

1 Peter 1:13-17 AMPC

13 So brace up your minds; be sober (circumspect, morally alert); set your hope wholly and unchangeably on the grace-(divine favor) that is coming to you when Jesus Christ (the Messiah) is revealed.

14 [Live] as children of obedience [to God]; do not conform yourselves to the evil desires [that governed you] in your former ignorance [when you did not know the requirements of the Gospel].

*15 But as the One Who called you is holy, **you yourselves also be holy in all your conduct and manner of living.***

*16 **For it is written,** You shall be holy, for I am holy.*

17 And if you call upon Him as [your] Father Who judges each one impartially according to what he does, [then] you should conduct yourselves with true reverence throughout the time of your temporary residence [on the earth, whether long or short].

1 Peter 1:13-17 KJV

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; 14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

Many christians have never heard a teaching regarding alcohol or what is drunkenness according to God's Word. He is clear, the drunkard will not enter the Kingdom of Heaven. A message to the End Times church.

2 Timothy 4:1-5 AMPC

1 I charge [you] in the presence of God and of Christ Jesus, **Who is to judge the living and the dead, and by (in the light of) His coming and His kingdom:**

2 Herald and preach the Word! **Keep your sense of urgency** [stand by, be at hand and ready], whether the opportunity seems to be **favorable or unfavorable.** [Whether it is **convenient or inconvenient,** whether it is **welcome or unwelcome,** you as preacher of the Word are to show people in what way their lives are wrong.] And convince them, rebuking and correcting, warning and urging and encouraging them, being unflinching and inexhaustible in patience and teaching.

3 For the time is coming when **[people] will not tolerate (endure) sound and wholesome instruction,** but, having ears itching [for something pleasing and gratifying], they will gather to themselves one teacher after another to a considerable number, **chosen to satisfy their own liking and to foster the errors they hold,**

4 **And will turn aside from hearing the truth** and wander off into myths and man-made fictions

5 As for you, be calm and cool and steady, accept and **suffer unflinchingly every hardship,** do the work of an evangelist, fully perform all the duties of your ministry.

Jeremiah 14:14 KJV

14 Then the Lord said unto me, **The prophets prophesy lies in my name:** I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

God said, I didn't say that, they (preachers and teachers) are telling you something that you think I said - watch out!

Notes: _____

There is a passage that is often referred to in regards to Pastors drinking and/or to justify drinking intoxicating or alcoholic wine.

1 Timothy 5:23 KJV

*23 Drink no longer water, but use a **little wine** for thy **stomach's sake** and **thine often infirmities**.*

The first thing that strikes me is, he first tells Timothy you can't drink any wine at all (from Part 8 and in several passages) but then use a little for your stomach's sake. Why would he say don't and then it's ok? Have you ever been in a relationship like that? how confusing that would be if you were the coach and saying don't do that and then do that... there has to be an explanation, God is not trying to cause you to fail but prevail!

First, Paul was talking to Timothy, not to people today regarding health and the conditions were such that Timothy could no longer drink water. I have been overseas, and the water in some places is not fit to drink because of the germs and bacteria it contains. If one drinks it, they will become sick to their stomach.

Today, we would take along medicine from the doctor or CVS or Rite Aid in case we accidentally drink contaminated water. In Timothy's day, they had not made the medical advances we have today. Paul's suggestion to Timothy regarding the medicinal use of wine has nothing whatsoever to do with the practice of social (wine) drinking today.

Second, the wine was to be used for medicinal purposes, "For thy stomach's sake." How many people drink wine for their stomach's sake? We take medicines for our infirmities (diseases), but once the illnesses are gone, we stop taking the medicines the doctors prescribed for them. The same would be true in Timothy's case. Once the infirmity, ailment or sickness vanished, stop taking the medicine and go back to as you were instructed don't take any wine.

Third, LOOK at the word *little*. 1 Tim 5:23 Drink no longer water, but use a *little wine*. W.E. Vine (author of in-depth commentaries & dictionary) tells us this word means “small, of things with regard to size or quantity.” How much medicine do we usually take when we’re sick; perhaps a teaspoon or tablespoon full? Or maybe a little more? Do those of you who advocate drinking wine drink a little? And do you drink it as a remedy for some illness you have? If not, why do you drink it?

There’s something else we need to consider: Two tablespoons, of 86-proof brandy or whiskey can raise the blood alcohol level to 0.04 almost immediately. One tablespoon of gin, vodka, rum, and some whiskeys causes the blood alcohol level to reach 0.05. Six tablespoons (about one-third cup) of our modern fortified wine causes a blood level of 0.04 - 0.05. To give us an idea of how this compares with the wine drunk during Paul's day, it would require drinking approximately one gallon of the 3-to-6-proof fermented grape juice within one hour to attain a 0.03 blood alcohol level. Quite a feat, don't you think, for a man who is sick?

Jesus Turns the Water into Wine

When people talk about drinking alcohol in the Bible they also refer to the story of when Jesus turned the water into wine (grape juice). This was at the marriage feast in Cana where Jesus turned water into wine (grape juice), or did He turn it into intoxicating drink? (John 2:1-11)

John 2:1-11 AMPC

1 On the third day there was a wedding at Cana of Galilee, and the mother of Jesus was there.

2 Jesus also was invited with His disciples to the wedding.

*3 And when the wine was all gone, the mother of Jesus said to Him, **They have no more wine!***

4 Jesus said to her, [Dear] woman, what is that to you and to Me? [What do we have in common? Leave it to Me.] My time (hour to act) has not yet come.

5 His mother said to the servants, Whatever He says to you, do it.

6 Now there were six waterpots of stone standing there, as the Jewish custom of purification (ceremonial washing) demanded, holding twenty to thirty gallons apiece.

7 Jesus said to them, Fill the waterpots with water. So they filled them up to the brim.

8 Then He said to them, Draw some out now and take it to the manager of the feast [to the one presiding, the superintendent of the banquet]. So they took him some.

9 And when the manager tasted the water just now turned into wine, not knowing where it came from—though the servants who had drawn the water knew—he called the bridegroom

10 And said to him, Everyone else serves his best wine first, and when people have drunk freely, then he serves that which is not so good; but you have kept back the good wine until now!

11 This, the first of His signs (miracles, wonderworks), Jesus performed in Cana of Galilee, and manifested His glory [by it He displayed His greatness and His power openly], and His disciples believed in Him [adhered to, trusted in, and relied on Him].

Now, many believe, or are deceived, that Jesus Christ, the Son of the Living God, turned water into an alcoholic beverage so the men could become drunk (immoral; Galatians 5:19-21).

Do we really believe that Jesus Christ, the Word, would go against His Father's teaching; that He used His miraculous power to produce about 120 gallons of intoxicating wine, which the Holy Spirit denounced as "a mocker" and as "the poison of dragons"?

Let's look at some things about this story from John...

We learn that Jesus arrived on the third day of the wedding feast. In those days, a marriage feast lasted seven days, with guests arriving each day. Family friends who arrived during the seven days of festivity were served refreshments.

If the family failed to provide adequately for their guests, it was considered a social disgrace, not to mention that someone might file a lawsuit against the bridegroom's family. Such a social error would never be forgotten and would haunt the newlyweds throughout their lives. That's why we hear the urgency in Mary's voice, **"They have no wine."** (2:3) Jesus' mother could not imagine Him allowing the newly wedded couple to undergo the humiliation of having an inadequate supply of wine (freshly squeezed grape juice) to offer their guests.

I want to make one thing absolutely clear: the Jewish Rabbis condemned drunkenness and would have required a very large amount from those who became drunk (assuming that this was fermented wine, but that is not a safe assumption, since the normal dilution method was three parts water to one part wine).

Fourthly, the word wine, as used in John's account of the marriage feast (John 2:1-11), is the Greek word oinos, or grape juice. **The "good wine" refers to the more potent in today's culture but, to the first-century man, the "good wine" was the freshest or sweetest.**

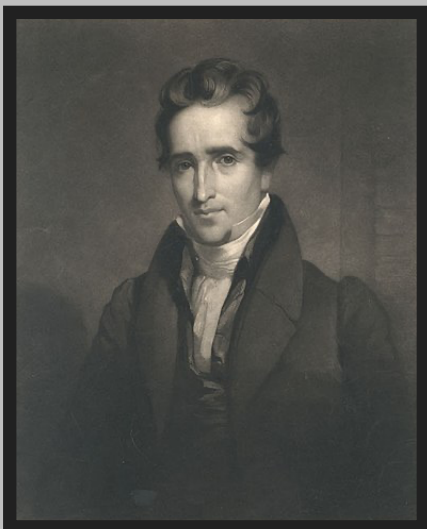
The guests, usually according to age and rank, would sit on the floor around bowls, with the most honored guests sitting nearest the bowls. After those in the first group, or circle, satisfied themselves, those next in rank, honor, or age sat down to eat, and so on until everyone had eaten. The meal consisted of a lamb stewed in rice or barley; and they served wine with the meal. After the honored guests finished eating, they would rise and sit in seats around the wall and talk, listen to recitals, sing songs, or maybe ask each other puzzling riddles.

They did not just sit there all day and drink wine. Yet, this is the picture many have of the marriage feast at Cana, that it was some sort of drunken orgy which the Lord attended. Not So. They needed much wine to accommodate the guests for a whole week. **Obviously, the ruler wasn't drunk because he immediately recognized the difference between the before and after beverages.**

Can you imagine Jesus supporting drunken party and using His power to furnish men with a drink that would destroy their physical and spiritual well being. People today cannot use the Cana miracle to justify indulgence in any of the intoxicating beverages available to us (1 Corinthians 10:31-33; Romans 14:15-17,21; Galatians 5:19-21; Romans 13:12-14).

The word wine, as used in John's account of the marriage feast (John 2:1-11), is the Greek word oinos, or grape juice. The "good wine" refers to the more potent in today's verbiage and thoughts. To the first-century man, the "good wine" was the freshest.

Albert Barnes wrote, "This shows that this had all the qualities of real wine. We should not be deceived by the phrase "good wine." We often use the phrase to denote that it is good in proportion to its strength and its power to intoxicate; but no such sense is to be attached to the word here. Pliny, Plutarch, and Horace describe wine as "good," or mention that as "the best wine," which was harmless or innocent—*poculo vini inocentis*. The most useful wine—*utilissimum vinum*—was that which had little strength; the most wholesome wine—*saluberrimum vinum*—was that which had not been adulterated by the addition of anything to the 'must,' or juice. It should not be assumed, therefore, that the "good wine" was stronger than the other: it is rather to be presumed it was milder." (From Barnes Note)



Albert Barnes (December 1, 1798 – December 24, 1870)[1] was an American theologian, born in Rome, New York. He graduated from Hamilton College, Clinton, New York, in 1820, and from Princeton Theological Seminary in 1823. Barnes was ordained as a Presbyterian minister by the presbytery of Elizabethtown, New Jersey, in 1825, and was the pastor successively of the Presbyterian Church in Morristown, New Jersey (1825–1830), and of the First Presbyterian Church of Philadelphia (1830–1868). Barnes is best known for his extensive Bible commentary and notes on the Old and New Testaments, published in a total of 14 volumes in the 1830s.

“In classical Greek , usage may be cited to show oinos is the designation for the grape itself, the juice within the grape, the fresh pressed juice, and the unintoxicating drinks. A corresponding word in the Hebrew language is yayin. When the Hebrews scholars translated Hebrew Old Testament into the Greek language (known as the Septuagint), they used the Greek word oinos to express the meaning of the word yayin.

The word oinos is used in the Septuagint as a generic term for wine—fresh, cooked, fermented juices alike (Cf. Numbers 6:4; Judges 13:4 where “wine” is used for the frappe itself).” (TGOJ) Aristotle, Pliny, and Nicander spoke of oinos that does not intoxicate.

No one can use Jesus’ miracle at Cana to justify drinking today because Jesus did not make today’s wine. The miracle was He made freshly squeezed grape juice wine and the servants did not pick the grapes, He made the best without being served, He served the servant.

Matthew 20:28 AMPC

28 Just as the Son of Man came not to be waited on but to serve, and to give His life as a ransom for many [the price paid to set them free].

Mark 10:45 KV

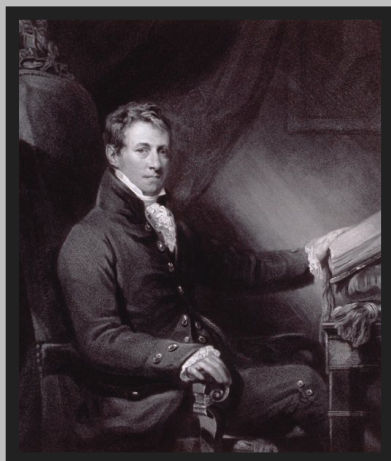
45 For even the Son of man came not to be ministered (serve) unto, but to minister (serve) , and to give his life a ransom for many.

Authority to Drink Today’s Alcoholic Beverages

Many turn to the passages just sighted (John 2:1-11; 1 Timothy 5:23) as proof text for consuming alcoholic beverages. So, the authority for drinking today’s beers, wines, and liquors is just not there. I cannot say that it is a sin for alcohol to ever pass one’s lips. For if this is true, we can’t take NyQuil, or any other medicine that contains alcohol, to help us feel better when suffering from colds or other ailments. We could not eat fruit tarts that are more than a day old, because they contain a certain amount of alcohol.

Remember, the Holy Spirit was guiding Paul as he wrote in his letter to Timothy, “No longer drink only water, but use a little wine for your stomach's sake and your frequent infirmities.” And if the wine did not contain alcohol, which would take at least a year for maximum fermentation, it could never reach an alcoholic content above 14 percent (28 proof). You see, there is a limit to the amount of alcohol that can be produced by natural fermentation; God saw to that. But in order to exceed the natural limit, man adds sugar to boost the alcohol content.

Sir Humphrey Davy says of alcohol: “It has never been found ready formed in plants.” (Bible Wines by William Patton, pg. 92) That’s why our liquors have such high alcohol content; it is induced by men. One cannot arrive at 100 or 110 proof alcohol content through natural fermentation. It just doesn’t work that way. It’s against the laws of nature that God put into motion at creation.



Sir Humphry Davy (17 December 1778 – 29 May 1829) was a Cornish chemist and inventor who invented the Davy lamp and a very early form of arc lamp. He is also remembered for isolating, by using electricity, a series of elements for the first time: potassium and sodium in 1807 and calcium, strontium, barium, magnesium and boron the following year, as well as for discovering the elemental nature of chlorine and iodine.

Davy also studied the forces involved in these separations, inventing the new field of electrochemistry. Davy is also credited to have been the first to discover clathrate hydrates in his lab. In 1799 he experimented with nitrous oxide and was astonished at how it made him laugh, so he nicknamed it "laughing gas" and wrote about its potential anesthetic properties in relieving pain during surgery. Davy was a baronet, President of the Royal Society (PRS), Member of the Royal Irish Academy (MRIA), Fellow of the Geological Society (FGS), and a member of the American Philosophical Society (elected 1810).[3] Berzelius called Davy's 1806 Bakerian Lecture On Some Chemical Agencies of Electricity "one of the best memoirs which has ever enriched the theory of chemistry.

Albert Barnes wrote, “The wine referred to here is doubtless such as was commonly drunk in Palestine. That was just pure juice of the grape. It was not brandied wine, nor drugged wine, nor wine compounded by various substances, such as we drink in this land. The common wine drunk in Palestine was that which was simple juice of the grape. We use the word “wine” now to denote the kind of liquid which passes under that name in this country—always containing a considerable portion of alcohol not only the alcohol produced by fermentation, but alcohol “added” to keep it or make it stronger.

But we have no right to take THAT sense of the word, and go with it to the interpretation of the Scriptures. We should endeavor to place ourselves in the exact circumstances of those times, ascertain precisely what idea the word would convey to those who used it then, and apply THAT sense to the word in the interpretation of the Bible; and there is not the slightest evidence that the word so used would have conveyed any idea but that of the pure juice of the grape, nor the slightest circumstance mentioned in this account that would not be fully met by such a supposition.” (From Barnes Notes)

This is what Peter said to the church, they thought they missed the rapture, thought they were going through the tribulation. But when he told them no, but this is what you must do in order to be ready...

1 Peter 4:3 AMPC

3 For the time that is past already suffices for *doing what the Gentiles like to do—living [as you have done] in shameless, insolent wantonness, in lustful desires, drunkenness, reveling, drinking bouts and abominable, lawless idolatries.*

1 Peter 4:3 KJV

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, *when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:*

This passage contains two words and a phrase that describe modern drinking practices. All apply to the life style of the old man of sin; that is, one who lived to satisfy the lusts of the flesh. Peter pleads with those who are endeavoring to follow God's will to leave buried the shameful practices of the past (see also Romans 6). The three occurrences we want to examine are: "Excess of wine," "Revellings," and "Banquetings."

"Excess of wine" comes from a compound Greek word, which means drunkenness" (Thayer, pg.442). The idea then is to become intoxicated, inebriated, or drunk with alcoholic wine because one has spent a period of time drinking. *God said, "Drunkards shall NOT inherit the kingdom of God." (1 Corinthians 6:10)*

"Revellings," is used generally of feasts and drinking parties that are practiced till late at night and indulge with revelry" (Thayer, pg.367). This refers to the wild behavior arising from uncontrolled passions or minds incapacitated by strong drink. Trench (226) observes that the term embraces both riot and revelry.

According to Arndt and Gingrich, "Banqueting is a drinking, esp. a drinking party, or a carousal" (pg.702). This refers to social drinking and/or cocktail parties. The idea is to participate in a drinking party, not necessarily to excess, of alcoholic beverages. Such drinking is sinful in God's sight, regardless what society tells us. **We MUST obey God rather than man or our own passions (Acts 5:29; Galatians 5:19-25; Colossians 3:5-10).**

God condemns unbridled lusts or desires. They are contrary to His will, and offensive in His sight. Those who fail to bridle their passions and lusts will not inherit the kingdom of God. Sadly, they will be lost in Hell.

The God-breathed Scriptures teach us that *wine is: "a mocker," "bites like a serpent," and "stings like an adder," as "the poison of dragons," "the cruel venom of asps," and is the emblem of the wrath of God Almighty (Proverbs 20:1; 23:32; Deuteronomy 32:33; Jeremiah 25:15).*

Jude AMPC

1 *Jude, a servant of Jesus Christ (the Messiah), and brother of James, [writes this letter] to those who are called (chosen), dearly loved by God the Father and separated (set apart) and kept for Jesus Christ:*

2 *May mercy, [soul] peace, and love be multiplied to you.*

3 *Beloved, my whole concern was to write to you in regard to our common salvation. [But] I found it necessary and was impelled to write you and urgently appeal to and exhort [you] to contend for the faith which was once for all [a]handed down to the saints [the faith which is that sum of Christian belief which was delivered [b]verbally to the holy people of God].*

4 *For certain men have crept in stealthily [[c]gaining entrance secretly by a side door]. Their doom was predicted long ago, ungodly (impious, profane) persons who pervert the grace (the spiritual blessing and favor) of our God into lawlessness and wantonness and immorality, and disown and deny our sole Master and Lord, Jesus Christ (the Messiah, the Anointed One).*

5 *Now I want to remind you, though you were fully informed once for all, that though the Lord [at one time] delivered a people out of the land of Egypt, He subsequently destroyed those [of them] who did not believe [who refused to adhere to, trust in, and rely upon Him].*

6 *And angels who did not keep (care for, guard, and hold to) their own first place of power but abandoned their proper dwelling place—these He has reserved in custody in eternal chains (bonds) under the thick gloom of utter darkness until the judgment and doom of the great day.*

7 *[The wicked are sentenced to suffer] just as Sodom and Gomorrah and the adjacent towns—which likewise gave themselves over to impurity and indulged in unnatural vice and sensual perversity—are laid out [in plain sight] as an exhibit of perpetual punishment [to warn] of everlasting fire.*

8 *Nevertheless in like manner, these dreamers also corrupt the body, scorn and reject authority and government, and revile and libel and scoff at [heavenly] glories (the glorious ones).*

9 But when [even] the archangel Michael, contending with the devil, judicially argued (disputed) about the body of Moses, he dared not [presume to] bring an abusive condemnation against him, but [simply] said, The Lord rebuke you!

10 But these men revile (scoff and sneer at) anything they do not happen to be acquainted with and do not understand; and whatever they do understand physically [that which they know by mere instinct], like irrational beasts—by these they corrupt themselves and are destroyed (perish).

11 Woe to them! For they have run riotously in the way of Cain, and have abandoned themselves for the sake of gain [it offers them, following] the error of Balaam, and have perished in rebellion [like that] of Korah!

12 These are hidden reefs (elements of danger) in your love feasts, where they boldly feast sumptuously [carousing together in your midst], without scruples providing for themselves [alone]. They are clouds without water, swept along by the winds; trees, without fruit at the late autumn gathering time—twice (doubly) dead, [lifeless and] plucked up by the roots;

13 Wild waves of the sea, flinging up the foam of their own shame and disgrace; wandering stars, for whom the gloom of eternal darkness has been reserved forever.

14 It was of these people, moreover, that Enoch in the seventh [generation] from Adam prophesied when he said, Behold, the Lord comes with His myriads of holy ones (ten thousands of His saints)

15 To execute judgment upon all and to convict all the impious (unholy ones) of all their ungodly deeds which they have committed [in such an] ungodly [way], and of all the severe (abusive, jarring) things which ungodly sinners have spoken against Him.

16 These are inveterate murmurers (grumblers) who complain [of their lot in life], going after their own desires [controlled by their passions]; their talk is boastful and arrogant, [and they claim to] admire men's persons and pay people flattering compliments to gain advantage.

17 But you must remember, beloved, the predictions which were made by the apostles (the special messengers) of our Lord Jesus Christ (the Messiah, the Anointed One).

18 They told you beforehand, In the last days (in the end time) there will be scoffers [who seek to gratify their own unholy desires], following after their own ungodly passions.

19 It is these who are [agitators] setting up distinctions and causing divisions—merely sensual [creatures, carnal, worldly-minded people], devoid of the [Holy] Spirit and destitute of any higher spiritual life.

20 But you, beloved, build yourselves up [founded] on your most holy faith [[d]make progress, rise like an edifice higher and higher], praying in the Holy Spirit;

21 Guard and keep yourselves in the love of God; expect and patiently wait for the mercy of our Lord Jesus Christ (the Messiah)—[which will bring you] unto life eternal.

22 And refute [so as to] convict some who dispute with you, and on some have mercy who waver and doubt.

23 [Strive to] save others, snatching [them] out of [the] fire; on others take pity [but] with fear, loathing even the garment spotted by the flesh and polluted by their sensuality.

24 Now to Him Who is able to keep you without stumbling or slipping or falling, and to present [you] unblemished (blameless and faultless) before the presence of His glory in triumphant joy and exultation [with unspeakable, ecstatic delight]—

25 To the one only God, our Savior through Jesus Christ our Lord, be glory (splendor), majesty, might and dominion, and power and authority, before all time and now and forever (unto all the ages of eternity). Amen (so be it).

2 Peter 3 AMPC

1 Beloved, I am now writing you this second letter. In [both of] them I have stirred up your unsullied (sincere) mind by way of remembrance,

2 That you should recall the predictions of the holy (consecrated, dedicated) prophets and the commandment of the Lord and Savior [given] through your apostles (His special messengers).

3 To begin with, you must know and understand this, that scoffers (mockers) will come in the last days with scoffing, [people who] walk after their own fleshly desires

4 And say, Where is the promise of His coming? For since the forefathers fell asleep, all things have continued exactly as they did from the beginning of creation.

5 For they willfully overlook and forget this [fact], that the heavens [came into] existence long ago by the word of God, and the earth also which was formed out of water and by means of water,

6 Through which the world that then [existed] was deluged with water and perished.

7 But by the same word the present heavens and earth have been stored up (reserved) for fire, being kept until the day of judgment and destruction of the ungodly people.

8 Nevertheless, do not let this one fact escape you, beloved, that with the Lord one day is as a thousand years and a thousand years as one day.

9 The Lord does not delay and is not tardy or slow about what He promises, according to some people's conception of slowness, but He is long-suffering (extraordinarily patient) toward you, not desiring that any should perish, but that all should turn to repentance.

10 But the day of the Lord will come like a thief, and then the heavens will vanish (pass away) with a thunderous crash, and the [[a]material] elements [of the universe] will be dissolved with fire, and the earth and the works that are upon it will be burned up.

11 Since all these things are thus [b]in the process of being dissolved, what kind of person ought [each of] you to be [in the meanwhile] in consecrated and holy behavior and devout and godly qualities,

12 While you wait and earnestly long for (expect and hasten) the coming of the day of God by reason of which the flaming heavens will be dissolved, and the [[c]material] elements [of the universe] will flare and melt with fire?

13 But we look for new heavens and a new earth according to His promise, in which righteousness (uprightness, freedom from sin, and right standing with God) is to abide.

14 So, beloved, since you are expecting these things, be eager to be found by Him [at His coming] without spot or blemish and at peace [in serene confidence, [d]free from fears and agitating passions and moral conflicts].

15 *And consider that the long-suffering of our Lord [[e]His slowness in avenging wrongs and judging the world] is salvation ([f]that which is conducive to the soul's safety), even as our beloved brother Paul also wrote to you according to the spiritual insight given him,*

16 *Speaking of this as he does in all of his letters. There are some things in those [epistles of Paul] that are difficult to understand, which the ignorant and unstable twist and misconstrue to their own [g]utter destruction, just as [they distort and misinterpret] the rest of the Scriptures.*

17 *Let me warn you therefore, beloved, that knowing these things beforehand, you should be on your guard, lest you be carried away by the error of lawless and wicked [persons and] fall from your own [present] firm condition [your own steadfastness of mind].*

18 *But grow in grace (undeserved favor, spiritual strength) and [h]recognition and knowledge and understanding of our Lord and Savior Jesus Christ (the Messiah). To Him [be] glory (honor, majesty, and splendor) both now and to the day of eternity. Amen (so be it)!*

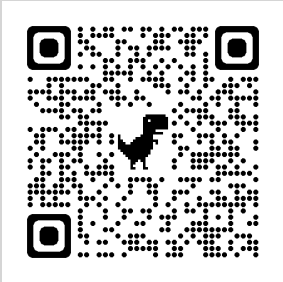
Revelation 1:1-3 AMPC

1 *[This is] the revelation of Jesus Christ [His unveiling of the divine mysteries]. God gave it to Him to disclose and make known to His bond servants certain things which must shortly and speedily come to pass in their entirety. And He sent and communicated it through His angel (messenger) to His bond servant John,*

2 *Who has testified to and vouched for all that he saw [in his visions], the word of God and the testimony of Jesus Christ.*

3 *Blessed (happy, to be envied) is the man who reads aloud [in the assemblies] the word of this prophecy; and blessed (happy, [d]to be envied) are those who hear [it read] and who keep themselves true to the things which are written in it [heeding them and laying them to heart], for the time [for them to be fulfilled] is near.*

Notes:



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