

**Revelation 2:10 (KJV)**

<sup>10</sup> Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

**Daniel 8:13-14 (NKJV)**

<sup>13</sup> Then I heard a holy one speaking; and *another* holy one said to that certain *one* who was speaking, "How long *will* the vision *be*, *concerning* the daily *sacrifices* and the transgression of desolation, the giving of both the sanctuary and the host to be trampled under foot?"

<sup>14</sup> And he said to me, "For two thousand three hundred days; then the sanctuary shall be cleansed."

This is the longest time prophecy in the Bible. There are no prophecy that extends beyond this one.

**Daniel 12:7 (KJV)**

<sup>7</sup> And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that *it shall be* for a **time, times, and an half**; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

**Revelation 12:5-6 (KJV)**

<sup>5</sup> And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

<sup>6</sup> And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a **thousand two hundred and threescore days**.

**Revelation 12:14 (NKJV)**

<sup>14</sup> But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a **time and times and half a time**, from the presence of the serpent.

**Revelation 13:4-7 (KJV)**

<sup>4</sup> And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

<sup>5</sup> And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue **forty and two months**.

<sup>6</sup> And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

<sup>7</sup> And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

**Revelation 11:1-13 (KJV)**

<sup>1</sup> And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

<sup>2</sup> But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.

<sup>3</sup> And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

<sup>4</sup> These are the two olive trees, and the two candlesticks standing before the God of the earth.

<sup>5</sup> And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

<sup>6</sup> These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

<sup>7</sup> And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

<sup>8</sup> And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

<sup>9</sup> And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

<sup>10</sup> And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

<sup>11</sup> And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

<sup>12</sup> And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

<sup>13</sup> And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

November 10, 1793 – June 17, 1797

The symbols of Christianity were covered up and they were replaced by the symbols of the Cult of Reason. In the Churches of Reason, there were specially created services that were meant to replace the [Christian liturgy](#).<sup>[4]</sup> ]

anslation

"The [legislative] council took up their agenda, inspired by the [concept that]

*Reason* and *Truth* would no longer permit any simulation [of reality] to strike the sight or imagination of the people. We recall here two citations from our preamble [to our constitution]: the hammer against the bells and legal actions for the demolition of the sculptures of the Notre Dame cathedral. . . .

[The following episode is then quoted from *Le Journal de Paris* (1793, No. CCXVIII)] "Members of the popular Society of the Museum entered the council meeting crying out, 'May [human] reasoning live on!.' They carried a stick holding the smoking remains of a book and announced that the books of scripture portions, the missals, the schedules of holy activities, and the Old and New Testaments, expiated (paid the penalty) in a large fire in the plaza of the Temple of Reason, for all their foolish insults which they had committed against the human species.

"Hébert then told the counsel that the parishioners of the area had torn down [or "vandalized"] their bell tower. He proposed that, following this example, all the bell towers of Paris be torn down because they seemed to thwart the principle of equality.

"The council adopted the principle, and sent their action to the department [area government]." (*Histoire Parliementaire de la Révolution Française*, Tome Vingt-neuvième, M.DCCC.XXXVI).

[Oct. 5, 1793](#). The revolutionary calendar was established making weeks of 10 days.

[Nov. 10](#). A statute of liberty as "goddess of the French people" replaced the image of Mary. (link as for Oct. 5).

[Nov. 10](#). Account of burning Bible portions.

Nov. 24. Satute ordering the closing of all churches. (Aulard, p. 161)

June 1797. *Request to use church bells -- need more research*.

Sept. 17, 1797. Catholicism had been generally restored.

From *Anales historique de la Révolution française*, Paris 1924, 78-80, as quoted in *French Revolution Documents*, vol. 2, 1792-95, by John Hardman. © 1973, Basil Blackwell.

### Translation

[The citizens of Lître sous Amance were assembled in the worship place with the town elders. The parish priest of the town and of Amance (apparently a larger town nearby) appeared in their presence in national costume and with a red hat. He talked about what had happened in the main place of the canton concerning the abolishment of old religious prejudices.] . . .

Invited to go up to the tribune [perhaps the town hall], to open the eyes of the weak and doubting people, he went up, and taking the opportunity to speak, he reminded the audience that, for more than two years, he had not ceased to thunder against the imposture (deception) by which his predecessors [priests] had always abused the people. [Continuing the report of his speech:] His prececessors had been so slow to correct their errors. Without exposing themselves to their own guns of fanaticism, they had not been able to lift the

curtain which for so many centuries had hidden the truth which was finally arising over France. It was time to open eyes to the light, to return within one's self and to listen in silence to the voice of this eternal reason (or wisdom) where the supreme Being had engraved in characters that could not be effaced, that which the gospel had [stated] sublimely and which the constitution had consecrated. The legislator of the Christians [Christ] had summarized the law and the prophets by stating it: Do not do to another that which you would not want done to you.

Jews and Gentiles, called the early Christians, by their religious prejudices, denatured (made unnatural) the simplicity of a worship which required only adoration in spirit and in truth.

Levitical ceremonies and idolatrous superstitions had been slipped into the the worship exercise with the help of the credulity (tendency to believe too quickly) of the first faithful ones. These worship practices had been

maintained by tyranny fortified through centuries of ignorance. Objections had been choked by the despotism of the court of Rome and by a system of oppression by the secular and ecclesiastical princes. The same shadows that had enveloped Moses had for three [?] centuries surrounded the cradle of Christianity, shrouded in the vaults, underground and the catacombes. Giving homage to its own morality, the worship system was disposed to teach to the hearts of all only what it had said. People should behave not according to what they are unaware of [perhaps a reference to the church's mysticism and use of Latin] but according to their understanding, with certainty and well directed, etc. (sic).

Next the priest was taken to the tabernacle. Having withdrawn a ciborium

(covered cup containing wafers of the Eucharist) and taking a wafer in his hand, he asked to die right then if this wafer held divinity. He invited his enemies, in case any were in the assembly, to unite their wishes that, before leaving the temple, the vengeance exercised on . . . Korah, Dathan, and Abriam would fall on his head, if he was a profaner.

No one witnessed any marvel or miracle. Several citizens present consumed wafers. They partook with the priest surrounded by great calm and complete brotherhood.

The municipality invited everyone present to attest to what they had seen and heard by embracing "republicainly" (in the spirit of the Republic).

It was decided that the books serving the above worship system would be sent to the District to help make cartridges, and also the silver vessels or articles of the temple and also the copper to serve in the defense of the Republic.

That a transmission of the present verbal process would be sent to the National Convention, another to the District, and another to the popular society of Nancy.

Composed, made, read and signed at Laitre on the day stated above.

Bongard, Mayor

Petitjean, municipal officer

Bouchon, parish priest

81 signatures followed. **End of translation.**



Feast of Reason, at the Notre-Dame

For instance, at the Notre-Dame Cathedral in Paris, on November 10, 1793, a special ritual was held for the "Feast of Reason": the nave had an improvised mountain on which stood a Greek temple dedicated to Philosophy and decorated with busts of philosophers. At the base of the mountain was located an altar dedicated to Reason, in front of which was located a torch of Truth. The ceremony included the crowd paying homage to an actress dressed in blue, white, red (the colours of the Republic), personifying the [Goddess of Liberty](#).<sup>[4]</sup>

To inaugurate the new state religion, Robespierre declared that 20 [Prairial](#) Year II (8 June 1794) would be the first day of national celebration of the Supreme Being, and future

republican holidays were to be held every tenth day—the days of rest (*décadi*) in the new [French Republican Calendar](#).<sup>[6]</sup> Every locality was mandated to hold a commemorative event, but the event in Paris was designed on a massive scale. The festival was organized by the artist [Jacques-Louis David](#) and took place around a man-made mountain on the [Champ de Mars](#).<sup>[15]</sup> Robespierre assumed full leadership of the event, forcefully—and, to many, ostentatiously<sup>[16]</sup>—declaring the truth and "social utility" of his new religion.<sup>[17]</sup>

### **Revelation 9:1-12 (KJV)**

<sup>1</sup> And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

<sup>2</sup> And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

<sup>3</sup> And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

<sup>4</sup> And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

<sup>5</sup> And to them it was given that they should not kill them, but that they should be tormented **five months**: and their torment was as the torment of a scorpion, when he striketh a man.

<sup>6</sup> And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

<sup>7</sup> And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

<sup>8</sup> And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

<sup>9</sup> And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

<sup>10</sup> And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

<sup>11</sup> And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath *his* name Apollyon.

<sup>12</sup> One woe is past; *and*, behold, there come two woes more hereafter.

### **Revelation 9:13-16 (KJV)**

<sup>13</sup> And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

<sup>14</sup> Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

<sup>15</sup> And the four angels were loosed, which were prepared for an **hour, and a day, and a month, and a year**, for to slay the third part of men.

<sup>16</sup> And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

Ask the right questions

Why would Jesus want the sacrifices reinstated if he is the once and for all sacrifice?

Is there any reason why someone would want the antichrist to show up only at the end of time?

What internal evidence in the book of Daniel, or the rest of the Bible that teaches the "gap" theory?

Do the religious prophecies to Israel as God's people stand even if they are a secular nation and have not accepted Messiah?

If the Jews were rejected because they rejected the Messiah, why would they be once again made a nation blessed by God, when they did not accept him in 1948?

If the antichrist does not show up until after the "gap", why does John say that there are antichrists in his day?

If an antichrist is one who denies that Jesus is the Christ, how can modern Israel be God's chosen people?

Daniel 7:25-26. 1260 days, then the judgment. Where do you fit the gap?

Where does the "gap" theory fit in Daniel 11?

**1 John 2:18-19 (KJV)**

<sup>18</sup> Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

<sup>19</sup> They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

**1 John 2:22-23 (KJV)**

<sup>22</sup> Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

<sup>23</sup> Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

**Numbers 14:11-12 (NKJV)**

<sup>11</sup> Then the LORD said to Moses: "How long will these people reject Me? And how long will they not believe Me, with all the signs which I have performed among them?"

<sup>12</sup> I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they."

Did this prophecy happen? Nation of Christians (all of those who have made Jesus their Savior) is greater than nation of Jews.

**Paul and Barnabas Acts 13:46-47 (NKJV)**

<sup>46</sup> Then Paul and Barnabas grew bold and said, "It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.

<sup>47</sup> For so the Lord has commanded us: 'I have set you as a light to the Gentiles, That you should be for salvation to the ends of the earth.' "

**Malachi 1:10-14 (KJV)**

<sup>10</sup> Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

<sup>11</sup> For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.

<sup>12</sup> But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible.

<sup>13</sup> Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

<sup>14</sup> But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen.

**Matthew 4:13-17 (NKJV)**

<sup>13</sup> And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali,

<sup>14</sup> that it might be fulfilled which was spoken by Isaiah the prophet, saying:

<sup>15</sup> "The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles:

<sup>16</sup> The people who sat in darkness have seen a great light, And upon those who sat in the region and shadow of death Light has dawned."

<sup>17</sup> From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."

**Matthew 12:16-21 (NKJV)**

<sup>16</sup> Yet He warned them not to make Him known,

<sup>17</sup> that it might be fulfilled which was spoken by Isaiah the prophet, saying:

<sup>18</sup> "Behold! My Servant whom I have chosen, My Beloved in whom My soul is well pleased! I will put My Spirit upon Him, And He will declare justice to the Gentiles.

<sup>19</sup> He will not quarrel nor cry out, Nor will anyone hear His voice in the streets.

<sup>20</sup> A bruised reed He will not break, And smoking flax He will not quench, Till He sends forth justice to victory;

<sup>21</sup> And in His name Gentiles will trust."



**Luke 21:24 (NKJV)**

<sup>24</sup> And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.

**Acts 11:1 (KJV)**

<sup>1</sup> And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.

**Acts 11:11 (KJV)**

<sup>11</sup> And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.

**Acts 13:46-50 (KJV)**

<sup>46</sup> Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

<sup>47</sup> For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

<sup>48</sup> And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

<sup>49</sup> And the word of the Lord was published throughout all the region.

<sup>50</sup> But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

**Acts 15:13-21 (KJV)**

<sup>13</sup> And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

<sup>14</sup> Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

<sup>15</sup> And to this agree the words of the prophets; as it is written,

<sup>16</sup> After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

<sup>17</sup> That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

<sup>18</sup> Known unto God are all his works from the beginning of the world.

<sup>19</sup> Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

<sup>20</sup> But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

<sup>21</sup> For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

**Acts 18:5-8 (NKJV)**

<sup>5</sup> When Silas and Timothy had come from Macedonia, Paul was compelled by the Spirit, and testified to the Jews *that* Jesus *is* the Christ.

<sup>6</sup> But when they opposed him and blasphemed, he shook *his* garments and said to them, "Your blood *be* upon your *own* heads; I *am* clean. From now on I will go to the Gentiles."

<sup>7</sup> And he departed from there and entered the house of a certain *man* named Justus, *one* who worshiped God, whose house was next door to the synagogue.

<sup>8</sup> Then Crispus, the ruler of the synagogue, believed on the Lord with all his household. And many of the Corinthians, hearing, believed and were baptized.

### **Acts 22:18-21 (NKJV)**

<sup>18</sup> and saw Him saying to me, 'Make haste and get out of Jerusalem quickly, for they will not receive your testimony concerning Me.'

<sup>19</sup> So I said, 'Lord, they know that in every synagogue I imprisoned and beat those who believe on You.

<sup>20</sup> And when the blood of Your martyr Stephen was shed, I also was standing by consenting to his death, and guarding the clothes of those who were killing him.'

<sup>21</sup> Then He said to me, 'Depart, for I will send you far from here to the Gentiles.' "

### **Acts 26:21-23 (NKJV)**

<sup>21</sup> For these reasons the Jews seized me in the temple and tried to kill *me*.

<sup>22</sup> Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come--

<sup>23</sup> that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the *Jewish* people and to the Gentiles."

### **Acts 28:28 (NKJV)**

<sup>28</sup> "Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!"

### **Romans 3:29-30 (KJV)**

<sup>29</sup> *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

<sup>30</sup> Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

### **Romans 15:9-12 (KJV)**

<sup>9</sup> And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

<sup>10</sup> And again he saith, Rejoice, ye Gentiles, with his people.

<sup>11</sup> And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

<sup>12</sup> And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

### **Romans 15:8-12 (KJV)**

<sup>8</sup> Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

<sup>9</sup> And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I

will confess to thee among the Gentiles, and sing unto thy name.

<sup>10</sup> And again he saith, Rejoice, ye Gentiles, with his people.

<sup>11</sup> And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

<sup>12</sup> And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

### **Galatians 3:13-14 (KJV)**

<sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

<sup>14</sup> That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

### **Ephesians 3:6-11 (KJV)**

<sup>6</sup> That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel:

<sup>7</sup> Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

<sup>8</sup> Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

<sup>9</sup> And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

<sup>10</sup> To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

<sup>11</sup> According to the eternal purpose which he purposed in Christ Jesus our Lord:

### **Ephesians 2:11-14 (NKJV)**

<sup>11</sup> Therefore remember that you, once Gentiles in the flesh--who are called Uncircumcision by what is called the Circumcision made in the flesh by hands--

<sup>12</sup> that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.

<sup>13</sup> But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

<sup>14</sup> For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,

### **Ephesians 3:6 (NKJV)**

<sup>6</sup> that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel,

### **Colossians 1:26-28 (KJV)**

<sup>26</sup> *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

<sup>27</sup> To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

<sup>28</sup> Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

**1 Thessalonians 2:16 (KJV)**

<sup>16</sup> Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

**1 Timothy 3:16 (KJV)**

<sup>16</sup> And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

**Romans 11:13-36 (NKJV)**

<sup>13</sup> For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry,

<sup>14</sup> if by any means I may provoke to jealousy *those who are* my flesh and save some of them.

<sup>15</sup> For if their being cast away *is* the reconciling of the world, what *will* their acceptance *be* but life from the dead?

<sup>16</sup> For if the firstfruit *is* holy, the lump *is* also *holy*; and if the root *is* holy, so *are* the branches.

<sup>17</sup> 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,

<sup>18</sup> do not boast against the branches. But if you do boast, *remember that* you do not support the root, but the root supports you.

<sup>19</sup> You will say then, "Branches were broken off that I might be grafted in."

<sup>20</sup> Well *said*. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear.

<sup>21</sup> For if God did not spare the natural branches, He may not spare you either.

<sup>22</sup> 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.

<sup>23</sup> And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.

<sup>24</sup> For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who *are* natural *branches*, be grafted into their own olive tree?

<sup>25</sup> 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.

<sup>26</sup> And so all Israel will be saved, as it is written: "*The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob;*

<sup>27</sup> *For this is My covenant with them, When I take away their sins.*"

<sup>28</sup> Concerning the gospel *they are* enemies for your sake, but concerning the election *they*

*are* beloved for the sake of the fathers.

<sup>29</sup> For the gifts and the calling of God *are* irrevocable.

<sup>30</sup> For as you were once disobedient to God, yet have now obtained mercy through their disobedience,

<sup>31</sup> even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy.

<sup>32</sup> For God has committed them all to disobedience, that He might have mercy on all.

<sup>33</sup> Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* His judgments and His ways past finding out!

<sup>34</sup> "*For who has known the mind of the LORD? Or who has become His counselor?*"

<sup>35</sup> "*Or who has first given to Him And it shall be repaid to him?*"

<sup>36</sup> For of Him and through Him and to Him *are* all things, to whom *be* glory forever.

Amen.