**Round Top Church Christian Fellowship**

**Sermon**

***Ekklesia Series***

***God Works Through Spirit-Filled People***

***Forwarding His Church***

**December 16, In the Year of Our Lord 2018**

**Pastor Matthew Diehl**

**(Unless otherwise noted, NAU text is quoted)**

There were, as is today, substantial issues and challenges facing the 1st Century Church transitioning into the 2nd Century. John wrote the book of Revelation in the last decade of the 1st century before the year 100 A.D. Many of us have read or are familiar with the first few chapters of the book: the well-known warnings (one Praise) to the seven churches in Asia Minor being Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea. It is noted that the church in Philadelphia received a praise and not a warning. It is not a stretch to label the concerns addressed to the churches in Asia Minor as the transitional issue of the day. In fact, these are transitional issues that are challenged to convey the Gospel to the next generation throughout the ages. We have the same today as the Church did over nineteen-hundred years ago.

1. You left 1st love
2. Blasphemy from some members – speak against God – the false church
3. Hold to bad teachings: Balaam, Balak, Nicolaitians
4. Tolerate evil people who are teachers
5. Living on a name of past victories; asleep at the wheel
6. No Complaint: little power, but kept my word and didn’t deny my name
7. Neither hot or cold but wealthy, no needs, lukewarm;

I will spit you out

**1. To the Church in Ephesus Revelation 2:4**

4 'But I have *this* against you, that you have left your first love.

**2.** **To the Church in Smyrna Revelation 2:8-11**

9 'I know your tribulation and your poverty (but you are rich), and the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan.

**3. To the church in Pergamum Revelation 2:12-16**

14 'But I have a few things against you, because you have there some who hold the teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols and to commit *acts of* immorality.

15 'So you also have some who in the same way hold the teaching of the Nicolaitans.

**4. To the church in Thyatira Revelation 2:18-21**

20 'But I have *this* against you, that you tolerate the woman Jezebel, who calls herself a prophetess, and she teaches and leads My bond-servants astray so that they commit *acts of* immorality and eat things sacrificed to idols. 21 'I gave her time to repent, and she does not want to repent of her immorality.

**5. To the church in Sardis Revelation 3:1-3**

'I know your deeds, that you have a name that you are alive, but you are dead. 2 'Wake up, and strengthen the things that remain, which were about to die; for I have not found your deeds completed in the sight of My God.

3 'So remember what you have received and heard; and keep *it*, and repent. Therefore if you do not wake up, I will come like a thief, and you will not know at what hour I will come to you.

**6.** **To the church in Philadelphia Revelation 3:7-8**

(God did not have anything against.)

7 "And to the angel of the church in Philadelphia write: He who is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens, says this:

**8 'I know your deeds**. Behold, I have put before you an open door which no one can shut, because you have a little power, and have kept My word, and have not denied My name.

**7.** **To the Church in Laodicea Revelation 34:14-17**

15 'I know your deeds, that you are neither cold nor hot; I wish that you were cold or hot. 16 'So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth. 17 'Because you say, "I am rich, and have become wealthy, and have need of nothing," and you do not know that you are wretched and miserable and poor and blind and naked,

**After the Apostles**

Being an objective person looking into the 1st century world of the Church, we see that the Apostles all die, and, therefore, there is a great challenge to continue the furtherance of the Gospel Message. By the year 100 A.D., there aren’t any more eyewitnesses to Jesus’ life, to God’s incarnation, to the Arrest, trial, death on The Cross, the empty tomb, the Resurrection, the Resurrection teaching ministry and appearances of Jesus, and the Ascension. The eyewitnesses that received the Great Commissioning were all gone.

Placing ourselves at that point in history and asking ourselves -what would we do? I mean, our mentors who walked with Jesus are dead. We have their letters that they wrote to us and their personal accounts that they passed to us on several occasions over the years, so the responsibility is ours to continue the witness of Jesus. Are we alone in this? NO. We have the same Spirit of God in us as was in the Apostles. The Spirit of God has not diminished in power from His indwelling of Paul or Peter or James and John. We have the same Spirit of God functioning in our hearts and minds. So, what is holding us back? The Gospel does not die with the death of John. God resurrected Himself from death on a Cross and the Gospel lives. The Gospel is not tied to one person, one movement or one point in history. The Gospel transcends from one life to the next and is never extinguished. The power of the Gospel is one hundred percent present. It is up to us to access God’s Gospel power. God planned it that way. From the Pentecost event, we see the Spiritual power of God at work in ordinary men. Jesus was absent in the flesh but present in the Spirit. The same then as is today. We just need to surrender ourselves adequately enough to realize and gain the full potential of God’s Spirit. We, too, are late 1st century to early 2nd century Christians.

There is one element absent from the commissioning of the Apostles and from the saint’s ministry moving into the 2nd century. There isn’t any militaristic command to force people to be Christian or execute them if they refuse. Anyone who presents that the militaristic Islamic world worships the same God as Christians (the God of Abraham) believes a lie. It is true that the state-church in the Dark Ages highjacked by politicians used militaristic methods. This was not the Church of Christ. This was man’s false church that conducted the Crusades. The kingdom of God is not established on a piece of ground. The kingdom of God exists in the hearts of the saints. Christians have the right to defend themselves. But salvation is not predicated on taking the life of another person.

I surmise that Satan was licking his chops at the prospects of removing the memory of Jesus from the hearts and minds of people. With God no longer walking with people and the last eyewitnesses gone, the prospects of a continuum of the faithful were grim by the world’s standards. But then there is the transcending power of love and the Resurrection of God as Jesus from the Cross. I firmly believe and I see that history bears this, that, if it were not for those that witnessed the Resurrection, there would be no Christian movement in history. But then, God planned it that way. Men risk and gave their lives for what they personally saw. What they witnessed took possession of them. The apostles and the women all witnessed the Resurrection. After that point, their lives were changed forever. They became eyewitnesses to an event that the world had never seen. They knew that the power behind the Resurrection was an eternal power that no force on earth could defeat. They made a decision to stand with The God of The Resurrection. They knew their temporal bodies would transcend to the next life regardless of how they died in this temporal world. When a person is no longer bound by the fear of death, then “God-things” happen.

**The Next Generation**

Outside the Apostles (the next concentric circle), there are men known to history who also wrote letters that were circulated through the community of Believers. These writings are **not** considered Scripture, because the authors did not walk with Jesus or were not met by Jesus as the Apostle Paul was in a miraculous way. This group, as we have already noted, is referred to as the Apostolic Fathers. These men had relationships with Paul, Peter, James, John and other Apostles. They wrote what they learned and passed their understandings to the churches. From historical documents, we know that Clement knew Paul and Luke. From reading their letters, we can see references to New Testament letters. [See Attached list] This is proof that the letters of the New Testament were considered Scripture and quoted along with Old Testament passages by writers like Clement. These writers also quoted from writings that had cultural and historical value like Tobit, The Wisdom of Solomon, Judith, Baruch, Susanna, and Sirach. The point being that the text of the New Testament became fixed early and passed from one Christian community to another. We have early Christian writers quoting from New Testament books on a frequent basis from the 1st century. So, after a few hundred years, the text was set as a group. From the time of the Cross (33 A.D.) and the first writters of the New Testament to the last book written by John (95 A.D.), only about seventy years had passed. The Old Testament is a body of work dating back to the 15th century B.C. (Moses) to approximately the year 450 B.C. (Malachi). Moses is credited as the one who wrote and/or compiled, from historical sources preserved by God, the first five books of the Old Testament.

One of the oldest sources known to provide a complete list of the New Testament 27 books is Athanasius, Bishop of Alexandria, Egypt in the year 367 A.D. It is noted that by this date these books had been tried and tested through the Christian Community. This citation does not mean that it took over three hundred years to approve the books of the New Testament; it highlights the books that were known to have been accepted for some period of time.

Here is a section from Athanasius, Bishop of Alexandria, Egypt, 39th Festival Letter (367 A.D.). In this letter, Athanasius lists the 27 books of the New Testament and makes the following statement. Note that this letter is not from Rome or the Bishop of Rome. Athanasius, like all other Bishops in the Christian community, was autonomous. Each Bishop answered only to God. He did not have to get approval from any other Bishop to send his letters. The Christian community was described as “universal” thus the Latin name Catholic Church. The word “catholic” is a Latin word meaning “universal.” The Nicaea creed (325 A.D.) does contain the words, “*We believe in one holy catholic and apostolic Church*.” There isn’t any particular local church named. It is also of note that it was the Roman Emperor Constantine who called the Christian Bishops to meet at Nicaea. It was not the Bishop of Rome.

**From Athanasius’ letter 39 (367 A.D.) He is commenting on the 27 books of the New Testament.**

6. These are fountains of [salvation](http://www.newadvent.org/cathen/13407a.htm), that they who thirst may be satisfied with the living words they contain. In these alone is proclaimed the doctrine of godliness. Let no man add to these, neither let him take ought from these. For concerning these the Lord put to shame the [Sadducees](http://www.newadvent.org/cathen/13323a.htm), and said, 'You [err](http://www.newadvent.org/cathen/05525a.htm), not [knowing](http://www.newadvent.org/cathen/08673a.htm) the [Scriptures](http://www.newadvent.org/bible/index.html).' And He reproved the [Jews](http://www.newadvent.org/cathen/08399a.htm), saying, 'Search the [Scriptures](http://www.newadvent.org/bible/index.html), for these are they that testify of Me [Matthew 22:29](http://www.newadvent.org/bible/mat022.htm#verse29); [John 5:39](http://www.newadvent.org/bible/joh005.htm#verse39).'

7. But for greater exactness I add this also, writing of necessity; that there are other books besides these not indeed included in the Canon, but appointed by the Fathers to be read by those who newly join us, and who wish for instruction in the word of godliness. The Wisdom of Solomon, and the Wisdom of Sirach, and Esther, and Judith, and Tobit, and that which is called the Teaching of the Apostles, and the Shepherd. But the former, my brethren, are included in the Canon, the latter being [merely] read; nor is there in any place a mention of [apocryphal writings](http://www.newadvent.org/cathen/01601a.htm). But they are an invention of [heretics](http://www.newadvent.org/cathen/07256b.htm), who write them when they choose, bestowing upon them their approbation, and assigning to them a date, that so, using them as ancient writings, they may find occasion to lead astray the simple.

<http://www.newadvent.org/fathers/2806039.htm>

**Where did the Apostles start with their commissioning?**

The Charge/Commissioning was from a beginning in Jerusalem, not Rome, where James the brother of Jesus Christ was the Overseer.

45 Then He [Jesus] opened their minds to understand the Scriptures, 46 and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day,

47 and that repentance for forgiveness of sins would be **proclaimed in His name to all the nations, beginning from Jerusalem.**

48 "You are witnesses of these things. 49 "And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high."

50 And He led them out as far as Bethany, and He lifted up His hands and blessed them. 51 While He was blessing them, He parted from them and was carried up into heaven. 52 And they, after worshiping Him, returned to Jerusalem with great joy, 53 and were continually in the temple praising God. (Luke 24:45-53)

Since the Pentecost event that established the witness of God’s Gospel after the Cross, Resurrection and Ascension took place in Jerusalem, James emerged as the leading administrator of Believers. James is the leading Elder in Jerusalem. We can consider James as the Bishop of Jerusalem. James is Jesus’ brother (stepbrother, same mother). James presides over what is called the Jerusalem Council where Paul, Barnabas and Peter report back to the leadership their missionary efforts (Acts 15). When Paul and Barnabas had great disagreement with some Jews who had become believers over the mandatory need for circumcision before salvation, they differed to the leaders in Jerusalem which James is the leader.

12 All the people kept silent, and they were listening to Barnabas and Paul as they were relating what signs and wonders God had done through them among the Gentiles. 13 After they had stopped speaking, James answered, saying, "Brethren, listen to me. (Acts 15:12-13)

continue in verse. . . 18 And the following day Paul went in with us to James, and all the elders were present.

Continuing in verse 19 . . . 19 "Therefore it is my (James) judgment that we do not trouble those who are turning to God from among the Gentiles,

From this context we can see that all the leaders on Jerusalem looked to James to resolve the issue as he was viewed as the head of the Believer’s community there.

Men like James were Elders in the local church. We can call them Overseers, Elders, Presbyters, and Bishops. There wasn’t any head of the church but Christ. At the time of the Jerusalem counsel we can see that James was differed to as the overall leader. It is observed that Peter, Paul and Barnabas were reporting back to the Jerusalem leadership group that James was the head of. As the Church grew, each establishment of a group of Believers in a new town developed their own leader. These men wrote to their realm of influence. They had a deep abiding faith in keeping the Faith pure and to make sure the teachings of the Apostles were passed through them to the next generation. An example of this passing of the torch can be read in 1 Timothy as Paul charges Timothy.

**1 Timothy 1:1** Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, *who is* our hope,

2 To Timothy, *my* true child in *the* faith: Grace, mercy *and* peace from God the Father and Christ Jesus our Lord. 3 As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines,

4 nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than *furthering* the administration of God which is by faith. 5 But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.

6 For some men, straying from these things, have turned aside to fruitless discussion,

7 wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions. (1 Timothy 1:1-7)

1 I solemnly charge you in the presence of God and of Christ Jesus and of *His* chosen angels, to maintain these *principles* without bias, doing nothing in a *spirit of* partiality. (1 Timothy 5:21)

I have attached some of a letter called 1st Clement. Please read through and check out the referenced web site. This education should be part of any western education. We know it is not taught in public schools. Most colleges and universities do not teach this history. Unless you go to seminary it is virtually unknown. This is tragic because all of western civilization’s foundation goes through the Church and the men called Apostles and Apostolic Fathers, the next generation. Most people do not read unless it is the sports page or some drama book. There is a huge apathy towards finding out how God’s working Spirit lived through people throughout the ages. The church needs to wake up and many leaders need to stop focusing on being pop-stars.

**Phillip Schaff’s Ante-Nicene Fathers**

**Originally printed in 1885**, the ten-volume set, *Ante-Nicene Fathers*, brings together the work of early Christian thinkers. In particular, it brings together the writings of the early Church fathers prior to the fourth century Nicene Creed. These volumes are noteworthy for their inclusion of entire texts, and not simply fragments or excerpts from these great writings. The translations are fairly literal, providing both readers and scholars with a good approximation of the originals. This particular volume contains works by St. Clement, Mathetes, St. Polycarp, St. Ignatius, Barnabas, St. Papias, St. Justin Martyr, and St. Irenaeus. These writings were heavily influential on the early Church, and for good reason, as they are inspirational and encouraging. These volumes also come with many useful notes, providing the reader with new levels of understanding. Overall, *Ante-Nicene Fathers*, or any part of it, is a welcome addition to one's reading list.

<https://www.ccel.org/ccel/schaff/anf01>

**Scripture identifying Clement as Paul’s Associate.**

**Philippians 4:1** Therefore, my beloved brethren whom I long *to see*, my joy and crown, in this way stand firm in the Lord, my beloved.

2 I urge Euodia and I urge Syntyche to live in harmony in the Lord.

3 Indeed, true companion, I ask you also to help these women who have shared my struggle in *the cause of* the gospel, together with Clement also and the rest of my fellow workers, whose names are in the book of life. (Phil. 4:1-3)

**Clement’s Letter, From Rome to the church in Corinth**

[a.d. 30–100.] Clement was probably a Gentile and a Roman. He seems to have been at Philippi with St. Paul (a.d. 57) when that first-born of the Western churches was passing through great trials of faith. There, with holy women and others, he ministered to the apostle and to the saints. As this city was a Roman colony, we need not inquire how a Roman happened to be there. He was possibly in some public service, and it is not improbable that he had visited Corinth in those days. From the apostle, and his companion, St. Luke, he had no doubt learned the use of the Septuagint, in which his knowledge of the Greek tongue soon rendered him an adept. His copy of that version, however, does not always agree with the Received Text, as the reader will perceive.

A co-presbyter with Linus and Cletus, he succeeded them in the government of the Roman Church. I have reluctantly adopted the opinion that his Epistle was written near the close of his life, and not just after the persecution of Nero. It is not improbable that Linus and Cletus both perished in that fiery trial, and that Clement’s immediate succession to their work and place occasions the chronological difficulties of the period. After the death of the apostles, for the Roman imprisonment and martyrdom of St. Peter seem historical, Clement was the natural representative of St. Paul, and even of his companion, the “apostle of the circumcision;” and naturally he wrote the Epistle in the name of the local church, when brethren looked to them for advice. St. John, no doubt, was still surviving at Patmos or in Ephesus; but the Philippians, whose intercourse with Rome is attested by the visit of Epaphroditus, looked naturally to the surviving friends of their great founder; nor was the aged apostle in the East equally accessible. All roads pointed towards the Imperial City, and started from its *Milliarium Aureum*. But, though Clement doubtless wrote the letter, he conceals his own name, and puts forth the brethren, who seem to have met in council, and sent a brotherly delegation (Chap. lix.). The entire absence of the spirit of Diotrephes ([3 John 9](https://www.ccel.org/study/3_John%201:9)), and the close accordance of the Epistle, in humility and meekness, with that of St. Peter ([1 Pet. v. 1–5](https://www.ccel.org/study/1_Peter%205:1-5)), are noteworthy features. The whole will be found animated with the loving and faithful spirit of St. Paul’s dear Philippians, among whom the writer had learned the Gospel.

**Clement fell asleep, probably soon after he dispatched his letter (97-100 A.D.).** It is the legacy of one who reflects the apostolic age in all the beauty and evangelical truth which were the first-fruits of the Spirit’s presence with the Church. He shares with others the aureole of glory attributed by St. Paul ([Phil. iv. 3](https://www.ccel.org/study/Philippians_4:3)), “His name is in the Book of Life.”

The plan of this publication does not permit the restoration, in this volume, of the recently discovered portions of his work. It is the purpose of the editor to present this, however, with other recently discovered relics of primitive antiquity, in a supplementary volume, should the [2](https://www.ccel.org/ccel/schaff/anf01/Page_2.html)undertaking meet with sufficient encouragement. The so-called second Epistle of Clement is now known to be the work of another, and has been relegated to another place in this series.

The following is the Introductory Notice of the original editors and translators, Drs. Roberts and Donaldson:—

The first Epistle, bearing the name of Clement, has been preserved to us in a single manuscript only. Though very frequently referred to by ancient Christian writers, it remained unknown to the scholars of Western Europe until happily discovered in the Alexandrian manuscript. This ms. of the Sacred Scriptures (known and generally referred to as Codex A) was presented in 1628 by Cyril, Patriarch of Constantinople, to Charles I., and is now preserved in the British Museum.

[Here are texts from chapters of Clement’s letter.]

**Chapter One**

The Church of God which sojourns at Rome, to the Church of God sojourning at Corinth, to them that are called and sanctified by the will of God, through our Lord Jesus Christ: Grace unto you, and peace, from Almighty God through Jesus Christ, be multiplied.

Owing, dear brethren, to the sudden and successive calamitous events which have happened to ourselves, we feel that we have been somewhat tardy in turning our attention to the points respecting which you consulted us;[3](https://www.ccel.org/ccel/schaff/anf01.ii.ii.i.html#fnf_ii.ii.i-p2.1) and especially to that shameful and detestable sedition, utterly abhorrent to the elect of God, which a few rash and self-confident persons have kindled to such a pitch of frenzy, that your venerable and illustrious name, worthy to be universally loved, has suffered grievous injury.[4](https://www.ccel.org/ccel/schaff/anf01.ii.ii.i.html#fnf_ii.ii.i-p3.1) For who ever dwelt even for a short time among you, and did not find your faith to be as fruitful of virtue as it was firmly established?[5](https://www.ccel.org/ccel/schaff/anf01.ii.ii.i.html#fnf_ii.ii.i-p4.1) Who did not admire the sobriety and moderation of your godliness in Christ? Who did not proclaim the magnificence of your habitual hospitality? And who did not rejoice over your perfect and well-grounded knowledge? For ye did all things without respect of persons, and walked in the commandments of God, being obedient to those who had the rule over you, and giving all fitting honour to the presbyters among you. Ye enjoined young men to be of a sober and serious mind; ye instructed your wives to do all things with a blameless, becoming, and pure conscience, loving their husbands as in duty bound; and ye taught them that, living in the rule of obedience, they should manage their household affairs becomingly, and be in every respect marked by discretion.

**Chapter II.—Praise of the Corinthians continued.**

Moreover, ye were all distinguished by humility, and were in no respect puffed up with pride, but yielded obedience rather than extorted it,[6](https://www.ccel.org/ccel/schaff/anf01.ii.ii.ii.html#fnf_ii.ii.ii-p1.1) and were more willing to give than to receive.[7](https://www.ccel.org/ccel/schaff/anf01.ii.ii.ii.html#fnf_ii.ii.ii-p2.3) Content with the provision which God had made for you, and carefully attending to His words, ye were inwardly filled[8](https://www.ccel.org/ccel/schaff/anf01.ii.ii.ii.html#fnf_ii.ii.ii-p3.2)[8](https://www.ccel.org/ccel/schaff/anf01.ii.ii.ii.html#fna_ii.ii.ii-p3.2)    Literally, “ye embraced it in your bowels.” [Concerning the complaints of Photius (ninth century) against Clement, see Bull’s *Defensio Fidei Nicænæ, Works*, vol. v. p. 132.] with His doctrine, and His sufferings were before your eyes. Thus a profound and abundant peace was given to you all, and ye had an insatiable desire for doing good, while a full outpouring of the Holy Spirit was upon you all. Full of holy designs, ye did, with true earnestness of mind and a godly confidence, stretch forth your hands to God Almighty, beseeching Him to be merciful unto you, if ye had been guilty of any involuntary transgression. Day and night ye were anxious for the whole brotherhood,[9](https://www.ccel.org/ccel/schaff/anf01.ii.ii.ii.html#fnf_ii.ii.ii-p4.2)[9](https://www.ccel.org/ccel/schaff/anf01.ii.ii.ii.html#fna_ii.ii.ii-p4.2)    [1 Pet. ii. 17](https://www.ccel.org/study/1_Peter%202:17). that the number of God’s elect might be saved with mercy and a good conscience.[10](https://www.ccel.org/ccel/schaff/anf01.ii.ii.ii.html#fnf_ii.ii.ii-p5.2)[10](https://www.ccel.org/ccel/schaff/anf01.ii.ii.ii.html#fna_ii.ii.ii-p5.2)    So, in the ms., but many have suspected that the text is here corrupt. Perhaps the best emendation is that which substitutes συναισθήσεως, “compassion,” for συνειδήσεως, “conscience.” Ye were sincere and uncorrupted, and forgetful of injuries between one another. Every kind of faction and schism was abominable in your sight. Ye mourned over the transgressions of your neighbours: their deficiencies you deemed your own. Ye never grudged any act of kindness, being “ready to every good work.”[11](https://www.ccel.org/ccel/schaff/anf01.ii.ii.ii.html#fnf_ii.ii.ii-p6.4)[11](https://www.ccel.org/ccel/schaff/anf01.ii.ii.ii.html#fna_ii.ii.ii-p6.4)   [Tit. iii. 1](https://www.ccel.org/study/Titus_3:1). Adorned by a thoroughly virtuous and religious life, ye did all things in the fear of God. The commandments and ordinances of the Lord were written upon the tablets of your hearts.[12](https://www.ccel.org/ccel/schaff/anf01.ii.ii.ii.html#fnf_ii.ii.ii-p7.2)[12](https://www.ccel.org/ccel/schaff/anf01.ii.ii.ii.html#fna_ii.ii.ii-p7.2)    [Prov. vii. 3](https://www.ccel.org/study/Proverbs_7:3).

**Chapter XXIV.—God continually shows us in nature that there will be a resurrection.**

Let us consider, beloved, how the Lord continually proves to us that there shall be a future resurrection, of which He has rendered the Lord Jesus Christ the first-fruits[102](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxiv.html#fnf_ii.ii.xxiv-p1.4)[102](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxiv.html#fna_ii.ii.xxiv-p1.4)    Comp. [1 Cor. xv. 20](https://www.ccel.org/study/1_Corinthians%2015:20); [Col. i. 18](https://www.ccel.org/study/Colossians_1:18). by raising Him from the dead. Let us contemplate, beloved, the resurrection which is at all times taking place. Day and night declare to us a resurrection. The night sinks to sleep, and the day arises; the day [again] departs, and the night comes on. [12](https://www.ccel.org/ccel/schaff/anf01/Page_12.html)Let us behold the fruits [of the earth], how the sowing of grain takes place. The sower[103](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxiv.html#fnf_ii.ii.xxiv-p2.3)[103](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxiv.html#fna_ii.ii.xxiv-p2.3)    Comp. [Luke viii. 5](https://www.ccel.org/study/Luke_8:5). goes forth, and casts it into the ground; and the seed being thus scattered, though dry and naked when it fell upon the earth, is gradually dissolved. Then out of its dissolution the mighty power of the providence of the Lord raises it up again, and from one seed many arise and bring forth fruit.

**Chapter XXVI.—We shall rise again, then, as the Scripture also testifies.**

Do we then deem it any great and wonderful thing for the Maker of all things to raise up again those that have piously served Him in the assurance of a good faith, when even by a bird He shows us the mightiness of His power to fulfil His promise?[105](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvi.html#fnf_ii.ii.xxvi-p1.2)[105](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvi.html#fna_ii.ii.xxvi-p1.2)    Literally, “the mightiness of His promise.” For [the Scripture] saith in a certain place, “Thou shalt raise me up, and I shall confess unto Thee;”[106](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvi.html#fnf_ii.ii.xxvi-p2.1)[106](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvi.html#fna_ii.ii.xxvi-p2.1)    [Ps. xxviii. 7](https://www.ccel.org/study/Psalms_28:7), or some apocryphal book. and again, “I laid me down, and slept; I awaked, because Thou art with me;”[107](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvi.html#fnf_ii.ii.xxvi-p3.2)[107](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvi.html#fna_ii.ii.xxvi-p3.2)    Comp. [Ps. iii. 6](https://www.ccel.org/study/Psalms_3:6). and again, Job says, “Thou shalt raise up this flesh of mine, which has suffered all these things.”[108](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvi.html#fnf_ii.ii.xxvi-p4.2)[108](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvi.html#fna_ii.ii.xxvi-p4.2)    [Job xix. 25, 26](https://www.ccel.org/study/Job_19:25-26).

**Chapter XXVII.—In the hope of the resurrection, let us cleave to the omnipotent and omniscient God.**

Having then this hope, let our souls be bound to Him who is faithful in His promises, and just in His judgments. He who has commanded us not to lie, shall much more Himself not lie; for nothing is impossible with God, except to lie.[109](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvii.html#fnf_ii.ii.xxvii-p1.2)[109](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvii.html#fna_ii.ii.xxvii-p1.2)    Comp. [Tit. i. 2](https://www.ccel.org/study/Titus_1:2); [Heb. vi. 18](https://www.ccel.org/study/Hebrews_6:18). Let His faith therefore be stirred up again within us, and let us consider that all things are nigh unto Him. By the word of His might[110](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvii.html#fnf_ii.ii.xxvii-p2.3)[110](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvii.html#fna_ii.ii.xxvii-p2.3)    Or, “majesty.” He established all things, and by His word He can overthrow them. “Who shall say unto Him, What hast thou done? or, Who shall resist the power of His strength?”[111](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvii.html#fnf_ii.ii.xxvii-p3.1)[111](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvii.html#fna_ii.ii.xxvii-p3.1)    [Wisdom xii. 12](https://www.ccel.org/study/Wisdom_12:12), [Wisdom xi. 22](https://www.ccel.org/study/Wisdom_11:22). When and as He pleases He will do all things, and none of the things determined by Him shall pass away.[112](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvii.html#fnf_ii.ii.xxvii-p4.3)[112](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvii.html#fna_ii.ii.xxvii-p4.3)    Comp. [Matt. xxiv. 35](https://www.ccel.org/study/Matthew_24:35). All things are open before Him, and nothing can be hidden from His counsel. “The heavens[113](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvii.html#fnf_ii.ii.xxvii-p5.2)[113](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvii.html#fna_ii.ii.xxvii-p5.2)    Literally, “If the heavens,” etc. declare the glory of God, and the firmament showeth His handy-work. Day unto day uttereth speech, and night unto night showeth knowledge. And there are no words or speeches of which the voices are not heard.”[114](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvii.html#fnf_ii.ii.xxvii-p6.1)[114](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvii.html#fna_ii.ii.xxvii-p6.1)    [Ps. xix. 1–3](https://www.ccel.org/study/Psalms_19:1-3).

**Chapter XXIX.—Let us also draw near to God in purity of heart.**

Let us then draw near to Him with holiness of spirit, lifting up pure and undefiled hands unto Him, loving our gracious and merciful Father, who has made us partakers in the blessings of His elect.[117](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxix.html#fnf_ii.ii.xxix-p1.3)[117](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxix.html#fna_ii.ii.xxix-p1.3)    Literally “has made us to Himself a part of election.” For thus it is written, “When the Most High divided the nations, when He scattered[118](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxix.html#fnf_ii.ii.xxix-p2.1)[118](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxix.html#fna_ii.ii.xxix-p2.1)    Literally, “sowed abroad.” the sons of Adam, He fixed the bounds of the nations according to the number of the angels of God. His people Jacob became the portion of the Lord, and Israel the lot of His[13](https://www.ccel.org/ccel/schaff/anf01/Page_13.html)inheritance.”[119](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxix.html#fnf_ii.ii.xxix-p3.2)[119](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxix.html#fna_ii.ii.xxix-p3.2)    [Deut. xxxii. 8, 9](https://www.ccel.org/study/Deuteronomy_32:8-9). And in another place [the Scripture] saith, “Behold, the Lord taketh unto Himself a nation out of the midst of the nations, as a man takes the first-fruits of his threshing-floor; and from that nation shall come forth the Most Holy.”[120](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxix.html#fnf_ii.ii.xxix-p4.2)[120](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxix.html#fna_ii.ii.xxix-p4.2)    Formed apparently from [Num. xviii. 27](https://www.ccel.org/study/Numbers_18:27) and [2 Chron. xxxi. 14](https://www.ccel.org/study/2_Chronicles%2031:14). Literally, the closing words are, “the holy of holies.”

**Chapter XLIX.—The praise of love.**

Let him who has love in Christ keep the commandments of Christ. Who can describe the [blessed] bond of the love of God? What man is able to tell the excellence of its beauty, as it ought to be told? The height to which love exalts is unspeakable. Love unites us to God. Love covers a multitude of sins.[221](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xlix.html#fnf_ii.ii.xlix-p1.2)[221](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xlix.html#fna_ii.ii.xlix-p1.2)    [Jas. v. 20](https://www.ccel.org/study/James_5:20); [1 Pet. iv. 8](https://www.ccel.org/study/1_Peter%204:8). Love beareth all things, is long-suffering in all things.[222](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xlix.html#fnf_ii.ii.xlix-p2.3)[222](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xlix.html#fna_ii.ii.xlix-p2.3)    Comp. [1 Cor. xiii. 4](https://www.ccel.org/study/1_Corinthians%2013:4), etc. There is nothing base, nothing arrogant in love. Love admits of no schisms: love gives rise to no seditions: love does all things in harmony. By love have all the elect of God been made perfect; without love nothing is well-pleasing to God. In love has the Lord taken us to Himself. On account of the Love he bore us, Jesus Christ our Lord gave His blood for us by the will of God; His flesh for our flesh, and His soul for our souls.[223](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xlix.html#fnf_ii.ii.xlix-p3.2)[223](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xlix.html#fna_ii.ii.xlix-p3.2)    [Comp. Irenæus, v. 1; also Mathetes, Ep. to Diognetus, cap. ix.]

**Introductory Note to the Epistle of Mathetes to Diognetus**

[a.d. 130.] The anonymous author of this Epistle gives himself the title (Mathetes) “a *disciple*[263](https://www.ccel.org/ccel/schaff/anf01.iii.i.html#fnf_iii.i-p1.4) of the Apostles,” and I venture to adopt it as his name. It is about all we know of him, and it serves a useful end. I place his letter here, as a sequel to the Clementine Epistle, for several reasons, which I think scholars will approve: (1) It is full of the Pauline spirit, and exhales the same pure and primitive fragrance which is characteristic of Clement. (2) No theory as to its date very much conflicts with that which I adopt, and it is sustained by good authorities. (3) But, as a specimen of the persuasives against Gentilism which early Christians employed in their intercourse with friends who adhered to heathenism, it admirably illustrates the temper prescribed by St. Paul ([2 Tim. ii. 24](https://www.ccel.org/study/2_Timothy%202:24)), and not less the peculiar social relations of converts to the Gospel with the more amiable and candid of their personal friends at this early period.

Mathetes was possibly a catechumen of St. Paul or of one of the apostle’s associates. I assume that his correspondent was the tutor of M. Aurelius. Placed just here, it fills a *lacuna* in the series, and takes the place of the pseudo (second) Epistle of Clement, which is now relegated to its proper place with the works falsely ascribed to St. Clement.

Altogether, the Epistle is a gem of purest ray; and, while suggesting some difficulties as to interpretation and exposition, it is practically clear as to argument and intent. Mathetes is, perhaps, the first of the apologists.

Come, then, after you have freed[267](https://www.ccel.org/print/schaff/anf01/iii.ii.ii#fnf_iii.ii.ii-p1.3) yourself from all prejudices possessing your mind, and laid aside what you have been accustomed to, as something apt to deceive[268](https://www.ccel.org/print/schaff/anf01/iii.ii.ii#fnf_iii.ii.ii-p2.1) you, and being made, as if from the beginning, a new man, inasmuch as, according to your own confession, you are to be the hearer of a new [system of] doctrine; come and contemplate, not with your eyes only, but with your understanding, the substance and the form[269](https://www.ccel.org/print/schaff/anf01/iii.ii.ii#fnf_iii.ii.ii-p3.1) of those whom ye declare and deem to be gods. Is not one of them a stone similar to that on which we tread? Is[270](https://www.ccel.org/print/schaff/anf01/iii.ii.ii#fnf_iii.ii.ii-p4.1) not a second brass, in no way superior to those vessels which are constructed for our ordinary use? Is not a third wood, and that already rotten? Is not a fourth silver, which needs a man to watch it, lest it be stolen? Is not a fifth iron, consumed by rust? Is not a sixth earthenware, in no degree more valuable than that which is formed for the humblest purposes? Are not all these of corruptible matter? Are they not fabricated by means of iron and fire? Did not the sculptor fashion one of them, the brazier a second, the silversmith a third, and the potter a fourth? Was not every one of them, before they were formed by the arts of these [workmen] into the shape of these [gods], each in its[271](https://www.ccel.org/print/schaff/anf01/iii.ii.ii#fnf_iii.ii.ii-p5.1) own way subject to change? Would not those things which are now vessels, formed of the same materials, become like to such, if they met with the same artificers? Might not these, which are now worshipped by you, again be made by men vessels similar to others? Are they not all deaf? Are they not blind? Are they not without life? Are they not destitute of feeling? Are they not incapable of motion? Are they not all liable to rot? Are they not all corruptible? These things ye call gods; these ye serve; these ye worship; and ye become altogether like to them. For this reason ye hate the Christians, because they do not deem *these* to be gods. But do not ye yourselves, who now think and suppose [such to be gods], much more cast contempt upon them than they [the Christians do]? Do ye not much more mock and insult them, when ye worship those that are made of stone and earthenware, without appointing any persons to guard them; but those made of silver and gold ye shut up by night, and appoint watchers to look after them by day, lest they be stolen? And by those gifts which ye mean to present to them, do ye not, if they are possessed of sense, rather punish [than honour] them? But if, on the other hand, they are destitute of sense, ye convict them of this fact, while ye worship them with blood and the smoke of sacrifices. Let any one of you suffer such indignities![272](https://www.ccel.org/print/schaff/anf01/iii.ii.ii#fnf_iii.ii.ii-p6.1) Let any one of you endure to have such things done to himself! But not a single human being will, unless compelled to it, [26](https://www.ccel.org/ccel/schaff/anf01/Page_26.html)endure such treatment, since he is endowed with sense and reason. A stone, however, readily bears it, seeing it is insensible. Certainly you do not show [by your[273](https://www.ccel.org/print/schaff/anf01/iii.ii.ii#fnf_iii.ii.ii-p7.1) conduct] that he [your God] is possessed of sense. And as to the fact that Christians are not accustomed to serve such gods, I might easily find many other things to say; but if even what has been said does not seem to any one sufficient, I deem it idle to say anything further.

[267](https://www.ccel.org/print/schaff/anf01/iii.ii.ii#fna_iii.ii.ii-p1.3)    Or, “purified.”

[268](https://www.ccel.org/print/schaff/anf01/iii.ii.ii#fna_iii.ii.ii-p2.1)    Literally, “which is deceiving.”

[269](https://www.ccel.org/print/schaff/anf01/iii.ii.ii#fna_iii.ii.ii-p3.1)    Literally, “of what substance, or of what form.”

[270](https://www.ccel.org/print/schaff/anf01/iii.ii.ii#fna_iii.ii.ii-p4.1)    Some make this and the following clauses affirmative instead of interrogative.

[271](https://www.ccel.org/print/schaff/anf01/iii.ii.ii#fna_iii.ii.ii-p5.1)    The text is here corrupt. Several attempts at emendation have been made, but without any marked success.

[272](https://www.ccel.org/print/schaff/anf01/iii.ii.ii#fna_iii.ii.ii-p6.1)    Some read, “Who of you would tolerate these things?” etc.

[273](https://www.ccel.org/print/schaff/anf01/iii.ii.ii#fna_iii.ii.ii-p7.1)    The text is here uncertain, and the sense obscure. The meaning seems to be, that by sprinkling their gods with blood, etc., they tended to prove that these were not possessed of sense.

http://www.ccel.org/ccel/schaff/anf01.iii.ii.ii.html

Chapter VI.—The relation of Christians to the world.

To sum up all in one word—what the soul is in the body, that are Christians in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world. The soul dwells in the body, yet is not of the body; and Christians dwell in the world, yet are not of the world.[289](https://www.ccel.org/print/schaff/anf01/iii.ii.vi#fnf_iii.ii.vi-p1.3) The invisible soul is guarded by the visible body, and Christians are known indeed to be in the world, but their godliness remains invisible. The flesh hates the soul, and wars against it,[290](https://www.ccel.org/print/schaff/anf01/iii.ii.vi#fnf_iii.ii.vi-p2.3) though itself suffering no injury, because it is prevented from enjoying pleasures; the world also hates the Christians, though in nowise injured, because they abjure pleasures. The soul loves the flesh that hates it, and [loves also] the members; Christians likewise love those that hate them. The soul is imprisoned in the body, yet preserves[291](https://www.ccel.org/print/schaff/anf01/iii.ii.vi#fnf_iii.ii.vi-p3.2) that very body; and Christians are confined in the world as in a prison, and yet they are the preservers[292](https://www.ccel.org/print/schaff/anf01/iii.ii.vi#fnf_iii.ii.vi-p4.1) of the world. The immortal soul dwells in a mortal tabernacle; and Christians dwell as sojourners in corruptible [bodies], looking for an incorruptible dwelling[293](https://www.ccel.org/print/schaff/anf01/iii.ii.vi#fnf_iii.ii.vi-p5.1) in the heavens. The soul, when but ill-provided with food and drink, becomes better; in like manner, the Christians, though subjected day by day to punishment, increase the more in number.[294](https://www.ccel.org/print/schaff/anf01/iii.ii.vi#fnf_iii.ii.vi-p6.1) God has assigned them this illustrious position, which it were unlawful for them to forsake.

[289](https://www.ccel.org/print/schaff/anf01/iii.ii.vi#fna_iii.ii.vi-p1.3)    [John xvii. 11, 14, 16](https://www.ccel.org/ccel/bible/asv.John.17.html" \l "John.17.11).

[290](https://www.ccel.org/print/schaff/anf01/iii.ii.vi#fna_iii.ii.vi-p2.3)    Comp. [1 Pet. ii. 11](https://www.ccel.org/ccel/bible/asv.iPet.2.html" \l "iPet.2.11).

[291](https://www.ccel.org/print/schaff/anf01/iii.ii.vi#fna_iii.ii.vi-p3.2)    Literally, “keeps together.”

[292](https://www.ccel.org/print/schaff/anf01/iii.ii.vi#fna_iii.ii.vi-p4.1)    Literally, “keeps together.”

[293](https://www.ccel.org/print/schaff/anf01/iii.ii.vi#fna_iii.ii.vi-p5.1)    Literally, “incorruption.”

[294](https://www.ccel.org/print/schaff/anf01/iii.ii.vi#fna_iii.ii.vi-p6.1)    Or, “though punished, increase in number daily.”

<http://www.ccel.org/ccel/schaff/anf01.iii.ii.vi.html>

**Index of Scripture References**

**Genesis**

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**Exodus**

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**Joshua**

[1:13-15](https://www.ccel.org/ccel/schaff/anf01.viii.iv.lxi.html?scrBook=Josh&scrCh=1&scrV=13#viii.iv.lxi-p2.1)   [2](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xii.html?scrBook=Josh&scrCh=2&scrV=0#ii.ii.xii-p2.1)   [3:12](https://www.ccel.org/ccel/schaff/anf01.ix.ii.xix.html?scrBook=Josh&scrCh=3&scrV=12#ix.ii.xix-p26.1)   [4:3](https://www.ccel.org/ccel/schaff/anf01.ix.ii.xix.html?scrBook=Josh&scrCh=4&scrV=3#ix.ii.xix-p25.1)   [5:2](https://www.ccel.org/ccel/schaff/anf01.viii.iv.xxiv.html?scrBook=Josh&scrCh=5&scrV=2#viii.iv.xxiv-p2.1)   [5:12](https://www.ccel.org/ccel/schaff/anf01.ix.viii.xix.html?scrBook=Josh&scrCh=5&scrV=12#ix.viii.xix-p4.1)   [5:13](https://www.ccel.org/ccel/schaff/anf01.viii.iv.lxii.html?scrBook=Josh&scrCh=5&scrV=13#viii.iv.lxii-p7.1)   [6:1-2](https://www.ccel.org/ccel/schaff/anf01.viii.iv.lxii.html?scrBook=Josh&scrCh=6&scrV=1#viii.iv.lxii-p7.2)   [10:17](https://www.ccel.org/ccel/schaff/anf01.ix.iii.xxv.html?scrBook=Josh&scrCh=10&scrV=17#ix.iii.xxv-p40.1)

**Judges**

[6:27](https://www.ccel.org/ccel/schaff/anf01.ix.viii.xviii.html?scrBook=Judg&scrCh=6&scrV=27#ix.viii.xviii-p2.1)   [6:37](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xviii.html?scrBook=Judg&scrCh=6&scrV=37#ix.iv.xviii-p12.1)   [14:6-19](https://www.ccel.org/ccel/schaff/anf01.ix.viii.xl.html?scrBook=Judg&scrCh=14&scrV=6#ix.viii.xl-p4.1)   [15:11](https://www.ccel.org/ccel/schaff/anf01.ix.viii.xli.html?scrBook=Judg&scrCh=15&scrV=11#ix.viii.xli-p3.1)   [15:15](https://www.ccel.org/ccel/schaff/anf01.ix.viii.xl.html?scrBook=Judg&scrCh=15&scrV=15#ix.viii.xl-p3.1)   [16:26](https://www.ccel.org/ccel/schaff/anf01.ix.viii.xxvii.html?scrBook=Judg&scrCh=16&scrV=26#ix.viii.xxvii-p2.1)   [18](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxxi.html?scrBook=Judg&scrCh=18&scrV=0#ix.vii.xxxi-p8.2)

**1 Samuel**

[3:1](https://www.ccel.org/ccel/schaff/anf01.v.iii.iii.html?scrBook=1Sam&scrCh=3&scrV=1#v.iii.iii-p9.1)   [5](https://www.ccel.org/ccel/schaff/anf01.viii.iv.cxxxii.html?scrBook=1Sam&scrCh=5&scrV=0#viii.iv.cxxxii-p4.1)   [6:14](https://www.ccel.org/ccel/schaff/anf01.viii.iv.cxxxii.html?scrBook=1Sam&scrCh=6&scrV=14#viii.iv.cxxxii-p5.1)   [8:7](https://www.ccel.org/ccel/schaff/anf01.v.iii.iii.html?scrBook=1Sam&scrCh=8&scrV=7#v.iii.iii-p15.1)   [9:22](https://www.ccel.org/ccel/schaff/anf01.ix.ii.xix.html?scrBook=1Sam&scrCh=9&scrV=22#ix.ii.xix-p29.1)   [12:3](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxvii.html?scrBook=1Sam&scrCh=12&scrV=3#ix.vi.xxvii-p23.1)   [13:11](https://www.ccel.org/ccel/schaff/anf01.v.iii.iii.html?scrBook=1Sam&scrCh=13&scrV=11#v.iii.iii-p22.1)   [15:22](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xviii.html?scrBook=1Sam&scrCh=15&scrV=22#ix.vi.xviii-p2.1)   [16](https://www.ccel.org/ccel/schaff/anf01.v.xviii.v.html?scrBook=1Sam&scrCh=16&scrV=0#v.xviii.v-p3.1)   [16:10](https://www.ccel.org/ccel/schaff/anf01.ix.ii.xix.html?scrBook=1Sam&scrCh=16&scrV=10#ix.ii.xix-p11.1)   [18](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxviii.html?scrBook=1Sam&scrCh=18&scrV=0#ix.vi.xxviii-p3.1)   [18:18](https://www.ccel.org/ccel/schaff/anf01.v.vi.iv.html?scrBook=1Sam&scrCh=18&scrV=18#v.vi.iv-p14.1)   [20:5](https://www.ccel.org/ccel/schaff/anf01.ix.ii.xix.html?scrBook=1Sam&scrCh=20&scrV=5#ix.ii.xix-p30.1)   [28:12-13](https://www.ccel.org/ccel/schaff/anf01.viii.iv.cv.html?scrBook=1Sam&scrCh=28&scrV=12#viii.iv.cv-p4.1)

**2 Samuel**

[5:7](https://www.ccel.org/ccel/schaff/anf01.ix.vi.v.html?scrBook=2Sam&scrCh=5&scrV=7#ix.vi.v-p7.1)   [7:14](https://www.ccel.org/ccel/schaff/anf01.viii.iv.cxviii.html?scrBook=2Sam&scrCh=7&scrV=14#viii.iv.cxviii-p4.1)   [7:18](https://www.ccel.org/ccel/schaff/anf01.v.vi.iv.html?scrBook=2Sam&scrCh=7&scrV=18#v.vi.iv-p14.2)   [11:27](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxviii.html?scrBook=2Sam&scrCh=11&scrV=27#ix.vi.xxviii-p4.1)   [12:1](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxviii.html?scrBook=2Sam&scrCh=12&scrV=1#ix.vi.xxviii-p5.1)   [18:14](https://www.ccel.org/ccel/schaff/anf01.v.iii.iii.html?scrBook=2Sam&scrCh=18&scrV=14#v.iii.iii-p19.1)   [20:22](https://www.ccel.org/ccel/schaff/anf01.v.iii.iii.html?scrBook=2Sam&scrCh=20&scrV=22#v.iii.iii-p20.1)

**1 Kings**

[3:16](https://www.ccel.org/ccel/schaff/anf01.v.iii.iii.html?scrBook=1Kgs&scrCh=3&scrV=16#v.iii.iii-p11.1)   [4:34](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxviii.html?scrBook=1Kgs&scrCh=4&scrV=34#ix.vi.xxviii-p7.1)   [8:27](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxviii.html?scrBook=1Kgs&scrCh=8&scrV=27#ix.vi.xxviii-p6.1)   [10:1](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxviii.html?scrBook=1Kgs&scrCh=10&scrV=1#ix.vi.xxviii-p8.1)   [11:1](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxviii.html?scrBook=1Kgs&scrCh=11&scrV=1#ix.vi.xxviii-p9.1)   [11:31](https://www.ccel.org/ccel/schaff/anf01.ix.ii.xix.html?scrBook=1Kgs&scrCh=11&scrV=31#ix.ii.xix-p16.1)   [14:10](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxvii.html?scrBook=1Kgs&scrCh=14&scrV=10#ix.vi.xxvii-p15.1)   [18:8](https://www.ccel.org/ccel/schaff/anf01.ii.ii.iv.html?scrBook=1Kgs&scrCh=18&scrV=8#ii.ii.iv-p8.1)   [18:21](https://www.ccel.org/ccel/schaff/anf01.ix.iv.vii.html?scrBook=1Kgs&scrCh=18&scrV=21#ix.iv.vii-p23.1)   [18:27](https://www.ccel.org/ccel/schaff/anf01.ix.ii.xii.html?scrBook=1Kgs&scrCh=18&scrV=27#ix.ii.xii-p10.1)   [18:31](https://www.ccel.org/ccel/schaff/anf01.ix.ii.xix.html?scrBook=1Kgs&scrCh=18&scrV=31#ix.ii.xix-p27.1)   [18:36](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xii.html?scrBook=1Kgs&scrCh=18&scrV=36#ix.iv.xii-p14.1)   [18:36](https://www.ccel.org/ccel/schaff/anf01.ix.iv.vii.html?scrBook=1Kgs&scrCh=18&scrV=36#ix.iv.vii-p25.1)   [19:11-12](https://www.ccel.org/ccel/schaff/anf01.viii.vi.xxxi.html?scrBook=1Kgs&scrCh=19&scrV=11#viii.vi.xxxi-p3.1)   [19:11-12](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxi.html?scrBook=1Kgs&scrCh=19&scrV=11#ix.vi.xxi-p40.1)   [19:14](https://www.ccel.org/ccel/schaff/anf01.viii.iv.xxxix.html?scrBook=1Kgs&scrCh=19&scrV=14#viii.iv.xxxix-p3.1)   [19:18](https://www.ccel.org/ccel/schaff/anf01.viii.iv.xxxix.html?scrBook=1Kgs&scrCh=19&scrV=18#viii.iv.xxxix-p3.1)

**2 Kings**

[5:14](https://www.ccel.org/ccel/schaff/anf01.ix.viii.xxxiv.html?scrBook=2Kgs&scrCh=5&scrV=14#ix.viii.xxxiv-p3.1)   [6:6](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xviii.html?scrBook=2Kgs&scrCh=6&scrV=6#ix.vii.xviii-p15.1)   [6:6](https://www.ccel.org/ccel/schaff/anf01.ix.viii.xxviii.html?scrBook=2Kgs&scrCh=6&scrV=6#ix.viii.xxviii-p2.1)   [13:21](https://www.ccel.org/ccel/schaff/anf01.ix.viii.xxxv.html?scrBook=2Kgs&scrCh=13&scrV=21#ix.viii.xxxv-p2.1)   [22](https://www.ccel.org/ccel/schaff/anf01.v.xviii.v.html?scrBook=2Kgs&scrCh=22&scrV=0#v.xviii.v-p2.1)   [22](https://www.ccel.org/ccel/schaff/anf01.v.iii.iii.html?scrBook=2Kgs&scrCh=22&scrV=0#v.iii.iii-p12.1)   [23](https://www.ccel.org/ccel/schaff/anf01.v.xviii.v.html?scrBook=2Kgs&scrCh=23&scrV=0#v.xviii.v-p2.1)   [23](https://www.ccel.org/ccel/schaff/anf01.v.iii.iii.html?scrBook=2Kgs&scrCh=23&scrV=0#v.iii.iii-p12.1)

**1 Chronicles**

[17:16](https://www.ccel.org/ccel/schaff/anf01.v.iii.xii.html?scrBook=1Chr&scrCh=17&scrV=16#v.iii.xii-p13.1)

**2 Chronicles**

[20:7](https://www.ccel.org/ccel/schaff/anf01.ii.ii.x.html?scrBook=2Chr&scrCh=20&scrV=7#ii.ii.x-p2.2)   [26:20](https://www.ccel.org/ccel/schaff/anf01.v.iii.iii.html?scrBook=2Chr&scrCh=26&scrV=20#v.iii.iii-p21.1)   [31:14](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxix.html?scrBook=2Chr&scrCh=31&scrV=14#ii.ii.xxix-p5.2)

**Esther**

[7](https://www.ccel.org/ccel/schaff/anf01.ii.ii.lv.html?scrBook=Esth&scrCh=7&scrV=0#ii.ii.lv-p4.1)   [8](https://www.ccel.org/ccel/schaff/anf01.ii.ii.lv.html?scrBook=Esth&scrCh=8&scrV=0#ii.ii.lv-p4.1)

**Job**

[1:1](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xvii.html?scrBook=Job&scrCh=1&scrV=1#ii.ii.xvii-p4.1)   [1:6](https://www.ccel.org/ccel/schaff/anf01.viii.iv.lxxix.html?scrBook=Job&scrCh=1&scrV=6#viii.iv.lxxix-p8.1)   [4:16-18](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxxix.html?scrBook=Job&scrCh=4&scrV=16#ii.ii.xxxix-p6.1)   [4:19-21](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxxix.html?scrBook=Job&scrCh=4&scrV=19#ii.ii.xxxix-p6.3)   [5:1-5](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxxix.html?scrBook=Job&scrCh=5&scrV=1#ii.ii.xxxix-p6.4)   [5:17-26](https://www.ccel.org/ccel/schaff/anf01.ii.ii.lvi.html?scrBook=Job&scrCh=5&scrV=17#ii.ii.lvi-p9.1)   [11:2-3](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxx.html?scrBook=Job&scrCh=11&scrV=2#ii.ii.xxx-p4.1)   [14:4-5](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xvii.html?scrBook=Job&scrCh=14&scrV=4#ii.ii.xvii-p5.1)   [15:15](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxxix.html?scrBook=Job&scrCh=15&scrV=15#ii.ii.xxxix-p6.2)   [19:25-26](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvi.html?scrBook=Job&scrCh=19&scrV=25#ii.ii.xxvi-p5.1)   [30:19](https://www.ccel.org/ccel/schaff/anf01.v.iii.xii.html?scrBook=Job&scrCh=30&scrV=19#v.iii.xii-p12.2)   [31:13](https://www.ccel.org/ccel/schaff/anf01.v.vi.iv.html?scrBook=Job&scrCh=31&scrV=13#v.vi.iv-p12.1)   [31:13-14](https://www.ccel.org/ccel/schaff/anf01.v.xv.x.html?scrBook=Job&scrCh=31&scrV=13#v.xv.x-p4.1)   [31:15](https://www.ccel.org/ccel/schaff/anf01.v.vi.iv.html?scrBook=Job&scrCh=31&scrV=15#v.vi.iv-p12.1)   [32:8-9](https://www.ccel.org/ccel/schaff/anf01.v.iii.iii.html?scrBook=Job&scrCh=32&scrV=8#v.iii.iii-p7.1)   [38:11](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xx.html?scrBook=Job&scrCh=38&scrV=11#ii.ii.xx-p3.1)

**Psalms**

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**Proverbs**

[1:6](https://www.ccel.org/ccel/schaff/anf01.vi.ii.vi.html?scrBook=Prov&scrCh=1&scrV=6#vi.ii.vi-p17.2)   [1:7](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xxiv.html?scrBook=Prov&scrCh=1&scrV=7#ix.iv.xxiv-p15.1)   [1:17](https://www.ccel.org/ccel/schaff/anf01.vi.ii.v.html?scrBook=Prov&scrCh=1&scrV=17#vi.ii.v-p3.1)   [1:20-21](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxi.html?scrBook=Prov&scrCh=1&scrV=20#ix.vii.xxi-p4.1)   [1:23-31](https://www.ccel.org/ccel/schaff/anf01.ii.ii.lvii.html?scrBook=Prov&scrCh=1&scrV=23#ii.ii.lvii-p4.1)   [2:21-22](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xiv.html?scrBook=Prov&scrCh=2&scrV=21#ii.ii.xiv-p2.1)   [3:12](https://www.ccel.org/ccel/schaff/anf01.ii.ii.lvi.html?scrBook=Prov&scrCh=3&scrV=12#ii.ii.lvi-p5.1)   [3:19-20](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxi.html?scrBook=Prov&scrCh=3&scrV=19#ix.vi.xxi-p13.1)   [3:34](https://www.ccel.org/ccel/schaff/anf01.v.ii.v.html?scrBook=Prov&scrCh=3&scrV=34#v.ii.v-p11.1)   [3:34](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxx.html?scrBook=Prov&scrCh=3&scrV=34#ii.ii.xxx-p3.1)   [3:34](https://www.ccel.org/ccel/schaff/anf01.v.ii.v.html?scrBook=Prov&scrCh=3&scrV=34#v.ii.v-p4.1)   [5:22](https://www.ccel.org/ccel/schaff/anf01.ix.iv.x.html?scrBook=Prov&scrCh=5&scrV=22#ix.iv.x-p24.1)   [7:3](https://www.ccel.org/ccel/schaff/anf01.ii.ii.ii.html?scrBook=Prov&scrCh=7&scrV=3#ii.ii.ii-p8.1)   [8:15](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxv.html?scrBook=Prov&scrCh=8&scrV=15#ix.vii.xxv-p4.1)   [8:17](https://www.ccel.org/ccel/schaff/anf01.v.xix.iii.html?scrBook=Prov&scrCh=8&scrV=17#v.xix.iii-p4.1)   [8:21](https://www.ccel.org/ccel/schaff/anf01.viii.iv.lxi.html?scrBook=Prov&scrCh=8&scrV=21#viii.iv.lxi-p7.1)   [8:22](https://www.ccel.org/ccel/schaff/anf01.viii.iv.cxxix.html?scrBook=Prov&scrCh=8&scrV=22#viii.iv.cxxix-p3.1)   [8:22-23](https://www.ccel.org/ccel/schaff/anf01.v.xiv.vi.html?scrBook=Prov&scrCh=8&scrV=22#v.xiv.vi-p11.1)   [8:22-25](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxi.html?scrBook=Prov&scrCh=8&scrV=22#ix.vi.xxi-p14.1)   [8:25](https://www.ccel.org/ccel/schaff/anf01.v.xiv.vi.html?scrBook=Prov&scrCh=8&scrV=25#v.xiv.vi-p11.1)   [8:27](https://www.ccel.org/ccel/schaff/anf01.v.xiv.vi.html?scrBook=Prov&scrCh=8&scrV=27#v.xiv.vi-p3.1)   [8:27](https://www.ccel.org/ccel/schaff/anf01.viii.iv.lxxvi.html?scrBook=Prov&scrCh=8&scrV=27#viii.iv.lxxvi-p9.2)   [8:27-31](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxi.html?scrBook=Prov&scrCh=8&scrV=27#ix.vi.xxi-p15.1)   [8:30](https://www.ccel.org/ccel/schaff/anf01.v.xiv.vi.html?scrBook=Prov&scrCh=8&scrV=30#v.xiv.vi-p3.1)   [9:1](https://www.ccel.org/ccel/schaff/anf01.v.vii.ii.html?scrBook=Prov&scrCh=9&scrV=1#v.vii.ii-p7.1)   [9:1](https://www.ccel.org/ccel/schaff/anf01.v.xvii.iii.html?scrBook=Prov&scrCh=9&scrV=1#v.xvii.iii-p3.1)   [9:10](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xxiv.html?scrBook=Prov&scrCh=9&scrV=10#ix.iv.xxiv-p15.2)   [10:24](https://www.ccel.org/ccel/schaff/anf01.v.xxv.vi.html?scrBook=Prov&scrCh=10&scrV=24#v.xxv.vi-p10.1)   [10:25](https://www.ccel.org/ccel/schaff/anf01.v.ii.vii.html?scrBook=Prov&scrCh=10&scrV=25#v.ii.vii-p4.1)   [11:3](https://www.ccel.org/ccel/schaff/anf01.v.ii.vii.html?scrBook=Prov&scrCh=11&scrV=3#v.ii.vii-p4.2)   [14:29](https://www.ccel.org/ccel/schaff/anf01.v.xvi.v.html?scrBook=Prov&scrCh=14&scrV=29#v.xvi.v-p4.1)   [15:27](https://www.ccel.org/ccel/schaff/anf01.v.xvi.v.html?scrBook=Prov&scrCh=15&scrV=27#v.xvi.v-p5.1)   [16:6](https://www.ccel.org/ccel/schaff/anf01.v.xvi.v.html?scrBook=Prov&scrCh=16&scrV=6#v.xvi.v-p5.2)   [18:9](https://www.ccel.org/ccel/schaff/anf01.v.iv.vii.html?scrBook=Prov&scrCh=18&scrV=9#v.iv.vii-p7.1)   [18:17](https://www.ccel.org/ccel/schaff/anf01.v.iii.xii.html?scrBook=Prov&scrCh=18&scrV=17#v.iii.xii-p3.1)   [18:17](https://www.ccel.org/ccel/schaff/anf01.v.iii.xii.html?scrBook=Prov&scrCh=18&scrV=17#v.iii.xii-p6.1)   [18:17](https://www.ccel.org/ccel/schaff/anf01.v.xxv.iv.html?scrBook=Prov&scrCh=18&scrV=17#v.xxv.iv-p2.3)   [19:17](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xix.html?scrBook=Prov&scrCh=19&scrV=17#ix.vi.xix-p28.1)   [20:27](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxi.html?scrBook=Prov&scrCh=20&scrV=27#ii.ii.xxi-p2.1)  [21:1](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxv.html?scrBook=Prov&scrCh=21&scrV=1#ix.vii.xxv-p3.1)   [22:3](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xxvi.html?scrBook=Prov&scrCh=22&scrV=3#ix.iv.xxvi-p2.1)   [22:29](https://www.ccel.org/ccel/schaff/anf01.v.ii.vi.html?scrBook=Prov&scrCh=22&scrV=29#v.ii.vi-p7.1)   [23:24](https://www.ccel.org/ccel/schaff/anf01.v.vi.iv.html?scrBook=Prov&scrCh=23&scrV=24#v.vi.iv-p11.1)   [24:21](https://www.ccel.org/ccel/schaff/anf01.v.vii.ix.html?scrBook=Prov&scrCh=24&scrV=21#v.vii.ix-p7.1)   [27:2](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxxviii.html?scrBook=Prov&scrCh=27&scrV=2#ii.ii.xxxviii-p3.1)   [27:12](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xxvi.html?scrBook=Prov&scrCh=27&scrV=12#ix.iv.xxvi-p2.2)   [30:4](https://www.ccel.org/ccel/schaff/anf01.v.xvii.ii.html?scrBook=Prov&scrCh=30&scrV=4#v.xvii.ii-p6.1)

**Ecclesiastes**

[2:25](https://www.ccel.org/ccel/schaff/anf01.v.xvi.i.html?scrBook=Eccl&scrCh=2&scrV=25#v.xvi.i-p8.1)

**Song of Solomon**

[1:3-4](https://www.ccel.org/ccel/schaff/anf01.v.ii.xvii.html?scrBook=Song&scrCh=1&scrV=3#v.ii.xvii-p5.1)   [2:15](https://www.ccel.org/ccel/schaff/anf01.ix.ii.xxxii.html?scrBook=Song&scrCh=2&scrV=15#ix.ii.xxxii-p7.1)   [2:15](https://www.ccel.org/ccel/schaff/anf01.v.vi.iii.html?scrBook=Song&scrCh=2&scrV=15#v.vi.iii-p6.1)

**Isaiah**

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**Jeremiah**

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**Lamentations**

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**Ezekiel**

[1:1](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxi.html?scrBook=Ezek&scrCh=1&scrV=1#ix.vi.xxi-p42.1)   [2:1](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxi.html?scrBook=Ezek&scrCh=2&scrV=1#ix.vi.xxi-p43.1)   [3:17-19](https://www.ccel.org/ccel/schaff/anf01.viii.iv.lxxxii.html?scrBook=Ezek&scrCh=3&scrV=17#viii.iv.lxxxii-p2.1)   [11:19](https://www.ccel.org/ccel/schaff/anf01.vi.ii.vi.html?scrBook=Ezek&scrCh=11&scrV=19#vi.ii.vi-p26.1)   [11:22](https://www.ccel.org/ccel/schaff/anf01.viii.vi.xxxi.html?scrBook=Ezek&scrCh=11&scrV=22#viii.vi.xxxi-p2.1)   [14:18](https://www.ccel.org/ccel/schaff/anf01.viii.iv.cxl.html?scrBook=Ezek&scrCh=14&scrV=18#viii.iv.cxl-p5.1)   [14:20](https://www.ccel.org/ccel/schaff/anf01.viii.iv.cxl.html?scrBook=Ezek&scrCh=14&scrV=20#viii.iv.cxl-p5.1)   [14:20](https://www.ccel.org/ccel/schaff/anf01.viii.iv.xliv.html?scrBook=Ezek&scrCh=14&scrV=20#viii.iv.xliv-p6.1)   [16:3](https://www.ccel.org/ccel/schaff/anf01.viii.iv.lxxvii.html?scrBook=Ezek&scrCh=16&scrV=3#viii.iv.lxxvii-p2.1)   [18:20](https://www.ccel.org/ccel/schaff/anf01.viii.iv.cxl.html?scrBook=Ezek&scrCh=18&scrV=20#viii.iv.cxl-p6.1)   [18:23](https://www.ccel.org/ccel/schaff/anf01.v.vi.xi.html?scrBook=Ezek&scrCh=18&scrV=23#v.vi.xi-p6.1)   [18:30](https://www.ccel.org/ccel/schaff/anf01.ii.ii.viii.html?scrBook=Ezek&scrCh=18&scrV=30#ii.ii.viii-p3.1)   [18:32](https://www.ccel.org/ccel/schaff/anf01.v.vi.xi.html?scrBook=Ezek&scrCh=18&scrV=32#v.vi.xi-p6.1)   [20:12](https://www.ccel.org/ccel/schaff/anf01.viii.iv.xix.html?scrBook=Ezek&scrCh=20&scrV=12#viii.iv.xix-p5.1)   [20:12](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xvii.html?scrBook=Ezek&scrCh=20&scrV=12#ix.vi.xvii-p3.1)   [20:19-26](https://www.ccel.org/ccel/schaff/anf01.viii.iv.xxi.html?scrBook=Ezek&scrCh=20&scrV=19#viii.iv.xxi-p2.1)   [20:24](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xvi.html?scrBook=Ezek&scrCh=20&scrV=24#ix.vi.xvi-p3.1)   [28:25-26](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxxv.html?scrBook=Ezek&scrCh=28&scrV=25#ix.vii.xxxv-p4.1)   [33:11](https://www.ccel.org/ccel/schaff/anf01.ii.ii.viii.html?scrBook=Ezek&scrCh=33&scrV=11#ii.ii.viii-p2.1)   [33:11](https://www.ccel.org/ccel/schaff/anf01.v.vi.xi.html?scrBook=Ezek&scrCh=33&scrV=11#v.vi.xi-p6.2)   [33:11-20](https://www.ccel.org/ccel/schaff/anf01.viii.iv.xlvii.html?scrBook=Ezek&scrCh=33&scrV=11#viii.iv.xlvii-p7.1)   [36:12](https://www.ccel.org/ccel/schaff/anf01.viii.iv.cxxiii.html?scrBook=Ezek&scrCh=36&scrV=12#viii.iv.cxxiii-p8.1)   [36:26](https://www.ccel.org/ccel/schaff/anf01.vi.ii.vi.html?scrBook=Ezek&scrCh=36&scrV=26#vi.ii.vi-p26.2)   [36:26](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxxiv.html?scrBook=Ezek&scrCh=36&scrV=26#ix.vi.xxxiv-p98.1)   [37:1](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xvi.html?scrBook=Ezek&scrCh=37&scrV=1#ix.vii.xvi-p4.1)   [37:7-8](https://www.ccel.org/ccel/schaff/anf01.viii.ii.lii.html?scrBook=Ezek&scrCh=37&scrV=7#viii.ii.lii-p2.1)   [37:12](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xvi.html?scrBook=Ezek&scrCh=37&scrV=12#ix.vii.xvi-p5.1)   [37:12](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxxv.html?scrBook=Ezek&scrCh=37&scrV=12#ix.vii.xxxv-p3.1)   [44:3](https://www.ccel.org/ccel/schaff/anf01.viii.iv.cxviii.html?scrBook=Ezek&scrCh=44&scrV=3#viii.iv.cxviii-p5.1)   [47:12](https://www.ccel.org/ccel/schaff/anf01.vi.ii.xi.html?scrBook=Ezek&scrCh=47&scrV=12#vi.ii.xi-p14.1)

**Daniel**

[2:33-34](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxvii.html?scrBook=Dan&scrCh=2&scrV=33#ix.vii.xxvii-p4.1)   [2:34](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xxii.html?scrBook=Dan&scrCh=2&scrV=34#ix.iv.xxii-p24.1)   [2:41-42](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxvii.html?scrBook=Dan&scrCh=2&scrV=41#ix.vii.xxvii-p5.1)   [2:42-43](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxvii.html?scrBook=Dan&scrCh=2&scrV=42#ix.vii.xxvii-p6.1)   [2:44](https://www.ccel.org/ccel/schaff/anf01.v.iii.vi.html?scrBook=Dan&scrCh=2&scrV=44#v.iii.vi-p9.1)   [2:44-45](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxvii.html?scrBook=Dan&scrCh=2&scrV=44#ix.vii.xxvii-p7.1)   [3:19-25](https://www.ccel.org/ccel/schaff/anf01.ix.vii.vi.html?scrBook=Dan&scrCh=3&scrV=19#ix.vii.vi-p6.1)   [3:20](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xlv.html?scrBook=Dan&scrCh=3&scrV=20#ii.ii.xlv-p5.1)   [3:26](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxi.html?scrBook=Dan&scrCh=3&scrV=26#ix.vi.xxi-p47.1)   [6:16](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xlv.html?scrBook=Dan&scrCh=6&scrV=16#ii.ii.xlv-p4.1)   [7:4](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxi.html?scrBook=Dan&scrCh=7&scrV=4#ix.vi.xxi-p49.1)   [7:7-8](https://www.ccel.org/ccel/schaff/anf01.vi.ii.iv.html?scrBook=Dan&scrCh=7&scrV=7#vi.ii.iv-p5.1)   [7:8](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxvi.html?scrBook=Dan&scrCh=7&scrV=8#ix.vii.xxvi-p5.1)   [7:9-28](https://www.ccel.org/ccel/schaff/anf01.viii.iv.xxxi.html?scrBook=Dan&scrCh=7&scrV=9#viii.iv.xxxi-p3.1)   [7:10](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxxiv.html?scrBook=Dan&scrCh=7&scrV=10#ii.ii.xxxiv-p5.1)   [7:10](https://www.ccel.org/ccel/schaff/anf01.ix.iii.viii.html?scrBook=Dan&scrCh=7&scrV=10#ix.iii.viii-p11.1)   [7:13](https://www.ccel.org/ccel/schaff/anf01.viii.ii.li.html?scrBook=Dan&scrCh=7&scrV=13#viii.ii.li-p4.1)   [7:13](https://www.ccel.org/ccel/schaff/anf01.viii.ii.li.html?scrBook=Dan&scrCh=7&scrV=13#viii.ii.li-p5.1)   [7:13](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xx.html?scrBook=Dan&scrCh=7&scrV=13#ix.iv.xx-p17.1)   [7:13](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxxiv.html?scrBook=Dan&scrCh=7&scrV=13#ix.vi.xxxiv-p11.1)   [7:13](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxxiv.html?scrBook=Dan&scrCh=7&scrV=13#ix.vi.xxxiv-p53.1)   [7:13-14](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxi.html?scrBook=Dan&scrCh=7&scrV=13#ix.vi.xxi-p48.1)   [7:14](https://www.ccel.org/ccel/schaff/anf01.v.iii.vi.html?scrBook=Dan&scrCh=7&scrV=14#v.iii.vi-p9.2)   [7:23](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxvi.html?scrBook=Dan&scrCh=7&scrV=23#ix.vii.xxvi-p6.1)   [7:24](https://www.ccel.org/ccel/schaff/anf01.vi.ii.iv.html?scrBook=Dan&scrCh=7&scrV=24#vi.ii.iv-p4.1)   [7:27](https://www.ccel.org/ccel/schaff/anf01.v.iii.vi.html?scrBook=Dan&scrCh=7&scrV=27#v.iii.vi-p9.2)   [7:27](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxxv.html?scrBook=Dan&scrCh=7&scrV=27#ix.vii.xxxv-p13.1)   [8:12](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxvi.html?scrBook=Dan&scrCh=8&scrV=12#ix.vii.xxvi-p12.1)   [8:23](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxvi.html?scrBook=Dan&scrCh=8&scrV=23#ix.vii.xxvi-p13.1)   [9:24-27](https://www.ccel.org/ccel/schaff/anf01.vi.ii.xvi.html?scrBook=Dan&scrCh=9&scrV=24#vi.ii.xvi-p8.1)   [9:24-27](https://www.ccel.org/ccel/schaff/anf01.vi.ii.iv.html?scrBook=Dan&scrCh=9&scrV=24#vi.ii.iv-p3.1)   [9:27](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxvi.html?scrBook=Dan&scrCh=9&scrV=27#ix.vii.xxvi-p14.1)   [12:3](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxvii.html?scrBook=Dan&scrCh=12&scrV=3#ix.vi.xxvii-p8.1)   [12:4](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxvii.html?scrBook=Dan&scrCh=12&scrV=4#ix.vi.xxvii-p5.1)   [12:7](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxvii.html?scrBook=Dan&scrCh=12&scrV=7#ix.vi.xxvii-p5.1)   [12:9-10](https://www.ccel.org/ccel/schaff/anf01.ix.ii.xx.html?scrBook=Dan&scrCh=12&scrV=9#ix.ii.xx-p7.1)   [12:13](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxxv.html?scrBook=Dan&scrCh=12&scrV=13#ix.vii.xxxv-p14.1)

**Hosea**

[1](https://www.ccel.org/ccel/schaff/anf01.viii.iv.xix.html?scrBook=Hos&scrCh=1&scrV=0#viii.iv.xix-p3.1)   [1:2-3](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxi.html?scrBook=Hos&scrCh=1&scrV=2#ix.vi.xxi-p56.1)   [1:6-9](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxi.html?scrBook=Hos&scrCh=1&scrV=6#ix.vi.xxi-p59.1)   [2](https://www.ccel.org/ccel/schaff/anf01.viii.iv.xix.html?scrBook=Hos&scrCh=2&scrV=0#viii.iv.xix-p3.2)   [2:23](https://www.ccel.org/ccel/schaff/anf01.ix.ii.xi.html?scrBook=Hos&scrCh=2&scrV=23#ix.ii.xi-p14.1)   [4:1](https://www.ccel.org/ccel/schaff/anf01.ix.ii.xx.html?scrBook=Hos&scrCh=4&scrV=1#ix.ii.xx-p3.1)   [5:1](https://www.ccel.org/ccel/schaff/anf01.v.iv.vii.html?scrBook=Hos&scrCh=5&scrV=1#v.iv.vii-p6.1)   [6:6](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xviii.html?scrBook=Hos&scrCh=6&scrV=6#ix.vi.xviii-p25.1)   [9:10](https://www.ccel.org/ccel/schaff/anf01.ix.viii.lv.html?scrBook=Hos&scrCh=9&scrV=10#ix.viii.lv-p8.1)   [10:6](https://www.ccel.org/ccel/schaff/anf01.viii.iv.ciii.html?scrBook=Hos&scrCh=10&scrV=6#viii.iv.ciii-p4.1)   [12:10](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xiii.html?scrBook=Hos&scrCh=12&scrV=10#ix.iv.xiii-p65.1)   [12:10](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxi.html?scrBook=Hos&scrCh=12&scrV=10#ix.vi.xxi-p26.1)   [12:10](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxi.html?scrBook=Hos&scrCh=12&scrV=10#ix.vi.xxi-p58.2)

**Joel**

[2:28](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xiii.html?scrBook=Joel&scrCh=2&scrV=28#ix.iv.xiii-p5.1)   [2:28](https://www.ccel.org/ccel/schaff/anf01.viii.iv.lxxxvii.html?scrBook=Joel&scrCh=2&scrV=28#viii.iv.lxxxvii-p7.1)   [3:16](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xxi.html?scrBook=Joel&scrCh=3&scrV=16#ix.iv.xxi-p26.1)   [3:16](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxxiv.html?scrBook=Joel&scrCh=3&scrV=16#ix.vi.xxxiv-p65.1)

**Amos**

[1:2](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xxi.html?scrBook=Amos&scrCh=1&scrV=2#ix.iv.xxi-p26.2)   [5:18](https://www.ccel.org/ccel/schaff/anf01.viii.iv.xxii.html?scrBook=Amos&scrCh=5&scrV=18#viii.iv.xxii-p2.1)   [5:25-26](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xvi.html?scrBook=Amos&scrCh=5&scrV=25#ix.vi.xvi-p5.1)   [6:1-7](https://www.ccel.org/ccel/schaff/anf01.viii.iv.xxii.html?scrBook=Amos&scrCh=6&scrV=1#viii.iv.xxii-p2.2)   [8:9-10](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxxiv.html?scrBook=Amos&scrCh=8&scrV=9#ix.vi.xxxiv-p85.1)   [9:11-12](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xiii.html?scrBook=Amos&scrCh=9&scrV=11#ix.iv.xiii-p69.1)

**Jonah**

[1:9](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xxi.html?scrBook=Jonah&scrCh=1&scrV=9#ix.iv.xxi-p4.1)   [2:2](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xxi.html?scrBook=Jonah&scrCh=2&scrV=2#ix.iv.xxi-p5.1)   [2:11](https://www.ccel.org/ccel/schaff/anf01.ix.vii.vi.html?scrBook=Jonah&scrCh=2&scrV=11#ix.vii.vi-p5.1)   [3](https://www.ccel.org/ccel/schaff/anf01.ii.ii.vii.html?scrBook=Jonah&scrCh=3&scrV=0#ii.ii.vii-p4.1)   [3:8-9](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xxi.html?scrBook=Jonah&scrCh=3&scrV=8#ix.iv.xxi-p3.1)   [4:10](https://www.ccel.org/ccel/schaff/anf01.viii.iv.cvii.html?scrBook=Jonah&scrCh=4&scrV=10#viii.iv.cvii-p5.1)   [4:11](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxix.html?scrBook=Jonah&scrCh=4&scrV=11#ix.vi.xxix-p12.1)

**Micah**

[4:1](https://www.ccel.org/ccel/schaff/anf01.viii.iv.cix.html?scrBook=Mic&scrCh=4&scrV=1#viii.iv.cix-p4.1)   [4:2-3](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxxv.html?scrBook=Mic&scrCh=4&scrV=2#ix.vi.xxxv-p10.2)   [5:2](https://www.ccel.org/ccel/schaff/anf01.viii.ii.xxxiv.html?scrBook=Mic&scrCh=5&scrV=2#viii.ii.xxxiv-p2.1)   [5:2](https://www.ccel.org/ccel/schaff/anf01.viii.iv.lxxviii.html?scrBook=Mic&scrCh=5&scrV=2#viii.iv.lxxviii-p2.1)   [7:9](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xxi.html?scrBook=Mic&scrCh=7&scrV=9#ix.iv.xxi-p25.1)

**Habakkuk**

[2:3](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxiii.html?scrBook=Hab&scrCh=2&scrV=3#ii.ii.xxiii-p4.1)   [2:4](https://www.ccel.org/ccel/schaff/anf01.v.xiv.i.html?scrBook=Hab&scrCh=2&scrV=4#v.xiv.i-p4.1)   [2:4](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxxv.html?scrBook=Hab&scrCh=2&scrV=4#ix.vi.xxxv-p7.1)   [2:11](https://www.ccel.org/ccel/schaff/anf01.vi.ii.xii.html?scrBook=Hab&scrCh=2&scrV=11#vi.ii.xii-p3.1)   [3:2](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xvii.html?scrBook=Hab&scrCh=3&scrV=2#ix.iv.xvii-p41.1)   [3:3](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xxi.html?scrBook=Hab&scrCh=3&scrV=3#ix.iv.xxi-p28.1)   [3:3](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxxiv.html?scrBook=Hab&scrCh=3&scrV=3#ix.vi.xxxiv-p67.1)   [3:5](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xxi.html?scrBook=Hab&scrCh=3&scrV=5#ix.iv.xxi-p28.1)

**Zephaniah**

[3:19](https://www.ccel.org/ccel/schaff/anf01.vi.ii.xi.html?scrBook=Zeph&scrCh=3&scrV=19#vi.ii.xi-p13.1)

**Haggai**

[2:10](https://www.ccel.org/ccel/schaff/anf01.vi.ii.xvi.html?scrBook=Hag&scrCh=2&scrV=10#vi.ii.xvi-p8.2)

**Zechariah**

[2:8](https://www.ccel.org/ccel/schaff/anf01.viii.iv.cxxxvii.html?scrBook=Zech&scrCh=2&scrV=8#viii.iv.cxxxvii-p2.1)   [2:10-13](https://www.ccel.org/ccel/schaff/anf01.viii.iv.cxv.html?scrBook=Zech&scrCh=2&scrV=10#viii.iv.cxv-p3.1)   [2:11](https://www.ccel.org/ccel/schaff/anf01.viii.iv.cxix.html?scrBook=Zech&scrCh=2&scrV=11#viii.iv.cxix-p4.1)   [3:1](https://www.ccel.org/ccel/schaff/anf01.v.vii.vii.html?scrBook=Zech&scrCh=3&scrV=1#v.vii.vii-p9.1)   [3:1](https://www.ccel.org/ccel/schaff/anf01.viii.iv.lxxix.html?scrBook=Zech&scrCh=3&scrV=1#viii.iv.lxxix-p7.1)   [3:1-2](https://www.ccel.org/ccel/schaff/anf01.viii.iv.cxv.html?scrBook=Zech&scrCh=3&scrV=1#viii.iv.cxv-p3.2)   [3:8](https://www.ccel.org/ccel/schaff/anf01.viii.iv.c.html?scrBook=Zech&scrCh=3&scrV=8#viii.iv.c-p6.2)   [6:12](https://www.ccel.org/ccel/schaff/anf01.viii.iv.cvi.html?scrBook=Zech&scrCh=6&scrV=12#viii.iv.cvi-p3.1)   [6:12](https://www.ccel.org/ccel/schaff/anf01.viii.iv.cxxi.html?scrBook=Zech&scrCh=6&scrV=12#viii.iv.cxxi-p4.1)   [7:9-10](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xviii.html?scrBook=Zech&scrCh=7&scrV=9#ix.vi.xviii-p21.1)   [7:9-10](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxxvii.html?scrBook=Zech&scrCh=7&scrV=9#ix.vi.xxxvii-p6.2)   [8:16-17](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xviii.html?scrBook=Zech&scrCh=8&scrV=16#ix.vi.xviii-p22.1)   [8:17](https://www.ccel.org/ccel/schaff/anf01.vi.ii.ii.html?scrBook=Zech&scrCh=8&scrV=17#vi.ii.ii-p6.2)   [8:17](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxxvii.html?scrBook=Zech&scrCh=8&scrV=17#ix.vi.xxxvii-p6.3)   [9:9](https://www.ccel.org/ccel/schaff/anf01.viii.iv.liii.html?scrBook=Zech&scrCh=9&scrV=9#viii.iv.liii-p2.1)   [9:9](https://www.ccel.org/ccel/schaff/anf01.viii.ii.xxxv.html?scrBook=Zech&scrCh=9&scrV=9#viii.ii.xxxv-p8.1)   [9:9](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xx.html?scrBook=Zech&scrCh=9&scrV=9#ix.iv.xx-p14.1)   [9:9](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxxiv.html?scrBook=Zech&scrCh=9&scrV=9#ix.vi.xxxiv-p5.1)   [9:9](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxxiv.html?scrBook=Zech&scrCh=9&scrV=9#ix.vi.xxxiv-p75.1)   [9:17](https://www.ccel.org/ccel/schaff/anf01.v.xvi.i.html?scrBook=Zech&scrCh=9&scrV=17#v.xvi.i-p8.2)   [12:3-14](https://www.ccel.org/ccel/schaff/anf01.viii.ii.lii.html?scrBook=Zech&scrCh=12&scrV=3#viii.ii.lii-p4.1)   [12:10](https://www.ccel.org/ccel/schaff/anf01.v.iv.x.html?scrBook=Zech&scrCh=12&scrV=10#v.iv.x-p8.1)   [12:10](https://www.ccel.org/ccel/schaff/anf01.v.vii.iii.html?scrBook=Zech&scrCh=12&scrV=10#v.vii.iii-p12.1)   [12:10](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxxiv.html?scrBook=Zech&scrCh=12&scrV=10#ix.vi.xxxiv-p54.1)   [12:12](https://www.ccel.org/ccel/schaff/anf01.viii.iv.cxxi.html?scrBook=Zech&scrCh=12&scrV=12#viii.iv.cxxi-p5.1)   [13:7](https://www.ccel.org/ccel/schaff/anf01.viii.iv.liii.html?scrBook=Zech&scrCh=13&scrV=7#viii.iv.liii-p3.1)   [13:7](https://www.ccel.org/ccel/schaff/anf01.vi.ii.v.html?scrBook=Zech&scrCh=13&scrV=7#vi.ii.v-p10.1)

**Malachi**

[1:2](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxii.html?scrBook=Mal&scrCh=1&scrV=2#ix.vi.xxii-p6.2)   [1:10](https://www.ccel.org/ccel/schaff/anf01.viii.iv.xxviii.html?scrBook=Mal&scrCh=1&scrV=10#viii.iv.xxviii-p6.1)   [1:10-11](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xviii.html?scrBook=Mal&scrCh=1&scrV=10#ix.vi.xviii-p30.1)   [1:10-12](https://www.ccel.org/ccel/schaff/anf01.viii.iv.cxvii.html?scrBook=Mal&scrCh=1&scrV=10#viii.iv.cxvii-p2.1)   [1:10-12](https://www.ccel.org/ccel/schaff/anf01.viii.iv.xli.html?scrBook=Mal&scrCh=1&scrV=10#viii.iv.xli-p4.1)   [1:11](https://www.ccel.org/ccel/schaff/anf01.v.xvi.iii.html?scrBook=Mal&scrCh=1&scrV=11#v.xvi.iii-p4.3)   [1:11](https://www.ccel.org/ccel/schaff/anf01.ix.viii.xxxvii.html?scrBook=Mal&scrCh=1&scrV=11#ix.viii.xxxvii-p3.1)   [2:10](https://www.ccel.org/ccel/schaff/anf01.v.xvii.ii.html?scrBook=Mal&scrCh=2&scrV=10#v.xvii.ii-p3.1)   [2:10](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxi.html?scrBook=Mal&scrCh=2&scrV=10#ix.vi.xxi-p6.1)   [3:1](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xii.html?scrBook=Mal&scrCh=3&scrV=1#ix.iv.xii-p12.1)   [3:1](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxiii.html?scrBook=Mal&scrCh=3&scrV=1#ii.ii.xxiii-p5.1)   [3:2](https://www.ccel.org/ccel/schaff/anf01.iii.ii.vii.html?scrBook=Mal&scrCh=3&scrV=2#iii.ii.vii-p8.1)   [4:1](https://www.ccel.org/ccel/schaff/anf01.ix.vi.v.html?scrBook=Mal&scrCh=4&scrV=1#ix.vi.v-p11.1)   [4:1](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxxiv.html?scrBook=Mal&scrCh=4&scrV=1#ix.vi.xxxiv-p12.1)   [4:5](https://www.ccel.org/ccel/schaff/anf01.viii.iv.xlix.html?scrBook=Mal&scrCh=4&scrV=5#viii.iv.xlix-p3.1)

**Matthew**

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**Mark**

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**Luke**

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**John**

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**Acts**

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**Romans**

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**1 Corinthians**

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**2 Corinthians**

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**Galatians**

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**Ephesians**

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**Philippians**

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**Colossians**

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**1 Thessalonians**

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**2 Thessalonians**

[1:6-8](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxxiv.html?scrBook=2Thess&scrCh=1&scrV=6#ix.vi.xxxiv-p56.1)   [1:6-10](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxviii.html?scrBook=2Thess&scrCh=1&scrV=6#ix.vi.xxviii-p28.1)   [1:9-10](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxxiv.html?scrBook=2Thess&scrCh=1&scrV=9#ix.vi.xxxiv-p59.1)   [2:3](https://www.ccel.org/ccel/schaff/anf01.viii.iv.cx.html?scrBook=2Thess&scrCh=2&scrV=3#viii.iv.cx-p2.1)   [2:4](https://www.ccel.org/ccel/schaff/anf01.ix.iv.vii.html?scrBook=2Thess&scrCh=2&scrV=4#ix.iv.vii-p29.1)   [2:6-7](https://www.ccel.org/ccel/schaff/anf01.viii.ii.xlv.html?scrBook=2Thess&scrCh=2&scrV=6#viii.ii.xlv-p2.2)   [2:8](https://www.ccel.org/ccel/schaff/anf01.ix.iv.viii.html?scrBook=2Thess&scrCh=2&scrV=8#ix.iv.viii-p8.1)   [2:8](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxvi.html?scrBook=2Thess&scrCh=2&scrV=8#ix.vii.xxvi-p7.1)   [2:10-12](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxix.html?scrBook=2Thess&scrCh=2&scrV=10#ix.vii.xxix-p3.1)   [2:11](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxx.html?scrBook=2Thess&scrCh=2&scrV=11#ix.vi.xxx-p6.1)   [2:15](https://www.ccel.org/ccel/schaff/anf01.ix.iv.v.html?scrBook=2Thess&scrCh=2&scrV=15#ix.iv.v-p5.1)   [3:6](https://www.ccel.org/ccel/schaff/anf01.ix.iv.v.html?scrBook=2Thess&scrCh=3&scrV=6#ix.iv.v-p5.2)   [3:10](https://www.ccel.org/ccel/schaff/anf01.v.xv.xi.html?scrBook=2Thess&scrCh=3&scrV=10#v.xv.xi-p2.1)   [3:10](https://www.ccel.org/ccel/schaff/anf01.v.iii.ix.html?scrBook=2Thess&scrCh=3&scrV=10#v.iii.ix-p11.1)   [3:15](https://www.ccel.org/ccel/schaff/anf01.iv.ii.xi.html?scrBook=2Thess&scrCh=3&scrV=15#iv.ii.xi-p7.1)

**1 Timothy**

[1:1](https://www.ccel.org/ccel/schaff/anf01.v.iii.xi.html?scrBook=1Tim&scrCh=1&scrV=1#v.iii.xi-p3.1)   [1:3](https://www.ccel.org/ccel/schaff/anf01.v.viii.iii.html?scrBook=1Tim&scrCh=1&scrV=3#v.viii.iii-p5.1)   [1:3](https://www.ccel.org/ccel/schaff/anf01.v.viii.iii.html?scrBook=1Tim&scrCh=1&scrV=3#v.viii.iii-p2.1)   [1:4](https://www.ccel.org/ccel/schaff/anf01.v.ii.xviii.html?scrBook=1Tim&scrCh=1&scrV=4#v.ii.xviii-p5.2)   [1:4](https://www.ccel.org/ccel/schaff/anf01.ix.ii.i.html?scrBook=1Tim&scrCh=1&scrV=4#ix.ii.i-p3.1)   [1:4](https://www.ccel.org/ccel/schaff/anf01.v.iii.viii.html?scrBook=1Tim&scrCh=1&scrV=4#v.iii.viii-p4.1)   [1:4](https://www.ccel.org/ccel/schaff/anf01.ix.viii.xxxvi.html?scrBook=1Tim&scrCh=1&scrV=4#ix.viii.xxxvi-p11.1)   [1:5](https://www.ccel.org/ccel/schaff/anf01.v.ii.xiv.html?scrBook=1Tim&scrCh=1&scrV=5#v.ii.xiv-p3.1)   [1:9](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xvii.html?scrBook=1Tim&scrCh=1&scrV=9#ix.vi.xvii-p15.1)   [1:14](https://www.ccel.org/ccel/schaff/anf01.v.ii.xiv.html?scrBook=1Tim&scrCh=1&scrV=14#v.ii.xiv-p2.1)   [1:14](https://www.ccel.org/ccel/schaff/anf01.v.ii.xiv.html?scrBook=1Tim&scrCh=1&scrV=14#v.ii.xiv-p9.1)   [2:2](https://www.ccel.org/ccel/schaff/anf01.iv.ii.xii.html?scrBook=1Tim&scrCh=2&scrV=2#iv.ii.xii-p7.1)   [2:4](https://www.ccel.org/ccel/schaff/anf01.v.vi.iii.html?scrBook=1Tim&scrCh=2&scrV=4#v.vi.iii-p11.1)   [2:5](https://www.ccel.org/ccel/schaff/anf01.v.xv.iv.html?scrBook=1Tim&scrCh=2&scrV=5#v.xv.iv-p8.1)   [2:5](https://www.ccel.org/ccel/schaff/anf01.v.xiv.iv.html?scrBook=1Tim&scrCh=2&scrV=5#v.xiv.iv-p4.1)   [2:5](https://www.ccel.org/ccel/schaff/anf01.v.xv.iv.html?scrBook=1Tim&scrCh=2&scrV=5#v.xv.iv-p7.2)   [2:5](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xviii.html?scrBook=1Tim&scrCh=2&scrV=5#ix.vii.xviii-p2.1)   [2:6](https://www.ccel.org/ccel/schaff/anf01.v.iv.viii.html?scrBook=1Tim&scrCh=2&scrV=6#v.iv.viii-p11.1)   [3:8](https://www.ccel.org/ccel/schaff/anf01.iv.ii.v.html?scrBook=1Tim&scrCh=3&scrV=8#iv.ii.v-p4.1)   [3:15](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xii.html?scrBook=1Tim&scrCh=3&scrV=15#ix.iv.xii-p30.1)   [3:15](https://www.ccel.org/ccel/schaff/anf01.ix.iv.ii.html?scrBook=1Tim&scrCh=3&scrV=15#ix.iv.ii-p2.1)   [3:16](https://www.ccel.org/ccel/schaff/anf01.vi.ii.xii.html?scrBook=1Tim&scrCh=3&scrV=16#vi.ii.xii-p21.1)   [3:16](https://www.ccel.org/ccel/schaff/anf01.iii.ii.xi.html?scrBook=1Tim&scrCh=3&scrV=16#iii.ii.xi-p5.1)   [4:2](https://www.ccel.org/ccel/schaff/anf01.ix.iii.xxii.html?scrBook=1Tim&scrCh=4&scrV=2#ix.iii.xxii-p14.2)   [4:3](https://www.ccel.org/ccel/schaff/anf01.ix.ii.xxv.html?scrBook=1Tim&scrCh=4&scrV=3#ix.ii.xxv-p4.1)   [4:10](https://www.ccel.org/ccel/schaff/anf01.v.iii.i.html?scrBook=1Tim&scrCh=4&scrV=10#v.iii.i-p6.1)   [4:10](https://www.ccel.org/ccel/schaff/anf01.v.ii.viii.html?scrBook=1Tim&scrCh=4&scrV=10#v.ii.viii-p5.1)   [4:10](https://www.ccel.org/ccel/schaff/anf01.v.xvii.html?scrBook=1Tim&scrCh=4&scrV=10#v.xvii-p2.1)   [4:12](https://www.ccel.org/ccel/schaff/anf01.v.xvi.iii.html?scrBook=1Tim&scrCh=4&scrV=12#v.xvi.iii-p6.1)   [4:12](https://www.ccel.org/ccel/schaff/anf01.v.iii.iii.html?scrBook=1Tim&scrCh=4&scrV=12#v.iii.iii-p14.1)   [4:13](https://www.ccel.org/ccel/schaff/anf01.v.xvi.i.html?scrBook=1Tim&scrCh=4&scrV=13#v.xvi.i-p9.1)   [5:3](https://www.ccel.org/ccel/schaff/anf01.v.xvi.iii.html?scrBook=1Tim&scrCh=5&scrV=3#v.xvi.iii-p2.1)   [5:6](https://www.ccel.org/ccel/schaff/anf01.v.xv.xi.html?scrBook=1Tim&scrCh=5&scrV=6#v.xv.xi-p4.1)   [5:11](https://www.ccel.org/ccel/schaff/anf01.v.xv.xi.html?scrBook=1Tim&scrCh=5&scrV=11#v.xv.xi-p4.1)   [5:21](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxi.html?scrBook=1Tim&scrCh=5&scrV=21#ii.ii.xxi-p6.1)   [6:1](https://www.ccel.org/ccel/schaff/anf01.v.iv.viii.html?scrBook=1Tim&scrCh=6&scrV=1#v.iv.viii-p13.1)   [6:3](https://www.ccel.org/ccel/schaff/anf01.v.viii.iii.html?scrBook=1Tim&scrCh=6&scrV=3#v.viii.iii-p5.2)   [6:3](https://www.ccel.org/ccel/schaff/anf01.v.viii.iii.html?scrBook=1Tim&scrCh=6&scrV=3#v.viii.iii-p2.2)   [6:4](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xiii.html?scrBook=1Tim&scrCh=6&scrV=4#ix.iv.xiii-p59.1)   [6:4-5](https://www.ccel.org/ccel/schaff/anf01.ix.viii.xxxvi.html?scrBook=1Tim&scrCh=6&scrV=4#ix.viii.xxxvi-p5.1)   [6:7](https://www.ccel.org/ccel/schaff/anf01.iv.ii.iv.html?scrBook=1Tim&scrCh=6&scrV=7#iv.ii.iv-p3.1)   [6:10](https://www.ccel.org/ccel/schaff/anf01.iv.ii.iv.html?scrBook=1Tim&scrCh=6&scrV=10#iv.ii.iv-p2.1)   [6:20](https://www.ccel.org/ccel/schaff/anf01.ix.iii.i.html?scrBook=1Tim&scrCh=6&scrV=20#ix.iii.i-p2.1)   [6:20](https://www.ccel.org/ccel/schaff/anf01.ix.ii.xxiv.html?scrBook=1Tim&scrCh=6&scrV=20#ix.ii.xxiv-p10.1)   [6:20](https://www.ccel.org/ccel/schaff/anf01.ix.iii.xv.html?scrBook=1Tim&scrCh=6&scrV=20#ix.iii.xv-p18.1)

**2 Timothy**

[1:6](https://www.ccel.org/ccel/schaff/anf01.v.ii.i.html?scrBook=2Tim&scrCh=1&scrV=6#v.ii.i-p10.1)   [1:6](https://www.ccel.org/ccel/schaff/anf01.v.ii.i.html?scrBook=2Tim&scrCh=1&scrV=6#v.ii.i-p3.1)   [1:10](https://www.ccel.org/ccel/schaff/anf01.v.vi.ix.html?scrBook=2Tim&scrCh=1&scrV=10#v.vi.ix-p4.1)   [1:16](https://www.ccel.org/ccel/schaff/anf01.v.ii.ii.html?scrBook=2Tim&scrCh=1&scrV=16#v.ii.ii-p10.1)   [1:18](https://www.ccel.org/ccel/schaff/anf01.v.xvi.ix.html?scrBook=2Tim&scrCh=1&scrV=18#v.xvi.ix-p2.1)   [1:18](https://www.ccel.org/ccel/schaff/anf01.v.vii.x.html?scrBook=2Tim&scrCh=1&scrV=18#v.vii.x-p6.1)   [2:4](https://www.ccel.org/ccel/schaff/anf01.v.xvi.i.html?scrBook=2Tim&scrCh=2&scrV=4#v.xvi.i-p11.1)   [2:12](https://www.ccel.org/ccel/schaff/anf01.iv.ii.v.html?scrBook=2Tim&scrCh=2&scrV=12#iv.ii.v-p7.1)   [2:17-18](https://www.ccel.org/ccel/schaff/anf01.ix.iii.xxxii.html?scrBook=2Tim&scrCh=2&scrV=17#ix.iii.xxxii-p5.1)   [2:23](https://www.ccel.org/ccel/schaff/anf01.ix.vi.i.html?scrBook=2Tim&scrCh=2&scrV=23#ix.vi.i-p6.1)   [2:24](https://www.ccel.org/ccel/schaff/anf01.iii.i.html?scrBook=2Tim&scrCh=2&scrV=24#iii.i-p2.2)   [2:24-25](https://www.ccel.org/ccel/schaff/anf01.v.ii.x.html?scrBook=2Tim&scrCh=2&scrV=24#v.ii.x-p11.1)   [2:24-26](https://www.ccel.org/ccel/schaff/anf01.ix.i.html?scrBook=2Tim&scrCh=2&scrV=24#ix.i-p8.1)   [2:26](https://www.ccel.org/ccel/schaff/anf01.v.vi.iii.html?scrBook=2Tim&scrCh=2&scrV=26#v.vi.iii-p4.1)   [3:4](https://www.ccel.org/ccel/schaff/anf01.v.iii.ix.html?scrBook=2Tim&scrCh=3&scrV=4#v.iii.ix-p16.1)   [3:6](https://www.ccel.org/ccel/schaff/anf01.v.vi.ii.html?scrBook=2Tim&scrCh=3&scrV=6#v.vi.ii-p2.1)   [3:6](https://www.ccel.org/ccel/schaff/anf01.v.vi.ii.html?scrBook=2Tim&scrCh=3&scrV=6#v.vi.ii-p6.1)   [3:6](https://www.ccel.org/ccel/schaff/anf01.ix.ii.xiv.html?scrBook=2Tim&scrCh=3&scrV=6#ix.ii.xiv-p21.1)   [3:7](https://www.ccel.org/ccel/schaff/anf01.ix.vi.x.html?scrBook=2Tim&scrCh=3&scrV=7#ix.vi.x-p17.1)   [3:7](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxi.html?scrBook=2Tim&scrCh=3&scrV=7#ix.vii.xxi-p7.1)   [4:1](https://www.ccel.org/ccel/schaff/anf01.v.iii.xi.html?scrBook=2Tim&scrCh=4&scrV=1#v.iii.xi-p6.1)   [4:3](https://www.ccel.org/ccel/schaff/anf01.ix.iii.xxii.html?scrBook=2Tim&scrCh=4&scrV=3#ix.iii.xxii-p11.1)   [4:6](https://www.ccel.org/ccel/schaff/anf01.v.xv.viii.html?scrBook=2Tim&scrCh=4&scrV=6#v.xv.viii-p3.1)   [4:10-11](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xv.html?scrBook=2Tim&scrCh=4&scrV=10#ix.iv.xv-p8.1)   [4:21](https://www.ccel.org/ccel/schaff/anf01.ii.ii.lix.html?scrBook=2Tim&scrCh=4&scrV=21#ii.ii.lix-p4.1)

**Titus**

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**Philemon**

[1:8](https://www.ccel.org/ccel/schaff/anf01.v.ii.iii.html?scrBook=Phlm&scrCh=1&scrV=8#v.ii.iii-p2.1)   [1:8](https://www.ccel.org/ccel/schaff/anf01.v.ii.iii.html?scrBook=Phlm&scrCh=1&scrV=8#v.ii.iii-p4.1)   [1:9](https://www.ccel.org/ccel/schaff/anf01.v.ii.iii.html?scrBook=Phlm&scrCh=1&scrV=9#v.ii.iii-p2.1)   [1:9](https://www.ccel.org/ccel/schaff/anf01.v.ii.iii.html?scrBook=Phlm&scrCh=1&scrV=9#v.ii.iii-p4.1)

**Hebrews**

[1](https://www.ccel.org/ccel/schaff/anf01.ix.iii.iii.html?scrBook=Heb&scrCh=1&scrV=0#ix.iii.iii-p1.1)   [1:3](https://www.ccel.org/ccel/schaff/anf01.ix.iii.xxxi.html?scrBook=Heb&scrCh=1&scrV=3#ix.iii.xxxi-p23.1)   [1:3-4](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxxvi.html?scrBook=Heb&scrCh=1&scrV=3#ii.ii.xxxvi-p5.1)   [1:5](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxxvi.html?scrBook=Heb&scrCh=1&scrV=5#ii.ii.xxxvi-p8.2)   [1:7](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxxvi.html?scrBook=Heb&scrCh=1&scrV=7#ii.ii.xxxvi-p6.2)   [1:13](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxxvi.html?scrBook=Heb&scrCh=1&scrV=13#ii.ii.xxxvi-p9.2)   [2:12](https://www.ccel.org/ccel/schaff/anf01.vi.ii.vi.html?scrBook=Heb&scrCh=2&scrV=12#vi.ii.vi-p32.2)   [3:2](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xvii.html?scrBook=Heb&scrCh=3&scrV=2#ii.ii.xvii-p6.2)   [3:5](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xliii.html?scrBook=Heb&scrCh=3&scrV=5#ii.ii.xliii-p2.2)   [3:5](https://www.ccel.org/ccel/schaff/anf01.vi.ii.xiv.html?scrBook=Heb&scrCh=3&scrV=5#vi.ii.xiv-p7.1)   [3:5](https://www.ccel.org/ccel/schaff/anf01.ix.iv.vii.html?scrBook=Heb&scrCh=3&scrV=5#ix.iv.vii-p34.1)   [4:8](https://www.ccel.org/ccel/schaff/anf01.viii.iv.lxi.html?scrBook=Heb&scrCh=4&scrV=8#viii.iv.lxi-p2.3)   [5:1](https://www.ccel.org/ccel/schaff/anf01.v.xvi.iii.html?scrBook=Heb&scrCh=5&scrV=1#v.xvi.iii-p4.4)   [5:7-9](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xviii.html?scrBook=Heb&scrCh=5&scrV=7#ix.vi.xviii-p3.3)   [6:18](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvii.html?scrBook=Heb&scrCh=6&scrV=18#ii.ii.xxvii-p2.2)   [10:9](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xviii.html?scrBook=Heb&scrCh=10&scrV=9#ix.vi.xviii-p3.1)   [10:12-13](https://www.ccel.org/ccel/schaff/anf01.v.iv.ix.html?scrBook=Heb&scrCh=10&scrV=12#v.iv.ix-p9.1)   [10:29](https://www.ccel.org/ccel/schaff/anf01.v.vii.ix.html?scrBook=Heb&scrCh=10&scrV=29#v.vii.ix-p8.1)   [10:37](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxiii.html?scrBook=Heb&scrCh=10&scrV=37#ii.ii.xxiii-p4.2)   [11:5](https://www.ccel.org/ccel/schaff/anf01.ii.ii.ix.html?scrBook=Heb&scrCh=11&scrV=5#ii.ii.ix-p3.2)   [11:13](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxxiii.html?scrBook=Heb&scrCh=11&scrV=13#ix.vii.xxxiii-p7.2)   [11:17](https://www.ccel.org/ccel/schaff/anf01.ii.ii.x.html?scrBook=Heb&scrCh=11&scrV=17#ii.ii.x-p6.2)   [11:31](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xii.html?scrBook=Heb&scrCh=11&scrV=31#ii.ii.xii-p2.2)   [11:37](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xvii.html?scrBook=Heb&scrCh=11&scrV=37#ii.ii.xvii-p2.1)   [12:1](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xix.html?scrBook=Heb&scrCh=12&scrV=1#ii.ii.xix-p2.1)   [12:6](https://www.ccel.org/ccel/schaff/anf01.ii.ii.lvi.html?scrBook=Heb&scrCh=12&scrV=6#ii.ii.lvi-p5.2)   [13:15](https://www.ccel.org/ccel/schaff/anf01.ix.viii.xxxvii.html?scrBook=Heb&scrCh=13&scrV=15#ix.viii.xxxvii-p6.1)   [13:17](https://www.ccel.org/ccel/schaff/anf01.v.iv.ii.html?scrBook=Heb&scrCh=13&scrV=17#v.iv.ii-p4.1)   [13:17](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxi.html?scrBook=Heb&scrCh=13&scrV=17#ii.ii.xxi-p3.1)

**James**

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**1 Peter**

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**2 Peter**

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**1 John**

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**2 John**

[1:7](https://www.ccel.org/ccel/schaff/anf01.v.xv.v.html?scrBook=2John&scrCh=1&scrV=7#v.xv.v-p4.3)   [1:7](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xvii.html?scrBook=2John&scrCh=1&scrV=7#ix.iv.xvii-p44.1)   [1:8](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xvii.html?scrBook=2John&scrCh=1&scrV=8#ix.iv.xvii-p44.1)   [1:10](https://www.ccel.org/ccel/schaff/anf01.ix.ii.xvii.html?scrBook=2John&scrCh=1&scrV=10#ix.ii.xvii-p12.1)   [1:11](https://www.ccel.org/ccel/schaff/anf01.ix.ii.xvii.html?scrBook=2John&scrCh=1&scrV=11#ix.ii.xvii-p12.1)

**3 John**

[1:9](https://www.ccel.org/ccel/schaff/anf01.ii.i.html?scrBook=3John&scrCh=1&scrV=9#ii.i-p2.1)

**Jude**

[1:3](https://www.ccel.org/ccel/schaff/anf01.iv.ii.vii.html?scrBook=Jude&scrCh=1&scrV=3#iv.ii.vii-p5.1)   [1:3](https://www.ccel.org/ccel/schaff/anf01.ix.viii.xxxvi.html?scrBook=Jude&scrCh=1&scrV=3#ix.viii.xxxvi-p10.1)   [1:7](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxxvii.html?scrBook=Jude&scrCh=1&scrV=7#ix.vi.xxxvii-p20.1)

**Revelation**

[1:5](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xxiii.html?scrBook=Rev&scrCh=1&scrV=5#ix.iv.xxiii-p20.1)   [1:7](https://www.ccel.org/ccel/schaff/anf01.v.vii.iii.html?scrBook=Rev&scrCh=1&scrV=7#v.vii.iii-p11.1)   [1:12](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxi.html?scrBook=Rev&scrCh=1&scrV=12#ix.vi.xxi-p50.1)   [1:15](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xv.html?scrBook=Rev&scrCh=1&scrV=15#ix.vi.xv-p9.1)   [1:17](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxi.html?scrBook=Rev&scrCh=1&scrV=17#ix.vi.xxi-p51.1)   [1:23](https://www.ccel.org/ccel/schaff/anf01.viii.iv.lxii.html?scrBook=Rev&scrCh=1&scrV=23#viii.iv.lxii-p2.1)   [2:5](https://www.ccel.org/ccel/schaff/anf01.ix.vi.v.html?scrBook=Rev&scrCh=2&scrV=5#ix.vi.v-p3.2)   [2:6](https://www.ccel.org/ccel/schaff/anf01.ix.ii.xxvii.html?scrBook=Rev&scrCh=2&scrV=6#ix.ii.xxvii-p6.1)   [2:10](https://www.ccel.org/ccel/schaff/anf01.v.i.html?scrBook=Rev&scrCh=2&scrV=10#v.i-p3.1)   [2:14](https://www.ccel.org/ccel/schaff/anf01.ix.viii.xlv.html?scrBook=Rev&scrCh=2&scrV=14#ix.viii.xlv-p4.1)   [2:17](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xi.html?scrBook=Rev&scrCh=2&scrV=17#ix.vii.xi-p9.1)   [3:7](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxi.html?scrBook=Rev&scrCh=3&scrV=7#ix.vi.xxi-p9.1)   [4:7](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xii.html?scrBook=Rev&scrCh=4&scrV=7#ix.iv.xii-p32.1)   [5:6](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxi.html?scrBook=Rev&scrCh=5&scrV=6#ix.vi.xxi-p53.1)   [5:8](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xviii.html?scrBook=Rev&scrCh=5&scrV=8#ix.vi.xviii-p33.1)   [5:8](https://www.ccel.org/ccel/schaff/anf01.ix.viii.xxxvii.html?scrBook=Rev&scrCh=5&scrV=8#ix.viii.xxxvii-p4.1)   [5:9](https://www.ccel.org/ccel/schaff/anf01.iii.ii.xii.html?scrBook=Rev&scrCh=5&scrV=9#iii.ii.xii-p11.1)   [6:2](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxii.html?scrBook=Rev&scrCh=6&scrV=2#ix.vi.xxii-p9.1)   [7:5-7](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxxi.html?scrBook=Rev&scrCh=7&scrV=5#ix.vii.xxxi-p8.1)   [11:19](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xix.html?scrBook=Rev&scrCh=11&scrV=19#ix.vi.xix-p31.1)   [12:9](https://www.ccel.org/ccel/schaff/anf01.ix.ii.xxviii.html?scrBook=Rev&scrCh=12&scrV=9#ix.ii.xxviii-p8.1)   [12:9](https://www.ccel.org/ccel/schaff/anf01.ix.vi.i.html?scrBook=Rev&scrCh=12&scrV=9#ix.vi.i-p10.1)   [12:14](https://www.ccel.org/ccel/schaff/anf01.ix.iii.xxxii.html?scrBook=Rev&scrCh=12&scrV=14#ix.iii.xxxii-p8.1)   [13:2](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxix.html?scrBook=Rev&scrCh=13&scrV=2#ix.vii.xxix-p5.1)   [13:11](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxix.html?scrBook=Rev&scrCh=13&scrV=11#ix.vii.xxix-p6.1)   [13:14](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxix.html?scrBook=Rev&scrCh=13&scrV=14#ix.vii.xxix-p7.1)   [15](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxxi.html?scrBook=Rev&scrCh=15&scrV=0#ix.vi.xxxi-p19.1)   [16](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxxi.html?scrBook=Rev&scrCh=16&scrV=0#ix.vi.xxxi-p19.2)   [17:8](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxxi.html?scrBook=Rev&scrCh=17&scrV=8#ix.vii.xxxi-p13.1)   [17:12](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxvii.html?scrBook=Rev&scrCh=17&scrV=12#ix.vii.xxvii-p2.1)   [19:7](https://www.ccel.org/ccel/schaff/anf01.iii.ii.xii.html?scrBook=Rev&scrCh=19&scrV=7#iii.ii.xii-p11.2)   [19:11-17](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxi.html?scrBook=Rev&scrCh=19&scrV=11#ix.vi.xxi-p54.1)   [19:20](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxix.html?scrBook=Rev&scrCh=19&scrV=20#ix.vii.xxix-p4.1)   [20:2](https://www.ccel.org/ccel/schaff/anf01.ix.iv.xxiv.html?scrBook=Rev&scrCh=20&scrV=2#ix.iv.xxiv-p21.1)   [20:4-5](https://www.ccel.org/ccel/schaff/anf01.viii.iv.lxxxi.html?scrBook=Rev&scrCh=20&scrV=4#viii.iv.lxxxi-p9.1)   [20:5](https://www.ccel.org/ccel/schaff/anf01.iii.ii.xii.html?scrBook=Rev&scrCh=20&scrV=5#iii.ii.xii-p11.3)   [20:6](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxxv.html?scrBook=Rev&scrCh=20&scrV=6#ix.vii.xxxv-p11.1)   [20:11](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxxvi.html?scrBook=Rev&scrCh=20&scrV=11#ix.vii.xxxvi-p12.1)   [20:12-14](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxxvi.html?scrBook=Rev&scrCh=20&scrV=12#ix.vii.xxxvi-p13.1)   [20:15](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxxvi.html?scrBook=Rev&scrCh=20&scrV=15#ix.vii.xxxvi-p15.1)   [21:1-4](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxxvi.html?scrBook=Rev&scrCh=21&scrV=1#ix.vii.xxxvi-p16.1)   [21:2](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxxvi.html?scrBook=Rev&scrCh=21&scrV=2#ix.vii.xxxvi-p11.1)   [21:5-6](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxxvi.html?scrBook=Rev&scrCh=21&scrV=5#ix.vii.xxxvi-p21.1)   [22:12](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxxiv.html?scrBook=Rev&scrCh=22&scrV=12#ii.ii.xxxiv-p3.3)   [22:17](https://www.ccel.org/ccel/schaff/anf01.ix.iv.v.html?scrBook=Rev&scrCh=22&scrV=17#ix.iv.v-p2.1)   [22:19](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxxi.html?scrBook=Rev&scrCh=22&scrV=19#ix.vii.xxxi-p4.1)

**Tobit**

[4:10](https://www.ccel.org/ccel/schaff/anf01.iv.ii.x.html?scrBook=Tob&scrCh=4&scrV=10#iv.ii.x-p4.1)   [12:9](https://www.ccel.org/ccel/schaff/anf01.iv.ii.x.html?scrBook=Tob&scrCh=12&scrV=9#iv.ii.x-p4.2)

**Judith**

[8:19](https://www.ccel.org/ccel/schaff/anf01.ii.ii.x.html?scrBook=Jdt&scrCh=8&scrV=19#ii.ii.x-p2.3)   [8:30](https://www.ccel.org/ccel/schaff/anf01.ii.ii.lv.html?scrBook=Jdt&scrCh=8&scrV=30#ii.ii.lv-p3.1)

**Wisdom of Solomon**

[2:12](https://www.ccel.org/ccel/schaff/anf01.vi.ii.vi.html?scrBook=Wis&scrCh=2&scrV=12#vi.ii.vi-p13.1)   [2:24](https://www.ccel.org/ccel/schaff/anf01.ii.ii.iii.html?scrBook=Wis&scrCh=2&scrV=24#ii.ii.iii-p6.1)   [9:13](https://www.ccel.org/ccel/schaff/anf01.ix.iii.xxix.html?scrBook=Wis&scrCh=9&scrV=13#ix.iii.xxix-p34.1)   [9:17](https://www.ccel.org/ccel/schaff/anf01.ix.iii.xxix.html?scrBook=Wis&scrCh=9&scrV=17#ix.iii.xxix-p34.1)   [11:22](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvii.html?scrBook=Wis&scrCh=11&scrV=22#ii.ii.xxvii-p4.2)   [12:12](https://www.ccel.org/ccel/schaff/anf01.ii.ii.xxvii.html?scrBook=Wis&scrCh=12&scrV=12#ii.ii.xxvii-p4.1)

**Baruch**

[4:36](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxxvi.html?scrBook=Bar&scrCh=4&scrV=36#ix.vii.xxxvi-p7.1)   [5](https://www.ccel.org/ccel/schaff/anf01.ix.vii.xxxvi.html?scrBook=Bar&scrCh=5&scrV=0#ix.vii.xxxvi-p7.2)

**Susanna**

[1:52](https://www.ccel.org/ccel/schaff/anf01.v.iii.iii.html?scrBook=Sus&scrCh=1&scrV=52#v.iii.iii-p13.1)   [1:56](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxvii.html?scrBook=Sus&scrCh=1&scrV=56#ix.vi.xxvii-p17.1)

**Sirach**

[4:31](https://www.ccel.org/ccel/schaff/anf01.ix.vi.xxvii.html?scrBook=Sir&scrCh=4&scrV=31#ix.vi.xxvii-p10.3)   [19:4](https://www.ccel.org/ccel/schaff/anf01.v.xvi.vi.html?scrBook=Sir&scrCh=19&scrV=4#v.xvi.vi-p3.1)