

SERVANTS
OF



THE
EVERLASTING
KING



GOD SAVE OUR KING OF GLORY

IN THE
RESUR
RECTOR
AND
THE II
WILL IN
NOV SE
AST II
TO ME
WILL IN
NOV SE
AST II

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."

Who
is
this
KING
of
GOD
LORRY



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

Now therefore, be wise, O kings; be instructed, you judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and you perish *in* the way, when his wrath is kindled but a little. Blessed *are* all those who put their trust in him.

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

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

The LORD *is* gracious and full of compassion, slow to anger and great in mercy. The LORD *is* good to all, and his tender mercies *are* over all his works. All your works shall praise you, O LORD, and your saints shall bless you. They shall speak of the glory of your kingdom, and talk of your power, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Your kingdom *is* an everlasting kingdom, and your dominion *endures* throughout all generations. The LORD upholds all who fall, and raises up all *who are* bowed down. The eyes of all look expectantly to you, and you give them their food in due season. You open your hand and satisfy the desire of every living thing.

The LORD *is* righteous in all his ways, gracious in all his works. The LORD *is* near to all who call upon him, to all who call upon him in truth.

◆ 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."

“**I** was watching; and the same horn was making war against the saints, and prevailing against them, until the Ancient of Days came, and a judgement was made *in favour* of the saints of the Most High, and the time came for the saints to possess the kingdom. Thus he said: ‘The fourth beast shall be a fourth kingdom on earth **[[Rome]]**, which shall be different from all *other* kingdoms, and shall devour the whole earth, trample it and break it in pieces. The ten horns *are* ten kings *who* shall arise from this kingdom. And another **[[the antichrist]]** shall rise after them; he shall be different from the first *ones*, and shall subdue three kings. He shall speak *pompous* words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then *the saints* shall be given into his hand for a time and times and half a time **[[three and a half years]]**. But the court shall be seated, and they shall take away his dominion, to consume and destroy *it* forever.

Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of the Most High. His kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.’ This *is* the end of the account. As for me, Daniel, my thoughts greatly troubled me, and my countenance changed; but I kept the matter in my heart.”

Behold, the day of the LORD is coming, and your spoil will be divided in your midst. For I will gather all the nations to battle against Jerusalem; the city shall be taken, the houses rifled, and the women ravished. Half of the city shall go into captivity, but the remnant of the people shall not be cut off from the city. Then the LORD will go forth and fight against those nations, as he fights in the day of battle. And in that day his feet will stand on the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives shall be split in two, from east to west, *making* a very large valley; half of the mountain shall move toward the north and half of it toward the south.

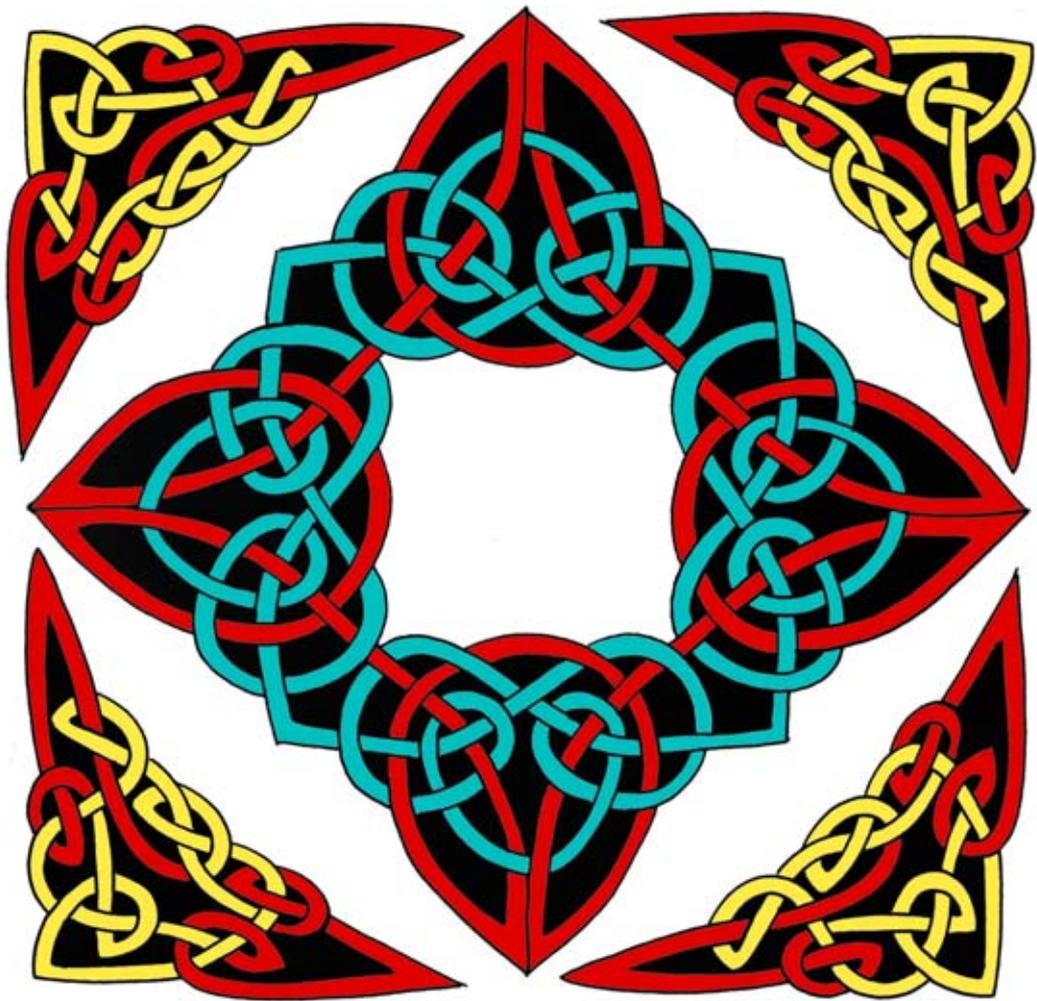
Thus the LORD my God will come, *and* all the saints with you. It shall come to pass in that day *that* there will be no light; the lights will diminish. It shall be one day which is known to the LORD—neither day nor night. But at evening time it shall happen *that* it will be light. And in that day it shall be *that* living waters shall flow from Jerusalem, half of them toward the eastern sea and half of them toward the western sea; in both summer and winter it shall occur. And the LORD shall be King over all the earth. In that day it shall be—“The LORD *is* one,” and his name one.

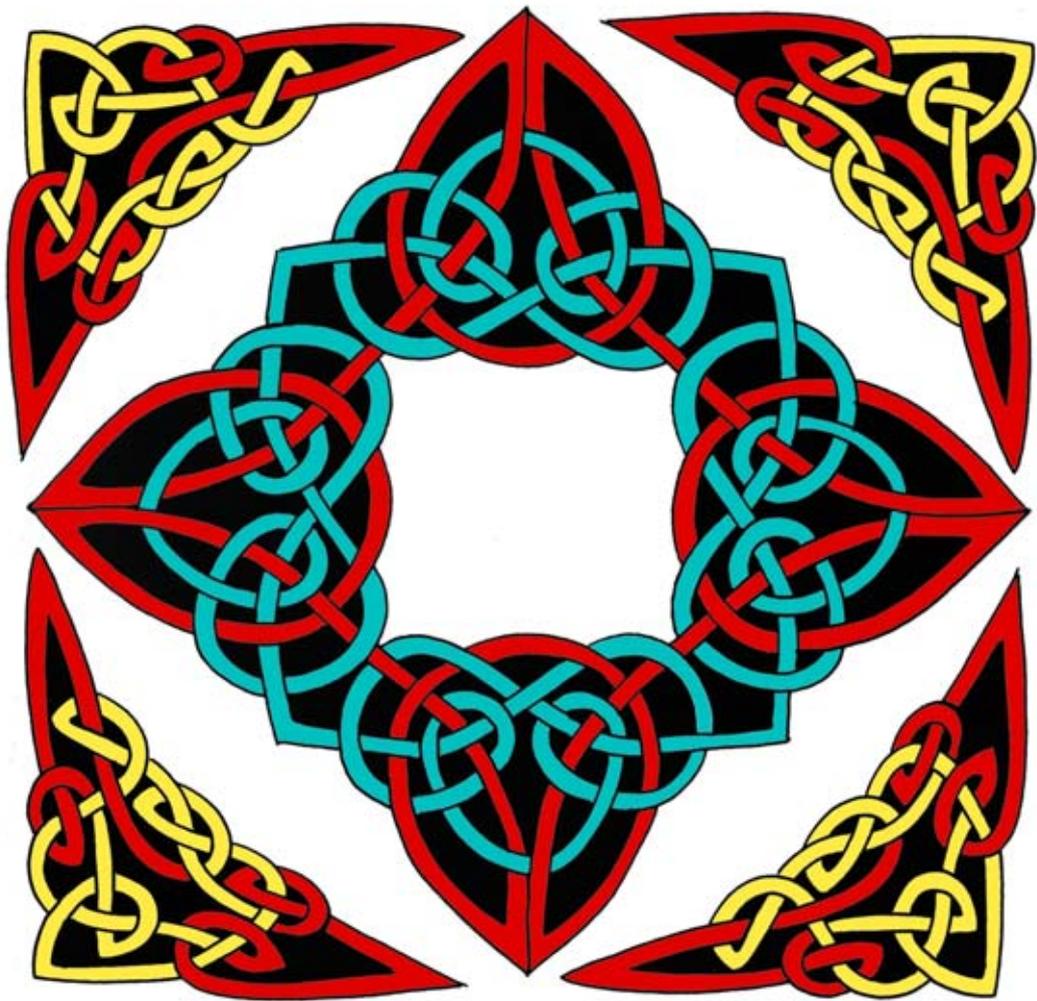
hear the word which the LORD speaks to you, O house of Israel. Thus says the LORD: "Do not learn the way of the Gentiles [[pagans who do not know God]]; do not be dismayed at the signs of heaven, for the Gentiles are dismayed at them. For the customs of the peoples *are* futile; for *one* cuts a tree from the forest, the work of the hands of the workman, with the axe. They decorate it with silver and gold; they fasten it with nails and hammers so that it will not topple. They *are* upright, like a palm tree, and they cannot speak; they must be carried, because they cannot go *by themselves*. Do not be afraid of them, for they cannot do evil, nor can they do any good."

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

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

Now also many nations have gathered against you, who say, "Let her **[[Israel]]** be defiled, and let our eye look upon Zion." But they do not know the thoughts of the LORD, nor do they understand his counsel; for he will gather them like sheaves to the threshing floor. "Arise and thresh, O daughter of Zion; for I will make your horn iron, and I will make your hooves bronze; you shall beat in pieces many peoples; I will consecrate their gain to the LORD, and their substance to the Lord of the whole earth." Now gather yourself in troops, O daughter of troops; he has laid siege against us; they will strike the judge of Israel with a rod on the cheek. But you, Bethlehem Ephrathah, *though* you are little among the thousands of Judah, *yet* out of you shall come forth to me the One **[[Messiah]]** to be Ruler in Israel, whose goings forth *are* from of old, from everlasting."





Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, "Where is he who has been born King of the Jews? For we have seen his star in the East and have come to worship him." When Herod the king heard *this*, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born. So they said to him, "In Bethlehem of Judea, for thus it is written by the prophet: 'But you, Bethlehem, *in* the land of Judah, are not the least among the rulers of Judah; for out of you shall come a Ruler who will shepherd my people Israel.'"

When they heard the king, they departed; and behold, the star which they had seen in the East went before them, till it came and stood over where the young Child was. When they saw the star, they rejoiced with exceedingly great joy.

And when they had come into the house, they saw the young Child with Mary his mother, and fell down and worshipped him. And when they had opened their treasures, they presented gifts to him: gold, frankincense, and myrrh.

Now Jesus stood before the governor. And the governor asked him, saying, "Are you the King of the Jews?" So Jesus said to him, "*It is as you say.*" And while he was being accused by the chief priests and elders, he answered nothing. Then Pilate said to him, "Do you not hear how many things they testify against you?" But he answered him not one word, so that the governor marvelled greatly. Now at the feast the governor was accustomed to releasing to the multitude one prisoner whom they wished. And at that time they had a notorious prisoner called Barabbas. Therefore, when they had gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?" For he knew that they had handed him over because of envy. While he was sitting on the judgement seat, his wife sent to him, saying, "Have nothing to do with that just man, for I have suffered many things today in a dream because of him." But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus.

The governor answered and said to them, "Which of the two do you want me to release to you?" They said, "Barabbas!" Pilate said to them, "What then shall I do with Jesus who is called Christ?" *They* all said to him, "Let him be crucified!"

“**A**nd 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. Then Peter took him aside and began to rebuke him, saying, “Far be it from you, Lord; this shall not happen to you!” But he turned and said to Peter, “Get behind me, Satan! You are an offence to me, for you are not mindful of the things of God, but the things of men.” Then Jesus said to his disciples, “If anyone desires to come after me, let him deny himself, and take up his cross, and follow me. For whoever desires to save his life will lose it, but whoever loses his life for my sake will find it. For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? For the Son of Man will come in the glory of his Father with his angels, and then he will reward each according to his works. Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in his kingdom.”

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

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

Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed *you*, or thirsty and give *you* drink? When did we see you a stranger and take *you* in, or naked and clothe *you*? Or when did we see you sick, or in prison, and come to you?’

And the King will answer and say to them, ‘Assuredly, I say to you, inasmuch as you did *it* to one of the least of these my brethren, you did *it* to me.’”

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

The beginning of the gospel of Jesus Christ, the Son of God. As it is written in the Prophets: "Behold, I send my messenger before your face, who will prepare your way before you. The voice of one crying in the wilderness: 'Prepare the way of the LORD; make his paths straight.'" John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins. Now John was clothed with camel's hair and with a leather belt around his waist, and he ate locusts and wild honey.

And he preached, saying, "There comes one after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose. I indeed baptized you with water, but he will baptize you with the Holy Spirit."

And as he [Jesus] went, *many* spread their clothes on the road. Then, as he was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen, saying: "Blessed *is* the King who comes in the name of the LORD!" [a Messianic reference] Peace in heaven and glory in the highest!" And some of the Pharisees called to him from the crowd, "Teacher, rebuke your disciples." But he answered and said to them, "I tell you that if these should keep silent, the stones would immediately cry out."

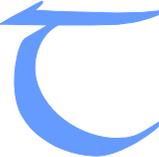
Now as he drew near, he saw the city [Jerusalem] and wept over it, saying, "If you had known, even you, especially in this your day, the things *that make* for your peace! But now they are hidden from your eyes. For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."

Then he went into the temple and began to drive out those who bought and sold in it, saying to them, "It is written, 'My house is a house of prayer,' but you have made it a 'den of thieves.'"

Then Pilate said to them, "You take him and judge him according to your law." Therefore the Jews [[the religious leaders]] said to him, "It is not lawful for us to put anyone to death," that the saying of Jesus might be fulfilled which he spoke, signifying by what death he would die.

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

Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would fight, so that I should not be delivered to the Jews; but now my kingdom is not from here." Pilate therefore said to him, "Are you a king then?" Jesus answered, "You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears my voice." Pilate said to him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find no fault in him at all."

he former account I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after he through the Holy Spirit had given commandments to the apostles whom he had chosen, to whom he also presented himself alive after his suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.

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

Now when he had spoken these things, while they watched, he was taken up, and a cloud received him out of their sight.

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

Now the body *is* not for sexual immorality but for the Lord, and the Lord for the body. And God both raised up the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make *them* members of a harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body *with her*? For "the two," he says, "shall become one flesh." But he who is joined to the Lord is one spirit *with him*. Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body.

Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

he [God the Father] 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.

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

These shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he comes, in that Day, to be glorified in his saints and to be admired among all those who believe, because our testimony among you was believed.

And I thank Christ Jesus our Lord who has enabled me, because he counted me faithful, putting *me* into the ministry, although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did *it* ignorantly in unbelief. And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus. This *is* a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on him for everlasting life. Now to the King eternal, immortal, invisible, to God who alone is wise, *be* honour and glory forever and ever. Amen.

I 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.

All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.

I charge *you* therefore before God and the Lord Jesus Christ, who will judge the living and the dead at his appearing and his kingdom: Preach the word! Be ready in season *and* out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine, but according to their own desires, *because* they have itching ears, they will heap up for themselves teachers; and they will turn *their* ears away from the truth, and be turned aside to fables.

But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfil your ministry. For I am already being poured out as a drink offering, and the time of my departure is at hand. I have fought the good fight, I have finished the race, I have kept the faith.

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

Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth.

Yes, I think it is right, as long as I am in this tent, to stir you up by reminding *you*, knowing that shortly I *must* put off my tent, just as our Lord Jesus Christ showed me.

Moreover I will be careful to ensure that you always have a reminder of these things after my decease. For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For he received from God the Father honour and glory when such a voice came to him from the Excellent Glory: "This is my beloved Son, in whom I am well pleased." And we heard this voice which came from heaven when we were with him on the holy mountain.

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

For to which of the angels did he ever say: "You are my Son, today I have begotten you"? And again: "I will be to him a Father, and he shall be to me a Son"? But when he again brings the firstborn into the world, he says: "Let all the angels of God worship him."

And of the angels he says: "Who makes his angels spirits and his ministers a flame of fire." But to the Son *he says*: "Your throne, O God, *is* forever and ever; a sceptre of righteousness *is* the sceptre of your Kingdom.

You have loved righteousness and hated lawlessness; Therefore God, your God, has anointed you with the oil of gladness more than your companions." And: "You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of your hands.

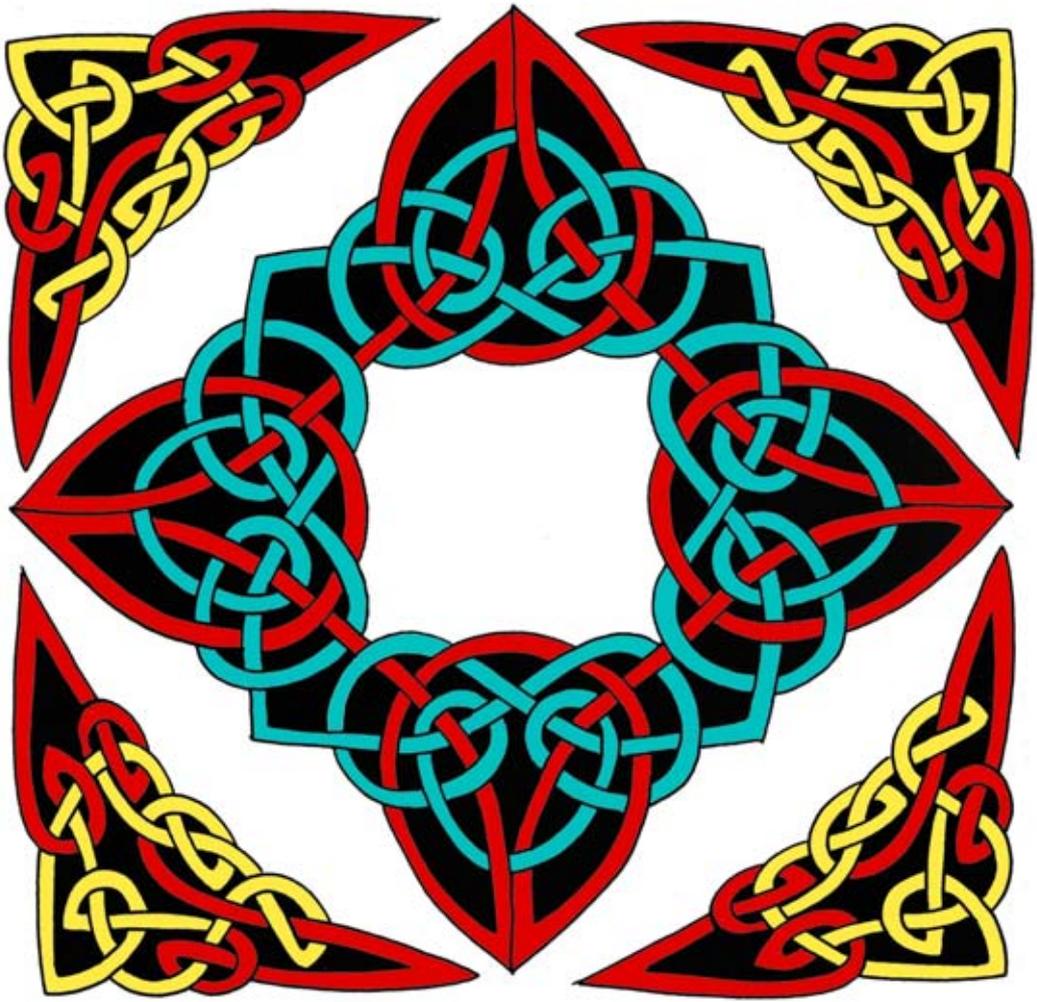
They will perish, but you remain; and they will all grow old like a garment; like a cloak you will fold them up, and they will be changed. But you are the same, and your years will not fail."

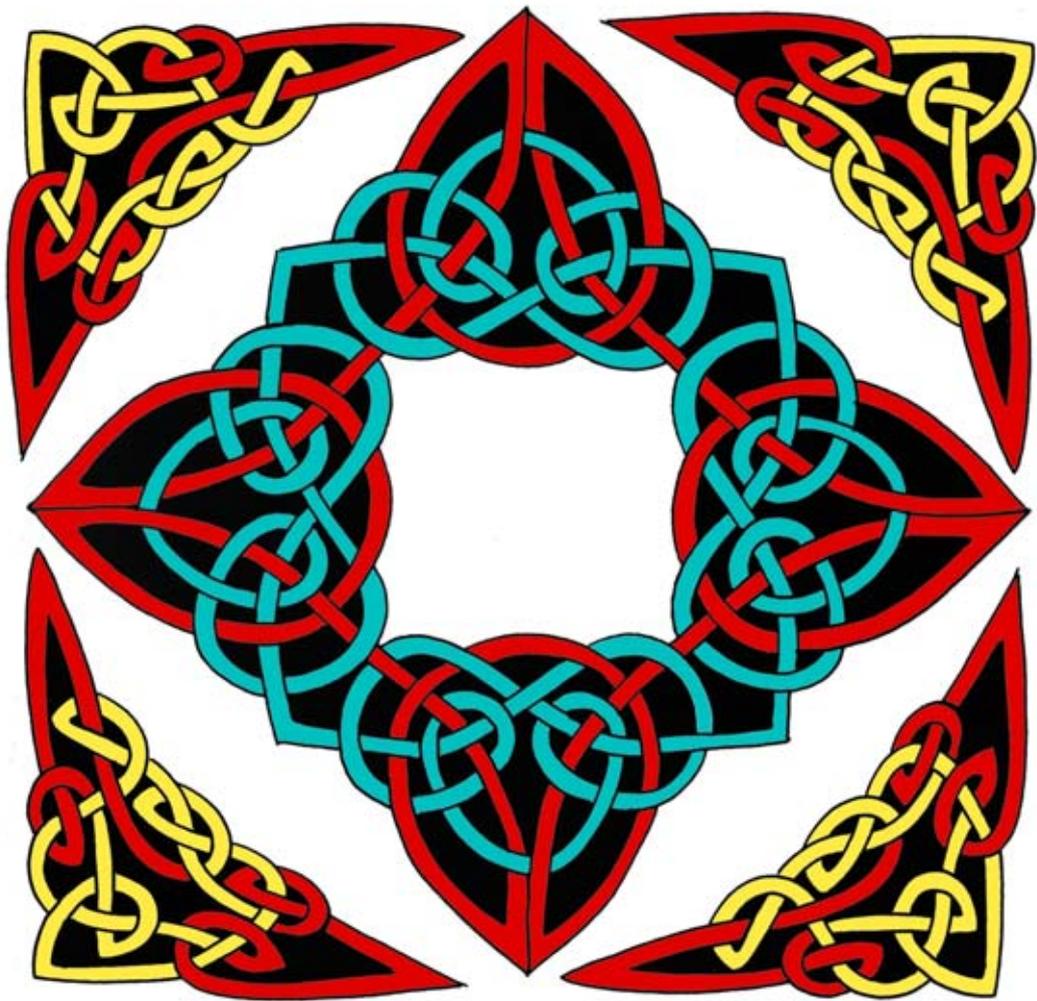
But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn *who are* registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the Mediator of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

Then the seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms of this world have become *the kingdoms* of our Lord and of his Christ, and he shall reign forever and ever!" And the twenty-four elders who sat before God on their thrones fell on their faces and worshipped God, saying: "We give you thanks, O Lord God Almighty, the one who is and who was and who is to come, because you have taken your great power and reigned. The nations were angry, and your wrath has come, and the time of the dead, that they should be judged, and that you should reward your servants the prophets and the saints, and those who fear your name, small and great, and should destroy those who destroy the earth."

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

Now I saw heaven opened, and behold, a white horse. And he who sat on him *was* called Faithful and True, and in righteousness he judges and makes war. His eyes *were* like a flame of fire, and on his head *were* many crowns. He had a name written that no one knew except himself. He *was* clothed with a robe dipped in blood, and his name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed him on white horses. Now out of his mouth goes a sharp sword, that with it he should strike the nations. And he himself will rule them with a rod of iron. He himself treads the winepress of the fierceness and wrath of Almighty God. And he has on *his* robe and on his thigh a name written: KING OF KINGS AND LORD OF LORDS. Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, "Come and gather together for the supper of the great God, that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all *people*, free and slave, both small and great." And I saw the beast, the kings of the earth, and their armies, gathered together to make war against him who sat on the horse and against his army. Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshipped his image.







IS se
rv
an
ts

S s
he
ar
lv
le

IM

“**N**o one is holy like the LORD, for *there is* none besides you, nor *is there* any rock like our God. Talk no more so very proudly; let no arrogance come from your mouth, for the LORD *is* the God of knowledge; and by him actions are weighed. The bows of the mighty men *are* broken, and those who stumbled are girded with strength. *Those who were* full have hired themselves out for bread, and the hungry have ceased *to hunger*. Even the barren has borne seven, and she who has many children has become feeble.

The LORD kills and makes alive; he brings down to the grave and brings up. The LORD makes poor and makes rich; he brings low and lifts up. He raises the poor from the dust *and* lifts the beggar from the ash heap, to set *them* among princes and make them inherit the throne of glory. For the pillars of the earth *are* the LORD’S, and he has set the world upon them.

He will guard the feet of his saints, but the wicked shall be silent in darkness. For by strength no man shall prevail.

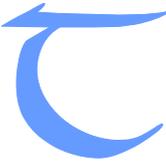
The adversaries of the LORD shall be broken in pieces; from heaven he will thunder against them. The LORD will judge the ends of the earth. He will give strength to his king, and exalt the horn of his anointed.”

My times *are* in your hand; deliver me from the hand of my enemies, and from those who persecute me. Make your face shine upon your servant; save me for your mercies' sake. Do not let me be ashamed, O LORD, for I have called upon you; let the wicked be ashamed; let them be silent in the grave. Let the lying lips be put to silence, which speak insolent things proudly and contemptuously against the righteous.

Oh, how great *is* your goodness, which you have laid up for those who fear you, *which* you have prepared for those who trust in you In the presence of the sons of men! You shall hide them in the secret place of your presence from the plots of man; you shall keep them secretly in a pavilion from the strife of tongues.

Blessed *be* the LORD, for he has shown me his marvellous kindness in a strong city! For I said in my haste, "I am cut off from before your eyes"; nevertheless you heard the voice of my supplications when I cried out to you.

Oh, love the LORD, all you his saints! *For* the LORD preserves the faithful, and fully repays the proud person. Be of good courage, and he shall strengthen your heart, all you who hope in the LORD.

he angel of the LORD encamps all around those who fear him, and delivers them. Oh, taste and see that the LORD *is* good; blessed *is* the man *who* trusts in him! Oh, fear the LORD, you his saints! *There is* no want to those who fear him. The young lions lack and suffer hunger; but those who seek the LORD shall not lack any good *thing*.

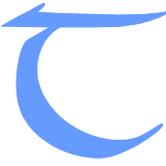
Come, you children, listen to me; I will teach you the fear of the LORD. Who *is* the man *who* desires life, and loves *many* days, that he may see good? Keep your tongue from evil, and your lips from speaking deceit. Depart from evil and do good; seek peace and pursue it. The eyes of the LORD *are* on the righteous, and his ears *are open* to their cry. The face of the LORD *is* against those who do evil, to cut off the remembrance of them from the earth. *The righteous* cry out, and the LORD hears, and delivers them out of all their troubles. The LORD *is* near to those who have a broken heart, and saves such as have a contrite spirit.

Many *are* the afflictions of the righteous, but the LORD delivers him out of them all. He guards all his bones; not one of them is broken. Evil shall slay the wicked, and those who hate the righteous shall be condemned. The LORD redeems the soul of his servants, and none of those who trust in him shall be condemned.

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.

Show us your mercy, LORD, and grant us your salvation. I will hear what God the LORD will speak, for he will speak peace to his people and to his saints; but let them not turn back to folly. Surely his salvation *is* near to those who fear him, that glory may dwell in our land.

Mercy and truth have met together; righteousness and peace have kissed. Truth shall spring out of the earth, and righteousness shall look down from heaven. Yes, the LORD will give *what is* good; and our land will yield its increase. Righteousness will go before him, and shall make his footsteps *our* pathway.

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

Let all be put to shame who serve carved images, who boast of idols. Worship him, all *you* gods. Zion hears and is glad, and the daughters of Judah rejoice because of your judgements, O LORD. For you, LORD, *are* most high above all the earth; you are exalted far above all gods.

You who love the LORD, hate evil! He preserves the souls of his saints; he delivers them out of the hand of the wicked. Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the LORD, you righteous, and give thanks at the remembrance of his holy name.

Gracious *is* the LORD, and righteous; yes, our God *is* merciful. The LORD preserves the simple; I was brought low, and he saved me. Return to your rest, O my soul, for the LORD has dealt bountifully with you. For you have delivered my soul from death, my eyes from tears, *and* my feet from falling. I will walk before the LORD in the land of the living. I believed, therefore I spoke, "I am greatly afflicted." I said in my haste, "All men *are* liars." What shall I render to the LORD *for* all his benefits toward me? I will take up the cup of salvation, and call upon the name of the LORD. I will pay my vows to the LORD now in the presence of all his people.

Precious in the sight of the LORD *is* the death of his saints. O LORD, truly I *am* your servant; I *am* your servant, the son of your maidservant; you have loosed my bonds. I will offer to you the sacrifice of thanksgiving, and will call upon the name of the LORD. I will pay my vows to the LORD now in the presence of all his people, In the courts of the LORD'S house, in the midst of you, O Jerusalem. Praise the LORD!

Praise the LORD, all you Gentiles! Laud him, all you peoples! For his merciful kindness is great toward us, and the truth of the LORD *endures* forever. Praise the LORD!

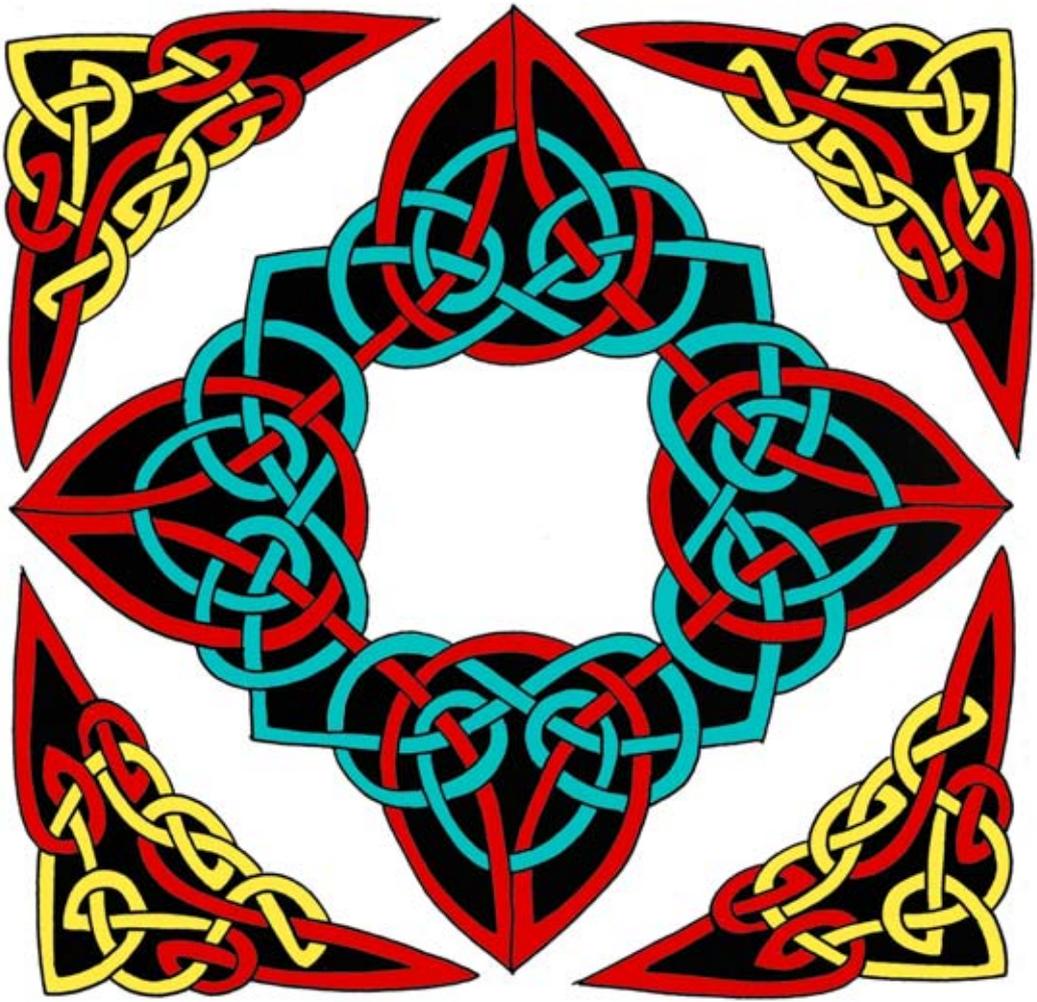
The LORD *is* gracious and full of compassion, slow to anger and great in mercy. The LORD *is* good to all, and his tender mercies *are* over all his works. All your works shall praise you, O LORD, and your saints shall bless you. They shall speak of the glory of your kingdom, and talk of your power,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

Your kingdom *is* an everlasting kingdom, and your dominion *endures* throughout all generations. The LORD *is* near to all who call upon him, to all who call upon him in truth.

Praise the LORD from the earth, you great sea creatures and all the depths; fire and hail, snow and clouds; stormy wind, fulfilling his word; mountains and all hills; fruitful trees and all cedars; beasts and all cattle; creeping things and flying fowl; kings of the earth and all peoples; princes and all judges of the earth; both young men and maidens; old men and children. Let them praise the name of the LORD, for his name alone is exalted; his glory *is* above the earth and heaven.

My son, if you receive my words, and treasure my commands within you, so that you incline your ear to wisdom, *and* apply your heart to understanding; yes, if you cry out for discernment, *and* lift up your voice for understanding, if you seek her as silver, and search for her as *for* hidden treasures; then you will understand the fear of the LORD, and find the knowledge of God.

For the LORD gives wisdom; from his mouth *come* knowledge and understanding; he stores up sound wisdom for the upright; *he is* a shield to those who walk uprightly; he guards the paths of justice, and preserves the way of his saints. Then you will understand righteousness and justice, equity *and* every good path.



Fear not, for I *am* with you; I will bring your descendants from the east, and gather you from the west; I will say to the north, 'Give them up!' And to the south, 'Do not keep them back!' Bring my sons from afar, and my daughters from the ends of the earth—everyone who is called by my name, whom I have created for my glory; I have formed him, yes, I have made him."

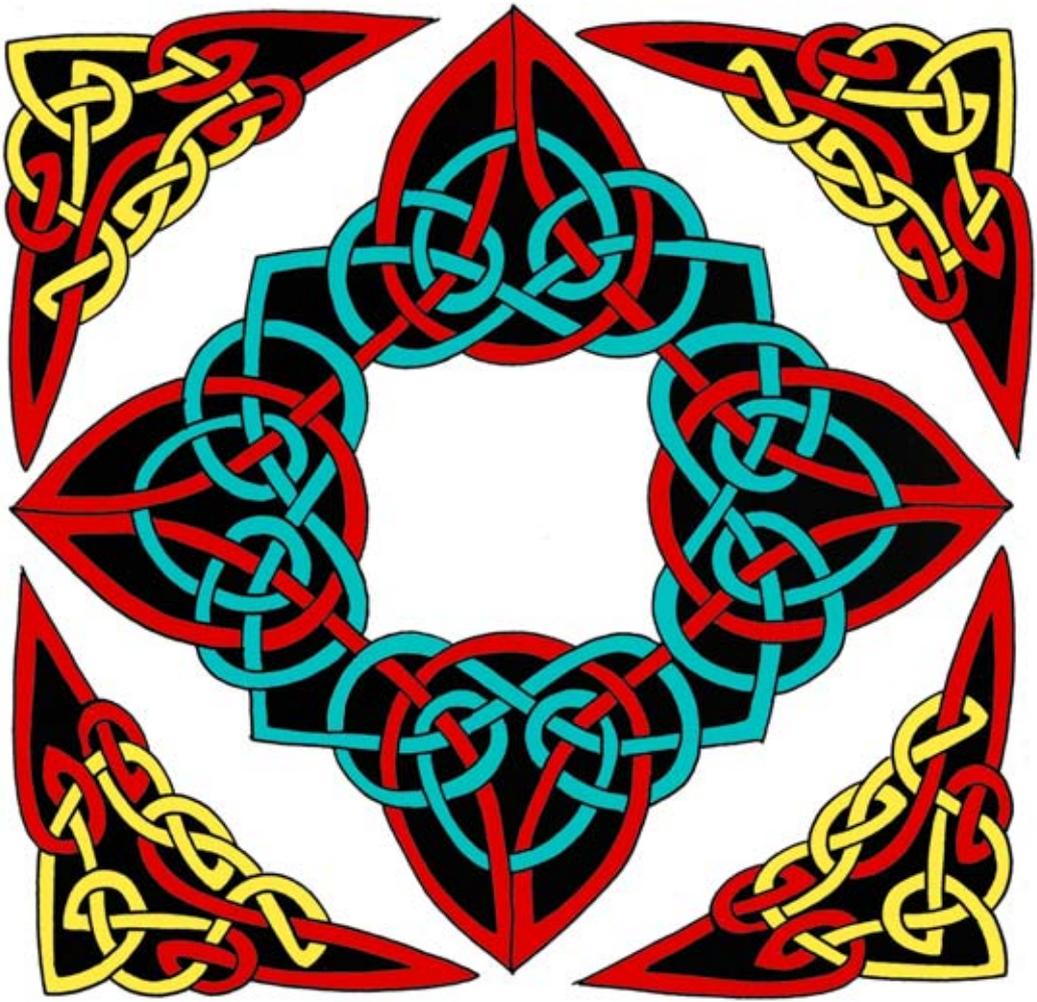
Bring out the blind people who have eyes, and the deaf who have ears. Let all the nations be gathered together, and let the people be assembled. Who among them can declare this, and show us former things? Let them bring out their witnesses, that they may be justified; or let them hear and say, "*It is truth.*"

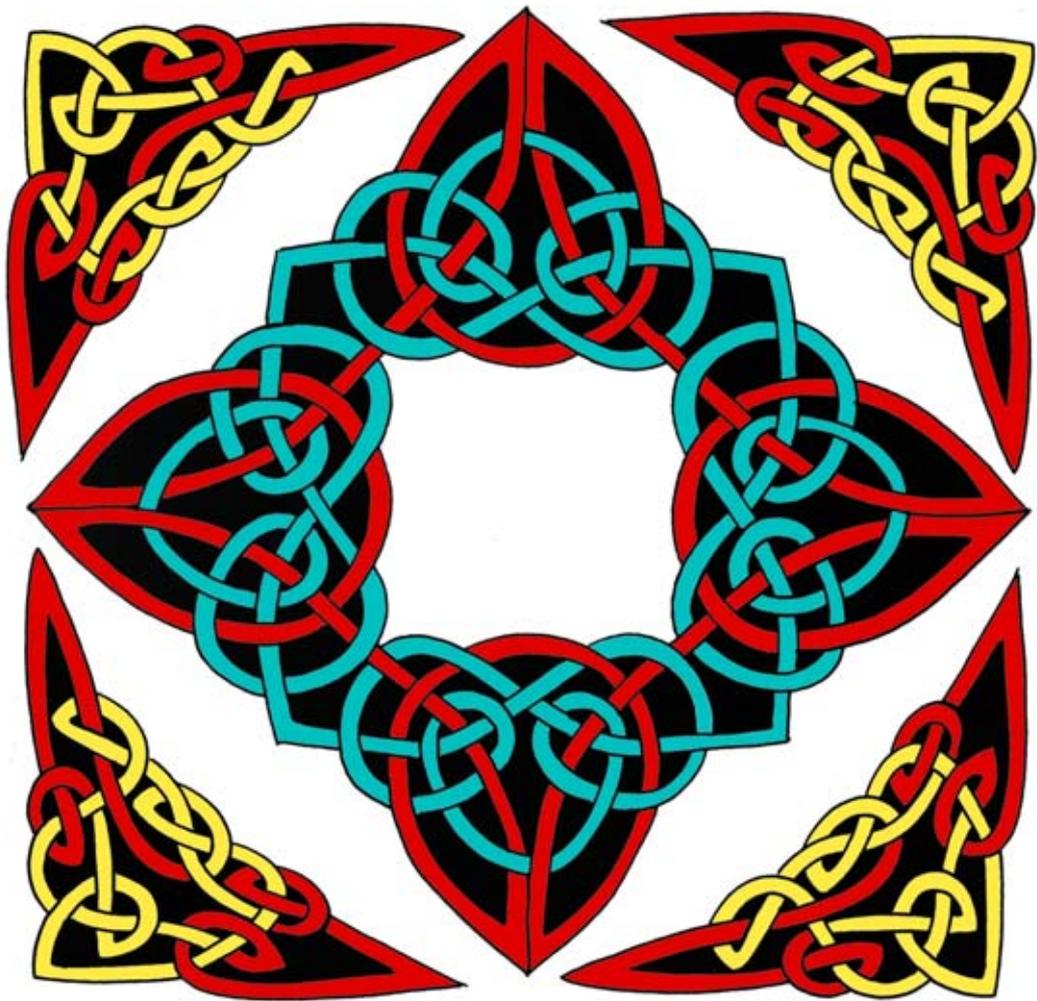
"**You** *are* my witnesses," says the LORD, "and my servant whom I have chosen, that you may know and believe me, and understand that I *am* he. Before me there was no God formed, nor shall there be after me. I, *even* I, *am* the LORD, and besides me *there is* no saviour. I have declared and saved, I have proclaimed, and *there was* no foreign *god* among you; therefore you *are* my witnesses," says the LORD, "that I *am* God. Indeed before the day *was*, I *am* he; and *there is* no one who can deliver out of my hand; I work, and who will reverse it?"

“**I** was watching [Daniel’s testimony]; and the same horn [the antichrist] was making war against the saints, and prevailing against them, until the Ancient of Days came, and a judgement was made *in favour* of the saints of the Most High, and the time came for the saints to possess the kingdom.

Thus he said: ‘The fourth beast shall be a fourth kingdom on earth [Rome], which shall be different from all *other* kingdoms, and shall devour the whole earth, trample it and break it in pieces. The ten horns *are* ten kings *who* shall arise from this kingdom. And another shall rise after them; he [the antichrist] shall be different from the first *ones*, and shall subdue three kings. He shall speak *pompous* words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then *the saints* shall be given into his hand for a time and times and half a time. But the court shall be seated, and they shall take away his dominion, to consume and destroy *it* forever.

Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of the Most High. His kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.’”





“A disciple is not above *his* teacher, nor a servant above his master. It is enough for a disciple that he be like his teacher, and a servant like his master. If they have called the master of the house Beelzebub, how much more *will they call* those of his household! Therefore do not fear them. For there is nothing covered that will not be revealed, and hidden that will not be known. Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops. And do not fear those who kill the body but cannot kill the soul. But rather fear him **[[God]]** who is able to destroy both soul and body in hell. Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father’s will. But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.

Therefore whoever confesses me **[[Jesus Christ]]** 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."

Now it came to pass, when Jesus finished commanding his twelve disciples, that he departed from there to teach and to preach in their cities. And when John had heard in prison about the works of Christ, he sent two of his disciples and said to him, "Are you the Coming One, or do we look for another?" Jesus answered and said to them, "Go and tell John the things which you hear and see: *The* blind see and *the* lame walk; *the* lepers are cleansed and *the* deaf hear; *the* dead are raised up and *the* poor have the gospel preached to them. And blessed is he who is not offended because of me."

“**F**or as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. For wherever the carcass is, there the eagles will be gathered together. Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And he will send his angels with a great sound of a trumpet, and they will gather together his elect from the four winds, from one end of heaven to the other.

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

For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. Watch therefore, for you do not know what hour your Lord is coming. 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.

Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season? Blessed *is* that servant whom his master, when he comes, will find so doing. Assuredly, I say to you that he will make him ruler over all his goods. But if that evil servant says in his heart, 'My master is delaying his coming,' and begins to beat *his* fellow servants, and to eat and drink with the drunkards, the master of that servant will come on a day when he is not looking for *him* and at an hour that he is not aware of, and will cut him in two and appoint *him* his portion with the hypocrites. There shall be weeping and gnashing of teeth."

“**F**or *the kingdom of heaven* is like a man travelling to a far country, *who* called his own servants and delivered his goods to them. And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey. Then he who had received the five talents went and traded with them, and made another five talents. And likewise he who *had received* two gained two more also. But he who had received one went and dug in the ground, and hid his lord’s money. After a long time the lord of those servants came and settled accounts with them.

So he who had received five talents came and brought five other talents, saying, ‘Lord, you delivered to me five talents; look, I have gained five more talents besides them.’ His lord said to him, ‘Well *done*, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’ He also who had received two talents came and said, ‘Lord, you delivered to me two talents; look, I have gained two more talents besides them.’ His lord said to him, ‘Well *done*, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’

Then he who had received the one talent came and said, 'Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed. And I was afraid, and went and hid your talent in the ground. Look, *there* you have *what is* yours.' But his lord answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest. Therefore take the talent from him, and give *it* to him who has ten talents. For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away. And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.'

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

Then the King will say to those on his right hand, 'Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you took me in; I *was* naked and you clothed me; I was sick and you visited me; I was in prison and you came to me.' Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed *you*, or thirsty and give *you* drink? When did we see you a stranger and take *you* in, or naked and clothe *you*? Or when did we see you sick, or in prison, and come to you?' And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did *it* to one of the least of these my brethren, you did *it* to me.'

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

“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. But he who heard and did nothing is like a man who built a house on the earth without a foundation, against which the stream beat vehemently; and immediately it fell. And the ruin of that house was great.”

“**H**e who *is* faithful in *what is* least is faithful also in much; and he who is unjust in *what is* least is unjust also in much. Therefore if you have not been faithful in the unrighteous mammon [earthly wealth], who will commit to your trust the true *riches*? And if you have not been faithful in what is another man’s, who will give you what is your own?”

No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.”

Now the Pharisees, who were lovers of money, also heard all these things, and they derided him. And he [Jesus] said to them, “You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God.

The law and the prophets *were* until John [the Baptist]. Since that time the kingdom of God has been preached, and everyone is pressing into it. And it is easier for heaven and earth to pass away than for one tittle [a tiny notation in written Hebrew] of the law to fail.”

“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.

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. These things I have spoken to you, that you should not be made to stumble.”

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 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*.”

Now when the high priest, the captain of the temple, and the chief priests heard these things [[that their prisoners had miraculously vanished]], they wondered what the outcome would be. So one came and told them, saying, "Look, the men whom you put in prison are standing in the temple and teaching the people!" Then the captain went with the officers and brought them without violence, for they feared the people, lest they should be stoned.

And when they had brought them, they set *them* before the council. And the high priest asked them, saying, "Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this man's blood on us!"

But Peter and the *other* apostles answered and said: "We ought to obey God rather than men. The God of our fathers raised up Jesus whom you murdered by hanging on a tree. Him God has exalted to his right hand *to be* Prince and Saviour, to give repentance to Israel and forgiveness of sins.

And we are his witnesses to these things, and *so also is* the Holy Spirit whom God has given to those who obey him."

Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem.

As he journeyed he came near Damascus, and suddenly a light shone around him from heaven. Then he fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting me?" And he said, "Who are you, Lord?" Then the Lord said, "I am Jesus, whom you are persecuting. It *is* hard for you to kick against the goads." So he, trembling and astonished, said, "Lord, what do you want me to do?"

Then the Lord *said* to him, "Arise and go into the city, and you will be told what you must do." And the men who journeyed with him stood speechless, hearing a voice but seeing no one.

Then Saul arose from the ground, and when his eyes were opened he saw no one. But they led him by the hand and brought *him* into Damascus. And he was three days without sight, and neither ate nor drank.

Now 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.

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

What then shall we say to these things? If God *is* for us, who *can be* against us? He who did not spare his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall bring a charge against God's elect? *It is* God who justifies. Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: "For your sake we are killed all day long; we are accounted as sheep for the slaughter." Yet in all these things we are more than conquerors through him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what *is* that good and acceptable and perfect will of God.

For I say, through the grace given to me, to everyone who is among you, not to think *of himself* more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. For as we have many members in one body, but all the members do not have the same function, so we, *being* many, are one body in Christ, and individually members of one another.

Having then gifts differing according to the grace that is given to us, *let us use them*: if prophecy, *let us prophesy* in proportion to our faith; or ministry, *let us use it* in *our* ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. *Let love be* without hypocrisy. Abhor what is evil. Cling to what is good.

Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, just as he chose us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestined us to adoption as sons by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, by which he has made us accepted in the Beloved.

In him we have redemption through his blood, the forgiveness of sins, according to the riches of his grace which he made to abound toward us in all wisdom and prudence, having made known to us the mystery of his will, according to his good pleasure which he purposed in himself, that in the dispensation of the fullness of the times he might gather together in one all things in Christ, both which are in heaven and which are on earth—in him.

In him also we have obtained an inheritance, being predestined according to the purpose of him who works all things according to the counsel of his will, that we who first trusted in Christ should be to the praise of his glory.

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

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

And he put all *things* under his feet, and gave him *to be* head over all *things* to the church, which is his body, the fullness of him who fills all in all.

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

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

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

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

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. Therefore I ask that you do not lose heart at my tribulations for you, which is your glory.

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

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

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

Therefore take up the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints—and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

Let each of you look out not only for his own interests, but also for the interests of others. Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made himself of no reputation, taking the form of a bondservant, *and* coming in the likeness of men.

And being found in appearance as a man, he humbled himself and became obedient to *the point of* death, even the death of the cross.

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

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

All things were created through him [Jesus Christ] and for him. And he is before all things, and in him all things consist. And he is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things he may have the pre-eminence. For it pleased *the Father that* in him all the fullness should dwell, and by him to reconcile all things to himself, by him, whether things on earth or things in heaven, having made peace through the blood of his cross. And you, who once were alienated and enemies in your mind by wicked works, yet now he has reconciled in the body of his flesh through death, to present you holy, and blameless, and above reproach in his sight—if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.

I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of his body, which is the church, of which I became a minister according to the stewardship from God which was given to me for you, to fulfil the word of God, the mystery which has been hidden from ages and from generations, but now has been revealed to his saints.

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.

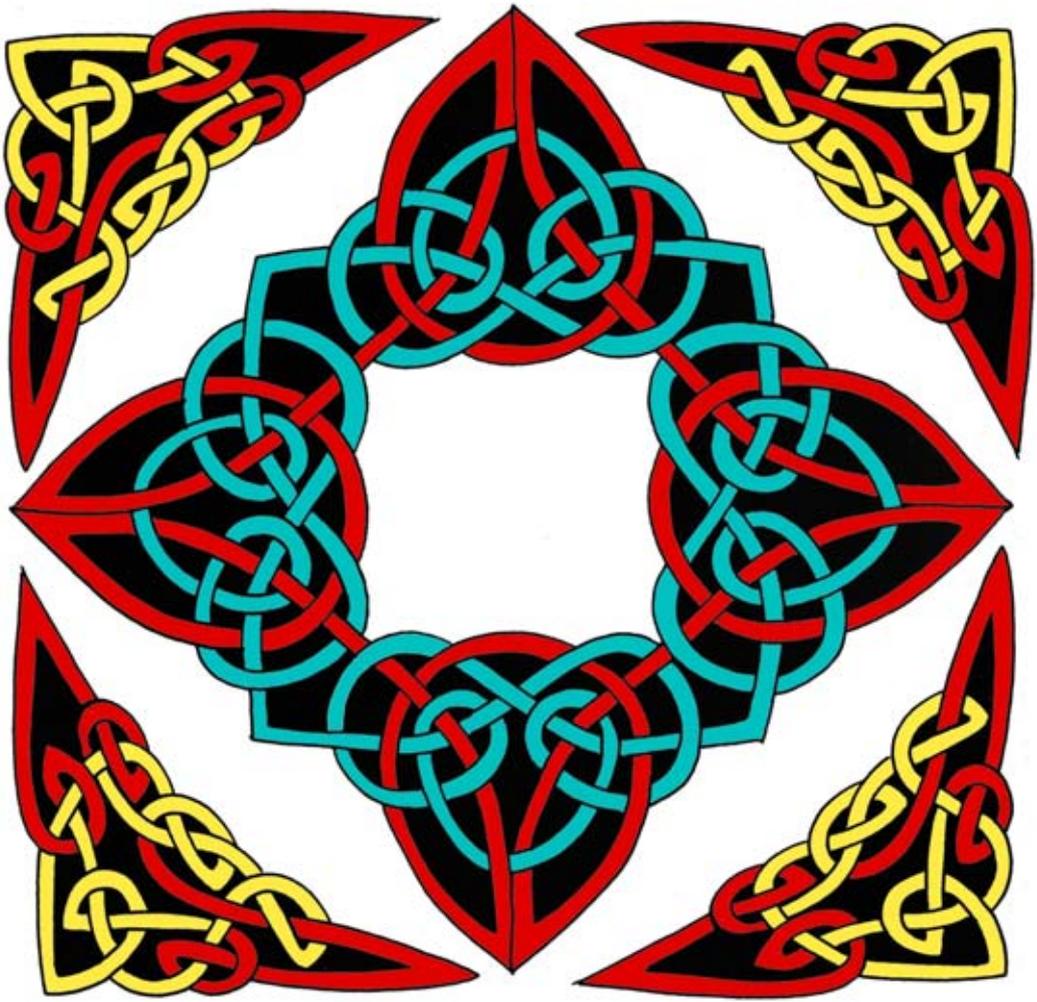
Finally then, brethren, we urge and exhort in the Lord Jesus that you should abound more and more, just as you received from us how you ought to walk and to please God; for you know what commandments we gave you through the Lord Jesus.

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.

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

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. Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, or to governors, as to those who are sent by him for the punishment of evildoers and *for the* praise of those who do good. For this is the will of God, that by doing good you may put to silence the ignorance of foolish men—as free, yet not using liberty as a cloak for vice, but as bondservants of God. For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow his steps: "Who committed no sin, nor was deceit found in his mouth"; who, when he was reviled, did not revile in return; when he suffered, He did not threaten, but committed *himself* to him who judges righteously; who himself bore our sins in his own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.

Jude, a bondservant of Jesus Christ, and brother of James, to those who are called, sanctified by God the Father, and preserved in Jesus Christ: Mercy, peace, and love be multiplied to you. Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. Now Enoch, the seventh from Adam, prophesied about these men [false prophets] 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 I saw in the right *hand* of him who sat on the throne **[[God]]** a scroll written inside and on the back, sealed with seven seals **[[God's consummating judgments on mankind and perhaps the title deed of the earth]]**. Then I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and to loose its seals?" And no one in heaven or on the earth or under the earth was able to open the scroll, or to look at it. So I wept much, because no one was found worthy to open and read the scroll, or to look at it.

But one of the elders said to me, "Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals." And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain **[[Jesus Christ]]**, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth. Then he came and took the scroll out of the right hand of him who sat on the throne.

Now when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints.

And they sang a new song, saying: "You are worthy to take the scroll, and to open its seals; for you were slain, and have redeemed us to God by your blood out of every tribe and tongue and people and nation, and have made us kings and priests [or a kingdom of priests] to our God; and we shall reign on the earth."

Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice: "Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honour and glory and blessing!"

And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: "Blessing and honour and glory and power *be* to him who sits on the throne, and to the Lamb, forever and ever!"

So they *[[all the world]]* worshipped the dragon *[[Satan]]* who gave authority to the beast; and they worshipped the beast *[[the antichrist]]*, saying, "Who *is* like the beast? Who is able to make war with him?"

And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months *[[the world's final three and a half years before Christ returns]]*. Then he opened his mouth in blasphemy against God, to blaspheme his name, his tabernacle, and those who dwell in heaven.

It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation. All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.

If anyone has an ear, let him hear. He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.

Then a third angel followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives *his* mark on his forehead or on his hand, he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of his indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name." Here is the patience of the saints; here *are* those who keep the commandments of God and the faith of Jesus.

Then I heard a voice from heaven saying to me, "Write: 'Blessed *are* the dead who die in the Lord from now on.'" "Yes," says the Spirit, "that they may rest from their labours, and their works follow them."

Then I looked, and behold, a white cloud, and on the cloud sat *one* like the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him who sat on the cloud, "Thrust in your sickle and reap, for the time has come for you to reap, for the harvest of the earth is ripe." So he who sat on the cloud thrust in his sickle on the earth, and the earth was reaped.

Then I saw another sign in heaven, great and marvellous: seven angels having the seven last plagues, for in them the wrath of God is complete. And I saw *something* like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark *and* over the number of his name, standing on the sea of glass, having harps of God.

They sing the song of Moses, the servant of God, and the song of the Lamb, saying: "Great and marvellous *are* your works, Lord God Almighty! Just and true *are* your ways, O King of the saints! Who shall not fear you, O Lord, and glorify your name? For *you* alone *are* holy. For all nations shall come and worship before you, for your judgements have been manifested."

After these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened. And out of the temple came the seven angels having the seven plagues, clothed in pure bright linen, and having their chests girded with golden bands. Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever.

hen I heard a loud voice from the temple saying to the seven angels, "Go and pour out the bowls of the wrath of God on the earth."

So the first went and poured out his bowl upon the earth, and a foul and loathsome sore came upon the men who had the mark of the beast and those who worshipped his image.

Then the second angel poured out his bowl on the sea, and it became blood as of a dead *man*; and every living creature in the sea died.

Then the third angel poured out his bowl on the rivers and springs of water, and they became blood. 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 a mighty angel took up a stone like a great millstone and threw *it* into the sea, saying, "Thus with violence the great city Babylon [mankind's final economic, political, social and religious system] shall be thrown down, and shall not be found anymore. The sound of harpists, musicians, flutists, and trumpeters shall not be heard in you anymore. No craftsman of any craft shall be found in you anymore, and the sound of a millstone shall not be heard in you anymore. The light of a lamp shall not shine in you anymore, and the voice of bridegroom and bride shall not be heard in you anymore.

For your merchants were the great men of the earth, for by your sorcery all the nations were deceived. And in her was found the blood of prophets and saints, and of all who were slain on the earth."

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!"

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."

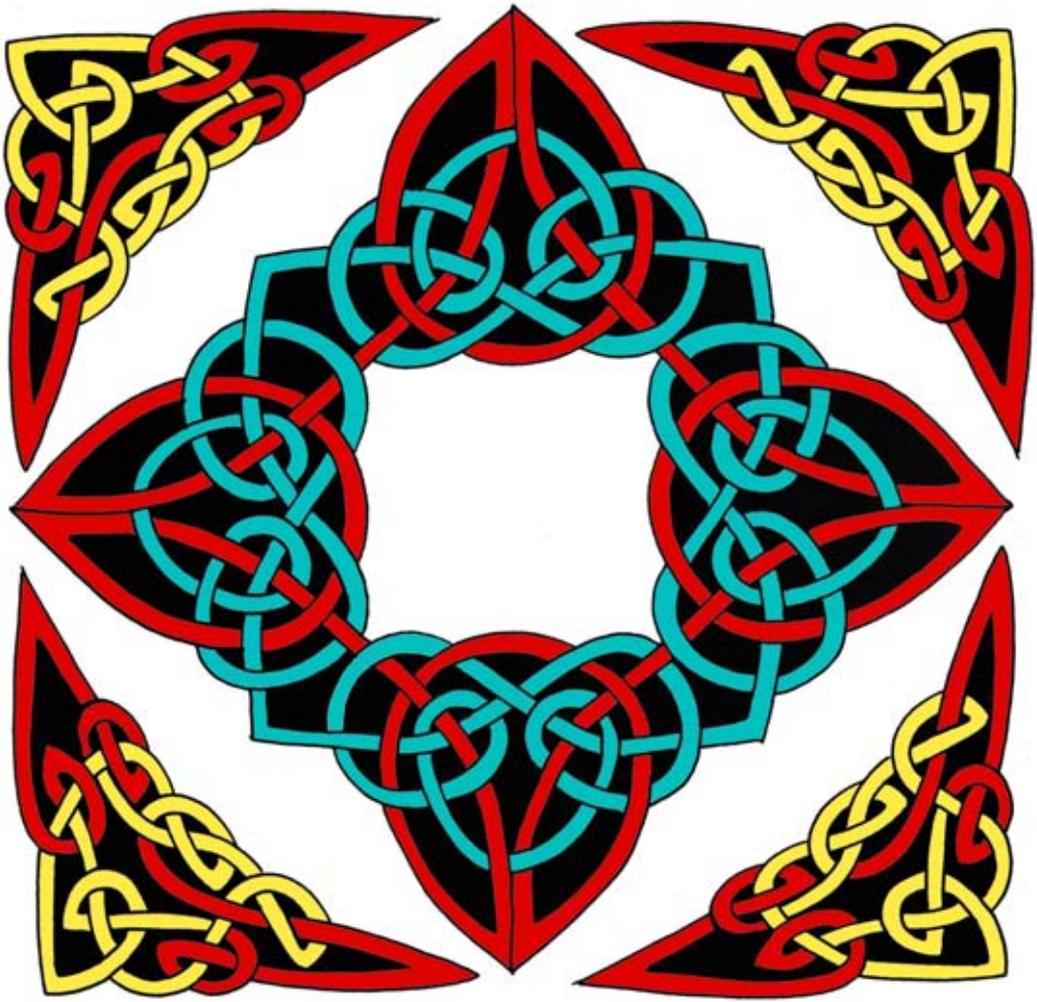
And I fell at his feet to worship him. But he said to me, "*See that you do not do that!* I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."

And I saw thrones, and they sat on them, and judgement was committed to them. Then *I* saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshipped the beast or his image, and had not received *his* mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years.

But the rest of the dead did not live again until the thousand years were finished. This *is* the first resurrection. Blessed and holy *is* he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Now when the thousand years have expired, Satan will be released from his prison and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number *is* as the sand of the sea.

They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city [\[Jerusalem\]](#). And fire came down from God out of heaven and devoured them.

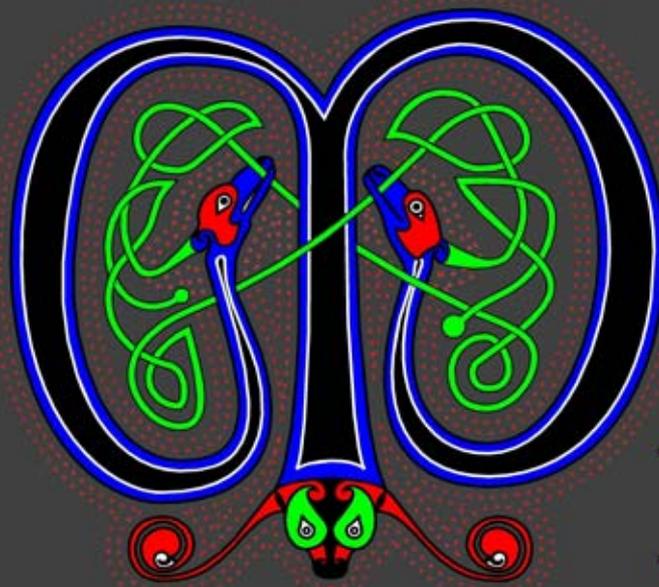


W
h
o



shall

o
e
v
e
r



E

before men

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

Now brother will deliver up brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death. And you will be hated by all for my name's sake. But he who endures to the end will be saved. When they persecute you in this city, flee to another. For assuredly, I say to you, you will not have gone through the cities of Israel before the Son of Man comes.

A disciple is not above *his* teacher, nor a servant above his master. It is enough for a disciple that he be like his teacher, and a servant like his master. If they have called the master of the house Beelzebub, how much more *will they call* those of his household! Therefore do not fear them. For there is nothing covered that will not be revealed, and hidden that will not be known.

Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops. And do not fear those who kill the body but cannot kill the soul. But rather fear him **[[God]]** who is able to destroy both soul and body in hell.

Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father's will. But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.

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."

“**A**nd I say to you, my friends, do not be afraid of those who kill the body, and after that have no more that they can do. But I will show you whom you should fear: fear him **[God]** who, after he has killed, has power to cast into hell; yes, I say to you, fear him! Are not five sparrows sold for two copper coins? And not one of them is forgotten before God. But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.

Also I say to you, whoever confesses me before men, him the Son of Man also will confess before the angels 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."

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.

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.

“**B**e watchful, and strengthen the things which remain, that are ready to die, for I have not found your works perfect before God. Remember therefore how you have received and heard; hold fast and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you.

You have a few names even in Sardis who have not defiled their garments; and they shall walk with me in white, for they are worthy. He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before my Father and before his angels.

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

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

One *thing* I have desired of the LORD, that will I seek: that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion; in the secret place of his tabernacle he shall hide me; he shall set me high upon a rock. And now my head shall be lifted up above my enemies all around me; therefore I will offer sacrifices of joy in his tabernacle; I will sing, yes, I will sing praises to the LORD. Hear, O LORD, *when* I cry with my voice! Have mercy also upon me, and answer me. *When you said, "Seek my face,"* my heart said to you, "Your face, LORD, I will seek." Do not hide your face from me; do not turn your servant away in anger; you have been my help; do not leave me nor forsake me, O God of my salvation.

The LORD *is* good, a stronghold in the day of trouble; and he knows those who trust in him. But with an overflowing flood he will make an utter end of its place, and darkness will pursue his enemies. What do you conspire against the LORD? He will make an utter end *of it*. Affliction will not rise up a second time. For while tangled *like* thorns, and while drunken *like* drunkards, they shall be devoured like stubble fully dried.

The place in the Scripture which he [the Ethiopian eunuch] read was this: "He was led as a sheep to the slaughter; and as a lamb before its shearer *is* silent, so he opened not his mouth. In his humiliation his justice was taken away, and who will declare his generation? For his life is taken from the earth." So the eunuch answered Philip and said, "I ask you, of whom does the prophet say this, of himself or of some other man?"

Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him. Now as they went down the road, they came to some water. And the eunuch said, "See, *here is* water. What hinders me from being baptized?" Then Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God."

So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him. Now when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing.

But at midnight Paul [the Apostle] and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed.

And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. But Paul called with a loud voice, saying, "Do yourself no harm, for we are all here."

Then he called for a light, ran in, and fell down trembling before Paul and Silas. And he brought them out and said, "Sirs, what must I do to be saved?" So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household."

Then they spoke the word of the Lord to him and to all who were in his house. And he took them the same hour of the night and washed *their* stripes [from having been scourged]. And immediately he and all his *family* were baptized. Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household.

For as many as are led by the Spirit of God, these are sons of God. For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with *him*, that we may also be glorified together.

For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

For the creation was subjected to futility, not willingly, but because of him who subjected *it* in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labours with birth pangs together until now.

Not only *that*, but we also who have the first-fruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake. For it is the God who commanded light to shine out of darkness, who has shone in our hearts to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. *We are* hard pressed on every side, yet not crushed; *we are* perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed—always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. So then death is working in us, but life in you.

And since we have the same spirit of faith, according to what is written, "I believed and therefore I spoke," we also believe and therefore speak, knowing that he who raised up the Lord Jesus will also raise us up with Jesus, and will present *us* with you. For all things *are* for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.

If we endure, we shall also reign with *him*. If we deny *him*, he also will deny us. If we are faithless, he remains faithful; he cannot deny himself. Remind *them* of these things, charging *them* before the Lord not to strive about words to no profit, to the ruin of the hearers.

Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. But shun profane *and* idle babblings, for they will increase to more ungodliness. And their message will spread like cancer. Hymenaeus and Philetus are of this sort, who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.

Nevertheless the solid foundation of God stands, having this seal: "The Lord knows those who are his," and, "Let everyone who names the name of Christ depart from iniquity."

But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honour and some for dishonour. Therefore if anyone cleanses himself from the latter, he will be a vessel for honour, sanctified and useful for the Master, prepared for every good work.

Yes, and all who desire to live godly in Christ Jesus will suffer persecution. But evil men and impostors will grow worse and worse, deceiving and being deceived. But you **[[Timothy]]** must continue in the things which you have learned and been assured of, knowing from whom you have learned *them*, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.

I charge *you* therefore before God and the Lord Jesus Christ, who will judge the living and the dead at his appearing and his kingdom: Preach the word! Be ready in season *and* out of season. Convince, rebuke, exhort, with all longsuffering and teaching.

For the time will come when they will not endure sound doctrine, but according to their own desires, *because* they have itching ears, they will heap up for themselves teachers; and they will turn *their* ears away from the truth, and be turned aside to fables. But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfil your ministry.

By faith Enoch was taken away so that he did not see death, "and was not found, because God had taken him"; for before he was taken he had this testimony, that he pleased God. But without faith *it is* impossible to please *him*, for he who comes to God must believe that he is, and *that* he is a rewarder of those who diligently seek him. By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith. By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. By faith he dwelt in the land of promise as *in* a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for the city which has foundations, whose builder and maker *is* God. By faith Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged him faithful who had promised. Therefore from one man, and him as good as dead, were born *as many* as the stars of the sky in multitude—innumerable as the sand which is by the seashore. These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced *them* and confessed that they were strangers and pilgrims on the earth.

“I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.” His disciples said to him, “See, now you are speaking plainly, and using no figure of speech! Now we are sure that you know all things, and have no need that anyone should question you. By this we believe that you came forth from God.”

Jesus answered them, “Do you now believe? Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave me alone. And yet I am not alone, because the Father is with me. These things I have spoken to you, that in me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.”

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

For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers, making request if, by some means, now at last I may find a way in the will of God to come to you. For I long to see you, that I may impart to you some spiritual gift, so that you may be established—that is, that I may be encouraged together with you by the mutual faith both of you and me. Now I do not want you to be unaware, brethren, that I often planned to come to you (but was hindered until now), that I might have some fruit among you also, just as among the other Gentiles. I am a debtor both to Greeks and to barbarians, both to wise and to unwise. So, as much as is in me, *I am* ready to preach the gospel to you who are in Rome also.

For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek [[Gentile]]. For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith." For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown *it* to them.

Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God. For as the sufferings of Christ abound in us, so our consolation also abounds through Christ. Now if we are afflicted, *it is* for your consolation and salvation, which is effective for enduring the same sufferings which we also suffer. Or if we are comforted, *it is* for your consolation and salvation. And our hope for you *is* steadfast, because we know that as you are partakers of the sufferings, so also *you will partake* of the consolation. For we do not want you to be ignorant, brethren, of our trouble which came to us in Asia: that we were burdened beyond measure, above strength, so that we despaired even of life. Yes, we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raises the dead, who delivered us from so great a death, and does deliver us; in whom we trust that he will still deliver *us*, you also helping together in prayer for us, that thanks may be given by many persons on our behalf for the gift *granted* to us through many. For our boasting is this: the testimony of our conscience that we conducted ourselves in the world in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, and more abundantly toward you.

 herefore 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.

Finally, all *of you be* of one mind, having compassion for one another; love as brothers, *be* tender-hearted, *be* courteous; not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing. For "He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit. Let him turn away from evil and do good; let him seek peace and pursue it. For the eyes of the LORD *are* on the righteous, and his ears *are open* to their prayers; but the face of the LORD *is* against those who do evil." And who *is* he who will harm you if you become followers of what is good? But even if you should suffer for righteousness' sake, *you are* blessed. "And do not be afraid of their threats, nor be troubled."

But sanctify the Lord God in your hearts, and always *be* ready to *give* a defence to everyone who asks you a reason for the hope that is in you, with meekness and fear; having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. For *it is* better, if it is the will of God, to suffer for doing good than for doing evil.

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

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

For the time *has come* for judgement to begin at the house of God; and if *it begins* with us first, what will *be* the end of those who do not obey the gospel of God? Now "If the righteous one is scarcely saved, where will the ungodly and the sinner appear?" Therefore let those who suffer according to the will of God commit their souls *to him* in doing good, as to a faithful Creator.

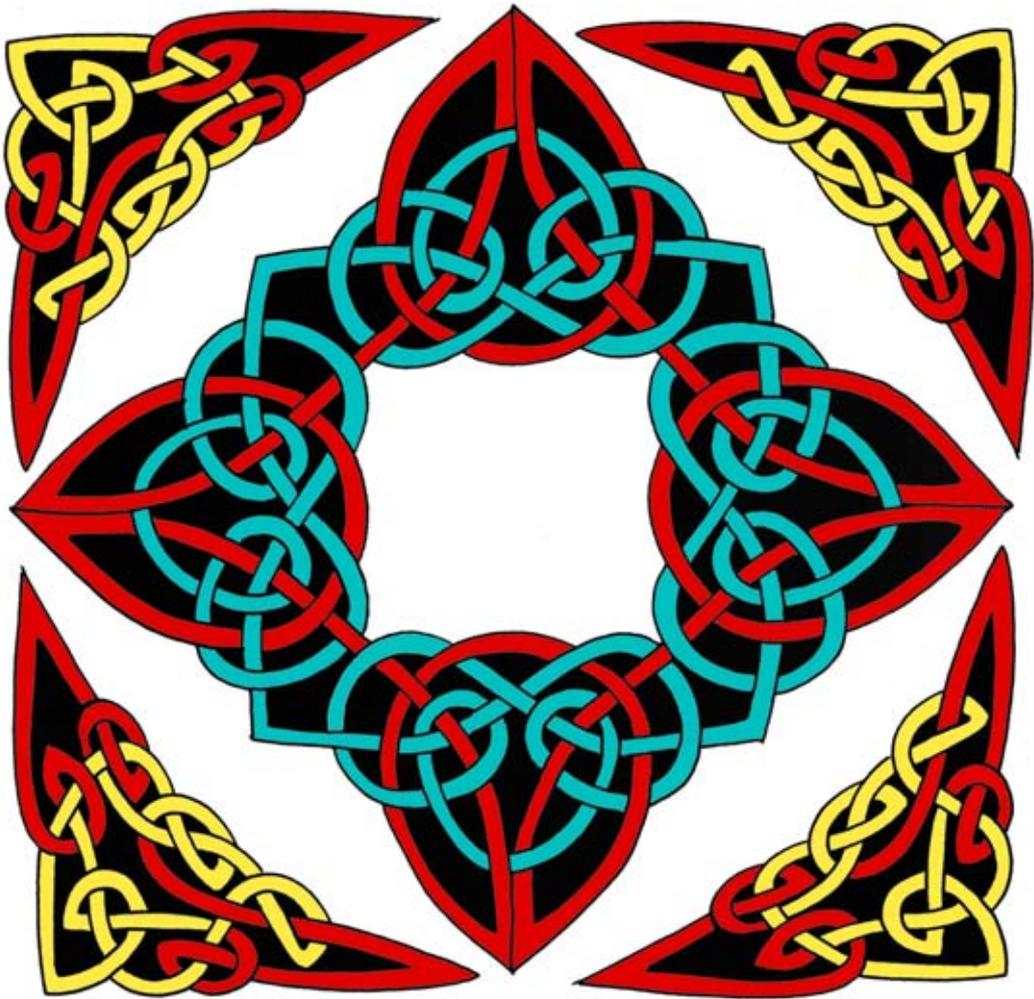
My little children, let us not love in word or in tongue, but in deed and in truth. And by this we know that we are of the truth, and shall assure our hearts before him. For if our heart condemns us, God is greater than our heart, and knows all things. Beloved, if our heart does not condemn us, we have 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.

If we receive the witness of men, the witness of God is greater; for this is the witness of God which he has testified of his Son. He who believes in the Son of God has the witness in himself; he who does not believe God has made him a liar, because he has not believed the testimony that God has given of his Son. And this is the testimony: that God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life.

These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may *continue to* believe in the name of the Son of God. Now this is the confidence that we have in him, that if we ask anything according to his will, he hears us.



You
Shall
Be



WITNESSES

A faithful witness does not lie, but a false witness will utter lies. A scoffer seeks wisdom and does not *find it*, but knowledge *is* easy to him who understands. Go from the presence of a foolish man, when you do not perceive *in him* the lips of knowledge. The wisdom of the prudent *is* to understand his way, but the folly of fools *is* deceit. Fools mock at sin, but among the upright *there is* favour. The heart knows its own bitterness, and a stranger does not share its joy. The house of the wicked will be overthrown, but the tent of the upright will flourish. There is a way *that seems* right to a man, but its end *is* the way of death.

A true witness delivers souls, but a deceitful *witness* speaks lies. In the fear of the LORD *there is* strong confidence, and his children will have a place of refuge. The fear of the LORD *is* a fountain of life, to turn *one* away from the snares of death.

A sound heart *is* life to the body, but envy *is* rottenness to the bones. He who oppresses the poor reproaches his Maker, but he who honours him has mercy on the needy. The wicked is banished in his wickedness, but the righteous has a refuge in his death. Wisdom rests in the heart of him who has understanding, but *what is* in the heart of fools is made known. Righteousness exalts a nation, but sin *is* a reproach to *any* people.

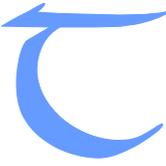
“**E**veryone who is called by my name, whom I have created for my glory; I have formed him, yes, I have made him.”

Bring out the blind people who have eyes, and the deaf who have ears. Let all the nations be gathered together, and let the people be assembled. Who among them can declare this, and show us former things? Let them bring out their witnesses, that they may be justified; or let them hear and say, “*It is truth.*”

“You *are* my witnesses,” says the LORD, “and my servant whom I have chosen, that you may know and believe me, and understand that I *am* he. Before me there was no God formed, nor shall there be after me. I, *even* I, *am* the LORD, and besides me *there is* no saviour.

I have declared and saved, I have proclaimed, and *there was* no foreign *god* among you; therefore you *are* my witnesses,” says the LORD, “that I *am* God.

Indeed before the day *was*, I *am* he; and *there is* no one who can deliver out of my hand; I work, and who will reverse it?”

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

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

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

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

“**I** am he who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death. Write the things which you have seen, and the things which are, and the things which will take place after this. The mystery of the seven stars which you saw in my right hand, and the seven golden lampstands: The seven stars are the angels [or pastors] of the seven churches, and the seven lampstands which you saw are the seven churches.”

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

Nevertheless I have *this* against you, that you have left your first love. Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you repent.”

And to the angel of the church in **Smyrna** write, 'These things says the First and the Last, who was dead, and came to life: "I know your works, tribulation, and poverty (but you are rich); and *I know* the blasphemy of those who say they are Jews and are not, but *are* a synagogue of Satan. Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw *some* of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life."

And to the angel of the church in **Pergamos** write, 'These things says he who has the sharp two-edged sword: "I know your works, and where you dwell, where Satan's throne *is*. And you hold fast to my name, and did not deny my faith even in the days in which Antipas *was* my faithful martyr, who was killed among you, where Satan dwells. But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality. Thus you also have those who hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come to you quickly and will fight against them with the sword of my mouth."

And to the angel of the church in **Thyatira** write, ‘These things says the Son of God, who has eyes like a flame of fire, and his feet like fine brass: “I know your works, love, service, faith, and your patience; and *as for your works, the last are more than the first.* Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce my servants to commit sexual immorality and eat things sacrificed to idols. And I gave her time to repent of her sexual immorality, and she did not repent.”’

And to the angel of the church in **Sardis** write, ‘These things says he who has the seven Spirits of God and the seven stars: “I know your works, that you have a name that you are alive, but you are dead. Be watchful, and strengthen the things which remain, that are ready to die, for I have not found your works perfect before God. Remember therefore how you have received and heard; hold fast and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you. You have a few names even in Sardis who have not defiled their garments; and they shall walk with me in white, for they are worthy.”’

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.”

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

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

As many as I love, I rebuke and chasten. Therefore be zealous and repent.

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

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

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

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

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.

 here 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 [the Word of God, the 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*. Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

He confessed, and did not deny, but confessed, "I am not the Christ." And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" And he answered, "No." Then they said to him, "Who are you, that we may give an answer to those who sent us? What do you say about yourself?" He said: "I *am* 'The voice of one crying in the wilderness: "Make straight the way of the LORD,"' as the prophet Isaiah said."

“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."

And being assembled together with *them*, he [[the risen Jesus]] commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," *he said*, "you have heard from me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now."

Therefore, when they [[the eleven disciples]] had come together, they asked him, saying, "Lord, will you at this time restore the kingdom to Israel?" And he said to them, "It is not for you to know times or seasons which the Father has put in his own authority. **But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.**"

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

“Men *and* brethren, let *me* [the apostle Peter] speak freely to you of the patriarch [king] David, that he is both dead and buried, and his tomb is with us to this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, he would raise up the Christ to sit on his throne, he, foreseeing this, spoke concerning the resurrection of the Christ, that his soul was not left in Hades, nor did his flesh see corruption.

This Jesus God has raised up, of which we are all witnesses. Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, he poured out this which you now see and hear.

For David did not ascend into the heavens, but he says himself: ‘The LORD said to my Lord, “Sit at my right hand, till I make your enemies your footstool.”’

Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.”

“The kings of the earth took their stand, and the rulers were gathered together against the LORD and against his Christ. For truly against your holy Servant Jesus, whom you anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together to do whatever your hand and your purpose determined before to be done.

Now, Lord, look on their threats, and grant to your servants that with all boldness they may speak your word, by stretching out your hand to heal, and that signs and wonders may be done through the name of your holy Servant Jesus.”

And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common. And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all.

But when the officers came and did not find them in the prison, they returned and reported, saying, "Indeed we found the prison shut securely, and the guards standing outside before the doors; but when we opened them, we found no one inside!" Now when the high priest, the captain of the temple, and the chief priests heard these things, they wondered what the outcome would be. So one came and told them, saying, "Look, the men whom you put in prison are standing in the temple and teaching the people!" Then the captain went with the officers and brought them without violence, for they feared the people, lest they should be stoned. And when they had brought them, they set *them* before the council. And the high priest asked them, saying, "Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this man's blood on us!"

But Peter and the *other* apostles answered and said: "We ought to obey God rather than men. The God of our fathers raised up Jesus whom you murdered by hanging on a tree. Him God has exalted to his right hand *to be* Prince and Saviour, to give repentance to Israel and forgiveness of sins. And we are his witnesses to these things, and *so also is* the Holy Spirit whom God has given to those who obey him."

Then Peter opened *his* mouth and said: "In truth I perceive that God shows no partiality. But in every nation whoever fears him and works righteousness is accepted by him. The word which *God* sent to the children of Israel, preaching peace through Jesus Christ—he is Lord of all—that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with him.

And we are witnesses of all things which he did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree. Him God raised up on the third day, and showed him openly, not to all the people, but to witnesses chosen before by God, *even* to us who ate and drank with him after he arose from the dead.

And he commanded us to preach to the people, and to testify that it is he who was ordained by God *to be* Judge of the living and the dead. To him all the prophets witness that, through his name, whoever believes in him will receive remission of sins."

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. And if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness.

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

For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with *him*, that we may also be glorified together.

“**B**rethren and fathers, hear my [[the Apostle Paul’s]] defence before you now.” And when they heard that he spoke to them in the Hebrew language, they kept all the more silent. Then he said: “I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the strictness of our fathers’ law, and was zealous toward God as you all are today. I persecuted this Way to the death, binding and delivering into prisons both men and women, as also the high priest bears me witness, and all the council of the elders, from whom I also received letters to the brethren, and went to Damascus to bring in chains even those who were there to Jerusalem to be punished.

Now it happened, as I journeyed and came near Damascus at about noon, suddenly a great light from heaven shone around me. And I fell to the ground and heard a voice saying to me, ‘Saul, Saul, [[Paul’s Hebrew name]] why are you persecuting me?’ So I answered, ‘Who are you, Lord?’ And he said to me, ‘I am Jesus of Nazareth, whom you are persecuting.’ And those who were with me indeed saw the light and were afraid, but they did not hear the voice of him who spoke to me. So I said, ‘What shall I do, Lord?’ And the Lord said to me, ‘Arise and go into Damascus, and there you will be told all things which are appointed for you to do.’

And since I could not see for the glory of that light, being led by the hand of those who were with me, I came into Damascus. Then a certain Ananias, a devout man according to the law, having a good testimony with all the Jews who dwelt *there*, came to me; and he stood and said to me, ‘Brother Saul, receive your sight.’ And at that same hour I looked up at him.

Then he said, ‘The God of our fathers has chosen you that you should know his will, and see the Just One, and hear the voice of his mouth. For you will be his witness to all men of what you have seen and heard. And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord.’

Now it happened, when I returned to Jerusalem and was praying in the temple, that I was in a trance and saw him **[Jesus]** saying to me, ‘Make haste and get out of Jerusalem quickly, for they will not receive your testimony concerning me.’

So I said, ‘Lord, they know that in every synagogue I imprisoned and beat those who believe on you. And when the blood of your martyr Stephen was shed, I also was standing by consenting to his death, and guarding the clothes of those who were killing him.’ Then he said to me, ‘Depart, for I will send you far from here to the Gentiles.’”

Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain.

For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures, and that he was seen by Cephas [[Peter]], then by the twelve. After that he was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. After that he was seen by James, then by all the apostles.

Then last of all he was seen by me [[Paul]] also, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me was not in vain; but I laboured more abundantly than they all, yet not I, but the grace of God *which was* with me.

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

Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel, and not in any way terrified by your adversaries, which is to them a proof of perdition, but to you of salvation, and that from God. For to you it has been granted on behalf of Christ, not only to believe in him, but also to suffer for his sake, having the same conflict which you saw in me and now hear *is* in me.

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

Brethren, join in following my example, and note those who so walk, as you have us for a pattern. For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: whose end *is* destruction, whose god *is their* belly, and *whose* glory *is* in their shame—who set their mind on earthly things. For our citizenship is in heaven, from which we also eagerly wait for the Saviour, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to his glorious body, according to the working by which he is able even to subdue all things to himself.

Therefore, my beloved and longed-for brethren, my joy and crown, so stand fast in the Lord, beloved. I implore Euodia and I implore Syntyche to be of the same mind in the Lord. And I urge you also, true companion, help these women who laboured with me in the gospel, with Clement also, and the rest of my fellow workers, whose names *are* in the Book of Life.

Rejoice in the Lord always. Again I will say, rejoice! Let your gentleness be known to all men. The Lord *is* at hand. Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

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

Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints—and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

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.

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

These shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he comes, in that Day, to be glorified in his saints and to be admired among all those who believe, because our testimony among you was believed. Therefore we also pray always for you that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

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.

Finally, brethren, pray for us, that the word of the Lord may run *swiftly* and be glorified, just as *it is* with you, and that we may be delivered from unreasonable and wicked men; for not all have faith. But the Lord is faithful, who will establish you and guard *you* from the evil one. And we have confidence in the Lord concerning you, both that you do and will do the things we command you.

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.

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

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

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

And all these [[the saints exemplified in Hebrews 11]], having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us. Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares *us*, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

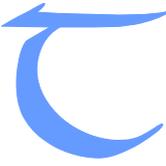
For consider him who endured such hostility from sinners against himself, lest you become weary and discouraged in your souls. You have not yet resisted to bloodshed, striving against sin. And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of 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.

If you are reproached for the name of Christ, blessed *are you*, for the Spirit of glory and of God rests upon you. On their part he is blasphemed, but on your part he is glorified. But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters. Yet if *anyone suffers* as a Christian, let him not be ashamed, but let him glorify God in this matter. For the time *has come* for judgement to begin at the house of God; and if *it begins* with us first, what will *be* the end of those who do not obey the gospel of God?

Now "If the righteous one is scarcely saved, where will the ungodly and the sinner appear?" Therefore let those who suffer according to the will of God commit their souls *to him* in doing good, as to a faithful Creator.

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

hat 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.

And I [the apostle John] saw thrones, and they sat on them, and judgement was committed to them. Then *I saw* the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshipped the beast or his image, and had not received *his* mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years. But the rest of the dead did not live again until the thousand years were finished. This *is* the first resurrection. Blessed and holy *is* he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

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."

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."



