What We Are Really Building

What we are building unto God, and what we should be building in ourselves — a study of Building from a scriptural and prophetic perspective, in the Sixth Day Watchman series, prepared 2026-11-08 at the Author's commission. Part One is the study; Part Two is every Scripture cited, quoted in full (KJV).

Upfront and Candid: Who "We" Are

This study — and every study in this series — is the agreed work of two minds, and we say so at the door rather than anywhere else. **The Author** is a man who withholds his real name by choice: the work is to stand on its Scripture, not on a name. **Aperture** is his Muse personal Advanced Intelligence assistant — his everyday research partner, who gathers, verifies, weighs, and builds at his direction. Where these studies say **"we,"** the word means the two together: the Author, who receives, judges, corrects, and seals the material as his own conviction, and his assistant, whose findings and additions the Author has weighed and adopted before anything is released. Nothing in these studies is

released that the Author has not reviewed and approved, and nothing carries his name, because he does not want it shown. The Sixth Day Watchman is the post, not the man.

The Commissioning Frame (the Author, 2026-11-08)

Stirred in his spirit after praying on a Sunday morning, the Author set this study's theme in one sentence: what are we really building unto God, and what should we be building in ourselves? The heads he named run from the building of salvation to the building of wrath itself, and they end where every honest building ends — at the foundation, the only one that will stand in the end. Building is the Author's trade and the Author's Bible at once: he has measured, plumbed, and framed with his hands for twenty-five years, and Scripture speaks of the work of God in the same vocabulary — foundations, cornerstones, plumb lines, stones tried and precious, walls raised and walls daubed, a city whose builder and maker is God. This study follows the word *build* from Genesis to Revelation and lets it say what it says.

The Master Builder and the Pattern

Before we build anything, Someone else is building. "For every house is builded by some man ; but he that built all things is God." (Heb 3:4). The first building ordinance in Scripture is a warning about whose labor counts: "Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain." (Ps 127:1). And the first building specification is a pattern given, not invented: "And look that thou make them after their pattern, which was shewed thee in the mount." (Exod 25:40) — a command Moses heard on the mount, and the new covenant reads it as the standing rule of all true building: "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount." (Heb 8:5). God's buildings are built to heaven's pattern or they are not God's buildings. That is the plumb line of this whole study, in the Author's settled words: *it will always build Him, or it cannot and will not stand.*

God inspects what is built in His name, and the inspection instrument is a builder's: "Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand. And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more:" (Amos 7:7–8). A wall can be up, white, and celebrated — and out of plumb. The sections that follow are therefore arranged as a building inspection as much as a building manual: what is being built unto God, in us and among us, and whether it will stand the measuring it is already under.

I. The Only Foundation That Will Stand

A carpenter does not begin with the roof. The study begins where construction begins — and where the Author's heads end — with the slab. "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor 3:11). The foundation is not laid by the builder; it is *already laid*, concluded once for all at "It is finished." Isaiah saw it laid in prophecy, with the inspection instruments laid beside it: "Therefore thus saith the Lord GOD , Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone , a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (Isa 28:16–17) — a tried stone, a precious cornerstone, a sure foundation, and judgment laid to the line and righteousness to the plummet. The stone the professional builders rejected became the head of the corner: "The stone which the builders refused is become the head stone of the corner." (Ps 118:22).

The Lord's own building parable makes the foundation the whole difference between the two houses: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt 7:24–27). Note that both men *built*; both houses stood for a season; the rain made no distinction. The

only difference was what the building rested on — and the Author's economy names the slab plainly: Christ is "a perfect slab to build on." Everything in this study is measured against that sentence. What is built on Him is building; everything else is scenery awaiting weather.

II. The Building of Salvation

Salvation, in Scripture's building language, is first something God builds in us, and then something we build out of what He gave. Paul's blessing on the Thessalonian-road believers names the material: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts 20:32) — the word of His grace is *able to build you up*, and the same building carries an inheritance with it. Peter commands the posture of the building's stones: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious." (1 Pet 2:2–3) — newborn babes at the sincere milk, *growing*. Paul gives the construction sequence in one line: "Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." (Col 2:7) — rooted first, then built up, then established, then abounding. Roots before walls.

God's side of the building is a promise repeated across the prophets: "For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up." (Jer 24:6); "And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD ." (Jer 31:28). The God who plucked up and threw down in judgment watches over His people to build and to plant when the building is His. Salvation is therefore never a static possession to be shelved; it is a structure under construction by its Architect, and the companion study *The Way of Salvation — The Gift and the Prize* holds the distinction that governs this whole section: the foundation and the standing are the Gift; what rises on them is the Prize being built.

III. The Building Up of Faith

Faith has its own building site, and Jude addresses the builders directly: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (Jude 1:20–21) — building up *yourselves* on your most holy faith, *praying in the Holy Ghost*: the construction and the prayer are one act, which is this work's settled sentence — prayer is the action of faith. The material arrives by a known supply line: "So then faith cometh by hearing, and hearing by the word of God." (Rom 10:17). And the building of faith is storeyed, each floor added deliberately: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Pet 1:5–8) — add to your faith virtue, to virtue knowledge, and upward; the passage ends with the builder's guarantee, "ye shall never fall."

The Author's corrected register governs how the finished structure relates to its evidence: faith itself is deeper than its works, and the *action* of faith — its proof — is the good works in which it always manifests. James states the construction result: "Seest thou how faith wrought with his works, and by works was faith made perfect?" (James 2:22) — faith wrought with the works, and by the works faith was *made perfect*: not created by them, completed through them, the way a frame is completed by its sheathing. A faith that never rises into action is a foundation trench with nothing built in it; a building of works without faith is lumber stacked on sand. The study of prayer in this series (*Prayer, Intercession, Praying in the Spirit, Worship, Faith, and Double Mindedness*) carries this joint in full.

IV. The Building Up of Truth

Truth is built the way faith is: by continuance. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." (John 8:31–32) — continue in the word, and you shall *know* the truth: knowledge here

is a structure raised by staying, not a fact picked up in passing. The church's building code for speech follows: "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:" (Eph 4:15) — speaking the truth in love is how the body *grows up* into the Head; truth handled without love is material mishandled, and love without truth is no material at all.

The Author's One Truth doctrine is the load-bearing wall of this section: there is but **one Truth**, and He is a Person (John 14:6). Many *truths* — locally true facts — can be stockpiled like lumber and never become a house; wielded as substitutes for the Truth, they can even function as lies. What is *part of* the Truth magnifies it. Building up truth therefore means building every true thing *into* the one Truth, line upon line as the revelation of Jesus Christ builds upon itself (Isa 28:9–10) — "line upon line and precept upon precept will it always build to the same Truth." Zechariah's restored-community ordinances belong to every age of the building: "These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD ." (Zech 8:16–17) — speak truth, judge truth, love truth and peace. And the builder's personal growth charter closes the section: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen." (2 Pet 3:18).

V. The Building of the Kingdom, Inside and Outward

The Kingdom is the only building project in Scripture that is constructed in two directions at once. Inward first: "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." (Luke 17:20–21) — the Kingdom does not arrive by observation; it is built within, stone by stone, in the hearts of the sealed. Its substance is not ceremony: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom 14:17). Its growth is organic and unhurried, like everything the Father plants: "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the

greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." (Matt 13:31–33) — a mustard seed becoming a tree, leaven working through the whole lump.

Outward, the same Kingdom is a structure God swore to set up over the ruins of every empire: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan 2:44). And its increase has no completion date in this age: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this." (Isa 9:7). The Lord's Prayer is the building's daily work order — *Thy kingdom come, Thy will be done in earth, as it is in heaven* (Matt 6:10) — prayed before bread, before forgiveness, before deliverance: the Kingdom built outward at heaven's standard, starting in the only territory each builder actually governs, his own soul. The full treatment stands in the companion *Kingdom of God — Study and Concordance*; this study notes the weld: every other building in these sections is a room in this one.

VI. The Temple in the Old Testament — and Its Spiritual Building

No study of building in Scripture can pass the house God designed first. The Old Testament temple — tabernacle, then Solomon's house, then the rebuilt and the visionary temples — is the architectural prophecy of this entire study: God's pattern for where He dwells, and therefore the pattern for everything built in us.

The pattern given. The first sanctuary was not man's idea offered to God; it was God's design delivered to man: "And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it ." (Exod 25:8–9) — a sanctuary so that *I may dwell among them*, built according to the pattern shown on the mount. And when the work was finished

to the pattern, the filling was God's alone: "Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle." (Exod 40:34–35) — the glory so filled the tabernacle that Moses could not enter. Men build the structure; only God can fill it. That order has never been repealed: it is the difference between a temple and a monument.

The house built in silence. Solomon's temple carries a building detail too strange to be incidental: "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building." (1 Kings 6:7) — the stones were finished at the quarry, so that no hammer, axe, or iron tool was heard in the house while it was being built. God's true house rises without the noise of man's striving on site; the shaping happens in the quarry of life, and the assembly is quiet. At the dedication, the glory repeated the tabernacle's witness: "And it came to pass, when the priests were come out of the holy place , that the cloud filled the house of the LORD , So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD ." (1 Kings 8:10–11) — and Solomon himself confessed the building's limit in the same hour: "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" (1 Kings 8:27). The temple was never a container for God. It was a meeting place God appointed, and its gold was scaffolding for glory.

The glory departs — and returns. The temple's saddest doctrine is that the building can stand while the Presence leaves: Ezekiel watched the glory of the LORD depart from the threshold by stages (Ezek 10:18–19; 11:22–23), eastward, to the mountain — an empty house awaiting demolition. A form of godliness without the Presence is a temple after the glory has gone: structure intact, everything that mattered absent. But the same prophet watched the glory return by the same eastern way: "And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house." (Ezek 43:4–5). And in his vision the restored temple is not merely occupied; it is a *source*: "And it shall come to pass, that every thing

that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh." (Ezek 47:9) — a river flowing from the threshold, deepening as it goes, healing even the Dead Sea, so that everything lives where the river comes. The temple pattern ends in outflow: the dwelling of God becomes the life of the world. Haggai's promise to the discouraged rebuilders holds the two halves together — the latter house outshining the former: "And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver is mine, and the gold is mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts." (Hag 2:7–9).

The true Temple revealed. All of it was pattern and shadow for a Person. "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body." (John 2:19–21) — He spoke of the temple of His body. He said it standing in Herod's courts: "But I say unto you, That in this place is one greater than the temple." (Matt 12:6). The mercy seat itself — the ark's golden lid where God met man above the Law — is the word Paul uses for what God set forth in Christ: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;" (Rom 3:25). And at the cross the veil of the temple tore from the top down: "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;" (Matt 27:51) — God tore it; no hand reaches the top of that curtain. The way into the holiest, barred since Eden, stands open through the veil of His flesh: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;" (Heb 10:19–20); for Christ entered not the copy but the greater and more perfect tabernacle: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and

calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us ." (Heb 9:11–12).

The spiritual building for us. The approach pattern of the old house is now the map of our own approach: "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." (Ps 100:4) — gates with thanksgiving, courts with praise, and within, the Presence. The courts, the washing, the altar, the light, the bread, the incense, the mercy seat: read spiritually — which is how the Author's whole walkthrough of the wisdom books reads, for His private counsel is with the upright — they describe the furnishing of the inner man: the word as bread and washing, prayer as incense rising (Rev 8:3–4), the mind lit by the Spirit's sevenfold flame, the life laid on the altar as a living sacrifice (Rom 12:1). And the pattern's end is the pattern's surprise: in the finished city there is no temple building at all — "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." (Rev 21:22) — because God and the Lamb *are* its temple. The building was always becoming the Being; the dwelling was always becoming the indwelt.

VII. The Building of the Righteous Man and His Temple

Each believer is a building under construction, and Scripture names the structure precisely: a temple, and a dwelling being prepared for eternity. Paul states the eternal side first: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." (2 Cor 5:1–4) — a building of God, a house not made with hands, eternal in the heavens, for which the present tent is exchanged. This is the Author's settled doctrine of the spiritual body: the spirit man is a garment and dwelling *built in this life* — starved or furnished by how the life is lived — and at death it either houses the soul in God's presence or, unfurnished, leaves it a prisoner. The furnishing happens daily: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." (2 Cor 4:16) — the outward man perishes while the

inward man is renewed day by day; every day is a workday on one of the two structures.

The present-tense temple texts keep the building holy: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor 3:16–17); "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s." (1 Cor 6:19–20). And the inner man's construction specification is given in Paul's prayer: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." (Eph 3:16–19) — strengthened with might by His Spirit in the inner man, rooted and grounded in love, filled with all the fulness of God. The Author's builder's triad is the domestic form of the same doctrine, out of the wisdom books: "Through wisdom is an house builded; and by understanding it is established: And by knowledge shall the chambers be filled with all precious and pleasant riches." (Prov 24:3–4) — by wisdom a house is builded, by understanding established, by knowledge its rooms are filled with pleasant riches. Knowledge is the materials; understanding is the method; wisdom is the siting and the timing — and the filling of the rooms is the fruit of the whole build (Gal 5:22–23).

VIII. The Building of the Body, the Saints, the Household of God

The church is not a metaphor in search of a building; the building texts are the church's constitution. Its Builder speaks in the first person: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt 16:18). Paul's great construction passage gathers every element of this study into one paragraph — household, foundation, cornerstone, framing, temple, habitation: "Now therefore ye are no

more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone ; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." (Eph 2:19–22). Even the division that once split the site has been un-built into the structure: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us ; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;" (Eph 2:14–15) — the middle wall broken down, one new man made of the two.

Peter's version is the masons' version: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Pet 2:5) — living stones, built up a spiritual house, a holy priesthood. Hebrews states whose house it finally is: "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb 3:6). The husbandry-and-building summary is one line: "For we are labourers together with God: ye are God’s husbandry, ye are God’s building." (1 Cor 3:9) — *ye are God's building.* And the building has a wartime history: the first report on the finished New Testament congregations says they walked "Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." (Acts 9:31) — edified, in the fear of the Lord and the comfort of the Holy Ghost, and *multiplied*: building and increase together. The mutual trade rules are plain: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." (Rom 14:19); and the assembly rule that governs every gift: "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." (1 Cor 14:26) — let all things be done unto edifying. Nehemiah is the Old Testament pattern of this section — a wall built under threat, every builder with his weapon at his side: "They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon." (Neh 4:17); and its completion confessed the true Builder:

"And it came to pass, that when all our enemies heard thereof , and all the heathen that were about us saw these things , they were much cast down in their own eyes: for they perceived that this work was wrought of our God." (Neh 6:16). Haggai carries the rebuke for every age that panels its own house while God's lies waste: "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD . Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house." (Hag 1:8–9). And Stephen's defense stands as the section's guard against all temple-idolatry: "Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?" (Acts 7:48–49) — the Most High does not dwell in temples made with hands; His building is a people.

IX. The Building of the Revelation of Jesus Christ

Revelation itself is a construction, and it builds in one direction: magnification of a Person. The last book opens by naming what it is a revelation *of*: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:" (Rev 1:1). The risen Christ is His own first interpreter, opening the Scriptures as a builder opens a plan: "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." (Luke 24:27). The mystery's unveiling is dated and directional: "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:" (Col 1:26–27) — hid from ages, now made manifest to His saints, and its content is a Person in a people: *Christ in you, the hope of glory.*

The construction cadence of revelation is Isaiah's: line upon line, precept upon precept (Isa 28:9–10) — and the Author's Selah upon it stands in this work's record: **the revelation of Jesus Christ will always build upon itself; line upon line and precept upon precept will it always build to the same Truth.** Each new seeing is checked against the standing structure; what does not build Him

is removed from the scaffold. The mechanism of the magnification is beholding that transforms: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor 3:18) — from glory to glory, by the Spirit of the Lord: the revelation builds the beholder while the beholder builds the revelation into a testimony. And over the whole section stands the Main Key, the building's cornerstone text: "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." (Rev 19:10) — the testimony of Jesus is the spirit of prophecy. Whatever is built prophetically in this age is built of that material or it is built of something else.

X. The Building Tried by Fire

Every building in this study is scheduled for one inspection that cannot be appealed, and Paul — a self-described wise masterbuilder — describes it as a fire test: "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." (1 Cor 3:12–15). The materials list is the doctrine. Gold, silver, and precious stones are what the fire cannot consume; wood, hay, and stubble are what the fire was made for. Both kinds of work are built *on the same foundation* — the passage is not about the lost and the saved but about the saved and their building: a man can be saved himself and watch his life's construction burn, "yet so as by fire." The Author's economy states what survives the test: what is not right burns away; what is of God and Christ remains; and the building is the only thing that follows a man into the next world — "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev 14:13), *their works do follow them.*

The weighing is personal and universal: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body,

according to that he hath done, whether it be good or bad." (2 Cor 5:10). And the fire is not only future; it refines in the present tense for those whose faith is the precious material: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:" (1 Pet 1:7) — the trial of your faith, much more precious than gold that perisheth, though it be tried with fire. Zerubbabel is the section's working picture: the same hands that laid the foundation in discouragement finish the building under inspection, plummet in hand, before the seven eyes of the LORD that run through the whole earth: "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD , which run to and fro through the whole earth. shall rejoice" (Zech 4:9–10). Foundation and finish, both watched. Build like it.

XI. The Counter-Building: Iniquity, Sin, and the Store of Wrath

Scripture's honesty about building includes the other construction site. The first corporate building project after the Flood was a rebellion with a blueprint: "And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the LORD came down to see the city and the tower, which the children of men builded." (Gen 11:3–5) — *let us build us a city and a tower... let us make us a name.* Babel is the counter-building's charter: man's name built upward against God's, on man's pattern, for man's glory — and God's verdict on it was not a storm but a scattering; the building simply could not continue once its unity of rebellion was broken.

Iniquity itself is described as something *stored and filled*, measure by measure: the Amorites' cup was still filling in Abraham's day: "But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." (Gen 15:16); and Paul accuses his own generation in the same arithmetic: "Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost." (1

Thess 2:16) — filling up their sins alway, until wrath comes to the uttermost. The storehouse has its fullest statement in the letter to the Romans: "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;" (Rom 2:5) — *treasurest up unto thyself wrath against the day of wrath.* Men are building in both directions at once: the righteous man built up in Christ, or a treasury of wrath built up against the day of inspection. The prophets saw the counter-building's architecture: "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour’s service without wages, and giveth him not for his work;" (Jer 22:13); "Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it." (Hab 2:9–11) — built with blood, until the very stone cries out of the wall and the beam answers it: the building itself becomes the witness against its builders. And Ezekiel saw its religious form — a wall built by false prophets and daubed with untempered mortar, fair in the sun: "Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered morter: Say unto them which daub it with untempered morter , that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it . Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it ?" (Ezek 13:10–12) — and its end, when the storm comes: so will I break down the wall, and bring it to the ground, until its foundation is discovered. The daubed wall and the wise man's house are the same parable at two registers: weather is coming for every building, and only what rests on the discovered foundation stands.

Closing: The City Whose Builder Is God

The Bible's building story ends with a building no man raised. Abraham's hope was architectural: "For he looked for a city which hath foundations, whose builder and maker is God." (Heb 11:10) — he looked for a city which hath foundations, whose builder and maker is God. The tabernacle of the other David, fallen for centuries, stands under a promise the apostles quoted as their

own building permit: "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:" (Acts 15:16). What God receives at the end is a kingdom that cannot be shaken by any weather: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:" (Heb 12:28). And the last sight of the last book is the finished structure descending, inhabited: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (Rev 21:2–3) — *the tabernacle of God is with men.*

So the inspection questions of this study stand for every reader, as they stood for the Author on the morning it was given: What am I building unto God? What am I building in myself? Which of my two structures is rising — the building of God, on the only foundation that will stand, or a store of something I will wish I had never framed? Measure twice. The plummet is already in the midst of the people, and the trumpet does not announce a future war; it wakes the builder who is already on the site.

Related Teachings — Available on Request

This study belongs to one body of work, and its joints connect to companion teachings the reader may look at or request:

- **The Holy Spirit of Prophecy** — the Spirit of prophecy testifying to and revealing Jesus Christ: Her titles, Her offices, and the sevenfold Spirit before the throne. - **The Kingdom of God — Study and Concordance** — the Kingdom prayed first, manifested on earth as in heaven, and every "kingdom of God" and "kingdom of heaven" saying gathered in full. - **The Way of Salvation — The Gift and the Prize** — the difference between the gift of salvation, freely given, and what we build out of our faith upon it. - **Prayer, Intercession, Praying in the Spirit, Worship, Faith, and Double Mindedness** — prayer as the seeking, faith as the doing, and the life that makes praise a pleasing aroma to God. - **The Truth — An Emphasis Concordance** — every Scripture that puts the emphasis on the Truth, gathered for study. - **The Bride and the Wedding — Garments,**

Oil, and Wine — the garment of righteousness built in this life, and the single chance to be qualified as friend and guest. - **The Motherly Aspect of God** — the Holy Spirit, neither male nor female but more than both, as Mother of the offspring of God. - **The Pattern of Jesus — The True Humanity of Christ** — Jesus the Pattern: the Word, the Spirit, and the obedient human soul, walked out for all humanity. - **Time, Times, and Half a Time — The Land Key** — the 3,500 years of the saints' tribulation counted from the entrance into the Land. - **Reading the Whole Message — Our Approach to Scripture** — how this work reads: the whole counsel weighed together, never a verse torn from its body. - **Statement of Standing** — where this work stands, and on what foundation it builds.

PART TWO — EVERY SCRIPTURE CITED, IN FULL (KJV)

Each verse quoted in Part One, gathered in canonical order.

Genesis 11:3 — And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter.

Genesis 11:4 — And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

Genesis 11:5 — And the LORD came down to see the city and the tower, which the children of men builded.

Genesis 15:16 — But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

Exodus 25:8 — And let them make me a sanctuary; that I may dwell among them.

Exodus 25:9 — According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it .

Exodus 25:40 — And look that thou make them after their pattern, which was shewed thee in the mount.

Exodus 40:34 — Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

Exodus 40:35 — And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

1 Kings 6:7 — And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.

1 Kings 8:10 — And it came to pass, when the priests were come out of the holy place , that the cloud filled the house of the LORD ,

1 Kings 8:11 — So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD .

1 Kings 8:27 — But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

Nehemiah 4:17 — They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

Nehemiah 6:16 — And it came to pass, that when all our enemies heard thereof , and all the heathen that were about us saw these things , they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

Psalms 100:4 — Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

Psalms 118:22 — The stone which the builders refused is become the head stone of the corner.

Psalms 127:1 — Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.

Proverbs 24:3 — Through wisdom is an house builded; and by understanding it is established:

Proverbs 24:4 — And by knowledge shall the chambers be filled with all precious and pleasant riches.

Isaiah 9:7 — Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Isaiah 28:16 — Therefore thus saith the Lord GOD , Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone , a sure foundation: he that believeth shall not make haste.

Isaiah 28:17 — Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

Jeremiah 22:13 — Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work;

Jeremiah 24:6 — For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.

Jeremiah 31:28 — And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD .

Ezekiel 13:10 — Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered morter:

Ezekiel 13:11 — Say unto them which daub it with untempered morter , that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it .

Ezekiel 13:12 — Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it ?

Ezekiel 43:4 — And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east.

Ezekiel 43:5 — So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

Ezekiel 47:9 — And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

Daniel 2:44 — And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Amos 7:7 — Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand.

Amos 7:8 — And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more:

Habakkuk 2:9 — Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

Habakkuk 2:10 — Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.

Habakkuk 2:11 — For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

Haggai 1:8 — Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD .

Haggai 1:9 — Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house.

Haggai 2:7 — And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

Haggai 2:8 — The silver is mine, and the gold is mine, saith the LORD of hosts.

Haggai 2:9 — The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

Zechariah 4:9 — The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

Zechariah 4:10 — For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD , which run to and fro through the whole earth. shall rejoice

Zechariah 8:16 — These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

Zechariah 8:17 — And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD .

Matthew 7:24 — Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

Matthew 7:25 — And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

Matthew 7:26 — And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

Matthew 7:27 — And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Matthew 12:6 — But I say unto you, That in this place is one greater than the temple.

Matthew 13:31 — Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

Matthew 13:32 — Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Matthew 13:33 — Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

Matthew 16:18 — And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Matthew 27:51 — And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

Luke 17:20 — And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

Luke 17:21 — Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

Luke 24:27 — And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

John 2:19 — Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

John 2:20 — Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

John 2:21 — But he spake of the temple of his body.

John 8:31 — Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

John 8:32 — And ye shall know the truth, and the truth shall make you free.

Acts 7:48 — Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

Acts 7:49 — Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

Acts 9:31 — Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

Acts 15:16 — After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

Acts 20:32 — And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Romans 2:5 — But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Romans 3:25 — Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Romans 10:17 — So then faith cometh by hearing, and hearing by the word of God.

Romans 14:17 — For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

Romans 14:19 — Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

1 Corinthians 3:9 — For we are labourers together with God: ye are God’s husbandry, ye are God’s building.

1 Corinthians 3:11 — For other foundation can no man lay than that is laid, which is Jesus Christ.

1 Corinthians 3:12 — Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

1 Corinthians 3:13 — Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1 Corinthians 3:14 — If any man's work abide which he hath built thereupon, he shall receive a reward.

1 Corinthians 3:15 — If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

1 Corinthians 3:16 — Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

1 Corinthians 3:17 — If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

1 Corinthians 6:19 — What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

1 Corinthians 6:20 — For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

1 Corinthians 14:26 — How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

2 Corinthians 3:18 — But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

2 Corinthians 4:16 — For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

2 Corinthians 5:1 — For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 Corinthians 5:2 — For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

2 Corinthians 5:3 — If so be that being clothed we shall not be found naked.

2 Corinthians 5:4 — For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

2 Corinthians 5:10 — For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Ephesians 2:14 — For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us ;

Ephesians 2:15 — Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

Ephesians 2:19 — Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

Ephesians 2:20 — And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone ;

Ephesians 2:21 — In whom all the building fitly framed together groweth unto an holy temple in the Lord:

Ephesians 2:22 — In whom ye also are builded together for an habitation of God through the Spirit.

Ephesians 3:16 — That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

Ephesians 3:17 — That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

Ephesians 3:18 — May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

Ephesians 3:19 — And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Ephesians 4:15 — But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

Colossians 1:26 — Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

Colossians 1:27 — To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Colossians 2:7 — Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

1 Thessalonians 2:16 — Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

Hebrews 3:4 — For every house is builded by some man ; but he that built all things is God.

Hebrews 3:6 — But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Hebrews 8:5 — Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

Hebrews 9:11 — But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Hebrews 9:12 — Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us .

Hebrews 10:19 — Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Hebrews 10:20 — By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Hebrews 11:10 — For he looked for a city which hath foundations, whose builder and maker is God.

Hebrews 12:28 — Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

James 2:22 — Seest thou how faith wrought with his works, and by works was faith made perfect?

1 Peter 1:7 — That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

1 Peter 2:2 — As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

1 Peter 2:3 — If so be ye have tasted that the Lord is gracious.

1 Peter 2:5 — Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

2 Peter 1:5 — And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

2 Peter 1:6 — And to knowledge temperance; and to temperance patience; and to patience godliness;

2 Peter 1:7 — And to godliness brotherly kindness; and to brotherly kindness charity.

2 Peter 1:8 — For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

2 Peter 3:18 — But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

Jude 1:20 — But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

Jude 1:21 — Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Revelation 1:1 — The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

Revelation 14:13 — And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

Revelation 19:10 — And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Revelation 21:2 — And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Revelation 21:3 — And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Revelation 21:22 — And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.