

## Clusters of the Vine

"Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs. But you shall not eat flesh with its life, that is, its blood." (Gen 9:3-4)

Then his father Isaac said to him, "Come near now and kiss me, my son." And he came near and kissed him; and he smelled the smell of his clothing, and blessed him and said: "Surely, the smell of my son is like the smell of a field which the Lord has blessed. Therefore may God give you of the dew of heaven, of the fatness of the earth, and plenty of grain and wine. Let peoples serve you, and nations bow down to you. Be master over your brethren, and let your mother's sons bow down to you. Cursed be everyone who curses you, and blessed be those who bless you!" (Gen 27:26-29)

"You shall keep My Sabbaths and reverence My sanctuary: I am the Lord. If you walk in My statutes and keep My commandments, and perform them, then I will give you rain in its season, the land shall yield its produce, and the trees of the field shall yield their fruit. Your threshing shall last till the time of vintage, and the vintage shall last till the time of sowing; you shall eat your bread to the full, and dwell in your land safely. For I will look on you favorably and make you fruitful, multiply you and confirm My covenant with you. You shall eat the old harvest, and clear out the old because of the new. I will set My tabernacle among you, and My soul shall not abhor you. I will walk among you and be your God, and you shall be My people." (Lev 26:2-5,9-12)

"You shall truly tithe all the increase of your grain that the field produces year by year. And you shall eat before the Lord your God, in the place where He chooses to make His name abide, the tithe of your grain and your new wine and your oil, of the firstborn of your herds and your flocks, that you may learn to fear the Lord your God always.

But if the journey is too long for you, so that you are not able to carry the tithe, or if the place where the Lord your God chooses to put His name is too far from you, when the Lord your God has blessed you, then you shall exchange it for money, take the money in your hand, and go to the place where the Lord your God chooses. And you shall spend that money for whatever your heart desires: for oxen or sheep, for wine or similar drink, for whatever your heart desires; you shall eat there before the Lord your God, and you shall rejoice, you and your household.

You shall not forsake the Levite who is within your gates, for he has no part nor inheritance with you. At the end of every third year you shall bring out the tithe of your produce of that year and store it up within your gates. And the Levite, because he has no portion nor inheritance with you, and the stranger and the fatherless and the widow who are within your gates, may come and eat and be satisfied, that the Lord your God may bless you in all the work of your hand which you do." (Deu 14:22-29)

"For the Lord your God will bless you just as He promised you; you shall lend to many nations, but you shall not borrow; you shall reign over many nations, but they shall not reign over you." "For the poor will never cease from the land; therefore I command you, saying, 'You shall open your hand wide to your brother, to your poor and your needy, in your land.' " (Deu 15:6,11)

"Now therefore, fear the Lord, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the River and in Egypt. Serve the Lord! And if it seems evil to you to serve the Lord, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the Lord." (Jos 24:14-15)

And all the men of Shechem gathered together, all of Beth Millo, and they went and made Abimelech king beside the terebinth tree at the pillar that was in Shechem. Now when they told Jotham, he went and stood on top of Mount Gerizim, and he lifted his voice and cried out. And he said to them: "Listen to me, you men of Shechem, that God may listen to you! The trees once went forth to anoint a king over them. And they said to the olive tree, 'Reign over us!' But the olive tree said to them, 'Should I cease giving my oil, with which they honor God and men, and go to sway over trees?' Then the trees said to the fig tree, 'You come and reign over us!' But the fig tree said to them, 'Should I cease my sweetness and my good fruit, and go to sway over trees?' Then the trees said to the vine, 'You come and reign over us!' But the vine said to them, 'Should I cease my new wine, which cheers both God and men, and go to sway over trees?' Then all the trees said to the bramble, 'You come and reign over us!' And the bramble said to the trees, 'If in truth you anoint me as king over you, then come and take shelter in my shade; but if not, let fire come out of the bramble and devour the cedars of Lebanon!' "

(Jud 9:7-15)

When David was a little past the top of the mountain, there was Ziba the servant of Mephibosheth, who met him with a couple of saddled donkeys, and on them two hundred loaves of bread, one hundred clusters of raisins, one hundred summer fruits, and a skin of wine. And the king said to Ziba, "What do you mean to do with these?" So Ziba said, "The donkeys are for the king's household to ride on, the bread and summer fruit for the young men to eat, and the wine for those who are faint in the wilderness to drink." Then the king said, "And where is your master's son?" And Ziba said to the king, "Indeed he is staying in Jerusalem, for he said, 'Today the house of Israel will restore the kingdom of my father to me.' " So the king said to Ziba, "Here, all that belongs to Mephibosheth is yours." And Ziba said, "I humbly bow before you, that I may find favor in your sight, my lord, O king!" (2Sa 16:1-4)

We cast lots among the priests, the Levites, and the people, for bringing the wood offering into the house of our God, according to our fathers' houses, at the appointed times year by year, to burn on the altar of the Lord our God as it is written in the Law. And we made ordinances to bring the firstfruits of our ground and the firstfruits of all fruit of all trees, year by year, to the house of the Lord; to bring the firstborn of our sons and our cattle, as it is written in the Law, and the firstborn of our herds and our flocks, to the house of our God, to the priests who minister in the house of our God; to bring the firstfruits of our dough, our offerings, the fruit from all kinds of trees, the new wine and oil, to the priests, to the storerooms of the house of our God; and to bring the tithes of our land to the Levites, for the Levites should receive the tithes in all our farming communities. And the priest, the descendant of Aaron, shall be with the Levites when the Levites receive tithes; and the Levites shall bring up a tenth of the tithes to the house of our God, to the rooms of the storehouse.

For the children of Israel and the children of Levi shall bring the offering of the grain, of the new wine and the oil, to the storerooms where the articles of the sanctuary are, where the priests who minister and the gatekeepers and the singers are; and we will not neglect the house of our God. (Neh 10:34-39)

They also gave me gall for my food, and for my thirst they gave me vinegar to drink. (Psa 69:21)

Return, we beseech You, O God of hosts; look down from heaven and see, and visit this vine and the vineyard which Your right hand has planted, and the branch that You made strong for Yourself. (Psa 80:14-15)

The righteous shall flourish like a palm tree, he shall grow like a cedar in Lebanon. Those who are planted in the house of the Lord shall flourish in the courts of our God. They shall still bear fruit in old age; they shall be fresh and flourishing, to declare that the Lord is upright; He is my rock, and there is no unrighteousness in Him. (Psa 92:12-15)

He sends the springs into the valleys; they flow among the hills. They give drink to every beast of the field; the wild donkeys quench their thirst. By them the birds of the heavens have their home; they sing among the branches. He waters the hills from His upper chambers; the earth is satisfied with the fruit of Your works. He causes the grass to grow for the cattle, and vegetation for the service of man, that he may bring forth food from the earth, and wine that makes glad the heart of man, oil to make his face shine, and bread which strengthens man's heart. The trees of the Lord are full of sap, the cedars of Lebanon which He planted, where the birds make their nests; the stork has her home in the fir trees. The high hills are for the wild goats; the cliffs are a refuge for the rock badgers. (Psa 104:10-18)

My son, do not forget My law, but let your heart keep My commands; for length of days and long life and peace they will add to you. Let not mercy and truth forsake you; bind them around your neck, write them on the tablet of your heart, and so find favor and high esteem in the sight of God and man. Trust in the Lord with all your heart, and lean not on your own understanding; in all your ways acknowledge Him, and He shall direct your paths. Do not be wise in your own eyes; fear the Lord and depart from evil. It will be health to your flesh, and strength to your bones. Honor the Lord with your possessions, and with the firstfruits of all your increase; so your barns will be filled with plenty, and your vats will overflow with new wine. My son, do not despise the chastening of the Lord, nor detest His correction; for whom the Lord loves He corrects, just as a father the son in whom he delights. (Pro 3:1-12)

The fruit of the righteous is a tree of life, and he who wins souls is wise. (Pro 11:30)

He who speaks truth declares righteousness, but a false witness, deceit. (Pro 12:17)

A *n* *x* *i* *e* *t* *y* in the heart of man causes depression, but a good word makes it <sup>glad</sup>.  
(Pro 12:25)

Wine is a mocker, strong drink a brawler, and whoever is led astray by it is not wise. (Pro 20:1)

Hear, my son, and be wise; and guide your heart in the way. Do not mix with winebibbers, or with gluttonous eaters of meat; for the drunkard and the glutton will come to poverty, and drowsiness will clothe a man with rags. (Pro 23:20)

Who has woe? Who has sorrow? Who has contentions? Who has complaints? Who has wounds without cause? Who has redness of the eyes? Those who linger long at the wine, those who go in search of mixed wine. Do not look on the wine when it is red, when it sparkles in the cup, when it swirls around smoothly; at the last it bites like a serpent, and stings like a viper. Your eyes will see strange things, and your heart will utter perverse things. Yes, you will be like one who lies down in the midst of the sea, or like one who lies at the top of the mast, saying: "They have struck me, but I was not hurt; they have beaten me, but I did not feel it. When shall I awake, that I may seek another drink?" (Pro 23:29-35)

The words of King Lemuel, the utterance which his mother taught him: "What my son? And what, son of my womb? And what, son of my vows? Do not give your strength to women, nor your ways to that which destroys kings. It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes intoxicating drink; lest they drink and forget the law, and pervert the justice of all the afflicted. Give strong drink to him who is perishing, and wine to those who are bitter of heart. Let him drink and forget his poverty, and remember his misery no more. Open your mouth for the speechless, in the cause of all who are appointed to die. Open your mouth, judge righteously, and plead the cause of the poor and needy." (Pro 31:1-9)

Go, eat your bread with joy, and drink your wine with a merry heart; for God has already accepted your works. Let your garments always be white, and let your head lack no oil. (Ecc 9:7-8)

A feast is made for laughter, and wine makes merry; but money answers everything. (Ecc 10:19)

The Lord stands up to plead, and stands to judge the people. The Lord will enter into judgment with the elders of His people and His princes: "For you have eaten up the vineyard; the plunder of the poor is in your houses. What do you mean by crushing My people and grinding the faces of the poor?" Says the Lord of hosts. (I sa 3:13-15)

Now let me sing to my Well-beloved a song of my Beloved regarding His vineyard: My Well-beloved has a vineyard on a very fruitful hill. He dug it up and cleared out its stones, and planted it with the choicest vine. He built a tower in its midst, and also made a winepress in it; so He expected it to bring forth good grapes, but it brought forth wild grapes.

"And now, O inhabitants of Jerusalem and men of Judah, judge, please, between Me and My vineyard. What more could have been done to My vineyard that I have not done in it? Why then, when I expected it to bring forth good grapes, did it bring forth wild grapes? And now, please let Me tell you what I will do to My vineyard: I will take away its hedge, and it shall be burned; and break down its wall, and it shall be trampled down. I will lay it waste; it shall not be pruned or dug, but there shall come up briars and thorns. I will also command the clouds that they rain no rain on it."

For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah are His pleasant plant. He looked for justice, but behold, oppression; for righteousness, but behold, a cry for help. (I sa 5:1-7)

Woe to those who rise early in the morning, that they may follow intoxicating drink; who continue until night, till wine inflames them! (I sa 5:11)

Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter! Woe to those who are wise in their own eyes, and prudent in their own sight! Woe to men mighty at drinking wine, woe to men valiant for mixing intoxicating drink, who justify the wicked for a bribe, and take away justice from the righteous man! Therefore, as the fire devours the stubble, and the flame consumes the chaff, so their root will be as rottenness, and their blossom will ascend like dust; because they have rejected the law of the Lord of hosts, and despised the word of the Holy One of Israel. (I sa 5:20-24)

"Ho! Everyone who thirsts, come to the waters; and you who have no money, come, buy and eat. Yes, come, buy wine and milk without money and without price. Why do you spend money for what is not bread, and your wages for what does not satisfy? Listen carefully to Me, and eat what is good, and let your soul delight itself in abundance. Incline your ear, and come to Me. Hear, and your soul shall live; and I will make an everlasting covenant with you - the sure mercies of David." (I sa 55:1-3)

The Lord has sworn by His right hand and by the arm of His strength: "Surely I will no longer give your grain as food for your enemies; and the sons of the foreigner shall not drink your new wine, for which you have labored. But those who have gathered it shall eat it, and praise the Lord; those who have brought it together shall drink it in My holy courts." (I sa 62:8-9)

Who is this who comes from Edom, with dyed garments from Bozrah, this One who is glorious in His apparel, traveling in the greatness of His strength? -

"I who speak in righteousness, mighty to save."

Why is Your apparel red, and Your garments like one who treads in the winepress?

"I have trodden the winepress alone, and from the peoples no one was with Me. For I have trodden them in My anger, and trampled them in My fury; their blood is sprinkled upon My garments, and I have stained all My robes.

For the day of vengeance is in My heart, and the year of My redeemed has come. I looked, but there was no one to help, and I wondered that there was no one to uphold; therefore My own arm brought salvation for Me; and My own fury, it sustained Me. I have trodden down the peoples in My anger, made them drunk in My fury, and brought down their strength to the earth." (I sa 63:1-6)

"O Ephraim, what shall I do to you? O Judah, what shall I do to you? For your faithfulness is like a morning cloud, and like the early dew it goes away. Therefore I have hewn them by the prophets, I have slain them by the words of My mouth; and your judgments are like light that goes forth. For I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings." (Hos 6:4-6)

"Let the nations be wakened, and come up to the Valley of Jehoshaphat; for there I will sit to judge all the surrounding nations. Put in the sickle, for the harvest is ripe. Come, go down; for the winepress is full, the vats overflow - for their wickedness is great." (Joe 3:13)

Then the remnant of Jacob shall be in the midst of many peoples, like dew from the Lord, like showers on the grass, that tarry for no man nor wait for the sons of men. And the remnant of Jacob shall be among the Gentiles, in the midst of many peoples, like a lion among the beasts of the forest, like a young lion among the flocks of sheep, who, if he passes through, both treads down and tears in pieces, and none can deliver. Your hand shall be lifted against your adversaries, and all your enemies shall be cut off. (Mic 5:7-9)

"You shall sow, but not reap; you shall tread the olives, but not anoint yourselves with oil; and make sweet wine, but not drink wine. For the statutes of Omri are kept; all the works of Ahab's house are done; and you walk in their counsels, that I may make you a desolation, and your inhabitants a hissing. Therefore you shall bear the reproach of My people." (Mic 6:14-16)

"Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you. Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble." (Mat 6:25,33-34)

"Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. You will know them by their fruits. Do men gather grapes from thorn bushes or figs from thistles? Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore by their fruits you will know them." (Mat 7:15-20)

"No one puts a piece of unshrunk cloth on an old garment; for the patch pulls away from the garment, and the tear is made worse. Nor do they put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved." (Mat 9:16-17)

"A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things. But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned." (Mat 12:35-37)

"Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread." When He had called the multitude to Himself, He said to them, "Hear and understand: Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man. Do you not yet understand that whatever enters the mouth goes into the stomach and is eliminated?"

But those things which proceed out of the mouth come from the heart, and they defile a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man, but to eat with unwashed hands does not defile a man." (Mat 15:2,10-11,17-20)

Now as they came out, they found a man of Cyrene, Simon by name. Him they compelled to bear His cross. And when they had come to a place called Golgotha, that is to say, Place of a skull, they gave Him sour wine mingled with gall to drink. But when He had tasted it, He would not drink. (Mat 27:32-34)

"And no one puts new wine into old wineskins; or else the new wine will burst the wineskins and be spilled, and the wineskins will be ruined. But new wine must be put into new wineskins, and both are preserved. And no one, having drunk old wine, immediately desires new; for he says, 'The old wine is better.' " (Luk 5:37-39)

"For John the Baptist came neither eating bread nor drinking wine, and you say, 'He has a demon.' The Son of Man has come eating and drinking, and you say, 'Look, a glutton and a winebibber, a friend of tax collectors and sinners!' But wisdom is justified by all her children." (Luk 7:33-34)

"Sell what you have and give alms; provide yourselves with money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys. For where your treasure is, there your heart will be also." (Luk 12:33-34)

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Now both Jesus and His disciples were invited to the wedding. And when they ran out of wine, the mother of Jesus said to Him, "They have no wine." Jesus said to her, "Woman, what does your concern have to do with Me? My hour has not yet come." His mother said to the servants, "Whatever He says to you, do it." Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece. Jesus said to them, "Fill the waterpots with water." And they filled them up to the brim. And He said to them, "Draw some out now, and take it to the master of the feast." And they took it. When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom. And he said to him, "Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!" (Joh 2:1-10)

Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free." (Joh 8:31-32)

"I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. You are already clean because of the word which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit; so you will be My disciples. As the Father loved Me, I also have loved you; abide in My love. If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love. These things I have spoken to you, that My joy may remain in you, and that your joy may be full. This is My commandment, that you love one another as I have loved you. Greater love has no one than this, than to lay down one's life for his friends. You are My friends if you do whatever I command you. No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you. 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." (Joh 15:1-16)

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? For when you were slaves of sin, you were free in regard to righteousness. What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord. (Rom 6:16,20-23)

I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God has not cast away His people whom He foreknew. For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead? For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches. And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, do not boast against the branches. But if you do boast, remember that you do not support the root, but the root supports you. Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off. For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. (Rom 11:1-2,15-18,22,25)

Receive one who is weak in the faith, but not to disputes over doubtful things. For one believes he may eat all things, but he who is weak eats only vegetables. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand. One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind. He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks.



Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother's way. I know and am convinced by the Lord Jesus that there is nothing unclean of itself; but to him who considers anything to be unclean, to him it is unclean. Yet if your brother is grieved because of your food, you are no longer walking in love. Do not destroy with your food the one for whom Christ died. Therefore do not let your good be spoken of as evil; for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he who serves Christ in these things is acceptable to God and approved by men. Therefore let us pursue the things which make for peace and the things by which one may edify another. Do not destroy the work of God for the sake of food. All things indeed are pure, but it is evil for the man who eats with offence. It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak. Do you have faith? Have it to yourself before God. Happy is he who does not condemn himself in what he approves. But he who doubts is condemned if he eats, because he does not eat from faith; for whatever is not from faith is sin. (Rom 14:1-6,13-23)

Now concerning things offered to idols: We know that we all have knowledge. Knowledge puffs up, but love edifies. And if anyone thinks that he knows anything, he knows nothing yet as he ought to know. But if anyone loves God, this one is known by Him. Therefore concerning the eating of things offered to idols, we know that an idol is nothing in the world, and that there is no other God but one. However, there is not in everyone that knowledge; for some, with consciousness of the idol, until now eat it as a thing offered to an idol; and their conscience, being weak, is defiled. But food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse. But beware lest somehow this liberty of yours become a stumbling block to those who are weak. Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble. (1Co 8:1-4,7-9,13)

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, though many, are one bread and one body; for we all partake of that one bread. (1Co 10:16-17)

All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify. Let no one seek his own, but each one the other's well-being. Eat whatever is sold in the meat market, asking no questions for conscience' sake; for ***"the earth is the Lord's, and all its fullness."*** Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. Give no offence, either to the Jews or to the Greeks or to the church of God, just as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved. I imitate me, just as I imitate Christ. (1Co 10:23-26,31-33;11:1)

But now Christ is risen from the dead, and has become the firstfruits 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 firstfruits, 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. (1Co 15:20-26)

But the fruit of the Spirit is love, joy, peace, longsuffering (! *patience*), kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. (Gal 5:22-23)

Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them. For you were once darkness, but now you are light in the Lord. Walk as children of light (for the fruit of the Spirit is in all goodness, righteousness, and truth), finding out what is acceptable to the Lord. And have no fellowship with the unfruitful works of darkness, but rather expose them. See then that you walk circumspectly (! *cautious, wary*), not as fools but as wise, redeeming the time, because the days are evil. Therefore do not be unwise, but understand what the will of the Lord is. And do not be drunk with wine, in which is dissipation (! *wasteful expenditure*); but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, submitting to one another in the fear of God. (Eph 5:6-11,15-21)

For God is my witness, how greatly I long for you all with the affection of Jesus Christ. And this I pray, that your love may abound still more and more in knowledge and all discernment, that you may approve the things that are excellent, that you may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God. (Plp 1:8-11)

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, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy - meditate on these things. (Plp 4:4-8)

For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you 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. He is the image of the invisible God, the firstborn over all creation. (Col 1:9-15)

In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, buried with Him in baptism, in which you also were raised with Him through faith in the workings of God, who raised Him from the dead. Therefore, if you died with Christ from the basic principles of the world, why, as though living in the world, do you subject yourselves to regulations - "Do not touch, do not taste, do not handle," which all concern things which perish with the using - according to the commandments and doctrines of men?

These things indeed have an appearance of wisdom in self-imposed religion, false humility, and neglect of the body, but are of no value against the indulgence of the flesh. If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God. When Christ who is our life appears, then you also will appear with Him in glory. (Col 2:11-12,20-3:4)

This is a faithful saying: If a man desires the position of a bishop, he desires a good work. A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behaviour, hospitable, able to teach; not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; one who rules his own house well, having his children in submission with all reverence (for if a man does not know how to rule his own house, how will he take care of the church of God?); not a novice, lest being puffed up with pride he fall into the same condemnation as the devil. Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil. Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money, holding the mystery of the faith with a pure conscience. (1Ti 3:1-9)

Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, speaking lies in hypocrisy, having their own conscience seared with a hot iron, forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. For every creature of God is good, and nothing is to be refused if it is received with thanksgiving; for it is sanctified by the word of God and prayer. (1Ti 4:1-5)

Those who are sinning rebuke in the presence of all, that the rest also may fear. Do not lay hands on anyone hastily, nor share in other people's sins; keep yourself pure. No longer drink only water, but use a little wine for your stomach's sake and your frequent infirmities. Some men's sins are clearly evident, preceding them to judgment, but those of some men follow later. Likewise, the good works of some are clearly evident, and those that are otherwise cannot be hidden. (1Ti 5:20,23-25)

To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled. They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work. (Tit 1:15-16)

Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct. Jesus Christ is the same yesterday, today, and forever. Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them. (Heb 13:7-9)

Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him. Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone.

But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death. Do not be deceived, my beloved brethren. Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures. So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man does not produce the righteousness of God. (Jam 1:12-20)

Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom. But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. This wisdom does not descend from above, but is earthly, sensual, demonic. For where envy and self-seeking exist, confusion and every evil thing are there. But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy. Now the fruit of righteousness is sown in peace by those who make peace. (Jam 3:13-18)

They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth. These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being firstfruits to God and to the Lamb. And in their mouth was found no deceit, for they are without fault before the throne of God. (Rev 14:3-4)

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." (Rev 14:9-10)

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 another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, who had power over fire, and he cried with a loud cry to him who had the sharp sickle, saying, "Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe." So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of God. And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses' bridles, for one thousand six hundred furlongs. (Rev 14:14-20)

Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath. Then every island fled away, and the mountains were not found. And great hail from heaven fell upon men, each hailstone about the weight of a talent.

Men blasphemed God because of the plague of the hail, since that plague was exceedingly great. (Rev 16:19-21)

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. (Rev 19:11-16)

The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever. Then I saw a great white throne and Him who sat on it, from whose face the earth and heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and the books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire. (Rev 20:10)

Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful." And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. He who overcomes shall inherit all things, and I will be his God and he shall be My son. But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death." (Rev 21:1-8)

"I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star." And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely. (Rev 22:16-17)

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