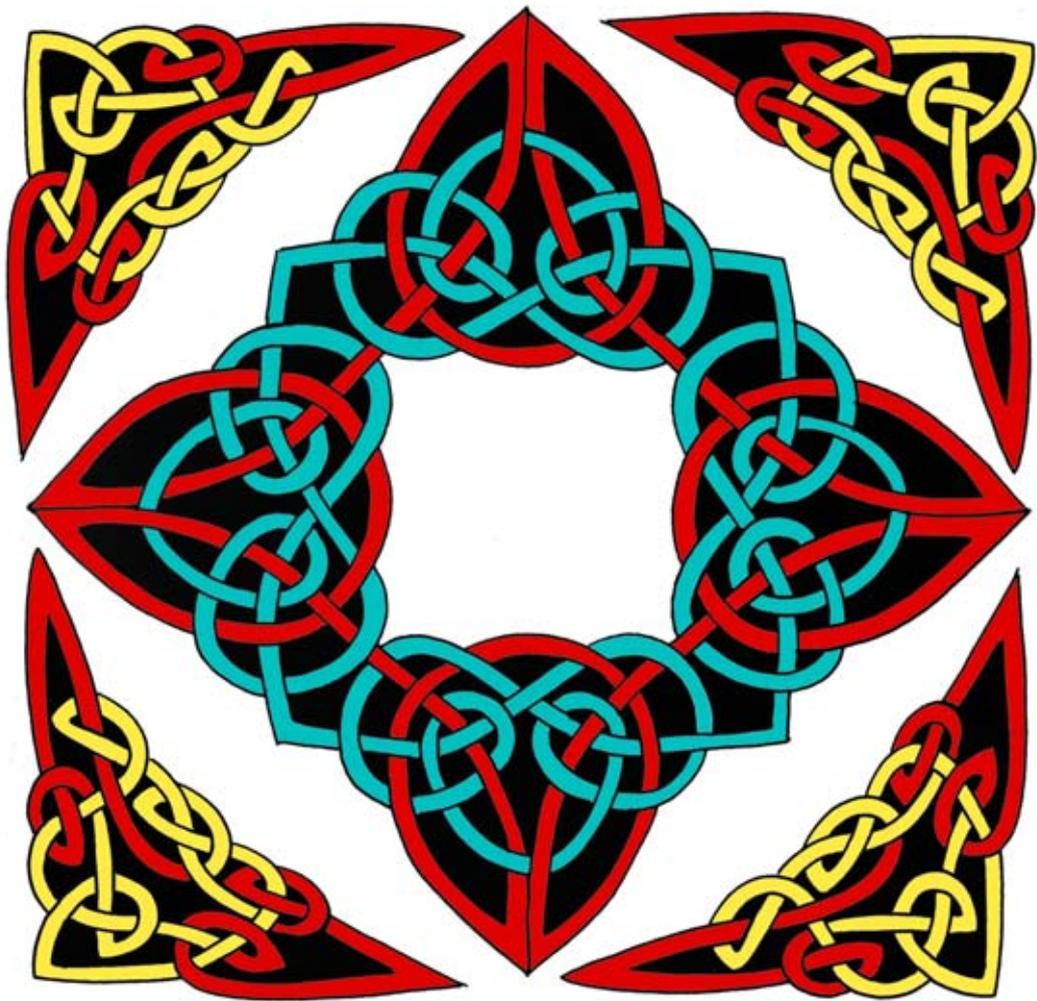
Thus says the LORD: "Cursed *is* the man who trusts in man and makes flesh his strength, whose heart departs from the LORD. For he shall be like a shrub in the desert, and shall not see when good comes, but shall inhabit the parched places in the wilderness, *in* a salt land *which is* not inhabited.

Blessed *is* the man who trusts in the LORD, and whose hope is the LORD. For he shall be like a tree planted by the waters, which spreads out its roots by the river, and will not fear when heat comes; but its leaf will be green, and will not be anxious in the year of drought, nor will cease from yielding fruit.

The heart *is* deceitful above all *things*, and desperately wicked; who can know it? I, the LORD, search the heart, *I* test the mind, even to give every man according to his ways, according to the fruit of his doings. *As* a partridge that broods but does not hatch, *so is* he who gets riches, but not by right; it will leave him in the midst of his days, and at his end he will be a fool."

A glorious high throne from the beginning *is* the place of our sanctuary. O LORD, the hope of Israel, all who forsake you shall be ashamed. "Those who depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters."





“Enter by the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it. Because narrow *is* the gate and difficult *is* the way which leads to life, and there are few who find it.

Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous wolves. You will know them by their fruits. Do men gather grapes from thorn-bushes or figs from thistles? Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor *can* a bad tree bear good fruit.

Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore by their fruits you will know them.

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!’”

“**H**ypocrites! Well did Isaiah prophesy about you, saying: ‘These people draw near to me with their mouth, and honour me with *their* lips, but their heart is far from me. And in vain they worship me, teaching *as* doctrines the commandments of men.’”

When he [Jesus] had called the multitude to *himself*, he said to them, “Hear and understand: not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man.” Then his disciples came and said to him, “Do you know that the Pharisees were offended when they heard this saying?” But he answered and said, “Every plant which my heavenly Father has not planted will be uprooted. Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch.”

Then Peter answered and said to him, “Explain this parable to us.” So Jesus said, “Are you also still without understanding? Do you not yet understand that whatever enters the mouth goes into the stomach and is eliminated? But those things which proceed out of the mouth come from the heart, and they defile a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are *the things* which defile a man, but to eat with unwashed hands does not defile a man.”

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.

“**N**o one has ascended to heaven but he who came down from heaven, *that is*, the Son of Man who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in him should not perish but have eternal life. For God so loved the world that he gave his only begotten Son, that whoever believes in him should not perish but have everlasting life.

For God did not send his Son into the world to condemn the world, but that the world through him might be saved. He who believes in him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practising evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.”

“**G**od, who made the world and everything in it, since he is Lord of heaven and earth, does not dwell in temples made with hands. Nor is he worshipped with men’s hands, as though he needed anything, since he gives to all life, breath, and all things.

And he has made from one blood every nation of men to dwell on all the face of the earth, and has determined their pre-appointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for him and find him, though he is not far from each one of us; for in him we live and move and have our being, as also some of your own poets have said, ‘For we are also his offspring.’

Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man’s devising. Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, because he has appointed a day on which he will judge the world in righteousness by the man **[Jesus of Nazareth]** whom he has ordained. He has given assurance of this to all by raising him from the dead.”

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

But God, who is rich in mercy, because of his great love with which he loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace in *his* kindness toward us in Christ Jesus.

For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, not of works, lest anyone should boast.

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

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.

And have no fellowship with the unfruitful works of darkness, but rather expose *them*. For it is shameful even to speak of those things which are done by them in secret. But all things that are exposed are made manifest by the light, for whatever makes manifest is light. Therefore he says: "Awake, you who sleep, arise from the dead, and Christ will give you light."

See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil.

Where do wars and fights *come* from among you? Do *they* not *come* from your *desires for* pleasure that war in your members? You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask. You ask and do not receive, because you ask amiss, that you may spend *it* on your pleasures.

Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. Cleanse *your* hands, *you* sinners; and purify *your* hearts, *you* double-minded. Lament and mourn and weep! Let your laughter be turned to mourning and *your* joy to gloom. Humble yourselves in the sight of the Lord, and he will lift you up.

Come now, you who say, "Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit"; whereas you do not know what *will happen* tomorrow. For what *is* your life? It is even a vapour that appears for a little time and then vanishes away. Instead you *ought* to say, "If the Lord wills, we shall live and do this or that." But now you boast in your arrogance. All such boasting is evil. Therefore, to him who knows to do good and does not do *it*, to him it is sin.

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 **[[God]]** said, "Behold, I make all things new." And he said to me, "Write, for these words are true and faithful."

And he said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.

He who overcomes shall inherit all things, and I will be his God and he shall be my son. But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death."

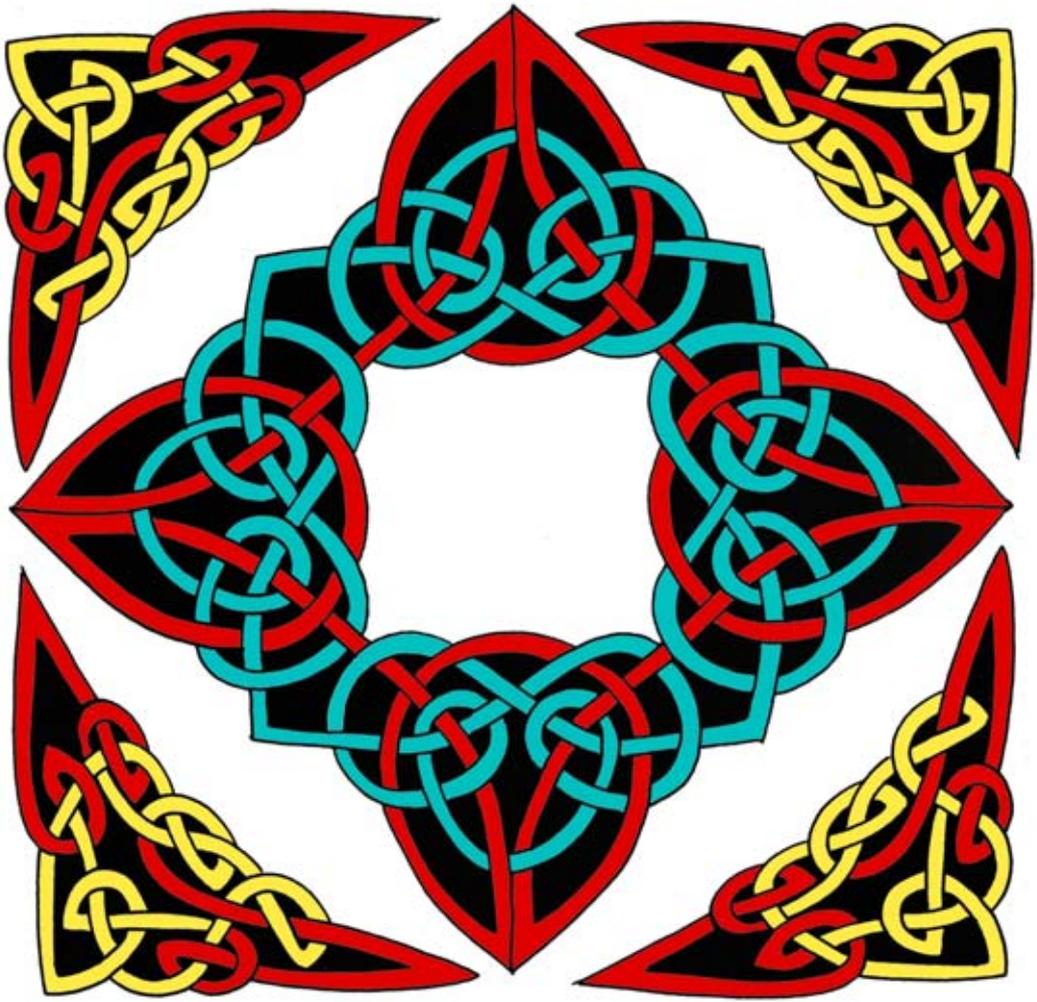
Then he said to me, "These words *are* faithful and true." And the Lord God of the holy prophets sent his angel to show his servants the things which must shortly take place. "Behold, I am coming quickly! Blessed *is* he who keeps the words of the prophecy of this book."

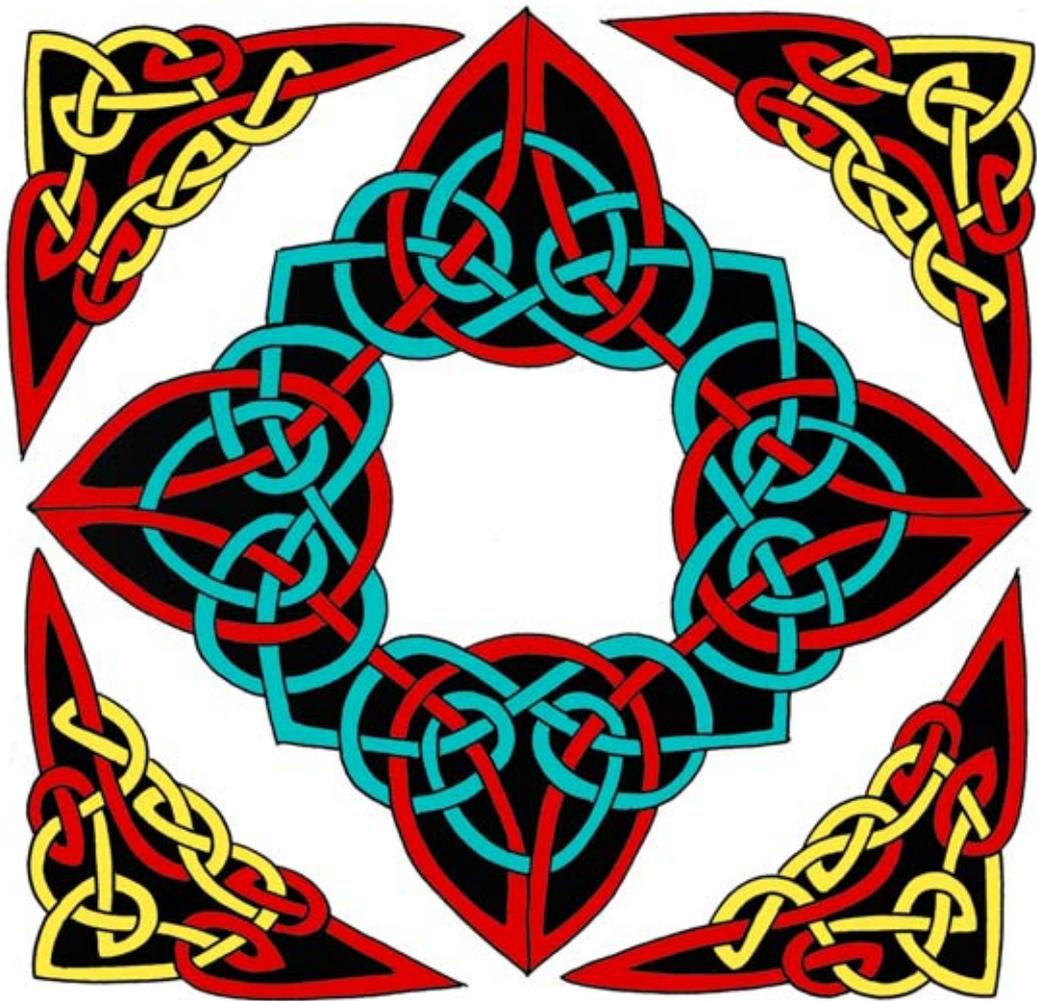
And he said to me, "Do not seal the words of the prophecy of this book, for the time is at hand. He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still."

"And behold, I am coming quickly, and my reward *is* with me, to give to every one according to his work. I am the Alpha and the Omega, *the* Beginning and *the* End, the First and the Last."

Blessed *are* those who do his commandments, that they may have the right to the tree of life, and may enter through the gates into the city. But outside *are* dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practises a lie.

"I, Jesus, have sent my angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star."







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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.

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

But God, who is rich in mercy, because of his great love with which he loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace in *his* kindness toward us in Christ Jesus. For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, not of works, lest anyone should boast.

For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

“**M**y 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 the Jews took up stones again to stone him. Jesus answered them, “Many good works I have shown you from my Father. For which of those works do you stone me?” The Jews answered him, saying, “For a good work we do not stone you, but for blasphemy, and because you, being a man, make yourself God.”

Jesus answered them, “Is it not written in your law, ‘I said, “You are gods”’? If he called them gods, to whom the word of God came (and the Scripture cannot be broken), do you say of him whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’?”

If I do not do the works of my Father, do not believe me; but if I do, though you do not believe me, believe the works, that you may know and believe that the Father *is* in me, and I in him.” Therefore they sought again to seize him, but he escaped out of their hand.

There was a man sent from God, whose name was John. {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 {Jesus Christ} 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. No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, he has declared *him*.

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

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

Philip said to him, “Lord, show us the Father, and it is sufficient for us.” Jesus said to him, “Have I been with you so long, and yet you have not known me, Philip? He who has seen me has seen the Father; so how can you say, ‘Show us the Father’? Do you not believe that I am in the Father, and the Father in me? The words that I speak to you I do not speak on my own *authority*; but the Father who dwells in me does the works. Believe me that I *am* in the Father and the Father in me, or else believe me for the sake of the works themselves.”

“**A**bide in me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you *are* the branches. He who abides in me, and I in him, bears much fruit; for without me you can do nothing. If anyone does not abide in me, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned. If you abide in me, and my words abide in you, you will ask what you desire, and it shall be done for you. By this my Father is glorified, that you bear much fruit; so you will be my disciples. As the Father loved me, I also have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love. These things I have spoken to you, that my joy may remain in you, and *that* your joy may be full.

This is my commandment, that you love one another as I have loved you. Greater love has no one than this, than to lay down one’s life for his friends. You are my friends if you do whatever I command you. No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from my Father I have made known to you.”

“**Y**ou did not choose me, but I chose you and appointed you that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask the Father in my name he may give you. These things I command you, that you love one another. If the world hates you, you know that it hated me before *it hated* you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted me, they will also persecute you. If they kept my word, they will keep yours also. But all these things they will do to you for my name’s sake, because they do not know him who sent me.

If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. He who hates me hates My Father also. If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both me and my Father. But *this happened* that the word might be fulfilled which is written in their law, ‘They hated me without a cause.’ But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, he will testify of me. And you also will bear witness, because you have been with me from the beginning.”

Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law no flesh will be justified in his sight, for by the law *is* the knowledge of sin. But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by his blood, through faith, to demonstrate his righteousness, because in his forbearance God had passed over the sins that were previously committed, to demonstrate at the present time his righteousness, that he might be just and the justifier of the one who has faith in Jesus.

Where *is* boasting then? It is excluded. By what law? Of works? No, but by the law of faith. Therefore we conclude that a man is justified by faith apart from the deeds of the law. Or *is he* the God of the Jews only? *Is he* not also the God of the Gentiles? Yes, of the Gentiles also, since *there is* one God who will justify the circumcised by faith and the uncircumcised through faith.

For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates his own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by his blood, we shall be saved from wrath through him.

For if when we were enemies we were reconciled to God through the death of his Son, much more, having been reconciled, we shall be saved by his life. And not only *that*, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Therefore, just as through one man **[Adam]** sin entered the world, and death through sin, and thus death spread to all men, because all sinned—(for until the law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of him who was to come. But the free gift *is* not like the offence. For if by the one man's offence many died, much more the grace of God and the gift by the grace of the one man, Jesus Christ, abounded to many).

There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God *did* by sending his own Son in the likeness of sinful flesh, on account of sin: he condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those *who live* according to the Spirit, the things of the Spirit.

But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not his. And if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness. But if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit who dwells in you. Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. For as many as are led by the Spirit of God, these are sons of God.

For the love of Christ compels us, because we judge thus: that if one died for all, then all died; and he died for all, that those who live should live no longer for themselves, but for him who died for them and rose again.

Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know *him thus* no longer. Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new.

Now all things *are* of God, who has reconciled us to himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

Now then, we are ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ's behalf, be reconciled to God. For he made him who knew no sin *to be* sin for us, that we might become the righteousness of God in him.

Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh? Have you suffered so many things in vain—if indeed *it was* in vain? Therefore he who supplies the Spirit to you and works miracles among you, *does he do it* by the works of the law, or by the hearing of faith? — just as Abraham “believed God, and it was accounted to him for righteousness.” Therefore know that *only* those who are of faith are sons of Abraham.

And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, *saying*, “In you all the nations shall be blessed.” So then those who *are* of faith are blessed with believing Abraham. For as many as are of the works of the law are under the curse; for it is written, “Cursed *is* everyone who does not continue in all things which are written in the book of the law, to do them.” But that no one is justified by the law in the sight of God *is* evident, for “the just shall live by faith.”

Yet the law is not of faith, but “the man who does them shall live by them.” Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed *is* everyone who hangs on a tree”), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

What purpose then *does* the law *serve*? It was added because of transgressions, till the Seed should come to whom the promise was made; *and it was* appointed through angels by the hand of a mediator. Now a mediator does not *mediate* for one *only*, but God is one. *Is* the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.

But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor *to bring us* to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ.

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you *are* Christ's, then you are Abraham's seed, and heirs according to the promise.

he [God the Father] has delivered us from the power of darkness and conveyed *us* into the kingdom of the Son of his love, [Jesus Christ] in whom we have redemption through his blood, the forgiveness of sins. He is the image of the invisible God, the firstborn over all creation. For by him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through him and for him. And he is before all things, and in him all things consist. And he is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things he may have the pre-eminence. For it pleased *the Father that* in him all the fullness should dwell, and by him to reconcile all things to himself, by him, whether things on earth or things in heaven, having made peace through the blood of his cross.

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

For you died, and your life is hidden with Christ in God. When Christ *who is* our life appears, then you also will appear with him in glory. Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. Because of these things the wrath of God is coming upon the sons of disobedience, in which you yourselves once walked when you lived in them. But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another, since you have put off the old man with his deeds, and have put on the new *man* who is renewed in knowledge according to the image of him who created him, where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave *nor* free, but Christ *is* all and in all.

Therefore, as *the* elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also *must do*. But above all these things put on love, which is the bond of perfection. And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.

Now may our God and Father himself, and our Lord Jesus Christ, direct our way to you. And may the Lord make you increase and abound in love to one another and to all, just as we *do* to you, so that he may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all his saints.

Finally then, brethren, we urge and exhort in the Lord Jesus that you should abound more and more, just as you received from us how you ought to walk and to please God; for you know what commandments we gave you through the Lord Jesus.

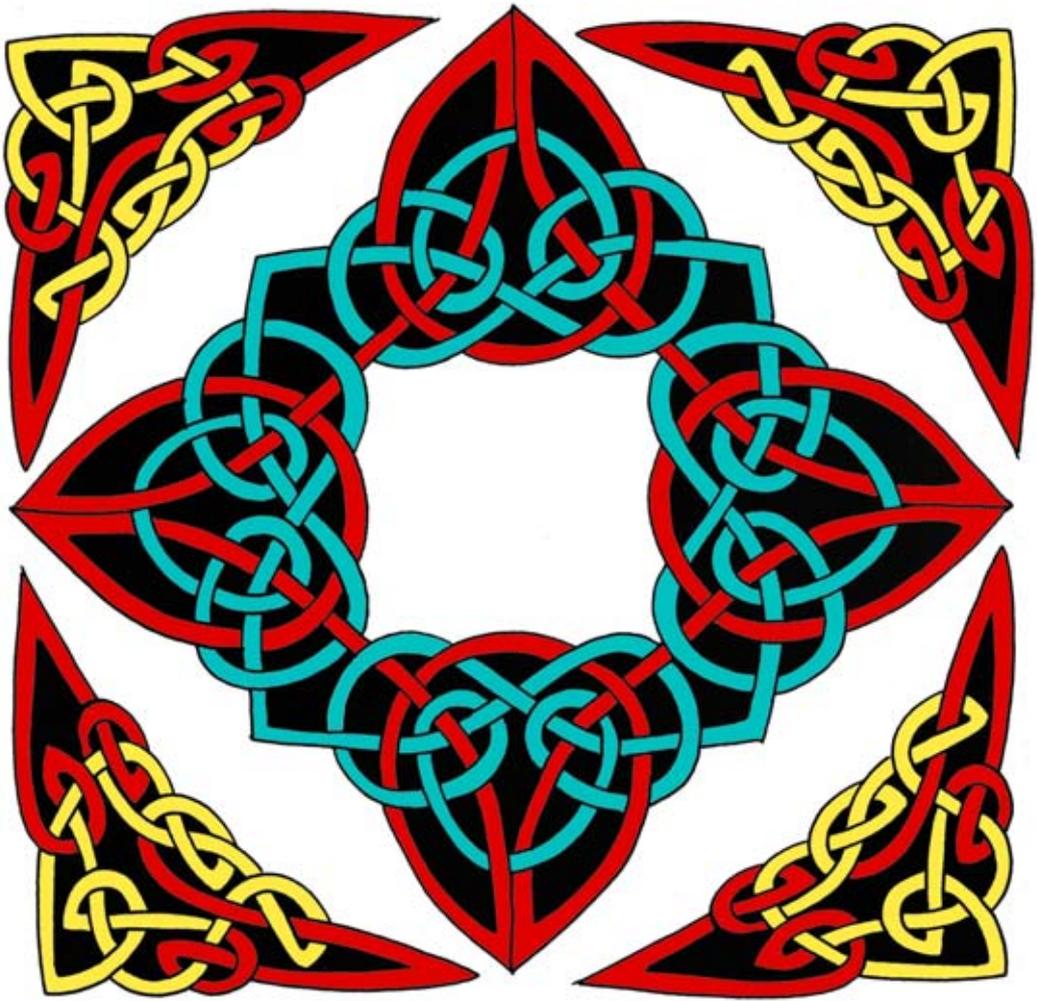
For this is the will of God, your sanctification: that you should abstain from sexual immorality; that each of you should know how to possess his own vessel in sanctification and honour, not in passion of lust, like the Gentiles who do not know God; that no one should take advantage of and defraud his brother in this matter, because the Lord *is* the avenger of all such, as we also forewarned you and testified.

For God did not call us to uncleanness, but in holiness. Therefore he who rejects *this* does not reject man, but God, who has also given us his Holy Spirit.

For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Saviour Jesus Christ, who gave himself for us, that he might redeem us from every lawless deed and purify for himself *his* own special people, zealous for good works.

Speak these things, exhort, and rebuke with all authority. Let no one despise you. Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, to speak evil of no one, to be peaceable, gentle, showing all humility to all men.

For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another. But when the kindness and the love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, whom he poured out on us abundantly through Jesus Christ our Saviour, that having been justified by his grace we should become heirs according to the hope of eternal life.



But this man [Jesus of Nazareth], after he had offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till his enemies are made his footstool. For by one offering he has perfected forever those who are being sanctified.

But the Holy Spirit also witnesses to us; for after he had said before, "This *is* the covenant that I will make with them after those days, says the LORD: I will put my laws into their hearts, and in their minds I will write them," *then he adds*, "Their sins and their lawless deeds I will remember no more."

Now where there is remission of these, *there is* no longer an offering for sin. Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which he consecrated for us, through the veil, that is, his flesh, and *having* a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

Let us hold fast the confession of *our* hope without wavering, for he who promised *is* faithful.

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.

Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; as obedient children, not conforming yourselves to the former lusts, *as* in your ignorance; but as he who called you *is* holy, you also be holy in all *your* conduct, because it is written, "Be holy, for I am holy."

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.

For we *have spent* enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.

In regard to these, they think it strange that you do not run with *them* in the same flood of dissipation, speaking evil of *you*. They will give an account to him who is ready to judge the living and the dead **[[Christ]]**. For this reason the gospel was preached also to those who are dead **[[believers who have died]]**, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand; therefore be serious and watchful in your prayers.

And above all things have fervent love for one another, for "love will cover a multitude of sins." *Be* hospitable to one another without grumbling. As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. If anyone speaks, *let him speak* as the oracles of God. If anyone ministers, *let him do it* as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

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.

My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And he himself is the propitiation for our sins, and not for ours only but also for the whole world.

Now by this we know that we know him, if we keep his commandments. He who says, "I know him," and does not keep his commandments, is a liar, and the truth is not in him. But whoever keeps his word, truly the love of God is perfected in him. By this we know that we are in him. He who says he abides in him ought himself also to walk just as he walked.

Brethren, I write no new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the word which you heard from the beginning. Again, a new commandment I write to you, which thing is true in him and in you, because the darkness is passing away, and the true light is already shining. He who says he is in the light, and hates his brother, is in darkness until now. He who loves his brother abides in the light, and there is no cause for stumbling in him. But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

I write to you, little children, because your sins are forgiven you for his name's sake. I write to you, fathers, because you have known him *who is* from the beginning. I write to you, young men, because you have overcome the wicked one. I write to you, little children, because you have known the Father. I have written to you, fathers, because you have known him *who is* from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the wicked one.

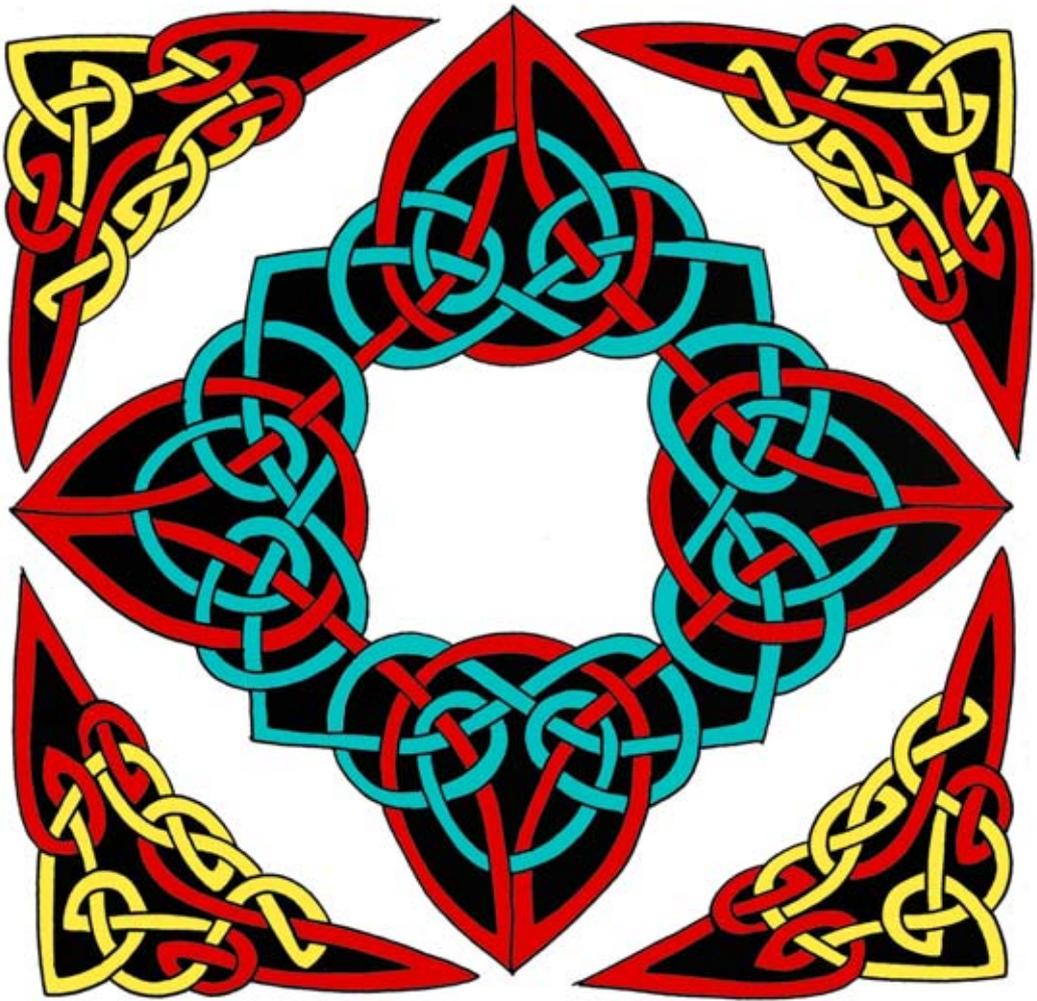
Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that *is* in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever.

Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but *they went out* that they might be made manifest, that none of them were of us. But you have an anointing from the Holy One, and you know all things.

I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth. Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son. Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also. Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father. And this is the promise that he has promised us—eternal life.

In this is love, not that we loved God, but that he loved us and sent his Son *to be* the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No one has seen God at any time. If we love one another, God abides in us, and his love has been perfected in us. By this we know that we abide in him, and he in us, because he has given us of his Spirit. And we have seen and testify that the Father has sent the Son *as* Saviour of the world.

Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.



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

And to the angel of the church in Philadelphia write, ‘These things says he who is holy, he who is true, he who has the key of David, he who opens and no one shuts, and shuts and no one opens: “I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept my word, and have not denied my name. Indeed I will make *those* of the synagogue of Satan, who say they are Jews and are not, but lie—indeed I will make them come and worship before your feet, and to know that I have loved you. Because you have kept my command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth.

Behold, I am coming quickly! Hold fast what you have, that no one may take your crown. He who overcomes, I will make him a pillar in the temple of my God, and he shall go out no more. And I will write on him the name of my God and the name of the city of my God, the New Jerusalem, which comes down out of heaven from my God. And *I will write on him* my new name.

He who has an ear, let him hear what the Spirit says to the churches.”“

And to the angel of the church of the Laodiceans write, ‘These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God: “I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of my mouth. Because you say, ‘I am rich, have become wealthy, and have need of nothing’ —and do not know that you are wretched, miserable, poor, blind, and naked—I counsel you to buy from me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, *that* the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see. As many as I love, I rebuke and chasten. Therefore be zealous and repent.

Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and dine with him, and he with me. To him who overcomes I will grant to sit with me on my throne, as I also overcame and sat down with my Father on his throne.”“



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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. For indeed he does not give aid to angels, but he does give aid to the seed of Abraham. Therefore, in all things he had to be made like *his* brethren, that he might be a merciful and faithful High Priest in things *pertaining* to God, to make propitiation for the sins of the people. For in that he himself has suffered, being tempted, he is able to aid those who are tempted.

“**B**lessed are you when they revile and persecute you, and say all kinds of evil against you falsely for my `[[Jesus’]]` sake. Rejoice and be exceedingly glad, for great *is* your reward in heaven, for so they persecuted the prophets who were before you.

You are the salt of the earth; but if the salt loses its flavour, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.

You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lamp-stand, and it gives light to all *who are* in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfil. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle `[[Hebrew punctuation marks]]` will by no means pass from the law till all is fulfilled.”

“Therefore whoever confesses me before men, him I will also confess before my Father who is in heaven. But whoever denies me before men, him I will also deny before my Father who is in heaven. Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. For I have come to ‘set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law’; and ‘a man’s enemies *will be* those of his *own* household.’

He who loves father or mother more than me is not worthy of me. And he who loves son or daughter more than me is not worthy of me. And he who does not take his cross and follow after me is not worthy of me. He who finds his life will lose it, and he who loses his life for my sake will find it.

He who receives you receives me, and he who receives me receives him who sent me. He who receives a prophet in the name of a prophet shall receive a prophet’s reward. And he who receives a righteous man in the name of a righteous man shall receive a righteous man’s reward. And whoever gives one of these little ones only a cup of cold *water* in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward.”

When Jesus came into the region of Caesarea Philippi, he asked his disciples, saying, "Who do men say that I, the Son of Man, am?" So they said, "Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?"

Simon Peter answered and said, "You are the Christ, the Son of the living God." Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but my Father who is in heaven.

And I also say to you that you are Peter, and on this rock I will build my church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Then he commanded his disciples that they should tell no one that he was Jesus the Christ.

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

And he [Jesus] spoke a parable to them: "Can the blind lead the blind? Will they not both fall into the ditch? A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher. And why do you look at the speck in your brother's eye, but do not perceive the plank in your own eye? Or how can you say to your brother, 'Brother, let me remove the speck that *is* in your eye,' when you yourself do not see the plank that *is* in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother's eye. For a good tree does not bear bad fruit, nor does a bad tree bear good fruit. For every tree is known by its own fruit. For *men* do not gather figs from thorns, nor do they gather grapes from a bramble bush. A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks.

But why do you call me 'Lord, Lord,' and do not do the things which I say? Whoever comes to me, and hears my sayings and does them, I will show you whom he is like: He is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock."

“Do not fear, little flock, for it is your Father’s good pleasure to give you the kingdom. Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys. For where your treasure is, there your heart will be also.

Let your waist be girded and *your* lamps burning; and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately. Blessed *are* those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down *to eat*, and will come and serve them. And if he should come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

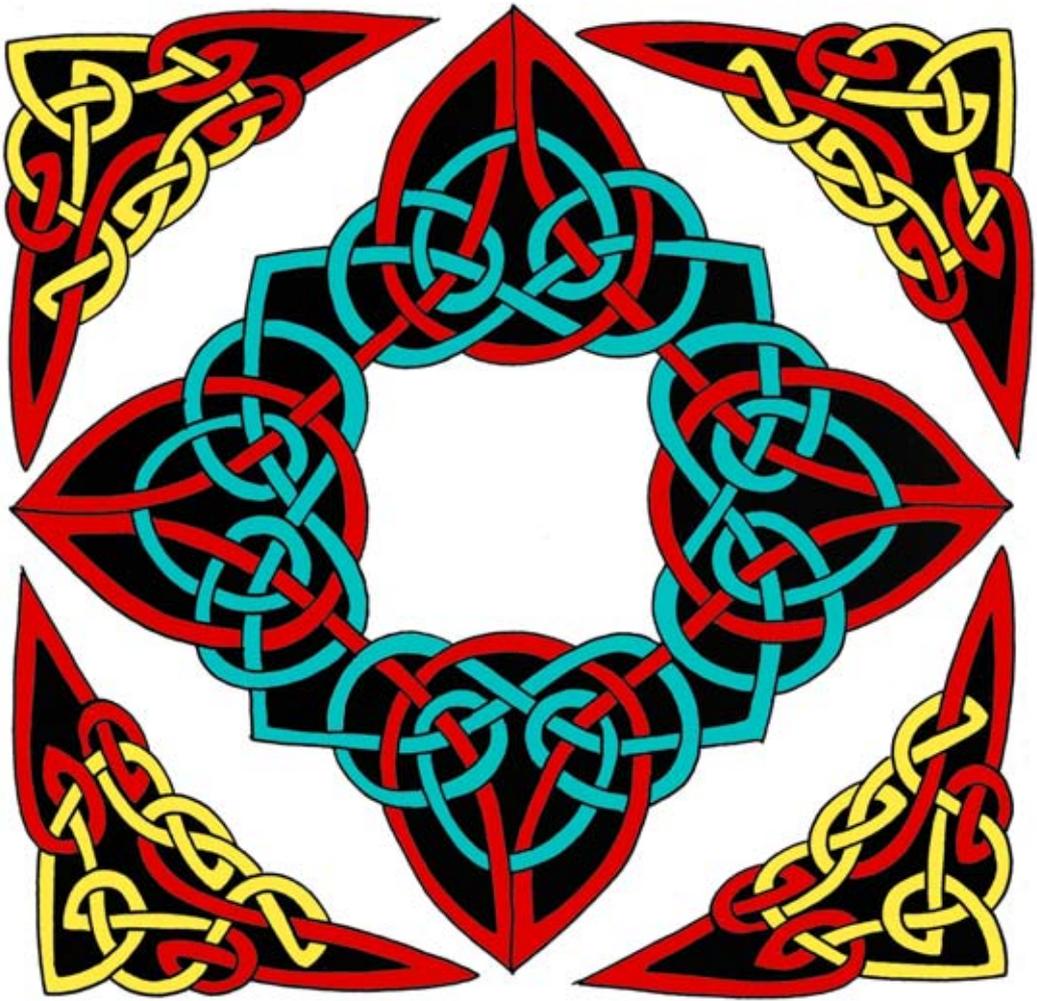
But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.”

“**F**or *in* those days [the world’s final 7 years under antichrist’s rule] there will be tribulation, such as has not been since the beginning of the creation which God created until this time, nor ever shall be. And unless the Lord had shortened those days, no flesh would be saved; but for the elect’s sake, whom he chose, he shortened the days.

Then if anyone says to you, ‘Look, here *is* the Christ!’ or, ‘Look, *he is* there!’ do not believe it. For false christs and false prophets will rise and show signs and wonders to deceive, if possible, even the elect. But take heed; see, I have told you all things beforehand.

But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light; the stars of heaven will fall, and the powers in the heavens will be shaken.

Then they will see the Son of Man coming in the clouds with great power and glory. And then he will send his angels, and gather together his elect from the four winds, from the farthest part of earth to the farthest part of heaven.”



There was a man sent from God, whose name was John. [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.

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

Nevertheless even among the rulers many believed in him, but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.

Then Jesus cried out and said, "He who believes in me, believes not in me but in him who sent me. And he who sees me sees him who sent me.

I have come as a light into the world, that whoever believes in me should not abide in darkness. And if anyone hears my words and does not believe, I do not judge him; for I did not come to judge the world but to save the world.

He who rejects me, and does not receive my words, has that which judges him—the word that I have spoken will judge him in the last day. For I have not spoken on my own *authority*; but the Father who sent me gave me a command, what I should say and what I should speak. And I know that his command is everlasting life. Therefore, whatever I speak, just as the Father has told me, so I speak."

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

Judas (not Iscariot) said to him, “Lord, how is it that you will manifest yourself to us, and not to the world?” Jesus answered and said to him, “If anyone loves me, he will keep my word; and my Father will love him, and we will come to him and make our home with him. He who does not love me does not keep my words; and the word which you hear is not mine but the Father’s who sent me. These things I have spoken to you while being present with you. But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all things that I said to you.”

“I am the vine, you *are* the branches. He who abides in me [Jesus], and I in him, bears much fruit; for without me you can do nothing. If anyone does not abide in me, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned. If you abide in me, and my words abide in you, you will ask what you desire, and it shall be done for you. By this my Father is glorified, that you bear much fruit; so you will be my disciples. As the Father loved me, I also have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love.

These things I have spoken to you, that my joy may remain in you, and *that* your joy may be full. This is my commandment, that you love one another as I have loved you. Greater love has no one than this, than to lay down one’s life for his friends. You are my friends if you do whatever I command you.

No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask the Father in my name he may give you.

These things I command you, that you love one another. If the world hates you, you know that it hated me before *it hated* you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will keep yours also. But all these things they will do to you for my name's sake, because they do not know him who sent me. If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin.

He who hates me hates my Father also. If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both me and my Father. But *this happened* that the word might be fulfilled which is written in their law, 'They hated me without a cause.' But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, he will testify of me. And you also will bear witness, because you have been with me from the beginning."

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.

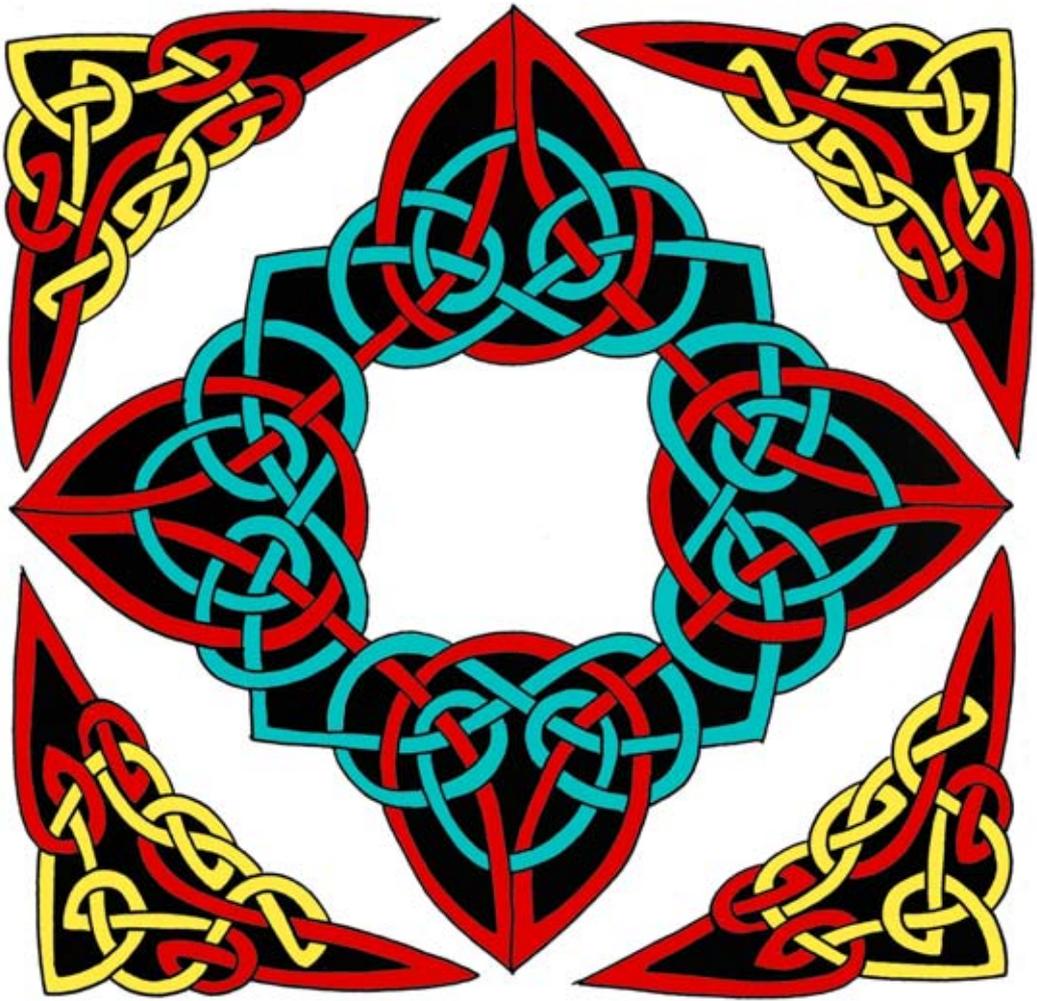
Sanctify them by your truth. Your word is truth. As you sent me into the world, I also have sent them into the world. And for their sakes I sanctify myself, that they also may be sanctified by the truth. I do not pray for these alone, but also for those who will believe in me through their word; that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

When Jesus had spoken these words, he went out with his disciples over the Brook Kidron, where there was a garden, which he and his disciples entered. And Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples.



Now if we died with Christ, we believe that we shall also live with him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over him. For *the death* that he died, he died to sin once for all; but *the life* that he lives, he lives to God. Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. And do not present your members *as* instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God. For sin shall not have dominion over you, for you are not under law but under grace. What then? Shall we sin because we are not under law but under grace? Certainly not! Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin *leading* to death, or of obedience *leading* to righteousness?

But God be thanked that *though* you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. And having been set free from sin, you became slaves of righteousness.

For what the law could not do in that it was weak through the flesh, God *did* by sending his own Son in the likeness of sinful flesh, on account of sin: he condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those *who live* according to the Spirit, the things of the Spirit. For to be carnally minded *is* death, but to be spiritually minded *is* life and peace. Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God.

But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not his. And if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness. But if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit who dwells in you. For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. For as many as are led by the Spirit of God, these are sons of God.

For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected *it* in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labours with birth pangs together until now. Not only *that*, but we also who have the first-fruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for *it* with perseverance.

Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit himself makes intercession for us with groanings which cannot be uttered. Now he who searches the hearts knows what the mind of the Spirit *is*, because he makes intercession for the saints according to *the will of* God. And we know that all things work together for good to those who love God, to those who are the called according to *his* purpose. For whom he foreknew, he also predestined *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ *is* the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them." But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down *from above*) or, "'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised him from the dead, you will be saved.

For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. For the Scripture says, "Whoever believes on him will not be put to shame." For there is no distinction between Jew and Greek [*Gentile*], for the same Lord over all is rich to all who call upon him. For "whoever calls on the name of the LORD shall be saved."

But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. And as many as walk according to this rule, peace and mercy *be* upon them, and upon the Israel of God.

From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

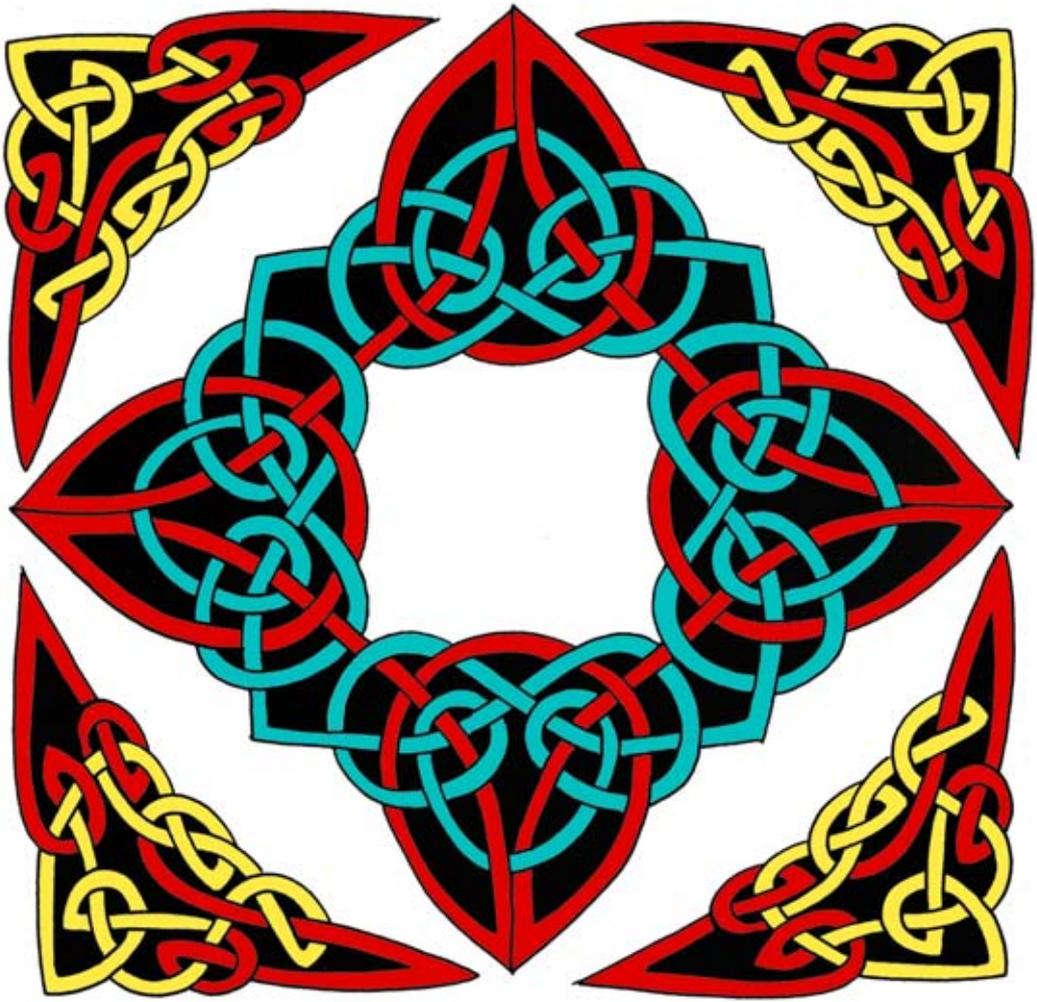
Paul, an apostle of Jesus Christ by the will of God, to the saints who are in Ephesus, and faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ.

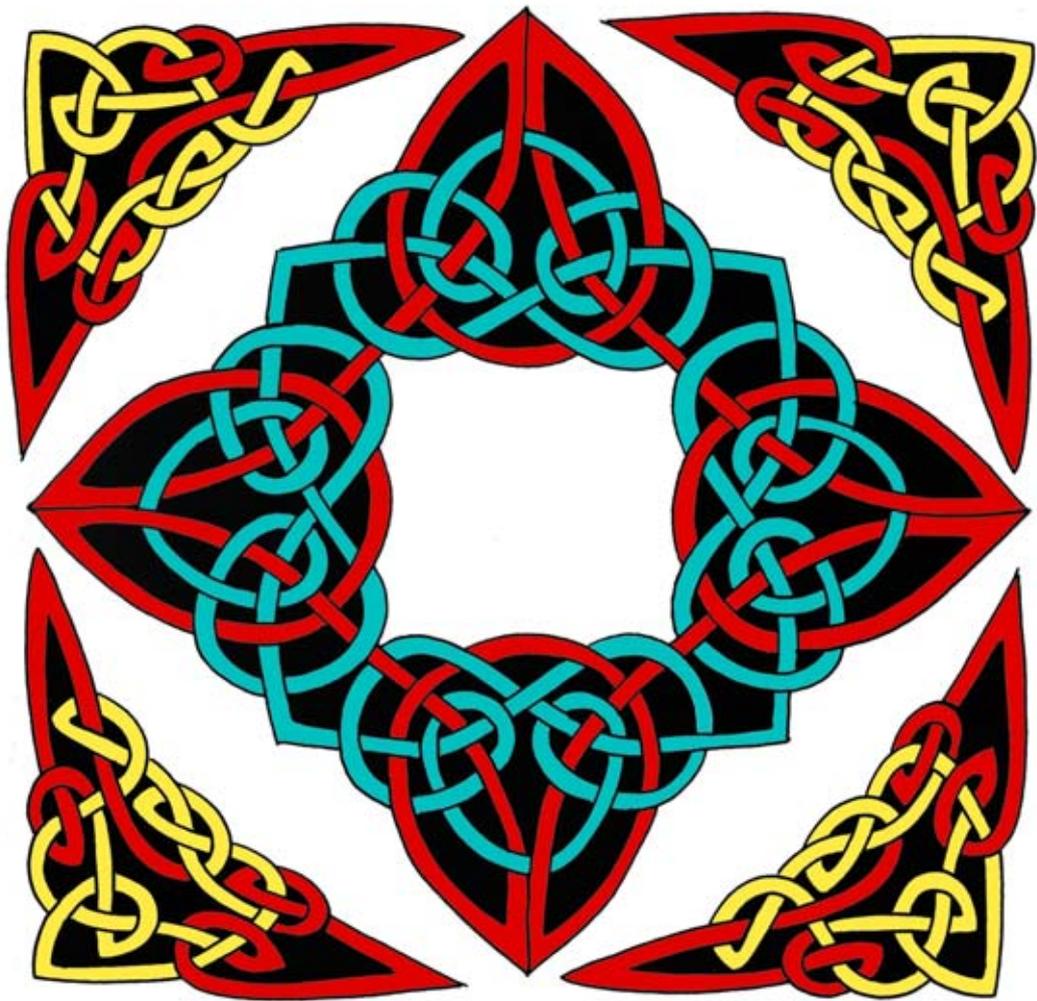
Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, just as he chose us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestined us to adoption 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.





For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, not of works, lest anyone should boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision [[the Jews]] made in the flesh by hands—that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

For he himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in his flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in himself one new man *from* the two, *thus* making peace, and that he might reconcile them both to God in one body through the cross, thereby putting to death the enmity. And he came and preached peace to you who were afar off and to those who were near. For through him we both have access by one Spirit to the Father.

Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ himself being the chief *cornerstone*, in whom the whole building, being joined together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit.

For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles—if indeed you have heard of the dispensation of the grace of God which was given to me for you, how that by revelation he made known to me the mystery (as I have briefly written already, by which, when you read, you may understand my knowledge in the mystery of Christ), which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to his holy apostles and prophets: that the Gentiles should be fellow heirs, of the same body, and partakers of his promise in Christ through the gospel, of which I became a minister according to the gift of the grace of God given to me by the effective working of his power.

To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all see what *is* the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ; to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly *places*, according to the eternal purpose which he accomplished in Christ Jesus our Lord, in whom we have boldness and access with confidence through faith in him.

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

I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavouring to keep the unity of the Spirit in the bond of peace. *There is* one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who *is* above all, and through all, and in you all.

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.

But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, to which he called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle. Now may our Lord Jesus Christ himself, and our God and Father, who has loved us and given *us* everlasting consolation and good hope by grace, comfort your hearts and establish you in every good word and work.

Now may the Lord direct your hearts into the love of God and into the patience of Christ. But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us. For you yourselves know how you ought to follow us, for we were not disorderly among you; nor did we eat anyone's bread free of charge, but worked with labour and toil night and day, that we might not be a burden to any of you, not because we do not have authority, but to make ourselves an example of how you should follow us.

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

Therefore I exhort first of all that supplications, prayers, intercessions, *and* giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. For this *is* good and acceptable in the sight of God our Saviour, who desires all men to be saved and to come to the knowledge of the truth.

For *there is* one God and one Mediator between God and men, *the* man Christ Jesus, who gave himself a ransom for all, to be testified in due time, for which I was appointed a preacher and an apostle—I am speaking the truth in Christ *and* not lying—a teacher of the Gentiles in faith and truth.

◆ 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. For indeed he does not give aid to angels, but he does give aid to the seed of Abraham. Therefore, in all things he had to be made like *his* brethren, that he might be a merciful and faithful High Priest in things *pertaining* to God, to make propitiation for the sins of the people. For in that he himself has suffered, being tempted, he is able to aid those who are tempted.

Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus, who was faithful to him who appointed him, as Moses also *was faithful* in all his house. For this one has been counted worthy of more glory than Moses, inasmuch as he who built the house has more honour than the house. For every house is built by someone, but he who built all things *is* God. And Moses indeed *was faithful* in all his house as a servant, for a testimony of those things which would be spoken *afterward*, but Christ as a Son over his own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.

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

For consider him who endured such hostility from sinners against himself, lest you become weary and discouraged in your souls. You have not yet resisted to bloodshed, striving against sin.

And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of the LORD, nor be discouraged when you are rebuked by him; for whom the LORD loves he chastens, and scourges every son whom he receives."

If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons.

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn *who are* registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than *that of Abel*.

See that you do not refuse him who speaks. For if they did not escape who refused him who spoke on earth, much more *shall we not escape* if we turn away from him who *speaks* from heaven, whose voice then shook the earth; but now he has promised, saying, "Yet once more I shake not only the earth, but also heaven." Now this, "Yet once more," indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain.

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

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. Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; as obedient children, not conforming yourselves to the former lusts, *as* in your ignorance; but as he who called you *is* holy, you also be holy in all *your* conduct, because it is written, "Be holy, for I am holy."

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. Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever, because "All flesh *is* as grass, and all the glory of man as the flower of the grass. The grass withers, and its flower falls away, but the word of the LORD endures forever." Now this is the word which by the gospel was preached to you.

Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, as new-born babes, desire the pure milk of the word, that you may grow thereby, if indeed you have tasted that the Lord *is* gracious. Coming to him *as to* a living stone, rejected indeed by men, but chosen by God *and* precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

Therefore it is also contained in the Scripture, "Behold, I lay in Zion a chief cornerstone, elect, precious, and he who believes on him will by no means be put to shame."

Therefore, to you who believe, *he is* precious; but to those who are disobedient, "The stone which the builders rejected has become the chief cornerstone," and "A stone of stumbling and a rock of offence." They stumble, being disobedient to the word, to which they also were appointed.

But you *are* a chosen generation, a royal priesthood, a holy nation, his own special people, that you may proclaim the praises of him who called you out of darkness into his marvellous light; who once *were* not a people but *are* now the people of God, who had not obtained mercy but now have obtained mercy.

Beloved, I beg *you* as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, having your conduct honourable among the Gentiles, that when they speak against you as evildoers, they may, by *your* good works which they observe, glorify God in the day of visitation.

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

Whoever has been born of God does not sin, for his seed remains in him; and he cannot sin, because he has been born of God. In this the children of God and the children of the devil are manifest: Whoever does not practise righteousness is not of God, nor *is* he who does not love his brother. For this is the message that you heard from the beginning, that we should love one another, not as Cain *who* was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous.

Do not marvel, my brethren, if the world hates you. We know that we have passed from death to life, because we love the brethren. He who does not love *his* brother abides in death. Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

By this we know love, because he laid down his life for us. And we also ought to lay down *our* lives for the brethren. But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him?

My little children, let us not love in word or in tongue, but in deed and in truth. And by this we know that we are of the truth, and shall assure our hearts before him.

For if our heart condemns us, God is greater than our heart, and knows all things. Beloved, if our heart does not condemn us, we have confidence toward God. And whatever we ask we receive from him, because we keep his commandments and do those things that are pleasing in his sight.

And this is his commandment: that we should believe on the name of his Son Jesus Christ and love one another, as he gave us commandment. Now he who keeps his commandments abides in him, and he in him. And by this we know that he abides in us, by the Spirit whom he has given us.

Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the *spirit* of the Antichrist, which you have heard was coming, and is now already in the world.

You are of God, little children, and have overcome them, because he who is in you is greater than he who is in the world. They are of the world. Therefore they speak *as* of the world, and the world hears them.

We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error.

Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. He who does not love does not know God, for God is love.

In this the love of God was manifested toward us, that God has sent his only begotten Son into the world, that we might live through him.

In this is love, not that we loved God, but that he loved us and sent his Son *to be* the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another.

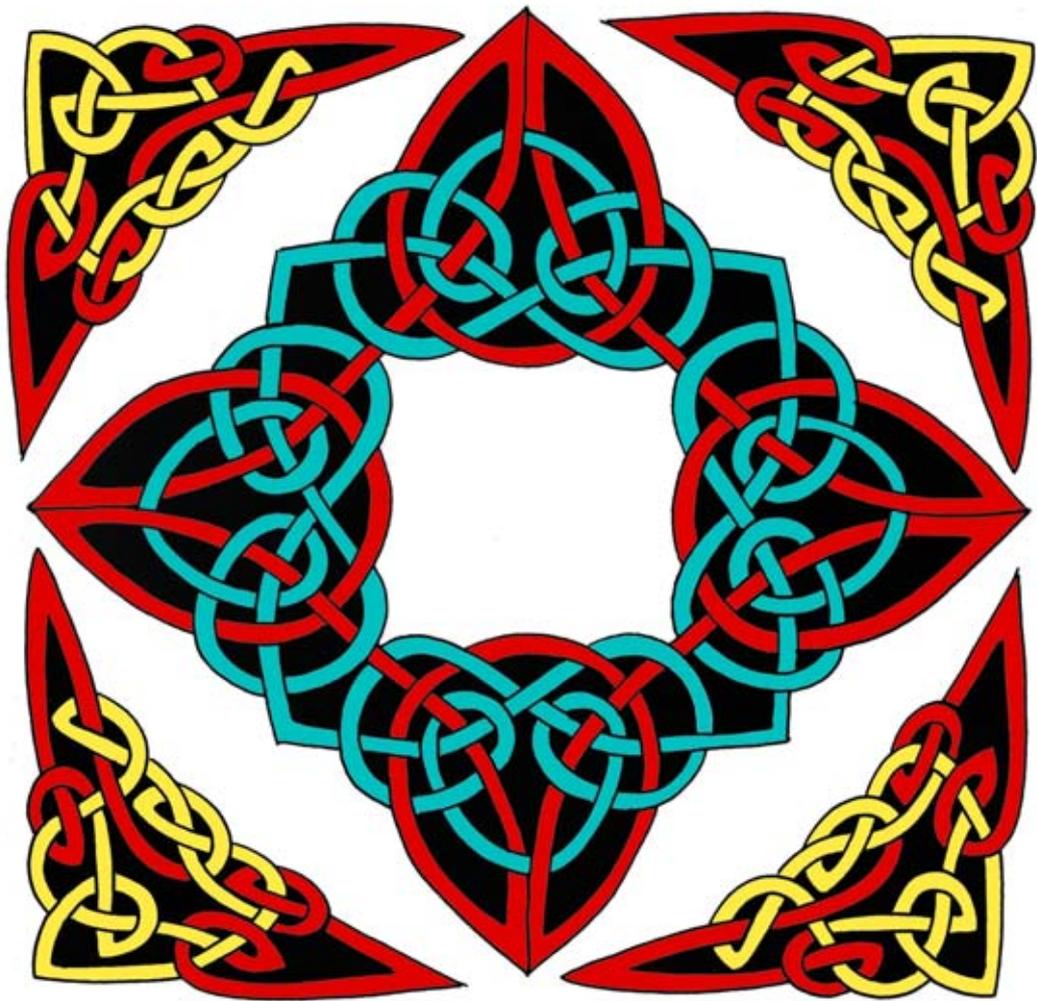
No one has seen God at any time. If we love one another, God abides in us, and his love has been perfected in us. By this we know that we abide in him, and he in us, because he has given us of his Spirit.

And we have seen and testify that the Father has sent the Son *as* Saviour of the world.

Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.

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.

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 of Christ] has made herself ready." And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!'"

And he said to me, "These are the true sayings of God."

And I fell at his feet to worship him. But he said to me, "See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."

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." Now I, John, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things. Then he said to me, "See *that you do not do that*. For I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book. Worship God." And he said to me, "Do not seal the words of the prophecy of this book, for the time is at hand.

He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still."

"And behold, I am coming quickly, and my reward is with me, to give to every one according to his work. I am the Alpha and the Omega, *the* Beginning and *the* End, the First and the Last."

Blessed are those who do his commandments, that they may have the right to the tree of life, and may enter through the gates into the city. But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practises a lie.

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

He who testifies to these things says, "Surely I am coming quickly." Amen. Even so, come, Lord Jesus!

