zhe eveplaszmg gospel

<u>DEFINITIONS</u>

Che (adj.) - selected or emphatically distinguished from others of a class or group; emphatically outstanding; having no equal, unique.

EVERLASCING - lasting forever; eternal; infinite in duration; having no end of existence; perpetual; independent of time or its conditions, or of the things that are perishable; unchangeable; immutable.

GOSPEL - good news or message or tidings (from *god* and *spell*, Anglo Saxon, a translation from the Greek *euangelion* or *evaggelion*); that which is regarded as absolutely true; especially the announcement of salvation through the atoning death of Jesus Christ.

<u>the everlasting</u> <u>GOSPEL</u>

Fear God and keep his commandments, for this is man's all. For God will bring every work into judgement, including every secret thing, whether good or evil.

All we like sheep have gone astray; we have turned, every one, to his own way; and the LOKD has laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth; he was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so he opened not his mouth. He was taken from prison and from judgement, and who will declare his generation? For he was cut off

from the land of the living; for the transgressions of my people he was stricken.

"For God so loved the world that he gave his only begotten Son, that whoever believes in him should not perish but have everlasting life. For God did not send his Son into the world to condemn the world, but that the world through him might be saved. He who believes in him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God."

psalm 102: 18 - 23

HIS will be written for the generation to come, that a people yet to be created may praise the LORD. For he looked down from the height of his sanctuary; from heaven the LORD viewed the earth, to hear the groaning of the prisoner, to loose those appointed to death, to declare the name of the LORD in Zion, and his praise in Jerusalem, when the peoples are gathered together, and the kingdoms, to serve the LORD.

isaiah 9: 6 & 7A

OR unto us a child is born, unto us a Son is given; and the govern -ment will be upon his shoulder. And his name will be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end, upon the throne of David and over his kingdom, to order it and establish it with judgment and justice from that time forward, even for ever.

ow the serpent was more cunning than any beast of the field which the LOKD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?" And the woman said to the

serpent, "We may eat the fruit of the trees of the garden; but of the fruit of the tree which *is* in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die."

Then the serpent said to the woman, "You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

So when the woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

Then the eyes of both of them were opened, and they knew that they *were* naked; and they sewed fig leaves together and made themselves coverings. And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden. Then the LORD God called to Adam and said to him, "Where *are* you?" So he said, "I heard your voice in the garden, and I was afraid because I was naked; and I hid myself."

nd he said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?"

Then the man said, "The woman whom you gave to be with me, she gave me of the tree, and I ate." And the LOKD God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate." So the LOKD God said to the serpent: "Because you have done this, you are cursed more than all cattle, and more than every beast of the field; on your belly you shall go, and you shall eat dust all the days of your life.

and I will put enmity between you and the woman, and between your seed and her Seed; he shall bruise your head, and you shall bruise his heel."

To the woman he said: "I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire *shall be* for your husband, and he shall rule over you." Then to Adam he said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': Cursed *is* the ground for your sake; in toil you shall eat *of* it all the days of your life. Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field. In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you *are*, and to dust you shall return."

nd Adam called his wife's name Eve, because she was the mother of all living. Also for Adam and his wife the LOKD God made tunics of skin, and clothed them.

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

GENESIS, CHAPTER 3: 1 - 24

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Genesis, Chapter 3

Then Moses called for all the elders of Israel and said to them, "Pick out and take lambs for yourselves according to your families, and kill the Passover *lamb.* And you shall take a bunch of hyssop, dip *it* in the blood that *is* in the basin, and strike the lintel and the two doorposts with the blood that *is* in the basin. And none of you shall go out of the door of his house until morning. For the LOKD will pass through to strike the Egyptians; and when he sees the blood on the lintel and on the two doorposts, the LOKD will pass over the door and not allow the destroyer to come into your houses to strike you.

EXODUS, CHAPTER 12

For I, the LORD your God, *am* a jealous God, visiting the iniquity of the fathers on the children to the third and fourth *generations* of those who hate me, **but showing mercy to thousands, to those who love me and keep my commandments.** You shall not take the name of the LORD your God in vain, for the LORD will not hold *him* guiltless who takes his name in vain.

EXODUS, CHAPTER 20

For I know *that* my Redeemer lives, and he shall stand at last on the earth; and after my skin is destroyed, this *I know*, that in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another. *How* my heart yearns within me!

job, chapter 19

But I have trusted in your mercy; my heart shall rejoice in your salvation. I will sing to the LORD, because he has dealt bountifully with me.

PSALM 13

For you will not leave my soul in Sheol [the abode of the dead], nor will you allow your Holy One to see corruption. You will show me the path of life; in your presence *is* fullness of joy; at your right hand *are* pleasures forevermore.

<u>PSALM 16</u>

Wash me thoroughly from my iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin *is* always before me. Against you, you only, have I sinned, and done *this* evil in your sight — that you may be found just when you speak, and blameless when you judge.

PSALM 51

Depunished us according to our sins, nor punished us according to our iniquities. For as the heavens are high above the earth, *so* great is his mercy toward those who fear him; as far as the east is from the west, *so* far has he removed our transgressions from us. As a father pities *his* children, *so* the LOKD pities those who fear him.

<u>PSALM 103</u>

Fear God and keep his commandments, for this is man's all. For God will bring every work into judgement, including every secret thing, whether good or evil.

ecclesiastes, chapter 12

Iso 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."

isaiah, chapter 6

Behold, the LORD'S hand is not shortened, that it cannot save; nor his ear heavy, that it cannot hear. But your iniquities have separated you from your God; and your sins have hidden *his* face from you, so that he will not hear.

e saw that *there was* no man, and wondered that *there was* no intercessor; therefore his own arm brought salvation for him; and his own righteousness, it sustained him.

" The Redeemer will come to Zion, and to those who turn from transgression in Jacob," says the LOKD.

isaiah, chapter 59

But now, O LORD, you *are* our Father; we *are* the clay, and you our potter; and all we *are* the work of your hand. Do not be furious, O LORD, nor remember iniquity forever; indeed, please look — we all *are* your people!

isaiah, chapter 64

Blessed *is* the man who trusts in the LORD, and Whose hope is the LORD. For he shall be like a tree planted by the waters, which spreads out its roots by the river, and will not fear when heat comes; but its leaf will be green, and will not be anxious in the year of drought, nor will cease from yielding fruit. The heart *is* deceitful above all *things*, and desperately wicked; who can know it? I, the LOKO, search the heart, *I* test the mind, even to give every man according to his ways, according to the fruit of his doings.

Ceal me, O LORD, and I shall be healed; save me, and I shall be saved, for you *are* my praise.

jeremiah, chapter 17

Therefore say, 'Thus says the Lord GOD: "I will gather you from the peoples, assemble you from the countries where you have been scattered, and I will give you the land of Israel."' And they will go there, and they will take away all its detestable things and all its abominations from there.

Then I will give them one heart, and I will put a new spirit within them, and take the stony heart out of their flesh, and give them a heart of flesh, that they may walk in my statutes and keep my judgements and do them; and they shall be my people, and I will be their God. But *as for those* whose hearts follow the desire for their detestable things and their abominations, I will recompense their deeds on their own heads," says the Lord GOD.

EZERIEL, CHAPCER 11

- " O Lord, to us *belongs* shame of face, to our kings, our princes, and our fathers, because we have sinned against you. To the Lord our God *belong* mercy and forgiveness, though we have rebelled against him. We have not obeyed the voice of the LOKO our God, to walk in his laws, which he set before us by his servants the prophets."
- " Seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks [Heb. 'sevens'] and sixty-two weeks [Heb. 'sevens']; the street shall be built again, and the wall, even in troublesome times.

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

DANIEL, CHAPTER 9

- "Behold, I send my messenger, and he will prepare the way before me. And the Lord, whom you seek, will suddenly come to his temple, even the Messenger of the covenant, in whom you delight. Behold, he is coming," says the LOKD of hosts. "But who can endure the day of his coming? And who can stand when he appears? For he *is* like a refiner's fire and like launderer's soap."
- " So now we call the proud blessed, for those who do wickedness are raised up; they even tempt God and go free." Then those who feared the LOKD spoke to one another, and the LOKD listened and heard *them*, so a book of remembrance was written before him for those who fear the LOKD and who meditate on his name. "They shall be mine," says the LOKD of hosts, "on the day that I make them my jewels. And I will spare them as a man spares his own son who serves him."
- " For behold, the day is coming, burning like an oven, and all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up," says the LOKD of hosts, "that will leave them neither root nor branch. But to you who fear my name the Sun of Kighteousness shall arise with healing in his wings; and you shall go out and grow fat like stall-fed calves. You shall trample the wicked, for they shall be ashes under the soles of your feet on the day that I do *this*," says the LOKD of hosts.

malachi, chapters 3 & 4



isaiah 52: 13 - 15

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

MiCAb 5: 2 & 3

UT you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to me the one to be ruler in Israel, whose goings forth have been from of old, from everlasting." Therefore he shall give them up, until the time that she who is in labour has given birth; then the remnant of his brethren shall return to the children of Israel. ho has believed our report? And to whom has the arm of the LOKD been revealed? For he shall grow up before him as a tender plant, and as a root out of dry ground. He has no form or comeliness:

and when we see him, *there is* no beauty that we should desire him. He is despised and rejected by men, a man of sorrows and acquainted with grief. And we hid, as it were, *our* faces from him; he was despised, and we did not esteem him.

Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities; the chastisement for our peace *was* upon him, and by his stripes we are healed. All we like sheep have gone astray; we have turned, every one, to his own way; and the LOKD has laid on him the iniquity of us all.

De was oppressed and he was afflicted, yet he opened not his mouth; he was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so he opened not his mouth. He was taken from prison and from judgement, and who will declare his generation? For he was cut off from the land of the living; for the transgressions of my people he was stricken. And they made his grave with the wicked — but with the rich at his death, because he had done no violence, nor was any deceit in his mouth. Yet it pleased the LORD to bruise him; he has put *him* to grief. When you make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

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

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

isaiah, chapter 53



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

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

But they were the more fierce, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place." When Pilate heard of Galilee, he asked if the man were a Galilean. And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem at that time.

Now when Herod saw Jesus, he was exceedingly glad; for he had desired for a long *time* to see him, because he had heard many things about him, and he hoped to see some miracle done by him. Then he questioned him with many words, but he answered him nothing. And the chief priests and scribes stood and vehemently accused him.

Then Herod, with his men of war, treated him with contempt and mocked *him*, arrayed him in a gorgeous robe, and sent him back to Pilate. That very day Pilate and Herod became friends with each other, for previously they had been at enmity with each other. Then Pilate, when he had called together the chief priests, the rulers, and the people, said to them, "You have brought this man to me, as one who misleads the people. And indeed, having examined *him* in your presence, I have found no fault in this man concerning those things of which you accuse him; no, neither did Herod, for I sent you back to him; and indeed nothing deserving of death has been done by him. I will therefore chastise him and release *him*" [for it was necessary for him to release one to them at the feast]. And they all cried out at once, saying, "Away with this *man*, and release to us Barabbas" — who had been thrown into prison for a certain rebellion made in the city, and for murder.

Pilate, therefore, wishing to release Jesus, again called out to them. But they shouted, saying, "Crucify *him*, crucify him!" Then he said to them the third time, "Why, what evil has he done? I have found no reason for death in him. I will therefore chastise him and let *him* go." But they were insistent, demanding with loud voices that he be crucified. And the voices of these men and of the chief priests prevailed.

So Pilate gave sentence that it should be as they requested. And he released to them the one they requested, who for rebellion and murder had been thrown into prison; but he delivered Jesus to their will. Now as they led him away, they laid hold of a certain man, Simon a Cyrenian, who was coming from the country, and on him they laid the cross that he might bear *it* after Jesus. And a great multitude of the people followed him, and women who also mourned and lamented him. But Jesus, turning to them, said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For indeed the days are coming in which they will say, 'Blessed *are* the barren, wombs that never bore, and breasts which never nursed!' Then they will begin 'to say to the mountains, "Fall on us!" and to the hills, "Cover us!"' For if they do these things in the green wood, what will be done in the dry?"

There were also two others, criminals, led with him to be put to death. And when they had come to the place called Calvary, there they crucified him, and the criminals, one on the right hand and the other on the left. Then Jesus said, "Pather, forgive them, for they do not know what they do."

nd they divided his garments and cast lots. And the people stood looking on. But even the rulers with them sneered, saying, "He saved others; let him save himself if he is the Christ, the chosen of God." The soldiers also mocked him, coming and offering him sour wine, and saying, "If you are the King of the Jews, save yourself." nd an inscription also was written over him in letters of Greek, Latin, and Hebrew: THIS IS THE KING OF THE JEWS. Then one of the criminals who were hanged blasphemed him, saying, "If you are the Christ, save yourself and us." But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this man has done nothing wrong."

Then he said to Jesus, "Lord, remember me when you come into your kingdom." And Jesus said to him, "Assuredly, I say to you, today you will be with me in Paradise."

Now it was about the sixth hour [noon], and there was darkness over all the earth until the ninth hour. Then the sun was darkened, and the veil of the temple was torn in two. And when Jesus had cried out with a loud voice, he said, "Father, 'into your hands I commit my spirit." Having said this, he breathed his last. So when the centurion saw what had happened, he glorified God, saying, "Certainly this was a righteous man!"

And the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned. But all his acquaintances, and the women who followed him from Galilee, stood at a distance, watching these things. Now behold, *there was* a man named Joseph, a council member, a good and just man. He had not consented to their decision and deed. *He was* from Arimathea, a city of the Jews, who himself was also waiting for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in linen, and laid it in a tomb *that was* hewn out of the rock, where no one had ever lain before. That day was the Preparation, and the Sabbath drew near. And the women who had come with him from Galilee followed after, and they observed the tomb and how his body was laid. Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment.

Now on the first *day* of the week, very early in the morning, they, and certain *other women* with them, came to the tomb bringing the spices which they had prepared. But they found the stone rolled away from the tomb. Then they went in and did not find the body of the Lord Jesus.

And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments. Then, as they were afraid and bowed *their* faces to the earth, they said to them, "Why do you seek the living among the dead? He is not here, but is risen! Remember how he spoke to you when he was still in Galilee, saying, **'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.'''** And they remembered his words.

Then they returned from the tomb and told all these things to the eleven and to all the rest. It was Mary Magdalene, Joanna, Mary *the mother* of James, and the other *women* with them, who told these things to the apostles. And their words seemed to them like idle tales, and they did not believe them. But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths lying by themselves; and he departed, marvelling to himself at what had happened. Now behold, two of them were travelling that same day to a village called Ammaus, which was seven miles from Jerusalem. And they talked together of all these things which had happened. So it was, while they conversed and reasoned, that Jesus himself drew near and went with them. But their eyes were restrained, so that they did not know him.

And he said to them, "What kind of conversation is this that you have with one another as you walk and are sad?" Then the one whose name was Cleopas answered and said to him, "Are you the only stranger in Jerusalem, and have you not known the things which happened there in these days?" And he said to them, "What things?" So they said to him, "The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered him. But we were hoping that it was he who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened.

Y es, and certain women of our company, who arrived at the tomb early, astonished us. When they did not find his body, they came saying that they had also seen a vision of angels who said he was alive. And certain of those *who were* with us went to the tomb and found *it* just as the women had said; but him they did not see." Then he said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into his glory?" And beginning at Moses and all the Prophets, he expounded to them in all the Scriptures the things concerning himself.

Chen they drew near to the village where they were going, and he indicated that he would have gone farther. But they constrained him, saying, "Abide with us, for it is toward evening, and the day is far spent." And he went in to stay with them. Now it came to pass, as he sat at the table with them, that he took bread, blessed and broke it, and gave it to them. Then their eyes were opened and they knew him; and he vanished from their sight. And they said to one another. "Did not our heart burn within us while he talked with us on the road. and while he opened the Scriptures to us?" So they rose up that very hour and returned to Jerusalem, and found the eleven and those who were with them gathered together, saying, "The Lord is risen indeed, and has appeared to Simon!" And they told about the things that had happened on the road, and how he was known to them in the breaking of bread.

Now as they said these things, Jesus himself stood in the midst of them, and said to them, "Peace to you." But they were terrified and frightened, and supposed they had seen a spirit. And he said to them, "Why are you troubled? And why do doubts arise in your hearts? "Behold my hands and my feet, that it is I myself. Handle me and see, for a spirit does not have flesh and bones as you see I have." When he had said this, he showed them his hands and his feet. But while they still did not believe for joy, and marvelled, he said to them, "Have you any food here?" So they gave him a piece of a broiled fish and some honeycomb. And he took *it* and ate in their presence. Then he said to them, "These *are* the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and *the* Prophets and *the* Psalms concerning me." And he opened their understanding, that they might comprehend the Scriptures.

Then he said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem. And you are witnesses of these things. Behold, I send the Promise of my Pather [the Holy Spirit] upon you; but tarry in the city of Jerusalem until you are endued with power from on high."

nd he led them out as far as Bethany, and he lifted up his hands and blessed them. Now it came to pass, while he blessed them, that he was parted from them and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God.

Amen.

LUKE, CHAPTERS 23 & 24

aul, an apostle of Jesus Christ by the will of God, and Timothy our brother, to the saints and faithful brethren in Christ *who are* in Colosse: Grace to you and peace from God our Pather and the Lord Jesus Christ.

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

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

Il things were created through him and for him. And he is before all things, and in him all things consist.

And he is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things he may have the pre-eminence.

For it pleased *the Father that* in him all the fullness should dwell, and by him to reconcile all things to himself, by him, whether things on earth or things in heaven, having made peace through the blood of his cross.

And you, who once were alienated and enemies in your mind by wicked works, yet now he has reconciled in the body of his flesh through death, to present you holy, and blameless, and above reproach in his sight — if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister. I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of his body, which is the church, of which I became a minister according to the stewardship from God which was given to me for you, to fulfil the word of God, the mystery which has been hidden from ages and from generations, but now has been revealed to his saints.

Continue the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.

im we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. To this *end* I also labour, striving according to his working which works in me mightily.

COLOSSIADS, CHAPTER 1



philippians 2: 5B - 9

HRI ST 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 servant, 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,

hebrews 1: 1 - 3

OD, who at various times and in different

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, "For God so loved the world that he gave his only begotten Son, that whoever believes in him should not perish but have everlasting life. For God did not send his Son into the world to condemn the world, but that the world through him might be saved. He who believes in him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God."

john, chapter 3

"For as the Father raises the dead and gives life to *them*, even so the Son gives life to whom he will. For the Father judges no one, but has committed all judgement to the Son, that all should honour the Son just as they honour the Father. He who does not honour the Son does not honour the Father who sent him. Most assuredly, I say to you, he who hears my word and believes in him who sent me has everlasting life, and shall not come into judgement, but has passed from death into life."

john, chapter 5

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

Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding.' So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding *hall* was filled with guests.

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

matchew, chapter 22

And the high priest stood up in the midst and asked Jesus, saying, "Do you answer nothing? What *is it* these men testify against you?" But he kept silent and answered nothing. Again the high priest asked him, saying to him, "Are you the Christ, the Son of the Blessed?" And Jesus said, "I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven."

Then the high priest tore his clothes and said, "What further need do we have of witnesses? You have heard the blasphemy! What do you think?" And they all condemned him to be deserving of death. Then some began to spit on him, and to blindfold him, and to beat him, and to say to him, "Prophesy!" And the officers struck him with the palms of their hands.

Now as Peter was below in the courtyard, one of the servant girls of the high priest came. And when she saw Peter warming himself, she looked at him and said, "You also were with Jesus of Nazareth." But he denied it, saying, "I neither know nor understand what you are saying." And he went out on the porch, and a cock crowed. And the servant girl saw him again, and began to say to those who stood by, "This is *one* of them." But he denied it again. And a little later those who stood by said to Peter again, "Surely you are *one* of them; for you are a Galilean, and your speech shows *it*." Then he began to curse and swear, "I do not know this man of whom you speak!" And a second time *the* cock crowed. And Peter called to mind the word that Jesus had said to him, "Before the cock crows twice, you will deny me three times." And when he thought about it, he wept. I mmediately, in the morning, the chief priests held a consultation with the elders and scribes and the whole council; and they bound Jesus, led *him* away, and delivered *him* to Pilate. Then Pilate asked him, "Are you the King of the Jews?" He answered and said to him, "It is as you say." And the chief priests accused him of many things, but he answered nothing.

MARK, CHAPTERS 14 & 15

Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness, being tempted for forty days by the devil. And in those days he ate nothing, and afterward, when they had ended, he was hungry. And the devil said to him, "If you are the Son of God, command this stone to become bread." But Jesus answered him, saying, "It is written, 'Man shall not live by bread alone, but by every word of God."

Then the devil, taking him up on a high mountain, showed him all the kingdoms of the world in a moment of time. And the devil said to him, "All this authority I will give you, and their glory; for *this* has been delivered to me, and I give it to whomever I wish. Therefore, if you will worship before me, all will be yours." And Jesus answered and said to him, "Get behind me, Satan! For it is written, 'You shall worship the LOKD your God, and him only you shall serve." Then he brought him to Jerusalem, set him on the ppinnacle of the temple, and said to him, "If you are the Son of God, throw yourself down from here. For it is written: 'He shall give his angels charge over you, to keep you,' and, 'In *their* hands they shall bear you up, lest you dash your foot against a stone."' And Jesus answered and said to him, "It has been said, 'You shall not tempt the LOKD your God."'

Now when the devil had ended every temptation, he departed from him until an opportune time. Then Jesus returned in the power of the Spirit to Galilee, and news of him went out through all the surrounding region. And he taught in their synagogues, being glorified by all. So he came to Nazareth, where he had been brought up. And as his custom was, he went into the synagogue on the Sabbath day, and stood up to read.

And when he had opened the book, he found the place where it was written: "The Spirit of the LORD is upon me, because he has anointed me to preach the gospel to *the* poor; he has sent me to heal the brokenhearted, to preach deliverance to *the* captives and recovery of sight to *the* blind, to set at liberty those who are oppressed; to preach the acceptable year of the LORD." Then he closed the book, and gave *it* back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on him. And he began to say to them, "Today this Scripture is fulfilled in your hearing."

LUKE, CHAPTER 4

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

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

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

Obst assuredly, I say to you, he who believes in me, the works that I do he will do also; and greater *works* than these he will do, because I go to my Father. And whatever you ask in my name, that I will do, that the Father may be glorified in the Son. If you ask anything in my name, I will do *it*. If you love me, keep my commandments. And I will pray the Father, and he will give you another Helper, that he may abide with you forever — even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; but you know him, for he dwells with you and will be in you.

Will not leave you orphans; I will come to you. A little **while longer and the world will see me no more, but you will see me. Because I live, you will live also.** At that day you will know that I *am* in my Pather, and you in me, and I in you. He who has my commandments and keeps them, it is he who loves me. And he who loves me will be loved by my Pather, and I will love him and manifest myself to him."

john, chapter 14

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.

nd this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I have glorified you on the earth. I have finished the work which you have given me to do. And now, O Father, glorify me together with yourself, with the glory which I had with you before the world was. I have manifested your name to the men whom you have given me out of the world. They were yours, you gave them to me, and they have kept your word. Now they have known that all things which you have given me are from you. For I have given to them the words which you have given me; and they have received *them*, and have known surely that I came forth from you; and they have believed that you sent me.

L pray for them. I do not pray for the world but for those whom you have given me, for they are yours. And all mine are yours, and yours are mine, and I am glorified in them.

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

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

john, chapter 17

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

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

ROMANS, CHAPTER 3

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

i corinchians, chapter 15

Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new. Now all things *are* of God, who has reconciled us to himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

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

it corinchians, chapter 5

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

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

ephesians, chapter 2

But Christ came as High Priest of the good things to Come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves [the system if sacrificial atonement], but with his own blood he entered the Most Holy Place once for all, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, cleanse your conscience from dead works to serve the living God? And for this reason he is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

For where there *is* a testament, there must also of necessity be the death of the testator. For a testament *is* in force after men are dead, since it has no power at all while the testator lives. Therefore not even the first *covenant* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people, saying, "This *is* the blood of the covenant which God has commanded you." Then likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry.

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

hebreuls, chapter 9

nd 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.

Definition of the world, but was manifest in these last times for you who through him believe in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

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

PECER, CHAPCER 1

Now by this we know that we are in him. By this we know that we are in him. By this we know that we are in him. By this we know that we are in him. By this we know that we are in him.

i john, chapter 2

nd I heard a loud voice from heaven saying, "Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people. God himself will be with them *and be* their God.

And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."

Then he who sat on the throne said, "Behold, I make all things new." And he said to me, "Write, for these words are true and faithful."

nd 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."

REVELACION, CHAPTER 21

zhe eveplaszing gospel

11

R.C.

by withich wie musz be saved



nd he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb [Christ - the Lamb of God]. In the middle of its street, and on either side of the river, *was* the tree of life,

which bore twelve fruits, each *tree* yielding its fruit every month. The leaves of the tree *were* for the healing of the nations. And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him. They shall see his face, and his name *shall be* on their foreheads.

There shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever.

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

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

nd he said to me, "Do not seal the words of the prophecy of this book, for the time is at hand. He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still." " And behold, I am coming quickly, and my reward *is* with me, to give to every one according to his work. I am the Alpha and the Omega, *the* Beginning and *the* End, the First and the Last."

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

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

For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and *from* the things which are written in this book. He who testifies to these things says, "Surely I am coming quickly." Amen.

Even so, come, Lord Jesus! The grace of our Lord Jesus Christ *be* with you all.

Amen.

REVELACION, CHAPTER 22: 1 - 21

MATTHEW 28: 18 - 20

HEN 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 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.

REVELATION 14: 6 & 7

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

<u>the everlasting</u> <u>GOSPEL</u>

Fear God and keep his commandments, for this is man's all. For God will bring every work into judgement, including every secret thing, whether good or evil.

All we like sheep have gone astray; we have turned, every one, to his own way; and the LOKD has laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth; he was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so he opened not his mouth. He was taken from prison and from judgement, and who will declare his generation? For he was cut off

from the land of the living; for the transgressions of my people he was stricken.

"For God so loved the world that he gave his only begotten Son, that whoever believes in him should not perish but have everlasting life. For God did not send his Son into the world to condemn the world, but that the world through him might be saved. He who believes in him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God."

<u>DEFINITIONS</u>

The (adj.) - selected or emphatically distinguished from others of a class or group; emphatically outstanding; having no equal, unique.

EVERLASCING - lasting forever; eternal; infinite in duration; having no end of existence; perpetual; independent of time or its conditions, or of the things that are perishable; unchangeable; immutable.

GOSPEL - good news or message or tidings (from *god* and *spell*, Anglo Saxon, a translation from the Greek *euangelion* or *evaggelion*); that which is regarded as absolutely true; especially the announcement of salvation through the atoning death of Jesus Christ.



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