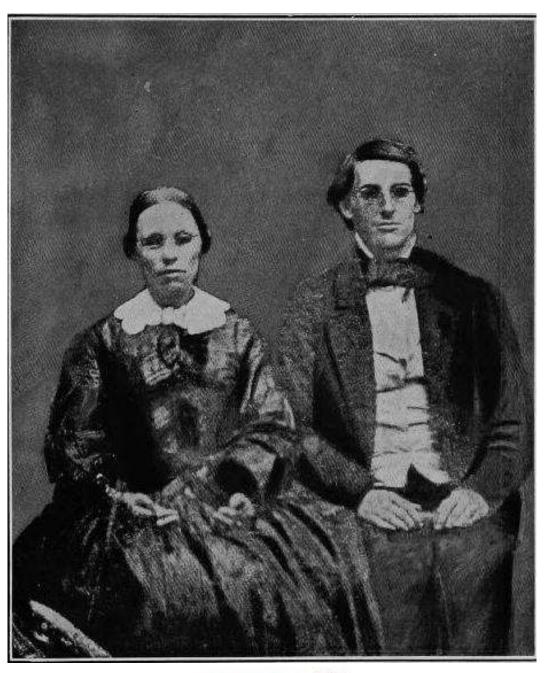


- I Am Thine, O Lord (Draw Me Nearer)— 1875
- Praise Him! Praise Him! Jesus, Our Blessed Redeemer! —1869
- Redeemed, How I Love to Proclaim It!— 1882
- To God Be the Glory—1875
- The Lion of Judah-1880
- Blessed Assurance 1873









3

ESSE

A

S

S

R

a N

C

E

THE FINE PRINT*

*Matthew 24-26

and Jacus want out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple: and his disciples came unto him privately unto you. There shell not be left here one store upon enoties, that shell not be thrown down. And as he set upon the mount of Olives, the disciples came unto him privately uping Table, when had been things at the state in the given if the control and state had a state had a state had been the state at a state had been the state had to offended, and president provident being president and the over another. And meny faile property check many, And beckete many, And beckete many, and between of many president president and the same that be avenue. And this gappe of the singport check to gappe of the singport check many. shall the end come. When ye therefore shall see the showingtion of destablishins, spoken of by Daniel the prophet, stand in the holy place, (whose readeth, let him understand;) Then let them which be in Judees fee into the mountains: Let him which is on the houses port to take his clothes. And was write them that give such in these days like pray we that your flight be not in the which in the which in the which and to them that give such in these days should be shortened, there should no flesh be send but for the electricate thate days and be proteined. They it and any units you, tak here is before it not. For there and whe propertit, and whe propertit, and where you want they indice the propertities and be proteined. The electricate the very sent. Before, the top you before. Whereare it they shall bey units you provide the electricate they electricate the electricate the electricate the electricate the electricate they are to be and the properties. Behold, he is in the desert, go not forth; behold, he is in the secret chembers; believe it not. For no the lighting cometh out of the east, and shired wan what the wat, so shall also the coming of the Son of member. For wheneseer the carcose is, there will the eagles be primered together, immediately effer the tribulation of those days shall the sun be derived. and the moon shall not give her light, and the start one find the reavent shall be shallow: and the source on the mount and the source of the reavent shall be the source of the second the mount, and they shall be the source of the second the mount, and they shall be the source of the reavent. sound of a frampet, and they shall getter together his elect from the four winds, from an end of heaven to the other. Now learn a particle of the fig brew. When his branch is yet tonder, and putters forth leaves, ye know that summaria nigh. So likewise ye, when ye shall see all these things, invos that is near, even at the doors. Verily is any units you. This percention The foregraphic states and the state hour your Lond doth come. But know this, that if the goodmen of the house had income in what wetch the third would not even wetched, and would not have suffered his house to be broken up. Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh. Who then is a fulfillial and wise servent, whom his long hath made rules owing household, to give them meet in que sealar? Becauld it that servers, whom his long when his conners shall that and an ever withing goods. But end it that evil servers and that evil servers and to a conner that evil servers and to a conner that evil servers and to a conner that evil servers and that evil servers that evil servers and that evil servers and that evil servers and that evil servers and to a conner that evil servers and to a conner them to a conner that evil servers and that evil servers and to a conner that evil servers and to a conner that evil servers and that evil servers and to a conner that evil servers and to a conner that evil servers and to a conner that evil servers and that evil servers and that evil servers and to a conner to a conne of their pervent shall came in a day when he looked not furthin, and in an how thet he is not sware of. And shall cut him sounder, and spacint tim his parties with the hyporries. Here shall be weeping and peaking of teets. Then shall be higged in of heaven be likened with loss their langs, and went form to meet the bridgeroom. And fire at them were whe, and five were foolish. They that were foolish tool their impo, and tool no oil with their impo, and tool in their vecaels with their impo. amps. And the facility and unda the wise, the ware face and four we gave and. But the wise encoured, taylog, Nat sa, test there be not encough for us and your but gave entities to them the taet, and your far yourseles. And while they went to buy, the triangeous same end to get the triangeous same end your the same ready went in with thin to the maringer and the about we should be prevented to them the taet. Afterward come also the other vigins, saying, Lord, Lord, open to us. But he answered and said. Verily I say anto you, I know you not. Watch therefore, for se know neither the day nor the hour wherein the Son of men comets. For the kingdom of heaven is as a men traveling into a fer country, who called his own serveries, and delivered unto them his goods. And unto one he gave five taients, to encourse two, and to encourse rate, to every man eccoursing to his severe exclude one went and degree in the earth, and hid his bord's morey. After a long time the land of those servents, contexts, and recloned his hit here. And so he that had received five tailands come and brought other five tailands, more will be descended unto him. Well done, thou good and hithMa servents from hard been faithful over a few things, i will make thes ruler over many billings: enter thou lets the loy of thy lond, i we also that had received two takens the basis. Lord, thou deliveredst unto ma two takens basis came and call. Lord, the also that had received two takens the basis. I will make the num over many thing: even thou had not being of thy long. Then he write had been there there there there are and add, Long, Lonew thee that was made man, require you had not been to un had not been to un had been and unto him. Thou wished and slothful servent, thou inswest that i reap where i sowed not, and getter where inswe not stravest. Thou upplicat therefore to have put my money to the exchangers, and then at my coming i should have received mine own with usury. This therefore the talent from him, and give it unto him which hash tan talents. For unto every one that hath shall be given, and he shall have equivalence; but from him that hath not shall be taken every even that which he hath, and cast ve the unprofilable center links govy, and all the halv engels with him, then shall be alwend that which he hath, and cast ve the unprofilable center links govy, and better vin shall be getweed all values and he shall segarate them one from another, as a shephend dividesh his sheep from the goals. And he shall set the sheep on his right hand, but the guats on the tert. Then shall the freq any unto them on his right hand. Come, ye blessed of my Tester, inherit the singtom prepares for you from the sound for i was an harged, and ye gave me meet: I was thisty, and ye gave me drink: I was a stranger, and ye took me in: I leaded, and ye althew drink? When saw we then a stranger, and ye call the spison, and took they in a real of a real of a real of they are come in a real of the set set of the set prepared for the devil and his angels. For Long we me no meet: Long the group me no drink: Long to tool me not in related, and in prices, and ye group me no drink: Long to tool me not in related, or side, or log roup me no drink: Long to tool me not in related. and did not minister unto there' frem shall be expected by unto you, incomuch as ye did it not to one of the least of brock, ye did it not to one. And these shall go away into evenesing purisioners: but the injotecus into the exercise purisioners. And it came to pass, when issue that you, incomuch as ye did it not to one of the least of brock, in incomuth as ye did it not to one. And these shall be evenesing purisioners: but the injotecus into the evenesing purisioners. is the feast of the passave, and the San of man is betreaded together the chief priest, and the edges of the passave, and the state of the high priest, and the edges of the passave, and the state of the passave and the state of the state of the passave and the passave and the state of the passave and the state of the passave and the state of the passave and the passave and the p people. Now when lease wes in Bethem, in the house of Simon the lease. There came unto him a women having an albester box of very predices cluthert, and pound it on his head, as he set at meet. But when his disciples saw it, they had indignation, seying, To what purpose is this weekel. For this cluthert might have been sold for much, and given to the poor. The result understated is, he take unto them, they be the understated by the understated by the take wounds have be presented in the under under under under the provest this provide under the provest this provest this provest this provest this provest the under under under under under under the provest this provest this provest this provest the under this, that this women hat he sought geometry is below her. Then one of the twelve, called Judge locaries, wert unto the chief priests. And year were were here i will deliver him unto you? And they coveranted with him for thirty aleces of silver. And from that time he sought geometry his below him. Now the first day of the feast of universe down to be double to the double come to just any any double in the set of the excepter for the to est the pacover in the pacover in the pacover is the pacover in the pacover in the pacover in the pacover in the pacover is the pacover in Now when the even was come, he set down with the twelve. And as they aid set, he said, Neily : any unto you, that are physical betray me. The San of man path betray me and then to say unto him. (and, is it of and he movered and said, ne that dippeth his hand with me in the data. The same phase betray me. The San of man path as it is written of him: but was unto that man by whom the Son of man is betraved it had been good for that man. If he had not been born. Then Judge, which betraved him, answered and sold. Master, is it if He sold unto him. Thou hast sold. And as they were estime, Jesus took bread, and biesed it, and prevent and sold. Take, est, this is my body and the tool the copy, and gave them, and gave the to them, laying, brins ye at off, for this is ny board of the new battement, which is near to rear battement, which is near to rear reactions of sin. But ray unto you, i with net arises that of the sine, which the with you is ny feature singuton. And when they bed surgen hype, they west autimits the mount of Oliver. They askin Jeaus unto them, All ye shall be offended because of me this regist. Live it as written, Live is and the sheep of the foot shall be scattered showed. But after is micen again, Live ig as before you into Galles. Peter sourceed and and unto him, Though all men shall be scattered aboved. But after is micen again, Live ig as before you into Galles. Peter sourceed and and unto him, Though all men shall be stated aboved. But after is micen again, Live ig as before you into Galles. Peter sourceed and and unto him, Though all men shall be stated aboved. But after is micen again, Live ig as a first source of the foot shall be scattered aboved. But after is micen again, Live ig as a Jacus paid unto him. Vienivi pay unto thee, That this name, while i po and previously all the docides. Then cometh Jacus with them unto a place called Settoemana, and pairs unto the obcides. Sit where, while i po and previously, and he took with him Peter and the two const of Selected. and Legan Ia is a second and very heavy. Then calls here will be an while a second and very heavy. And here well a little further, and the well a little further, and the two calls a first of the public of the public. BU this cap pass from me, newstheress not as those with with new call be well a little further, and the two calls a first of the public of cometh unto the disciples, and findeth them esteps, and solid unto Pater. What, could ye not watch with me one hour? Wetch and pray, that ye enter not into temptation: the spirit indexed is willing, but the flach is west way again the accord time, and prayed, saying, O my Pather, If this cap may not pace away from me, except i drink it, thy will be done. And the came and found them adeed amin. for their event ware hands, and ward away amin, and ward away amin, and ward the third fire, pairs the torn their comets had to be found then and the found the hands of climers. Note that the torn the back the hands of climers. Note that the torn the back the found then and the found the hands of climers. Note that the torn the back the torn the back the found the hands of climers. hand that doth before when a size, powing the best of the busine, game, and with him a great multifule with sworts and places of the busine, and be had him tags. And to the busine is her had him tags. And to the busine and places and big and tagses and big him. And Jacus seld unto him, Friend, wherefore art thou come! Then came they, and load hends on Jacus, and too him, Aud yapan they avoid into his place. for ell they that been the priori phat performing the priori of the pri tesching in the temple, and ye leid no hold on me. But all this was done, that the scriptures of the prophets inght be fulfiled. Full encode him sawy to Calephas the high priest, where the scriptures of the prophets might be fulfiled. Full rescent him, and field. And they that hed leid hold on lesus led him sawy to Calephas the high priest scriptures of the prophets might be fulfiled. went in, and set with the serverity, to see the end, tiou the collect, and eden, and all the council, staget these withers each to be the vita except perturbation core, yet through reary here withers each to be the end to be the days. And the high priest arese, and sold unto him, Tau hous a bin, is which these where signify thee? But jevus hold his prese. And the high priest arouse red and unto him, is jure thee by the living God, that thou hell us whether thou be the Origit, the San of God, Jesus sold unto him, Tau heat soid near here the solar of God. Jesus sold unto him, Tau heat solar of sold unto him, is a jure thee by the living God, that thou hell us whether thou be the Origit, the San of God, Jesus sold unto him, Tau heat sold near solar of God. ye see the Son of man obting on the right hand of power, and coming in the doubt of heaven. Then the high print next his clothes, any buffeted hirt and have we of witheses? bahod, now ye have heard his blackery. What think ye? They account and said, He is guilty of death. Then did they, spit in his face, and buffeted hirt, and athen such his with the parts of their heads, taying Property vito us, thou Christ, their test tay reter at without in the parts, and the unit of the unit of the parts, and the origin, the parts at without in the parts, and the unit of the unit of the parts, and the unit of the parts, and the unit of the unit o said unto them that were there. This fellow was also with Jacus of Nesereth. And again he denied with an outh. I do not know the man. And inter a while came unto him they that stood by, and said to Peter, Surely thou also ant one of them, for thy speech bewrayth thee. Then began he to curse and to sweer, reging, I know not the man. And immediately the cock crew. And Peter remembered the word of Jeaus, which cald unto him, Before the cool crow, thou shell deny me thrice. And he went out, and wept bitterly.



WWW.TOTW.ORG - 2018

Genesis 4:7

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.





Genesis 4:7

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

2 Corinthians 5:10

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.



Matthew 7:13–14

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that **leadeth to destruction**, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which **leadeth unto life**, and few there be that find it.



Matthew 7:13–14

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that **leadeth to destruction**, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which **leadeth unto life**, and few there be that find it.

2 Timothy 2:12

If we suffer, we shall also reign with him: **if we deny him, he also will deny us**:



John 14:6

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.





John 14:6

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Acts 4:12

Neither is there salvation in any other: for there is none other name under heaven given among men, **whereby we must be saved**.



Ezekiel 18:24

But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not **be mentioned**: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.



Ezekiel 18:24

But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Luke 9:62

And Jesus said unto him, **No man**, having **put his hand to the plough**, and **looking back**, **is fit for the kingdom of God**.

John 15:6

If a man **abide not in me**, he is cast forth as a branch, and is withered; and men gather them, and **cast them into the fire**, and they are burned.



John 15:6

If a man **abide not in me**, he is cast forth as a branch, and is withered; and men gather them, and **cast them into the fire**, and they are burned.

1 Corinthians 15:1–2

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.



Matthew 7:21–23

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.



Matthew 7:21–23

Not every one that shall enter into he that do heaven. Lord, have and in the thy name then wil you: dep

me, Lord, Lord, Lheaven; but which is in day, Lord, ame? and in s? And er knew iniquity.



2 Timothy 1:7

For God hath not given us the spirit of fear; **but of power, and of love, and of a sound mind.**



2 Timothy 1:7

For God hath not given us the spirit of fear; **but of power, and of love, and of a sound mind.**

1 John 3:19–20

And hereby we know that we are of the truth, and shall **assure our hearts** before him. For if our heart condemn us, **God is greater** than our heart, **and knoweth all things**.



2 Timothy 1:7

For God hath not given us the spirit of fear; **but of power, and of love, and of a sound mind.**

1 John 3:19–20

And hereby we know that we are of the truth, and shall **assure our hearts** before him. For if our heart condemn us, **God is greater** than our heart, **and knoweth all things**.

Romans 8:38–39

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.





Matthew 19:25–26

When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; **but with God all things are possible**.



Hebrews 6:13–18

For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the **immutability of his counsel**, confirmed it by an oath: That by two immutable things, in which it was **impossible for God to lie**, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

John 5:31–32

If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.



John 5:31–32

If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

Numbers 23:19

God is **not a man, that he should lie**; neither the son of man, **that he should repent**: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?



Romans 3:3–4

For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, **let God be true, but every man a liar**; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

TOTW.ORG -



Romans 3:3–4

For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, **let God be true, but every man a liar**; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

Romans 11:29

For the gifts and calling of God are **without repentance**.



Psalm 139:7–12

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

Psalm 139:1–6

O LORD, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art **acquainted** with all my ways. For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether. Thou hast **beset** me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it.



Hebrews 4:13

Neither is there any creature that is not manifest in his sight: but all things are naked and **opened unto the eyes of him** with whom we have to do.





Hebrews 4:13

Neither is there any creature that is not manifest in his sight: but all things are naked and **opened unto the eyes of him** with whom we have to do.

Proverbs 15:3

The eyes of the LORD **are in every place**, beholding the evil and the good.



Hebrews 4:13

Neither is there any creature that is not manifest in his sight: but all things are naked and **opened unto the eyes of him** with whom we have to do.

Proverbs 15:3

The eyes of the LORD **are in every place**, beholding the evil and the good.

Proverbs 15:11

Hell and destruction are before the LORD: how much more then **the hearts of the children of men**?

Romans 5:6–11

For when we were yet **without strength**, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.



1 John 4:9–10

In this was manifested the love of God toward us, because **that God sent his only begotten Son into the world, that we might live through him**. Herein is love, not that we loved God, **but that he loved us**, and sent his Son to be the propitiation for our sins.





1 Peter 1:18-21

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the **precious blood of Christ**, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

2 Corinthians 1:20–22

For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God...



2 Corinthians 1:20–22

For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God...

...Who hath also sealed us, and given the <u>earnest of the Spirit</u> in our hearts.



Romans 5:1–5

Therefore being justified by faith, we have peace with God through our Lord Jesus **Christ**: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy **Ghost which is given unto us.**



Hebrews 10:19-22

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.



Romans 8:1

There is therefore now **no condemnation to them which are in Christ Jesus**, who walk not after the flesh, but after the Spirit.



Romans 8:1

There is therefore now **no condemnation to them which are in Christ Jesus**, who walk not after the flesh, but after the Spirit.

Romans 10:9

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.



John 5:24

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, **hath everlasting life**, and shall not come into condemnation; but **is passed** from death unto life.



John 5:24

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, **hath everlasting life**, and shall not come into condemnation; but **is passed** from death unto life.

2 Corinthians 5:17

Therefore if any man be in Christ, he **is a new creature**: old things **are passed away**; behold, all things **are become new**.



1 John 3:1–2

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we **know** that, when he shall appear, we shall be like him; for we shall see him as he is.



Romans 8:15–16

For ye have not received the spirit of bondage again **to fear**; but ye have received the Spirit of **adoption**, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that **we are the children of God**:



Romans 8:15–16

For ye have not received the spirit of bondage again **to fear**; but ye have received the Spirit of **adoption**, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that **we are the children of God**:

John 6:37

All that the Father giveth me shall come to me; and him that cometh to me I will in **no wise cast out**.



Romans 8:31–37 [31-35]

What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Romans 8:31–37 [36-37]

As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us.





WRONG PATHS TO ASSURANCE



Matthew 5:45

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the **evil and on the good**, and sendeth rain on the **just and on the unjust**.



Matthew 5:45

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the **evil and on the good**, and sendeth rain on the **just and on the unjust**.

Psalm 145:9

The LORD is **good to all**: and his tender mercies are over **all his works**.



Psalm 73:3–5

For I was envious at the foolish, when I saw the **prosperity of the wicked**. For there are no bands in their death: but their **strength is firm**. They are **not in trouble as other men**; neither are they **plagued like other men**.



Psalm 73:3–5

For I was envious at the foolish, when I saw the **prosperity of the wicked**. For there are no bands in their death: but their **strength is firm**. They are **not in trouble as other men**; neither are they **plagued like other men**.

1 Timothy 6:17

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but **in the living God**, who giveth us richly all things to enjoy;



1 Corinthians 13:1–3

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.



Psalm 1:6

For the LORD knoweth the way of the **righteous**: but the way of the ungodly shall perish.





Psalm 1:6

For the LORD knoweth the way of the **righteous**: but the way of the ungodly shall perish.

Psalm 37:28–29

For the LORD loveth judgment, and **forsaketh not his saints**; they are **preserved for ever**: but the seed of the **wicked shall be cut off**. The **righteous** shall inherit the land, and **dwell therein for ever**.



Deuteronomy 6:24–25

And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day. And **it shall be our righteousness, if we observe to do all these commandments** before the LORD our God, as he hath commanded us.



Philippians 3:1–9 [1-5]

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

Philippians 3:1–9 [6-9]

Concerning zeal, persecuting the church; touching the **righteousness which is in the** law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:



1 Corinthians 1:29–31

That no flesh should glory in his presence. But of him are ye in **Christ Jesus**, who of God is made unto us **wisdom**, and **righteousness**, and sanctification, and redemption: That, according as it is written, **He that glorieth**, **let** him glory in the Lord.



1 Corinthians 1:29–31

That no flesh should glory in his presence. But of him are ye in **Christ Jesus**, who of God is made unto us **wisdom**, and **righteousness**, and sanctification, and redemption: That, according as it is written, **He that glorieth**, **let** him glory in the Lord.

Romans 10:4

For Christ is the **end of the law for righteousness** to every one that believeth.





Hebrews 10:39

But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

1 Peter 1:3-5

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the **power of God** through faith unto salvation ready to be revealed in the last time.



John 10:27–30

My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.



Philippians 1:6–7

Being **confident of this very thing**, that he which hath begun a good work in you will perform it until the day of Jesus Christ: Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.



1 John 5:11–13

And this is the record, that **God hath given to** us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.



ENJOY THE REST OF THE SABBATH

ENJOY THE REST OF THE SABBATH

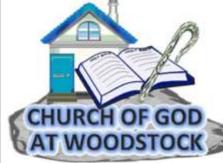
ENJOY THE REST OF THE SABBATH

ENJOY THE REST OF

THE SABBATH



A CHURCH OF GOD IN WOODSTOCK, ILLINOIS



rnargango.